

Who Is A Believer?

AT-9

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What I want to talk on today is, and speak to you on, the teaching is: What is a believer? Who is a believer?, Who is that believer that believes in Jesus? Who is the one who does the word and follows Him as is spoken of in the Scripture? And, how do you define who believes in Him? We hear so often, people say, "Well I believe in Jesus." We hear so often, people say, "Yeah, I believe Jesus." Well, the devil believes Him, too, and the devil also has to follow Him in many cases when he's instructed to, when he's given boundaries, and he's given restrictions that he is to follow. He has to follow Him, too, but it is not counted to him as glory. It's not counted to him as righteousness, because he's not doing it out of the love of his heart and because he loves Jesus, and he wants to put in practice Jesus's way. It's given unto him that he has to do it, because it is restricted on him by the word of God that he must be within certain boundaries. So it doesn't do him any good to say that he does anything in the word of God, because he's still got evil in his heart. He still has evil intents.

So let's look at the scripture. Let's look at the word a little bit, and let's define some things here. What is a believer? What does it mean to be a believer, and what does it take to be a believer? Am I believer just because my mind says, "Yeah. Why I accept that Jesus died and rose. Yeah, I accept this that He died on the cross for me. Yeah, I accept that. I believe that in my mind." Is he a doer? Is he a believer? Is he a thinker? Which one is it that he is? Is it sufficient to say that it brings salvation into him, because he believes that Jesus was the Son of God, or the Christ, by his own word of his own thought, his own mouth? How many times have you seen someone who says, "Yeah, I believe in Jesus." He has confessed to be a believer, and then you look at him a little while, and you watch him or her, and they do every type of evil that you can think of.

They lie, cheat, steal. They go to church on Sunday, but on Monday and through the week, they do every evil and vile, and abominable thing you can think of having no restrictions in their life. You tell me that person is a believer? Is that what a believer means? How would I know if I am a believer? How would I know if someone else is a believer? What are some of the traits that will tell you that he is a believer?

Let's look what the word says in some cases. Let's go through the word and let's define it just a little ways. Let's see today why there are many people who profess to be believers, they profess with their lips. They can confess right out of their mouth, "Oh, yeah, I believe in Jesus. Sure, I believe He is the Son of God." But, why do they not have righteousness and life of righteousness? Why do they not live unto Him? Is it because they truly don't believe? Or what is required to be a believer? What is required of somebody to be a believer? How can you tell if you're a believer, or someone else is a believer?

Let me read to you from the New King James. I'm going to start on a few scriptures here, Luke, chapter 11. I'm going to read what He says on Luke, chapter 11, verse 28. "But Jesus said unto those, 'More than this...,'" For, they had just got through telling Him, "Blessed is the womb that bore You, Jesus, and the breast that nursed You." He said, "Oh, that's flesh and blood. That's body. That's flesh of the earth." He said, "More than that, is blessed are those who hear the word of God and keep it." Now the word of God is Jesus, so blessed are those who hear Jesus, and keep Him. Now what does that word, "keep", mean? Well, "keep" in this case here means to act upon it.

I want to go to a Bible that I very seldom ever refer to; it's called the Living Bible. It's a Bible that was put in writing by a man who chewed up the word and milked it out for others to read. It has a few, it has some benefit to those who need chewed up milk, chewed up food into milk. Now, read chapter 11, verse 28. Here is what this man said that interpreted this Bible. Remember that the Living Bible is the interpretation of the Bible. It is not the real writing. It is an interpretation by some man who made it into a

Bible that was interpreted for the young and for the babies to read. "Jesus replied, 'Yes, but even more blessed are all those who hear the Word of God and put it into practice.'" Into practice, into daily life, in other words, put it into practice.

Now in reference to that chapter of Luke, chapter 11, verse 28, there is another verse in here that I want to read to you that is exactly parallel to that verse that was written for that verse, and that is James, chapter 1, verse 22. James, the brother of Jesus, said this in verse 22: "But be ye doers of the word and not hearers only, deceiving yourself." And that was exactly what Jesus was saying in Luke, chapter 11, verse 28. He says, "Be ye doers of the word after you hear it." He said, "Hear it, and practice it. Keep it." And here he turned around in James and he said, "Do that word that you hear. Put it into practice, and not just be a hearer."

Many people want to hear the word. They say, "Just preach the word to me, preacher. Just speak the word to me, teacher, and I'll hear it and that's all I need. It keep me from having to make a decision. It keeps me from deciding whether I need to make an active part of what I do." They are not believers: they are hearers, and a believer is not that. Now, I'll go a little farther, and we'll see what it says in some other scriptures here.

Luke, chapter 11, verse 23; I'll catch that while I'm at it. It says, "Jesus said, 'He who is not with Me, is against Me.'" In other words, you say, "I'm neutral. I believe in Jesus, but I'm neutral. I just never put it into practice, because I just don't want to go into all these things, and I don't want to have to do it. I don't see any sin in me. I don't see any wrongness in me. I don't see any reason why I have to go into all these things." So instead of being a practicer of the word, I am just a hearer. I hear it into my ears. I go to church. I listen to it, but my life doesn't really reflect it. I am not then, with Jesus. I am neutral to Jesus. Therefore, since I am not with Him, I am against Him. Automatically, it makes me against Him, "and the person who does not gather with Me, scatters abroad." I added a word or too, but that's what it means. "He who does not

come unto Me and gather with Me, and file himself with Me, and become one with Me, and grow in Me, by the word of God," He said, "is one who will scatter abroad." He will scatter away from me as time goes on." He does not stay with me. He scatters. He becomes a scattered case.

Let's go to Matthew, chapter 13, verse 23. Matthew 13:23, what does He say here? Jesus is speaking. Now listen to this very carefully, because it is in Matthew, it is in Luke also, the same parable, the same purpose. It is the parable of the sower. The sower was the man who owned the ground and sowed the seed, and He said in one place, this sower was God. God owned the land and He sowed the Word, Who was Jesus, in the land. He sent Jesus, Who was the Seed, that He might sow the land and He might raise up a crop. But here is how He defined one place here. He said to His disciples after He told them this parable of the sower and the way that this seed fell on stony ground. He said in one of the four conditions that He gave, "but others fell on good ground, and yielded a crop, some a hundred, some sixty, some thirty-fold. Now he who has the ears to hear, let him hear." In other words, don't let him be just a thinker, but let him be a hearer, and he who hears is a doer, and should be a doer. So in this case here, he went on to explain to His disciples. He says, "But he who received seed on the good ground is the person who hears the word, and he understands it." Not just hears it, and understands it, "who indeed bears fruit and produces, some a hundred, some sixty, some thirty fold." He understands it. There is a condition. He says he hears the words with his ears, and he understands it in his heart. It has revelation to him, and that's why I've told you so often, that the revelation of the word was the most vital thing of all. If you hear the word, but you do not have revelational knowledge of it, how could you possibly use it, because it's all done by the flesh then. It's an interpretation by the ear of man. It is something that you learn and you put into practice of your own. It is not something that you hear the voice of the spirit give you interpretation of unless the spirit clarifies it within your heart by revelational knowledge.

That's when you hear a voice down inside tell you what it says, and what it means, and how to practice it, so that your life then automatically practices it as a measure of the living, as a measure of your living.

In that same chapter, Matthew, chapter 13, I'm going to read to you verses 40 through 42. He told you in this case here that the enemy has sowed..., who is the devil, the enemy, ...he has sowed also things upon this earth, the tares, which means the weeds in the wheatfield. He has sowed those who practice unrighteousness, who practice lawlessness. In other words, they live apart in their life from the word of God, and from the reality, and the love, and the truthfulness of the word of God. They do not practice that word. Practice means to live it. Practice means to put it into effect day and night. Practice means a nature within a man that holds good and steadfast to that way. To practice means to have that thought and that condition within you. To practice means that it is your way of life. So here He said in chapter 13, verses 40 through 42, Jesus again speaking, "Therefore, as the tares are gathered and burned in the fire, so it will be at the end of this age. Then the Son of Man will send out His angels, and they will gather out of His Kingdom all things that offend and those who practice lawlessness." Listen to that carefully, "...and those who practice lawlessness." That means those who in their heart, in their life, in their thoughts, practice lawlessness, those who desire to do that which is unlawful. It is like the man who knows the sign says 60 mph, but every day he is in a hurry to go to work, and he practices to go 65. He's trying to see if he can do just a little bit more without getting a ticket. He does just a little bit beyond what he should do. He walks right around the edge of the perimeters of that cliff, ready to fall off, but staying, "Well, I won't fall off. I can step real close. I can get half of my foot off, and I won't go off, because I'm a very stable person, and I believe myself to be pretty good otherwise." And so he walks along with one foot stepping half way off that cliff on every step, daring somebody to knock him off, daring himself to fall off, and believing himself to do satisfactory, because, he says when he

gets through, "Ha! I didn't fall today, did I?" And so this same man drives everyday, sixty-five miles an hour to work, and he says, "I know the cops won't give me a ticket for 65, because that's too close to 60. So I can get by with doing 65." He practices lawlessness. It's just that simple. He practices lawlessness; and, all sin is lawlessness. And all lawlessness is sin.

Back in the book of I John, it tells us back there, "Whosoever has been born of God does not sin, for his seed remains in him." The Seed is the Word of God, Jesus Christ, remains in that man, and this man cannot sin, because he has been born of God. We're not talking about Jesus, we're talking about a man born of God who has the Seed, or the Word of God within him, who does live for the Lord. He who sins is of the devil, because he's doing lawlessness. It says in chapter 3, verse 4, "Whosoever commits a sin also commits lawlessness," and sin, all sin, is lawlessness. Sin is something against God. It's in respect to that which is wrong against God, to do evil against God. And, Jesus was given to take away all sin, and in him there is not sin. So, whosoever abides in Jesus does not sin. Whosoever abides in Jesus does not sin, and Jesus is that Word of God. Whosoever abides in the Word of God does not sin. And then therefore, whosoever sins then, has neither seen Jesus nor known Him. Now let me clarify that for you. Whosoever sins, practices lawlessness, lives in sin, does not know the Word of God, nor has he understood the Word of God. He has not seen the Word of God, nor has he understood the Word of God. That doesn't mean that he hasn't said with his mouth, "I believe in Jesus." That doesn't mean that he says that "I believe in this of the Christ, the Word of God," it means that he doesn't believe in his heart that. With his lips he does, but with his heart he doesn't. He has not yet been given to the Lord. He has not yet been given to righteousness. He is given to lawlessness, and he abides in sin, because he has neither seen nor has he known the Word of God. He has seen it with his eyes, but he has not seen it with what I gave to you, revelational knowledge. He has not seen with revelational knowledge, that Word of God, nor has he put it into practice,

nor has he lived that Word of God. So he has neither seen Jesus, which is the Word of God, nor has he known Jesus, nor that Word of God, because Jesus is that Word of God. And He says, "Let no one deceive you, that whosoever practices righteousness is righteous with God, and he is righteous. But whosoever sins is of the devil, for the devil is sin from the beginning. So it is just as simple as that. And you say, "Well, if I believe in Jesus, then all my sins are...." Yes, if I believe in Jesus all my sins are taken. Yes, on Him. That's true. That's a fact. Let no one take that away from you. But IF I BELIEVE in Him, then I'm going to have some showing. My attributes, my life, my nature, my way of life will be such that it will reflect that I believe in Him. For if I believe in Jesus, then would I not practice it?

If you're walking down to a place where there is a river, and there are high banks on both sides and across it is rope ladder, or a rope bridge. Here you come up with your family to that bridge, and look at it a little while, and there's not other way across that roaring river except across that one-way rope bridge. You take a long look at it and behind you is great problems, death is pursuing you. And someone says, "That's the only way across." And, you say, "Yeah. I believe it will hold us." And, you stand there and you wait for the death to overtake you. Did you really believe that it would hold you? Or, did you just utter those words. Did you say it because you believe it, or because you were trying to make yourself believe it? If you were a believer, what would you have done? You would have got on the bridge and gone across to safety, wouldn't you? You would have taken up a new life on the other side of the river, across the bridge with you and your family, and so it is with the life of the Lord.

If you say that you believe in Him, then you will put it into practice. Your life will daily change, and as you grow, you will grow in the Lord, you will grow in understanding. You will grow in depth, and you put off the lawlessness that you once practiced, and you will now put on righteousness and holiness, as an armor, a protection, in the Lord.

Let's look at another place, what it says in here. I'm going to go to Matthew, chapter

7, verse 21 through 23. Now listen to this very carefully, because what I'm telling you, many religious and denominations have another counterfeit for it. Their counterfeit is everybody who confesses with their mouth, says that I believe in Jesus, automatically, automatically, regardless of what kind of life they have is just caught up into heaven and made lily white. Well, if that's true then, listen what He said here: Matthew, chapter 7, verse 21, 22, 23. Now Jesus is speaking. Jesus says, "Not everyone who says unto Me, 'Lord, Lord,...'" In other words, not everyone who calls Me their Lord...not everyone who calls Me their Lord shall enter the Kingdom of Heaven. But He said, "Only He who does the will of My Father in Heaven, will enter in." "He who does the will of My Father will enter in." And, the will of His Father was the Word of God, that you will know and you will put into practice, and that you will have love for - that Word of God, Who is Jesus, incarnate, in the flesh, in life, Who is now that Spirit of Life. And we know Him no longer in the flesh, but we know Him in the Spirit, for He is that Spirit of God, and He is that Life, and He is that Living Word.

"Not everyone who says to Me, 'Lord, Lord,' shall enter the Kingdom of Heaven, but only he who does the will of My Father in Heaven." Jesus said, "Many will say to Me, in that Day...", that Day, the day they face their judgment, the day that they then face the Lord, the day that has come for them, "Many will say to Me in that Day, 'Lord, Lord.'" In other words, you're calling Him Lord. Now the devil doesn't call Him Lord, and the demons don't call Him Lord; so, these must be people who have been professing believers, church-going, religious type people. There must be ones on the earth who said, "I am a Christian." They must have been ones on the earth who said, "I am a disciple, an apostle of Jesus. I'm a believer of Jesus." These must be the ones who in some cases have received the Baptism of the Holy Spirit even. Not just the Holy Spirit, but the Baptism of the Holy Spirit, and they had power and might to go forth to preach His Word, and to speak His Word. They had the power and the might to go forth to get a change of life. They had the power to go forth to have a newness of life. They had

the power to cast out demons. They had the power to raise the dead. They had the power to heal the sick. They had the Spirit within them, upon them, and around them. The Spirit had given them the gifts of the Spirit to perform these miracles: prophecy, speak in tongues, raise the dead, heal the sick, preach in His name, build congregations, build churches, be evangelists, missionaries. All these things were given unto these ones He's speaking of right here. He said, "Many...". He didn't say, "A few...". He didn't say, "Some...". He said, "Many... in that Day...", "Many will say to Me in that Day, 'Lord, Lord...'"

Or, they could have said, "My Lord, my Lord..., I called You my Lord," "I called you my Lord,...have we not prophesied in Your name?" In other words, "Have we not preached in Your name?" "Have we not spoken in that Word in Your name?" "Have we not given prophecy to others that You have spoken through us in Your name?" "Have we not used Your name, Jesus, to speak these prophecies?" "And did we not cast out in Your name these demons that were in others, in Your name, or in myself, or in yourself?" "Did we not do many wonders in your name?" That's our justification! "Did we not do all these wonders in Your name?" "Did we not go to church every Sunday?" "Did I not get baptized in water?" "Did I not do these many things for You, Lord?" "Just think about these things I did for You.?" "I gave ten percent of my money. Lord, I gave my house and my car, and all my goods to You. Look what I did for You, Lord. Look at the things I did for You. Surely, Lord, You must be impressed by my greatness." Therefore, I would believe them to be baptized in the Holy Spirit - not just Baptists, because they don't have that. Not the Church of Christ: they don't have that, nor the Mormons or those people. I'm talking about the Assemblies of God. I'm talking of those who have received the Baptism of the Holy Spirit in many cases, the ones who are believers and have that Baptism of the Holy Spirit, not just the ones who are professors, professors of believers.

And Jesus said, "Then I will declare to them, I never knew you." "...I never knew

you. Depart from Me, because you practice law - less --ness in your life. You practice it in your life. You continue to practice it. You didn't come to Me for seeking help. You didn't come to Me seeking to be broken. You didn't come to Me and give your life to Me. You didn't come to me and lay it down before Me, and say, 'Break me, O Lord. Change my way of life,'" and then let the Word of God do it and put it into practice. He said, "You never practiced the Word. All you did was, you were a hearer, and you believed enough as a hearer that you could receive the Baptism of the Holy Spirit which is give to all who ask, freely, given to all who ask." But He said, "You never laid your life down, and you never broke it. You never changed it. You were still argumentative. You were still full of bitterness. You were still full of lies. You were still full of hatred." All of it means one or more. All of it means one or more. For if I drive down this road, and I drive 65 in one 60 mph zone, but I don't violate any other zone, just that one, I am just as full of wrongness. I'm just as full of violations of the law, as if I had drove speeding through everything in the city, because I did it willingly. I willingly violated that which was law. Now I'm not saying the law of man is what I do. I'm saying that law of man is synonymous with the fact of the law of God. It's when we say in the law of God, "Well, if I just stretch it a little ways, maybe God wouldn't mind if I were to do just a little bit of it. I'll have a little bit of anger. "Well, God, you should expect me to have just a little bit of anger, because look what they did to me. Look what they said to me. Look how they treated me. It makes me angry, Lord. Well, God, you don't expect me to give them always. I gave to them for five years. What more should I do?" And that's the way we enter into lawlessness.

It seems like we finally become weary of doing righteously, because we didn't have righteousness implanted in our heart to begin with. We only had a symbolence of it. We only are deceiving ourself saying we have a little bit and we have little or none.

So this is what happens to man. He said, "In that Day they will say to Me, 'Lord, Lord, didn't we have the Baptism of the Holy Spirit. Didn't we go to church every

Sunday. Didn't we give you ten percent of our tithes, often, sometimes. Didn't we practice your name? Didn't we practice the Word before others and tell them all about it? Didn't we go out and cast out demons and heal the sick and raise the dead and prophesy and preach all over the city? Look at the church I built for You, Lord, how big it was? Look at my life, Lord, how I made my life turn into the way You wanted it to be, I thought." He said, "You never turned it into Me. You turned it into yourself. You made your own self. I wanted you to be broken. I wanted you to be broken by the tests and trials I gave unto you." And so, He said, "Depart from Me..." in that Day, "because you practice lawlessness." That goes right along with I John, chapter 3, verse 5 through 9, exactly, right along with it. And that place back there in I John, don't let any Baptist or somebody of a religious denomination try to tell you that that's Jesus. That is not. That is a man who believes in the Lord and is born of God. You find the same thing in Romans, chapter 8. To be born of God, and other places.

Now let's go and look at one other area here in Matthew, chapter 7, verse 24 through 27. Now listen to this. This is the follow on to what He just got through saying. Jesus says, "Therefore...". This is the follow on from what I just told you. "Therefore, whosoever hears these sayings of Mine...", in other words, "these words of Mine, these parables of Mine, and these ways that I taught you," "if you have understanding of these things I've taught you, and you do them," "he hears these of Mine, and he does them, I will liken him to a wise man who will built his house on a rock, and when all the storm came, the floods came, and the rain came, and all the tide hit that house it did not fully fall, for it was founded on the rock, which was the Word of God, Jesus. And, it was believer thereof who practiced that Word. Now everyone who just hears these sayings of Mine and he does not do them in practice, will be like the foolish man who built his house on the sand. In other words, he had a lot of little rocks all ground up and shoveled up into sand. The rock was there, but it was ground into sand, and it wasn't solid in Him, but it was in sand and gritty form on the ground. It was like milk chewed

up, constant milk. "He built his house on the sand, and when the rains came, the floods came and the wind blew, and beat on the house, the house fell, and great was its fall." In other words, when the time came that the devil came to test that man and tempt him and try him, he found that that house did not have solidness in it. It did not have the firmness, the nature, and the realness of the tests and trials of a man whose been beaten and broken, and yielded to the Word of God. But, instead, the man had his own mind and his own thoughts, and he believed himself to be strong in his own doing. He believed himself to have the word inside. He believed himself to have what it takes, but he had never been tested and tried. He had never been founded upon that rock, and therefore when the trials came, the tests came, the wind blew, the storm hit it, his house fell, it washed away. In other words, he couldn't stand the test. He began to fall.

Again, you find it in Hebrews, chapter 10, very quickly on it, it tells about "the just shall live by faith," "you endured a great struggle with sufferings, partly while you are made a spectacle both by reproaches and tribulations," in verse 32, 33, on down. "Then for a little while, He is coming will come, and will not tarry, and the just shall live by faith. But if anyone draws back, my soul has no pleasure in him. But we are not of those who draw back to perdition." He's making a statement here. He says, "Please, you're not of the ones who draw back to perdition." There are those who believe in the saving of the soul. He says, "You're not going to pull back into lawlessness and unrighteousness. You don't want to do that. You've learned of this word, and you should remain upon it." So he said, that he who found this house upon that condition causes it to be built on sand. And, when the trials come and the tests come he finds that inside he doesn't have the staying power that founds his house in a firm foundation.

Then, there is one other place I want to read to you before we go into discussion on it. It's on I Corinthians, chapter 15. Paul here is talking about the faith, that faith that will keep you, that faith that will hold you. He said on chapter 15, verses 1 and 2, Paul is speaking probably here: "Moreover, brethren, I declare to you the gospel which I

preached to you, which also you received and which you stand..." This is to the Corinthians. "...by which also you are saved." "This gospel," he said, "which I preached to you, which you stand in..." Stand means, "walk in, live in, be in, have in, nature within, the one in which you stand in, of which you are also saved by that same one as you put on righteousness, as you put on righteousness you're saved in it, if..." There is a big word: "IF", two letter word, "IF." Write down a big word, "IF". "...if you hold fast to that word which I preached to you." Then he went on to say, "And, if not, unless you believed in vain." "If, less you believed in vain." In other words, if I don't hold steadfast in that word which was given unto me, and begin to let it become my life, and my nature, and my way of life inside, and I don't place my faith and trust upon that word and cause myself to be broken that I might be purged of the impurities, that I might be pruned and cut back, that I might have that foundation in the days when the storm would come... He said, "If I preach it to you and you heard it, and you did not put it into practice, you have believed in vain, vanity, a hopelessness, emptiness, by pride, without value - that's vain, vain, nothing in it. You have believed in vain.

How many times did He say in the scriptures that if you take the word and do not put it into practice, do not yield to it, if you do not hold it steadfast, that you will soon fade away? You will soon pass away. You will soon be like a fading flower of the field that dries up in the fall. He told you on the parable with the sower, four conditions. He said all those conditions, all those four types of conditions, four people upon AT-9 the earth heard the word. Every last one of them heard that word. Some had too many troubles, some had too many other things to do, some of them didn't want to fool with it because it was too much for their life. They said, "Well just tell me about it and I'll listen, and after I finish listening I'll decide if I want to do anything, but I'm very busy right now. My...I got my cousin here with me, and my uncle is with me, and my sister is with me, and my daughter is with me, and all my relatives are going to come down to visit me. We're all having a good time together, and maybe next year I'll get around to it." And,

the Lord says, "Foolish one, next year thy soul will be required of you, and then you'll have no barn. You'll have no place to put your grain. You'll have no storage. It will all empty, and you'll be gone. Because when the time and the hour came, you didn't listen to Me. You didn't hear the word when it was given unto you, when the hour came for your salvation." So many people this will happen to. It will pass them by because they fail to be available and to hear in the hour when it was given to them.

"IF you hold steadfast in the word which I preach to you, unless you believed it in vain." Now let's clarify some things here that I said to you. At no time have I said to you that you're not saved by faith. At no time have I said to you that you're not saved by the grace of God. I'm not going to go into all the scriptures, I'm going to tell you, "You look them up." You'll find that what I tell you is written, it is written in the word, that you're saved by grace through His mercy. For if not, you would never be found good enough to be saved otherwise - so His grace through His mercy. Jesus was that mercy as given to you in Zechariah, chapter 11. He was that Word. He was that Beauty. He was that grace, that love, that mercy of God. And God said, "Through Him I took the mercy to save you by My grace," for He shed His life of the righteous for you. "I found Him righteous," God said, and because He was righteous, He said, "Lord, forgive all them. Father, forgive those who do wrong." He said, "Because I have heard My Son when He cried out to Me. He said, 'Forgive those who are unrighteous,' He said, 'I did, just that. By My mercy,' He said, 'I granted grace unto those who asked.' And for that, salvation was given. But for he who receives it, he will also make change in his life, because Paul went on to say, and went on to say in James, 'If you're a hearer and not a doer, your faith is dead. Faith without works is dead.' Dead what? Dead faith. He who has no works from his faith has dead faith. It is not faith that he has.

It's again going back to the same story of the parable I told you of the man that didn't want to go across the bridge. He said, "Yeah, I know it will hold me." But he stood there looking at it, because he stood there looking at it because he was afraid that if he

went across it might fall in. He wasn't sure. His faith that he tried to exhibit was nothing more than mouthing. words out of his mouth that had no action behind it. So it is with the word of God. He who says I'm a believer, says I'm a believer, and has the faith to be a believer has works to prove it. What is he saved by? His works? No, no, no, no. Don't let anyone tell you that. God does not save anybody by his works, but by His grace He saves. He by His grace through His mercy, Who was Jesus, saves a man, who seeks Him, sets His heart on Him, turns to Him, asked for salvation, asked to be saved, asked to be brought forth, and God sees that he is a believer. For if he is a believer, he puts works into action.

And, this is some of the works that he will put into action. He will use prayer. He will begin to pray. He will begin to read the word. He will begin to seek out the Lord. He will begin to repent for his wrong. He'll begin to weep for that which he has done against God. He'll begin to search out his life and see how wrong he's been against God. He will begin to practice righteousness instead of lawlessness. And that's what is important. He will begin to practice righteousness instead of lawlessness.

And that which God has granted, He will continue to grant, but if a man turn away from righteousness and practice lawlessness, and flaunt it in the face of God, the scriptures are very clear. He said, "Many will say to me in that day, 'Lord, Lord, didn't I profess Jesus? Didn't I do the things that were of the Lord?'" He said, "You didn't do that. You practiced lawlessness. You did not go into righteousness. You said it with your mouth, but you didn't do it with your heart. You turned and you did not turn to Me.

The same with the four seeds that were planted in the ground: one on rocky ground, one on course ground and had no water and nothing to take roots with, and the other that grew. It actually grew the word inside, and the word sprouted up inside, but he didn't produce any more. He didn't produce any offspring. He didn't produce any words out of his mouth. He never produced anything of a fertile crop. All he did was took it inside, soaked it up inside, and lived on it, and tried to benefit himself from the word of

God, to get rich or to have his own glory, or do his own thing, to preach his own way, to speak his own words, to live his own life, and he kept it all to himself, and therefore, he had no offspring. He had no fruit of his labour. He had no righteousness that came out of him. It all went in, but nothing came out. All the love of God that he could receive, he absorbed it inside, but he gave nothing out, and so his fruit was not productive.

Now the four conditions: one type of man was righteous. One type of man was to receive the Kingdom, and that man will produce a hundred fold, some sixty fold, and some thirty fold. In other words, he was a witness to others. His life was a witness. He changed his way of life. He was broken. He wept with tears and sorrow. He had sadness and repentance upon him, as it says in II Corinthians, chapter 7, verse 10, I believe it is. It said, "For the godly sorrow..." That's seeing what you've done against God, that "godly sorrow" and weeping and repentance "produces repentance unto salvation," of which you will be thankful, of which is right and which is good.

That's exactly what John the Baptist was teaching. John the Baptist went forth in the wilderness. He was teaching the baptism of tears, of sorrow. He was teaching the baptism of repentance, the first time it had ever been taught, because God hadn't really taught it up to that point. He never brought it forth in great length, but some of them knew it, like David, and others. Many of them thought that all they had to do for their sins was to just kill a calf and bleed the blood out of it, or a lamb, and bleed some blood out of that, and that sufficient. He was showing them at that period of time that they needed to learn repentance, sorrowful repentance. Wash in water, to have that washing in water, as a Godly sorrow unto righteousness. So John the Baptist brought that others might see it. That brought repentance which then brought Jesus. He was the forerunner of Jesus, because he taught that if you will weep with sorrow, baptize your heart in water of tears of sorrow, and ask God's forgiveness because you're sorry for the things you've done, then you can ask Jesus in your life, and that's when Jesus begins to come in, the Word of God comes in and begins to flow through your life with

understanding. That's exactly what John the Baptist was teaching for those who understood it, and those who receive it.

I have not said that you're going to be justified by works. You can't work yourself into it. You can't pray often enough. You can't do enough. You can't read the Bible enough. In fact, there's too many people pride themselves in how many times they've read the Bible. So many people pride themselves in how often they pray. They pray three times a day: morning, noon, and night, standing before whatever. None of that is of any value unless it's done with righteousness, humbleness, lowliness of heart because you know that you're that sinner who needs that care, or that one who loves that Lord for what He's done for you, and your prayers are laced with that love of God, asking Him to be glorified in your life, thanking Him for everything He's done for you, giving thanks and glory to God, giving praise and honor and worship. That's what's worthwhile. That's works. And, that's the works that God will accept, and He will bring you forth from it.

Now the type of works that doesn't carry anything, the type of works that have no value in it, yet it's not wrong to do it if it's done with the right heart. It's not wrong to do it if God leads you into it. If it's done because you've read the Bible and you think that's what you should do. You do it because you want to gain somebody's recognition, you do it because you have a guilty conscienc: and that is, giving money AT-9 to others, helping out the poor, giving food to the sick, or giving help to the sick, giving food to the hungry, helping those out in jail, doing a good cause for something on this earth. All that has no value unless it's given unto you to do it by the spirit of the Lord. It's not wrong to do it. If you seek any recognition, expect anything out of it, anticipate anything out of it, want anything out of it, then what you're going to end up with is, you're going to end up receiving unrighteousness counted against you. It's going to be counted against you because you did it with the desire and the intent of receiving something from the Lord, something from someone else, you're expecting to have somebody pat you on the back, you're looking for a show of glory, you wanting

somebody to say, "Hey, look at that person. Look what they're doing. My what a wonderful Christian they are. Look what they're doing. They must be wonderful Christians, because, they're helping out the poor. They're giving help to the sick." It's not wrong to do that. Don't get me wrong. I'm not telling you that that's a mistake. I'm not telling you that's sin. I'm telling you that the sin is, is the heart of man who does it. He who goes down to Evangelize someone and has not yet been broken himself. He who goes to tell somebody else about the word of God, and he himself if not even broken, has not yet had Godly sorrow, has not yet been brought out of his pride and of his arrogance, and has hidden sin within him. He who stands in the pulpit and AT-9 preaches sin and lives it himself, consciously, unconsciously, daily, weekly. He who stands up and tells you what sin is and doing it himself during the week undercover. He who thinks about doing it, desires to do it, and since he desires to do it, he tells about others that are doing it because that gives him a joy in his heart, a kick in his heart, talking about somebody else who is doing it, how wrong it is, but in his own heart, that's what he wants to do!

It's like the man who quit smoking cigarettes, but God didn't take it away from him. He did away with them himself. He made himself give up cigarettes. I'm using it for a very simple thing, cause smoking is not a sin. Drinking is not the sin. Drunkenness is wrong. Yes, that's a sin, maybe. It could be wrong against God because you lose control of your mind, but it's hard on your body. It's a sin against your body. It's not a sin against God to smoke. There is nothing that says, "Thou shalt not smoke." That's stupid. That's a Baptist. That's a denominational, religious, hypocrite, a Pharisee. But, it's hard on your body. So, a man says, he goes out here on the street and he says, "You better quit smoking, boy. You need to quit smoking. That's wrong to do that," because he, himself, under his own power gave up cigarettes. But, inside he has a nicotine spirit. He has an addiction spirit. He has a tobacco spirit. He has a craving spirit. All these are demons that are dwelling in him, and he claws at himself inside. It

takes all of his will-power he can muster. All of his will-power he can muster not to put on the smoking himself.

A man gets up in the pulpit and he talks about you shouldn't commit fornication and adultery, and he preaches it. Man, he talks about, he takes the Bible and he beats it on the pulpit, he beats on the pulpit, he tells you about how bad it is, and how wrong it is from his interpretation. He tells you about how David did all these sins and all these wrongs. Then all of a sudden you find out that this preacher was going down to some prostitutes during the week, or he was living with some widow, or somebody else's wife during the week in secret. Sick, isn't it? That's he who practices lawlessness. He does it himself, but he preaches it for others

Yes, it's not wrong to preach it, but we should also evaluate our own life, more so than anything else, is to evaluate our own life. What does it have? So you shouldn't go down to the house of a sinner. You shouldn't stand in his yard. You shouldn't go into his house. You should not listen into his ear, until he begins to talk about how what is going on and how wrong things are, or how he hates something, and you listen because you'll become just as polluted as Lot was in the city in which he dwelt, because you heard that man or woman, and you did not rebuke them, you did not cast it off, you did not speak unto them and depart their company, but you stood and listened while it was being said, therefore, you're just as wrong to hear it as Lot was in the city that he dwelt, in the city of sin.

What I gave unto you: what is a believer? A believer is he who has the faith in Jesus, the faith that he requested, the faith of the Word, the faith that walks across that bridge and says, "I believe that bridge will hold out. No doubts." And, he walks across, he and his family to the new ground on the other side. He is the person who has the faith to read the Word and to put it into practice in his life on a daily basis. He grows daily by praying, by fasting, by reading, by seeking the Lord and listening everyday, as the Lord grinds him brings him to a place of understanding. He seeks always to have

the Holy Spirit give him revelational knowledge. He does not pick up the Bible and read it and say, "Oh, that's what it says. Now I understand. But instead, he reads the word, puts it in his heart, and he waits until it is revealed to him with revelational knowledge, so that he has that new nature within him, because if he reads it and he tries to put it into practice, he has not put into practice the word of God, but instead he has read the word that he understands with his ears, heard in his mind, and he's doing a flesh job, and all he's doing is walking in the flesh. He's using the Bible to walk in the flesh, and it does not please God. But, God hates the man who walks that way, but he loves the one in whom he cries out to the Lord and says, "Lord, I'm a sinful, I'm a lawless man. I need your word. I need your truth. I need your spirit. I need your brokenness. I need your way of life, Oh Lord." And, he seeks it day and night, fasting, asking, seeking, because the Lord said, "He who believes and asks me for the Holy Spirit..." He says, "I will give it to them. I will not give them a stone. I will not give them a scorpion. I will give them what they ask that the Spirit of the Lord may teach them the way to walk. But without that spirit and power and might, you will end up walking as a religious hypocritical fanatic, and you will try to learn the word yourself. You are not a believer, you are a thinker. You are a thinker instead of a believer. You think you believe, but you have not the faith to believe. You think you have the faith because you've told yourself so many times that you have it, but when the real tests and the trial comes you fall and you cannot hold. Your house is built upon that sand. That crushed up word that you never had the solid word itself, that Rock within you. The Rock is the Word Revealed by the Holy Spirit with revelational knowledge. And, when that word is revealed by revelational knowledge, it is a newness instead you. It is like it exploded into a thousand pieces, and it just shattered your understanding where you can say, "I know, I know, I know what that word means now." And I've had so many cases, so many thousands of cases to where I had heard this word many times, this word, or this word, or this scripture, or that scripture, and when the revelational knowledge came to

me in the night or in the day as sat or as I talked, or as I worked with someone else, that revelational knowledge that came was like a million understandings. All things became new, and I can truly say, "Behold all things became new," at that moment, from that word, from that time, because it became a way of life within, and it doesn't go away. You'll never lose that, because it's imprinted. It is written in your heart, and in your mind. That's when the Holy Spirit writes it within you, and it does not pass away ever. But when I read it and I try to understand it, and I try to memorize it, try to put it in my mind, it will fade away from me as time goes on, because the cares of the day, the problems that I see, the tares of the wheat field will finally will tear it out of my mind to where I forget it and I'll have to go back and review it. I'll have to go back and try to figure it out again. I have to go back and see what it really said years later, and I'll never get it to practice in my life, because it will always be a thought and never a practice. For he who practices that word is he who has revelational knowledge within of that word through prayer and fasting and staying before the Lord in humbleness and brokenness. As David said, "He had a heart before the Lord." He had a heart in Psalms 51, verse 16 and 17, "a heart like unto the Lord." And he had a broken heart. He had a contrite heart. He had a heart that gave. He had a heart that when it did wrong before God, he wept, and he wept often, and he stayed before the Lord, knowing that was his only hope and his only way.

So many people say, "Well, I'll find it. I'll read the word. It will tell me." No, you can't find it by reading the word. You can read the word. It will say, but it unless revelational knowledge comes to you from that word, it has little or no affect in your permanent life. It might at that time make you feel good, but it has to have that permanency within. It has to be imprinted and written on the tables of your heart and the tables of your mind. It has to be struck within you - not in your mind, in your heart. When it comes from your heart, your mind will receive it sooner or later, and it will become changed, your mind will, with the firmness and the fullness of your heart. If you change your heart, your

mind will change with it. In other words, if I change my interior my exterior will show. But if I change my exterior, anyone who has the knowledge and the discernment of the spirit will soon discover that I am a liar. My outside looks whitewashed, and inside contains corruption. Sooner or later it will come out of my mouth, that corruption. That corruption will come out of my mouth and they will see that I am man against God, bitter against God, I don't believe in God, I don't trust in God. They'll see that all the things that I really said were not true. They will find that I am a liar. I'm saying one thing, and really hidden inside me what the lust and the desire to do something else, hidden within, ready to act, ready to come forth, but hidden and suppressed by my mind, as a religious fanatical pharisee, denominational religious man. I'm not broken. I'm not a true disciple of the Lord, but instead, I'm just a believer in myself reading the Bible and changing my own life.

What is faith? Faith is the condition of the mind, of the heart, that inside says, "I believe, and I will step forth, Lord. And, You will guide me across that bridge. I will step on the bridge, Lord, and You will guide me across. I will, Lord, am one of the Israelites, and the river is overflowing in the banks, but Lord, I and my brothers, I and my family, we will pick up the ark, and we will walk into this river, which powerful, overflowing with heavy water, and Lord, I will trust in You to part the waters, so that I might walk across on dry land and safety."

That's exactly what a believer is. He has the faith to put into practice what he believes. For if I am a believer and have no faith to put it into practice, my faith is all in vain. It is dead works. And that's what the scriptures tell you. He who says they have faith, but have no works is dead. He has dead works. He does not have faith. He does not truly believe, for the devil has that same belief. He knows. He believes that Jesus is the Son of God, but he has no works. He has no prayer. He has no repentance. He has no Godly sorrow. He has no fasting. He has no changing of his life, as it says in II Corinthians. "Cleanse thyself, o man. Cleanse thyself." Put on the new man, put off the

old man. That's works. That doesn't save you, but that follows your salvation.

For he who says he is saved, he who says he is a believer, he says he has the faith, then let him show it by his works. Not giving to the poor. I'm talking about works I just told you, the repentance of tears, sorrow, those who will be in prayer, those who fall before the Lord, those who cry out for mercy, those who cry out to God, "God cleanse me. I'm a wicked lawless man." They are the readers of the word and they are the ones who pray for the spirit to guide them and to give them understanding. That is what I'm talking about, is works.

Now the works of the flesh and the works of the church, and the works of the body of the church, given unto men to do, if he is a believer and has been broken, and has been through Godly suffering, and has known the way to go, and is a practicer of the faith, is a leader of others, and a doer of the word, he will probably give tithes. He'll probably give money, which doesn't give to God, because you can't give God money, but you can give it to the church. You can give it to the needy. You can give it to the priest. You can give it to the deacons and the elders. You can give it unto those who give the word of God, to help them, which is rightful to do.

They are also the ones who will go out and teach others, speak to others, witness to others, give help to others, go to the jails, go to those who are in prison. I'm not talking about into the jails of the city, of the jails of the state. I'm talking about those who are in prison within their own body. They're imprisoned by the devil within their own body. They say they are righteous. They say they believe in Jesus, but they are in jail. So you will go down to them and give witness to them of Who Jesus is and what He will do for you, so that you might set those in the captivities, in captivity, free.

You will release the captivities. I believe it says that in Isaiah, chapter 45: and He gave unto that anointed one, who was Cyrus, He said he will release the captives. He will tell them of the trueness of the word, and the meaning of the word, and how to deliver themselves by the word of God, to cast out their demons, to speak the truth, and

deliver themselves unto freedom from the jail that they are caught in. The jail is the house of the devil. It is the lies and the bitterness, and the anger, and the falseness, and the disbelief, and the unfaithfulness, and the lawlessness that they practice against God, against His ways, that puts him in jail. For does not sin put you in jail. Does not sin bring jail and death. It certainly does. So he then who hears that word, when you speak it to him as a witness unto them, can set themselves free.

Speaking the word may be what God has given you, and how you were set free, that witness of your own life, and how you were set free. The truth of the word that came unto you, and you will give it to them. How? You give it to them at the time that the Spirit gives utterance, and he begins to speak through you at the unusual time that you never expected probably, so that you're not going to do it out of your pride, but you do it out of the ushering of the Lord and His Spirit. He who has faith practices by works. He who has faith puts into practice works. Works do not save you.

God will not save a man if he all the works that the Bible has. He saves you because you have faith to believe in His Son, the Living Word of God, Who was God the Word, Who was of the Lord, Who was from God, and returned unto God, through His death. You believe that His blood is life, which is His blood, will cleanse you. You believe that He has taken upon Himself your sins. You believe by faith that He has taken your unrighteousness that He became unrighteous that you may become righteous. He went to hell that you might not have to go to hell. He broke out because He was found without fault, and God removed Him from hell. But by your faith, you believe that. You don't feel it, or you may feel your closeness to God. As you grow in the Lord, you will have that feeling. You will have that exuberance. You will have that feeling. But that's not what you need. It's that faith that you stand on during your trials and your tests. Yes, you'll be tested. Yes you will be wavering. Yes, your house will be built on sand to start with. But as it is built on sand, you will continue to grow so that one day you will build it on that solid rock, that you will have that rock of understanding.

You will have heard the word that Jesus spoke. You will have heard the sayings of Jesus, and you will practice them. You will put them into effect, so that religion is not dead religion.

This is dead religion: that you only do the mundane, flesh, mind-thinking things of this earth - read the word, go to church, have fun and parties, talk about it, but do little or nothing about it, to where you continue to practice lawlessness in your life. Lawlessness, the inability to walk within the law by the spirit of righteous to where it's a natural thing within you. If I try to follow the law by my flesh because I try to read the word and remember and see what all the laws are, and I try to practice the ten commandments which Jesus never spoke of necessarily to do, He said only two, and He gave many other commandments in Matthew, Mark, Luke and John, and Acts, and He told you to follow them. But other than the ten commandments, He said, "Those commandments have been fulfilled within the spirit within Me." He said, "If you believe in Me, and put Me on, and practice Me, you will have fulfilled all those. You will not do those things that are against Me, or against My Father."

So if I have the faith, then, I also have the assurance to step on that bridge and across. If I have the faith, I also will take and put off the old man and put on the new daily, by prayer, by weeping and sorrow, by fasting, by seeking the Lord's face, by reading the word and having Him to reveal the understanding in my heart, and by staying before Him, and waiting upon Him to guide my direction.

I will not run down to someone and say, "Well, let's see. Today I better do this, and tomorrow I better do that." But instead, I will say, "Lord, what is Your direction this day? Carry me forth in Your direction. Which way do I go? What do You desire me to do? What is the way? What is right this day, Lord?" I do not know what's right each day. You say, "Well, I could read the Bible and find out what's right." Oh, you can? Well, I can't. You can, but I can't, because when I read it, it only tells me the guidelines, and I don't know the guidelines that God would have me to follow. I don't understand what it

tells me to do. You say, "Well, it tells you you shouldn't kill." Well, wait just a minute, then. Wait just a minute. Abraham was going to kill his son, and God counted it unto him as righteousness. David killed people who came against the Lord and came against his household, and God loved David and counted him as a heart of His own. You tell me that there is something that says that this is wrong. How do I know whether it is wrong or not? I don't go out here and kill, because that's not my desire. That's not what God asked me to do, yet, but He might. But I would want to be sure it's from the Lord. They say, "Well, I can read it and tell whether I should go to church or not, because it says all men are supposed to go to church." It doesn't say that anywhere in the scripture. That's a lie made by man. That's a lie made by some denomination to make you believe that you're guilty and condemned if you don't go down to some church. That's Billy Graham. Although, Billy Graham might have a good idea on some things. It's far from the truth. He said you should gather together at times to be a witness to each other, to testify and give testimony to each other, to sing a song together. Where? In somebody's house so that you don't become a denomination and your pride rise up and you establish the guidelines and the bylaws of your own church so that you do it all for the benefit of the IRS, so that you'll be a legalized IRS church. That's no better than being a legalized Russian church where you abide in Communism, where all the preachers say, "Yeah, we'll practice Communism. You can send in your Communist advisors, and they will up here in the pulpits and make sure that we don't say anything wrong." That's just as evil. The true church over in Russia is back in the woods and in the gutters, hidden in the catacombs, away from man to see. The Pharisee church is out in the open: doesn't have much affect, doesn't really have much change in life. It has too much sickness in it, and it won't be there long the way things are going.

If you're a believer, you practice righteousness. If you're a believer, and you have faith, for faith without works is dead. I want you to remember that: faith without works is

dead. So is I have the faith, then I must produce, sometimes a hundred-fold, sometimes sixty fold, sometimes thirty-fold. But if I have just heard the word and I say I have faith, soon there will come a storm, and a storm will tear down my house. My house is the belief that I had, the faith that I thought I had, the righteousness I thought I had. It will tear it all down, and I'll find that I didn't have it, as sure enough, the next thing I know, or that person knows, he'll be crawling on his belly saying, I really don't believe in that. I really don't feel anything today. There's nothing there. It's all gone. It was really just a hoax. I really didn't have the depth of it. I guess God didn't really want me to know all about these things. And, I've heard all those testimonies and many others from people, the testimony of the devil. That's exactly what He's talking about, the four types of seed that is planted, is the one who doesn't have the staying power to brokenness unto death in the flesh. For if you endure to the end, you shall be saved. If you endure unto the end, you shall be saved, but if I don't, I have pulled back to perdition. If I don't, I have pulled back to perdition. I've gone back to doing the works of the flesh. I've gone back to doing the works of the old man. I've gone back to doing the unrighteousness that I once did, and I've turned away from the righteousness of the Lord. I have no faith. In other words, my faith was not real. My faith was not a change of faith inside. My faith was not something that really came from within the spirit, but it came from my mind. It wasn't true faith. It was just a thought.

Again, I go back to the mind. The mind is a thought. The heart has faith. The mind doesn't have faith. The mind just has a thought. The mind has no value, but if it's fed by the heart, and the heart is filled with righteousness and faith, then if it feeds it by the heart, my mind will not fail me, because when it fails, my heart will over take it, and it will over power it, and it will say, "Listen to this." It will say inside, "Don't do that. You don't want to do that." It will tell me, guide me, direct me, and keep me in the hour of my test and trial, because my faith is based upon a lot in my heart and not a thought in my mind. When I have a thought in my mind is when I've read the word, but I did not have

the imprinted word in my heart. I just had the heard word in my mind. I heard it, but I was not a doer. I did not implant it in my heart so that it became a way of life, changing, everyday changing way of life unto total righteousness of the Lord. So often we call that religion. Religion does not have faith. Religion has a lot of words. Religion has a lot of thoughts. Religion is based upon flesh, human, will-power. Faith is based upon the knowing, the understanding, the revelational knowledge of the word of God planted in my soul and in my heart, so that in my hour of my testing and trial, in my hour of need, it comes up like a regurgitation from within, and it's standing before me in my thought so that any other thought I had, or any other temptation from without or within, is immediately overcome, over-shadowed, brought forth by the word of truth, the word of life, the implanted word, the revealed word, that word the spirit has given me from within. So then in the hour that I have need, the word of God comes up from my heart within, not out of the book, not out of my mind, because my mind at that time is clammering to do evil. It is standing there beating to do evil, to think evil, to speak evil, to fight back, to fight against it, to do evil, because I've been done wrong, because I want to, because I lust to, and inside, and inside the implanted word, the revelational knowledge down in my heart, that faith, that believe that I truly have in the word, at that moment, that hour of need, is coming up from my heart and is into my mind. It says, "Be calm. Be at peace. Wait awhile. Stand back. Think about it. Remember what you did. Remember what you once were. Have compassion on them. Speak the truth to them. Etc. and etc..."

That's the implanted word. That's the revealed word. That is the faith that God was speaking of and Jesus was speaking of, that faith to hear that word, plant it within, and in the hour of need, to be a practicer of it, to be a doer of it, doer from within, coming into your mind, so He that made the outside, made also the inside. And, if He who made the outside plants the word on the inside, because you open your heart to that word and allow it to come in... Oh, it will take you three years, seven years, ten years,

twenty years, to print that word within you. Not by reading the Bible, but by hearing the voice of the spirit through revelational knowledge, through trials and tests, through brokenness, through weeping and tears, through great suffering, through fasting, through waiting before the face of God, waiting in a dark room in His presence, just waiting, listening, to waking up in the night, laying before the Lord and talking to Him, throughout the night, to speak of Him, to glorify Him, to have patience with Him in His presence. He will plant that word, one-by-one, two-by-two, what you can stand, because after He plants the word, He gives you a trial and test based upon that to see if the seed that He planted and He caused to die within you rises up, or has rose up into a new stalk, into a new life. It went in as the word you read and came back with life in it into your heart, through your soul, into your mind to guide your life, the same as a grain of corn planted in the earth. It was planted in the earth which stands for your physical body, that word, that stalk of corn, that grain of corn was Jesus, the word of God, that was planted in your heart, that you read out of the Bible, was the dead word. He died for this word. He is the death that this word might have life by the spirit. And the spirit of the Lord raised this word up into life. And so you plant that word that you read in the Bible, which is the dead word, down into your heart, and God in that doing, when you water it by the spirit, with weeping and tears, sends His Holy Spirit into you, and the Holy Spirit gives you revelational knowledge of the word, which is the corn which was planted, now stalking to life, springing up the life within your heart, and your mind, so that you'll have newness of life, and your nature will change, and that's putting on the new man. For you took the word that died for you, put it in your heart, and the spirit of the Lord gave it life, and it sprung to life within you, and it became a living word, a living thought, a living idea within you, and in that you could live as the son of God, as a son of God. You can live because the seed of God, which is the word of God, is planted within you, and you will not sin, because you cannot sin, because the core of your heart has that seed in it, which is not sinable, found in I John, chapter 3. That applies to that

man who is born of God, and you'll find it also as one of the, ONE of the seven conditions of the seven churches in Revelation 2 and 3. One of those conditions is the son of God, a son of God, not the only begotten Son of God, because God begot Him. He begot that Son, but it is the son born out of that Son. For in the lineage, if you go back, He never saw anybody saying there was a grandson of David. You never saw anyone say there was a grandson of Moses, or Abraham, or Isaac. There were the sons of Isaac, the sons of Abraham, the sons of Jacob, no matter how many generations back it went, they were always the sons, and so it is with God. Jesus was the Only Begotten Son, as Isaac was the only begotten son of Abraham, so is Jesus the Only Begotten Son of the Father, Who was Abraham. But from Him there are multitudes of sons, and all those sons are born in Him, because He, the seed of God, the Word of God, the Word that died, that because dead, that you might read it, plant it in your heart, was watered by the Holy Spirit and sprung to life in your soil, down inside, and that corn that sprang to life inside, that seed of God, that word of God, and it brought forth life, and all those who receive that seed, that springs forth to life, that brings forth new plant, a new life, has a new seed in them, a new word sprung up in them, are those to be called the sons of God. They are the sons of God, who came through the Only Begotten Son of God, Who is Jesus, and they will have the faith, to raise that seed up inside. They will have the faith to believe. You can call it the faith to believe. It is the faith to believe that the word is what it says. It is the faith to believe that God will do what He said He will do, and wait upon Him, and trust in Him, and seek His face to receive it. It is that faith that puts into action, a word of God, so that your works will follow for your salvation. If I believe and I have faith, and I have the salvation from that faith and belief, then my works will follow. The works of weeping, Godly sorrow, repentance, fasting, praying, singing to the Lord, and going before Him, and witnessing to others, and giving to the poor maybe, or whatever God asks of me, in my heart that would be a desire, but seeking nothing of my own, not running off to some

foreign city or foreign place, unless I'm called and prepared by the Lord to do it, unless He has broken me first, unless my testimony is going to be flawless, unless my testimony can come from the Lord, and not from a sinner who is not yet broken, not unless my testimony and my prophecy and my preaching, or my teaching, or my word will come from a heart who is broken over and given over to righteousness and not yet filled with a lust for sin, seeking to do it, seeking and hiding in darkness within my heart those lies, where I kept those out by the finger of God, by the scriptures of God, those demons, those spirits, before I can be a witness, a testimony of the Lord. For how can I be one if I say I have faith, if I say I have belief, if I say I am a Christian, and I'm proven to be a liar and a lustful thief, and a liar in the pulpit, or a liar in my Sunday church. Or, I go down to church on Sundays, and all the rest of the week I live like a demon, cheating in my work, out for money, out for pleasure, and I spend one hour or two hours a week in a church somewhere. Not so. For if I'm a father, if I'm a husband, if I'm a man of God, I will have my family gathered together nightly, daily, weekly, and I will teach them everyday of some area of the Lord. I will show them of my practice that it is for them to weep and pray. It is for them to seek the Lord. It is for them to know the way of God, and my testimony before them will be such, for again, if I have the faith, I'm going to take myself and my family, and all whom the Lord would put in my care, and walk across that bridge that goes across to the other side, to the safety. Because, behind me is the enemy to kill me, and that enemy is the snakes, the serpents, and the devil, and the demons of the devil who are behind me, trying to nip at my heels, to grab me, or to grab my family, on this side of the River. And as Moses did, he took the children across the Red Sea because behind him was the enemy, and God lead him across to safety, because he trusted in him. He had that faith that when he said, "The Lord will give us a way to go," he raised up his cane, he raised up his shepherd's stick, and God parted the waters. He'll do the same in your life if you have the faith and the belief to put it into practice, for faith without works is dead, dead faith. Let any religion tell you otherwise,

and remember I said, and I have always said that God saves a man by His mercy, His grace, through His mercy. Jesus was His mercy that shed His life for all, that God in knowing that mercy of Jesus, hurt so much, that anyone who believed in Him, would walk with Him, put on Jesus, stand in Him, confess Him, accept Him, God saved him by grace so that he might be changed unto good works, unto a good life, unto the righteousness of God. He saved him so that he might be changed, and when he is saved, he showed his salvation by doing the works of God, by the word of God, putting on the Word of God in his heart, in his life. That is salvation: faith unto believing, unto works, unto salvation. But, the salvation comes by the faith in Jesus and believing in Him, and God's grace. Hear me. So many people don't understand this. So many people believe that you don't need anything. So many people believe that God's going to throw it upon your head because you make a confession. You need to read about the four ways the seed is planted. You need to read the scriptures, and reread them, that I have just given you. You need to understand that God knows everybody. God knows their heart.

Scripture: "Do not be deceived, for God is not mocked, for what man has in his heart, God does know, and the direction God knows." So don't deceive the Lord, because He cannot be deceived, and deceiving yourself in believing that you can deceive God by saying you're a believer when you're truly not. For he who is a true believer has the faith to put into practice the word of God, and will change his life, and it will be seen within him. That's he who has the faith. You hearing me?

Many of the people who will tell you they are believers are really mockers of God. They really mock God. They say it with their lips, but their heart has no change. Their life has no change in it. They are not true believers. They are not the faithful people. They are liars. They say, but they do not believe. It does not mean anything within them. It has no hold within them, but those who are true believers have faith, speak by that faith, put into practice the works of praying, weeping, fasting, seeking the Lord,

reading His word, and turning their hearts, changing it unto righteousness, because they love and have received that love of God in His salvation. If Jesus did it all, and which He did, then I don't want to flaunt. Jesus did all that is necessary for my salvation. He gave me the word, He spoke the parables, He gave me His sayings, gave me His life, He shed His blood, He lived a righteous life, and God accepted Him in place of me for those sins. Therefore, should I not with love, and faith, and belief, and trust, and having received the grace of God put into practice what His sayings were. Should I not put on righteousness and put off the old man. Should I not make it a mockery, and should I not live for Him, and put my life into being for Him. For that is putting into practice Jesus. Put on Christ and put off the old man.