

Questions & Answers # 1

Bro. Lee Vayle
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Shall we pray. Heavenly Father, we're glad we can sing that song that "All things are possible, now that You're here." We know that there's shortly coming a time when they're going to say, "Save us from the wrath of the Lamb." They're going to be fearful, crying for the rocks and the mountains to fall on them. But now, Lord, You at the door drawing us with loving kindness and bringing us by Your Word into captivity, to that life which is our life now, the life of the church which is Christ and not ourselves. It is passed, we know, out of our hands, Lord, into Your hands when the final days of redemption are here. We appreciate that, but we know we don't appreciate as we ought to.

Help us to, Lord, become very, very serious and sober in all ways. And help us to be very objective concerning people, but very subjective concerning You and the Word. Knowing, Lord, that You alone know who are Bride. And as Your own Word said, the foundation of God standeth sure having this seal: "The Lord knoweth them which are His." And we might not understand that or all it means, though we do understand that You know Your own, and You are known of them, Lord, and they follow. And we believe this in Your complete power and possession, where it belongs.

We praise You tonight. Help us, O God, whatever we have need of, which really we know to be the Truth and the life of the Truth. In Jesus Name we pray. Amen. You may be seated.

Now, I'm going to try to answer some questions that have come to me. But before I do, I want to make mention of the fact of my very deep appreciation of the people who are coming in and sitting down and meditating, praying, and also families sitting together. You might not have noticed, but I think you're perceptive enough to notice that these little things that Bro. Branham set before us, (and perhaps I said a couple of things myself within the church which are legitimate) that you find a--a move of the Spirit, which I would say is, like Bro. Branham said: The sweet Spirit of Christ, which is also gentle and tender, coming within the church.

There is, therefore, a momentum in the realm of the spiritual. And, of course, we know that comes by the Word. The life is in the Word, the Word being a conduit. But we, of course, being the final conduit that these, as Bro. Paul said and Bro. Branham brought out so carefully, you are manifestly the written Word of Almighty God.

Now, I was just thinking along that lines, that we must understand, as greater light comes within the church, there must be a greater darkness. Now, this is something I realize that we do not like to face because we wish to be charitable. But there again we find that love can be hypocritical. As the apostle Paul said, "Let love be without dissimulation." Which would also mean, let love be with discernment and not without discernment. And let love come from its proper source which is the Word of Almighty God.

And so, we must understand that at the end time, there is this peculiar separation in the book--written in the Word. Wherein in Matthew 24 we find that people separated by the Word before they're separated by the actual trumpet call, where the Bride is taken up with those who have previously been deceased, but are now risen from the dead.

Now, that particular separation has been going on for some time. And so my thought is, as light increases, darkness will increase. And there will be those who will not take the Word and they consequently will go into further darkness. And there'll be those who abide in the Word and they will consequently go into further and greater light.

Now the Bible assures us that when the enemy comes in like a flood, the Lord will raise up a standard. Now I look at the word 'flood' and I realize that as it was in the days of Noah, so shall it be in the days of the coming of the Son of man. And the word 'Noah', of course, means the flood came and took them all away. At the end time there is spiritual death which is also a flood. As Bro. Branham said, the last great tragedy or the curse that struck Egypt was spiritual death. And it was. And as spiritual death came, then physical death came because there must be always a physical manifestation from the spiritual.

So at the end time the enemy does come in like a flood. And of course, the flood is wickedness in the high places which has to do with wrong doctrine, wrong understanding, or wrong thinking. But at this particular time God raises up a standard. And let me assure you, the standard is Jesus Christ Himself. As Bro. Branham said, the Elijah of this hour is the Lord Jesus Christ Himself. Not man, God; but it comes by a prophet. And then, of course, we know that the prophet is the living Word of God manifested. We know that he plays a role, as we brought to you last Sunday. Not going into Bro. Branham very much and not talking about some things, because our time ran out. And I leave that to you because you understand those things; or should by now.

But anyway, Bro. Branham, of course, being the true vicar of Christ in this time, the embodiment of the Holy Ghost, the one who brings the Word, was not lying to me when he conveyed to me the thought in 1964 in Tampa, Florida: "All my thoughts are of God." The very same as the apostle Paul. So we have actually the truly restored Word as we showed you, that actually is the same as Revelation 10:7, wherein all the prophets have said, "It's finished." Which means it is brought to the perfect order of understanding.

So all right, let the enemy come in like a flood, God has raised up a standard. Now that standard is our tie post what we definitely must all adhere to and come to. So no matter what pertains within any group of people, be just as true as you can to what has been left us by the prophet. Now, you know that we don't know if the coming of the Lord physically, that is, to meet the Lord in the air. As Bro. Branham said, when that Spirit that's in our midst becomes incarnate to us, we'll crown Him King of Kings, and Lord of Lords. And we know the incarnation was actually Elohim Himself. Almighty God, came down into the form of that individual that was born to Mary.

Now we are looking at that as the Scripture says, "The Lord Himself shall descend from heaven with the shout, the voice and the--and the trump--the trump of God." And then it says, "We shall rise to meet the Lord in the air." So you know positively it's the same Scripture that

says, "The Lord said to my Lord, sit Thou on my right hand. And that God hath made this Jesus Christ that you crucified both Lord and Christ."

So all right, we are talking in terms, then, of this resurrection which is coming in a Rapture. But how many of us are going to be standing here? We don't know because we don't know what time. Bro. Branham said it could be ten years, twenty-five, fifty, a hundred, yet maybe yet tomorrow.

But with this thought in mind, I bring you to his vision where, he, like Paul, I would contend, at least in the Spirit, literally caught up to where it was. I don't suppose it was a vision, because he looking down, saw himself upon the bed lying there, which was his physical form, but he himself was caught away in spirit. Which is perfectly understandable. Because you understand, if the soul built itself a home, and that child not yet born did not have a true physical life but was jerking muscles and nerves, waiting for that spirit to come in, you can understand how the soul could literally leave and be right in the Presence of God. The body could be breathing. No problem. People don't understand that. You don't have to understand that. I don't understand it. I believe it and therefore it makes wonderful sense.

So now he's gone, and he goes beyond the curtain of time, and there he sees those people. And this one woman comes up and she throws her arms around him. And there's no physical sensation whatsoever. And she's a beautiful young woman about maybe sixteen, seventeen, who knows, somewhere in that area. She wouldn't be beyond twenty, that's for sure. And the one standing beside him, "You--you know who she is?" "No, I have no idea." "Why--why she was one who was ninety years old when she was saved in your meetings." So now Bro. Branham, overcome with the vision, and he says, "Don't..." And I will not try to mimic--mimic him or to--to imitate him whatsoever. He says it about four times: "Don't, don't, don't, don't miss it." As though every single thing depended on it.

Bro. Branham himself passed away; I'm sure he did not miss it. Bro. Dauch passed away; I'm sure he has not missed it. Sis. Little passed away, others have passed away; I'm sure they haven't missed it. Because live or die, sink or swim, that's all they knew. And if that's all they know, that's all they know. If I die, that's all I know.

Now, what am I trying to tell you? I'm trying to tell you, many of us may go and there are going. I've said this many years ago; it certainly has come to pass. It's quite possible I can decease, my wife can decease, others will go also, but you here will be remaining to be caught up. And I say with Bro. Branham, "Don't, don't, don't, don't miss it." But it's up to you. You say, "Well, I believe it's all foreknown of God." Those things are very true, but within it there is always the understanding that there is that little margin of free will. There is that margin where you can care to believe and do believe. Or you can just be like a teenager, so full of your hormones, you don't care two bits about anything.

And I say tonight, "Where are your hormones? Are they in the genes that God gave you, or are they some place else?" And I don't speak this as an old man ready to go to the grave, I speak as a minister of Christ. Because my words don't count. And my experience doesn't count. And I do not count. But is what God says does count.

That day is drawing closer and closer. How far off it is, I do not know. But remember at the same time that Peter was telling us these things, he said, "A day--a thousand years is but

a day in the sight of the Lord." And he said, "Many people count it as though it were afar off and a long time down the road." He said, "Don't make that mistake." But if He should tarry then let Him tarry. But the point is: If the good man of the house had known what hour the thief comes he would have been ready. And remember, it is an illustration of Jesus coming as the thief in the night, which simply means, "Be you also ready."

And so there's a readiness, and the readiness can only be as Bro. Branham said, piling Word upon Word. Because that's how the Seven Church Ages came. As they deviated from the Word, and the church went into the ground in the fourth age, it had to come forth. And the fifth age under Luther, the Word begin to come forth under justification. The sixth age, under Wesley, the--which was sanctification. Under the Pentecostals, which could not produce a leader but came out of the face of the man, and ended with the Pentecostal church coming to the baptism with the Holy Ghost, there came one born out of due season, not with them, even as the apostle Paul--William Branham. And he came on the scene as the Seventh Church Age messenger. And there at that time fulfilling Rev 10:1-7, which is the Seventh Seal.

And so we know that we are at that particular end time, and all things are winding up. And we, therefore, have the wonderful privilege of being made ready. Now remember, the Bride hath made herself ready. But as Bro. Branham said, a Bride can only give back to her husband and prepare and give to him what he's given to her. So here we are at this end time now, ready for a separation, but growing up into Christ, Word upon Word. As I said, even as the Seven Church Ages, they lost but they came back piling Word upon Word. We saw ourselves come to the fifth age because we were in the fourth age already buried as individuals, but coming out under justification, sanctification, baptism with the Holy Ghost, and now perfection, the restoration of the Word.

So we're just waiting now for all those things to wind up and we believe that shortly they will wind up. And we are responsible in this measure that we, as Paul said, as those that are risen from the dead and risen from sin to yield our members unto life as even we once yielded our members unto death. And that's the thing that I want to bring to your attention then, that's the free moral agency, if you want to use that term, that you and I have. We can yield our members.

Now then, with this thought in mind, let us understand we all have difficulties. There isn't one of us that doesn't have personality problems. It's just like I remember years ago, as I've told you previously, my wife and I, we were both working, and so we decided we'd get somebody to help us with the kids. And we got a woman named Helen Humble. And she was--she was nice. She smoked cigarettes like a house afire, she told dirty jokes by the hour if you'd listen to her, but she was nice. You say, how can a person like that be nice? Hey, come on, now, you're trying to tell me that there aren't nice people that are just sinners? Well, they are just nice people, but sinners.

I--I--we're--our--we're talking about dogs. You got the friendly dog who wags his tail and licks your face, and you've got the pit-bull that'd tear you to pieces. Now they're both dogs. One's a nice dog. Well, she was nice in her own way. You know what I mean. She wasn't part of the family. But she had a little girl, and this little girl, being one little girl, never learned how to get her way with--around other kids and behave herself. So that was... her name was Mabel, yeah, and the little girl's name was Helen. So Mabel said one day, she said,

"Lee, she said, "It's your kids that cause all the trouble." I said, "Oh, how so?" Well, she said, "When my little girl's alone she's no trouble." I said, "Helen, that's the whole trouble." I said, "Anybody can get along with themselves, usually." I said, "It shows that the kid's not been brought up to the place where she learns to cooperate and be social minded." Oh, she said, I guess you're right. So she began to trying to get her kid to, you know, to come along.

Well, my thought tonight is the same thing. Alone, you know, we are not so bad. But the devil has still got you by the back of the neck, because Eve was alone when he approached her. And the devil doesn't leave anybody alone. From that point on we have had a problem which is social with each other. It comes in families, it comes everywhere. And you have--some of you have children that you simply don't get along with. No problem, I got that in a certain way myself.

All of these things. You may have a sister that's in a complete mess. Fortunately, I never had in our family, immediate family, anybody who was a complete mess. I had one brother died at age 20, a real nice boy. Bill was always a very fine man, died at age 78. And my sisters, they all Christians. I can't say about my brothers, I think my one brother died saved. I believe he did. But for the girls, all were good Christian girls. No real problems.

But what I'm saying you all know to be true. Problems exist. But listen, there's a difference today. You understand what I'm saying? We are living in the last moment to pile Word upon Word which will liberate the true fruit of God in our lives.

Now listen, don't freeze up. I'm watching carefully, and I watch people. I can listen to their voices. Because I wasn't born yesterday. And I know this church is ready to take a step forward or to take a step back. Don't you let anything get between you and God. Don't do it. There's too big a price to pay. Too big a price. And not only that, but there's a responsibility.

As Bro. Branham said, "You are one big happy family now, but when I'm gone the enemy will come in." I'm not William Branham, and I don't intend to go anywhere, but I saw what happened under his ministry; saw the divisions, all those things take place. Surely the people today must be according to the Word far more spiritual and far more separated and far more Word life and living Word, epistles written and manifested, than they were in Bro. Branham's day. If they're not, then this isn't the true gospel. See, we're not in age number one anymore, brother/sister, we are in age seven. There isn't any more. There is no history left to be written. All that there's left now is, by the Grace of God, one day as we sit with Him, He will wipe away every tear. And another time, there will be no remembrance of former things. So you see in our progression, as the church has come, we are headed now for the place where the Bride is all glorious within and without.

So let's strive to that end. No more anything to do with personalities. No one could ever say, "Well, I want to tell you, Lee Vayle stumbled me." Stumbled you at this late hour? You never had anything to stumble from. And I'm getting subjective, you see, and I don't mean to. But you can tell by my voice. Come on, don't give me that hogwash. I wasn't born yesterday.

You're kind of like...?..., like that guy, Leo, that said, "I can't drink wine in the communion." I said, "Forget him." He's already gone. Was it, two weeks later he's off with another woman or something? Don't fool in the house of God, brother/sister. It's too late.

We saw the prophet use Heb 4:12--discernment. Every heart read in the Presence of Him with whom we have to do with nothing that wasn't open. Even Russia, Perastroika and Glasnost, reformation and openness, restoration and openness. See what I'm saying? You can't turn around and read a newspaper and not know you're at the end.

Now what about us? If all flesh has come up before the Lord, there's only one thing left, right spirit, eh? What spirit? I said, and I'll say it again, if we are in this Word correct, this church must shine and in His glory shine, and one day stand in His Presence completely whole with the wholeness of God as the--even as the One that rose from the dead. Don't let anything deter you. Father, mother, sister, brother, snubbing or anything else, don't let it deter you. People turning their backs on you, defaming you...

I'll read you a letter maybe tomorrow, maybe you'll understand more of what I'm talking about. You don't even--you're not even dry behind the ears yet. You people sitting here, you've had such cushy lives, you ought to be ashamed even complain once. Start getting the letters and phone calls and things that I get. And I haven't--and I still say if this is the squeeze give me two thousand more years of good health.

So, just thought I'd talk this way because I'm going to go into some questions a brother wrote me from Europe. You don't know this person, you don't know the country it's from, and I will not say it. The reason I'm going to answer his questions on tape and send him the tape is for the reason when he writes me, I merely take a small sheet of paper and I put "Question 1", and I very briefly answer his question according to the shortest way I can possibly answer it. So therefore, he does not really get the full scope of what I have in mind. And he understands that.

I believe he's an outstanding brother in the Lord. And I believe if anybody's going to make the Rapture, I would certainly believe that here's a brother here that is going to be one of those that is live or die, sink or swim; one of those believers in an end day message. And I appreciate him very, very much. But I do know he doesn't understand some of the things that I said. And he admits that it could be from my point of view. Which is very true, he cannot really ascertain my point of view.

So, I'm going to read the questions, and then will look at them from the understanding that I've just given you, that I have already answered some of these questions of which there are three that he wonders about concerning what I said.

Now concerning communion he wrote me, and my... I remember my answer, which was scrawled very rapidly, was concerning the fact that Bro. Branham did not withhold communion from anybody unless that person was in gross immorality. Which meant sexual deviation, sexual sins of some description, particularly men coming in with one purpose in mind to make fools of the women by seduction, and so on and so on. But as for ever even--ever asking anybody, I have never heard at any time that Bro. Branham ever confronted

anybody regardless of the fact of even that person coming and not becoming to Christ by means of her dress.

And I spoke unto you concerning the one woman. I remember, I thought she was a very fine lady. She always welcomed me, always was very gracious to me. Her--her clothes were not out of line, but she cut her hair; she marcelled it. Which I have no problem with because she had no revelation, evidently. And she used a great deal of--of makeup upon her face. Again which I, as Bro. Branham said, there's only one woman in the Bible that did that and she was dog-meat. She never seemed to understand that there was a certain protocol that went with this.

As the time when I discussed long hair with Bro. Branham. And my wife also said something to him, and he just grinned at her, and said, "Well, Sis. Vayle, you stick around us long enough, you'll let your hair grow." It was true. There was no issue made. Bro. Branham was not a man to make issues. Even on the fact that he had THUS SAITH THE LORD and somebody he knew by discernment, or understood their actual condition spiritually that they were adversarial to him concerning the Word. He said, "Oh, oh, you could be right, you could be right; and I could be wrong." And walk right off. When the same man would turn around and say, "You cannot judge a prophet." Because the prophet is the judge.

You see, talk about supreme court protocol, we had it and didn't even know it.

Now he says, concerning communion as you mentioned it, Bro. Branham often said, "You who want to stay for the communion, be welcome. It will be a pleasure to have you. It's not a communion which is only for us, it's for every believer who is in communion with Christ. You are invited to stay and to take the supper with us." Which is exactly true. This concerns people who are just passing through who are not the faithful of a church. The pastor who doesn't know these persons can only point out the main outlines to take part in the supper. For these persons the Lord's supper is not closed--for all those who are believers, believing the whole Word of God. But as for the Christians of the congregation the prophet often said, especially in "The Key to the Door", communion is for the Christians who have been born anew of the Spirit of God. (Of course, that's absolutely true.) Of course, Christian life is a life of progression with the adopt--until the adoption, but the one who is baptized with water and who invokes the name of the Lord can only do it through the Holy Spirit--in 1 Cor 12:3.

And that's where he mentioned, of course, "No man can call Jesus 'Lord' but by the Holy Ghost." And that's a far deeper statement than most people realize because they cannot understand the Lordship of Jesus Christ. And Jesus Christ is the Son of God, not God the Son, Who could remember exactly who He was because he had a theophonic form.

See, a lot of these questions are terribly, terribly involved. This man seems to be on the right track. I--as I say, I have great respect for him. I think I might have met him in Europe, but I'm not positive.

All right, and if he's really got the spirit in his heart, if he's really an attribute of God, then he's a--he's going to believe each and every word of God. This is what the prophet said on communion. I don't think that anybody has got the right to take the Lord's supper as long as he hasn't taken the Word in his heart.

Now, of course, we know that to be true, because the Lord's supper positively is a commemoration. And if you're not really born again, how in the world can you take that in commemoration with a false understanding, which understanding can only come by the true revelation of the Holy Spirit, you being a seed of God and baptized with the Holy Ghost? The man's a hundred percent in target here, there's no problem.

Therefore, if a person at communion time got up and said... Now notice he's putting this in a very extreme case of a confrontation. Therefore, if a man at communion time got up and said, "I don't believe in the message of the hour, or certain parts of the Word," we could tell this person Bro. Branham's advice: "I don't think that anybody has got the right to take the Lord's Supper as long as he hasn't taken the Word of God in his heart."

Now that's true, it might--you might kind of have to spend several hours with that guy. That's the only trouble. But if anybody did say that, he would be advised absolutely that we are not closed communicants, except in this sense, where you positively deny which we know to be the scientific proven Word of God. And then if that man said, "I'm going to come anyway," personally, I don't think Bro. Branham would have had him thrown out of the church. I think he'd have just gone with the Scripture that said, "The man drinks condemnation. Let him go ahead."

I wouldn't--I do not know that Bro. Branham would have even turned that person aside, but I would feel here that I would have every right to tell the man, "Look, please do not take it with us, because you're not entitled to it according to what we understand, and you should not be pushy if you're a true person of God." He might say, "Then why should you withhold if you're a true person of God?" See, anything that's confrontational, it's best to avoid.

Myself, I cannot imagine this ever happening, but I'm not saying it couldn't happen. Especially as the showdown comes and a squeeze come, people could come in here. "So I hear that you wouldn't let anybody take communion if you didn't believe William Branham prophet of God." Well, now, that's only partly true. 'Cause we know books written about him calling him a prophet and they're so million miles away from the Truth as we understand the prophet to have said, let's get down to business now, what are you really trying to pin on me? And then at this point you might as well forget the Lord's Supper. Just forget it, because you're in for a donnybrook.

Now, I do not like to presuppose conditions because it might mean you'll bring it on yourself. But let's say somebody did come in. If they're warned because they said these things, I would simply go to what we're going to go to shortly, which is 1 Cor 11. Say, "Well, it's up to you. I won't serve you, but here it is if you want to take it, that's your business." See, I can make myself very clear by not serving him. Put the cup down, put the bread down. See, I wouldn't put a meat grinder with the motor running for him to put his hand in, but if he put his hand in the meat grinder with the motor running, after he was warned, what are you going to do about it? It's a hypothetical case, but we're looking at it.

He said it's the same thing for anybody who hasn't been baptized. So what do you think of this? Well, he's on the right track, he's saying the truth. There's no problem with it. I would say as long as the person of his own free will makes the admission. In other words, after the communion has been explained, who is really entitled to it? That is to say, he who would

come and do this without condemnation, who understands what he's doing. Not trying to examine anybody in the congregation and say, "You don't qualify," but just present the Truth. Or the first thing, you may be trying to get people into salvation, too, by getting them to admit certain things. Just admitting certain things will not make you born again.

So, if this person by his own admission says that not by direct questioning, but you've made the statement concerning the communion, he denies it, denies the Word, you could advise him that it would not be well to do so because he would be intruding and he could be doing damage to his own soul.

Now, let's look at 1 Corinthians chapter 11 in the light of the Word of God. And we go to 17th verse where Paul is speaking of them coming together for the table of the Lord and they leave in worse shape than they came. Then in verse 23:

- (23) For I have received of the Lord that which I delivered unto you, That the lord Jesus the same night in which he was betrayed took bread:
- (24) And when he had given thanks, he broke it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.
- (25) After the same manner he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.
- (26) For as often as ye eat this bread, and drink this cup, ye show the Lord's death till he come.
- (27) Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

Now unworthily absolutely would have to do with the manner in which this was done, and with the intention with which it was done, and the revelation they had concerning it. You could not deny that.

- (28) Let a man examine himself, (as to that, as to his true position concerning what is being done, and why it is being done, which would require a true revelation.)
- (29) For he that eats and drinketh unworthily, eats and drinks condemnation or judgment to himself, (not to somebody else).

If a man came up, you just lay it there, say, "All right, I'll just lay it here. You do what you want." If he did it, no skin off of your nose, as the saying is. You won't get judged for it. No problem. He'll get judged because he's doing it to himself. He can't do it to you and me. See, this is a peculiar thing, the table of the Lord, in that it becomes a source of judgment within the Bride and in the church. You are condemned if you don't, and you're condemned if you do it wrong. That's why you must examine your heart.

- (28) Let a man examine himself, and so then let him eat of that bread, and drink of that cup.
- (29) For he that eateth and drinketh unworthily, he--he--he drinks and eats condemnation, not discerning the Lord's body.
- (30) For this cause many are weak and sickly among you, and many sleep.

Now, if he does it unto himself and not to the other person, I could not stand here and say, then, positively, that what he did would be damaging to you and keep you from being healed. But bringing a wrong spirit into the building, and then doing this thing could cause a problem in the church. So therefore, the church at all times should always teach the people and let them know this is not something that is done lightly. You must be very, very careful.

- (31) For if we would judge ourselves, we should not be judged. (In other words, there's no way that God could possibly allow anything to happen to you as pertaining to the table of the Lord, unless something in you is out of order. So therefore, if you are in order, then positively you go ahead.)
- (32) But when we're judged, we are chastened of the Lord, that we should not be condemned with the world.

Now, if we are wrong, but actually born again, something comes upon us and we must always check and see: Is there a possibility that I have done something? Now remember, it can start right within the church, not discerning the body. And remember there's a whole sermon Bro. preached--Bro. Branham preached on that. There's about fifteen salient factors. I brought them all out in a message one time, about 1984. Somewhere in that area. I forget just when now.

Now, in other words, we are trained and we are taught up and brought up by the Lord.

- (33) Wherefore, brethren, when ye come together, tarry one for another. (In other words, there should be a meeting like this where people are actually praying for each other, lest there be someone slip into error by not being really right with this Word.)

Now, let me go back to the book of Galatians, or over to the book of Galatians. And remember I read, "For I have received of the Lord that which I also delivered unto you." And he lays down what was delivered. And in Galatians the 1st chapter, you will find in verse 6:

- (6) I marvel that you are so soon removed from him that called you unto the grace of Christ--into the grace of Christ (or Messiah) unto another gospel.
- (7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.
- (8) But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

- (9) As I said before, so say I now again, If any (I wouldn't care if it's an angel, man or who) preached any other gospel unto you than you have received, let him be accursed.

Now you notice in the Lord's Supper there's a problem there, because you can be judged. Like a curse, like a minor curse, a problem, you can be chastened, you can be chastised, rebuked, you can be brought up short. In other words, there's a penalty to be paid. In other words, you reap what you sow. If you sow unto God carnality, you will receive carnal things from God which will be a rebuke to you. If you sow spiritual, you will be refrained from the devil putting upon you sickness and these things which could come by your misdemeanor.

Now,

- (10) For do I now persuade men, or God? do I seek to please men? for if yet I pleased men, I should not be the servant of Christ.
- (11) But I certify you, brethren, that the gospel which was preached of me is not after man.
- (12) For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Now what I'm trying to tell you here is that this communion that is set forth by Paul, the--the rudiments of it, the actual protocol involved, is an absolute revelation. And since you can only receive the definitive revelation of the Word of God by the Holy Ghost, (which means you must be seed to begin with, and because you're a child of God you receive the Holy Spirit) there is actually no way that you could take the communion and be right unless you're truly baptized with the Holy Ghost. And there you are. Now that's a long involved way of putting it but this is the truth. And so I trust you understand that.

Now, let's go a little bit further. Over here now, we find in the book of Revelation, chapter 22, (and we've read this dozens and dozens of times since it broke light to us) in verse 10.

- (10) And he said unto me, Seal not the sayings of the prophecy of this book: For the time is at hand.

Now, what is the--what was sealed up? At the time of the Seven Church Age messenger, that which was sealed up at the time of the apostle John in the First Church Age... And he was a scribe, not a prophet bringing a revelation. Another prophet somehow--don't ask questions because I can't answer 'em--came to John, no doubt in full representation of Jesus Christ, and brought the revelation of Jesus Christ. And in there it says that in the days of the voice of the Seven Church Age messenger, when he shall begin to sound, all the mysteries of God should be thoroughly explained and perfect and all the Word restored, as declared by his servants the prophets. And this man would be a prophet. Now it tells you, that which was sealed is now unsealed. So we've come to the place of perfection, which means nothing more

to be done. It's finished. It's over as far as the Word is concerned, so therefore the Word has been restored.

- (10) And he said, Seal not the sayings of the prophecy of this book: for the time is at hand.
- (11) He that's unjust, (and so on right down).
- (14) Blessed are they that wash their robes, they have the right to the tree of life, (which is immortality).

And then it says in verse 18,

- (18) I testify to every man that heareth the words of the prophecy of this book, If any man shall add to these things, God will add to him the plagues that are written in the books:
- (19) And if any man take away the words of books--of the prophecy book--of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and things written therein.

Now the point of danger is the revelation of the Seven Seals and the Seven Thunders. Now, since we know by actual vindication that has been done, everything that the prophet says about communion is THUS SAITH THE LORD. And where he puts on the absolute, you go to the absolute. And where he--where he shears away and--and temperance is allowed to enter the softening effect, then that is what you look at also. So we're not--we are looking here at the--at the actual truth. There isn't anybody who actually has the right to the table unless he is absolutely born again.

But, let's go back now to the book of 1 Corinthians the 2nd chapter. And let us begin to read there. Verse 14.

- (14) But the natural man receiveth not the things of the Spirit of God: they are foolishness unto him: neither can he know them, because they are spiritually discerned.
- (15) But he that is spiritual judges all things, yet he himself is judged of no man.

Now unless the man declared himself, said, "I do not really believe that William Branham was that prophet..." And I have heard people say that. Well, they get up and they say, "Well, listen..." And I've been challenged many times. "I don't care if the prophet said it, I cannot receive it." If a man makes that challenge, then he has no part with the assembly that believes every Word. "Because what fellowship has he who believes all the Word," said Bro. Branham, in the same sermon, Communion, with him who believes only part of the Word?" So you can see there would be a dilemma. But my point is this: In moderation, don't push the dilemma.

We have a little creed here, a little--little thing we say: I just simply preach the Word then stand back and watch where it goes. You do what you want. I don't look for anybody to, unless they--the want us, you know, smart off and really try to push something and find out by saying... And I just say, well, here's the elements right here, my hands are off, no blessing, no nothing. Go ahead do what you want. In fact you can run us in or do anything else you want.

And there isn't one person here that's safe from the IRS. I don't care who you say you are. You think you can be as honest as the Lord God Himself. There're a lot of themselves, they're not even legal. That's been proven in court. But what is legal? Ha! Then, if you're going to talk about that, what's truth? Forget it. Just lean on the Lord.

So I trust the brother understands what I'm saying. If there was any such thing to--you have to declare yourself, then declare yourself, stand right with it. But don't push issues. Simply preach the Word, train your own congregation. And remember, as Bro. Branham said, if a man comes in here to disrupt our meeting, we simply call the cops and charge him, have him thrown in jail if necessary. "I don't think a Christian should do that." Well, why don't you drop dead and get your own religion? You don't believe the prophet. Oh, you're too nice for William Branham. Now you could be too nice for me, because, hey, that would be easy. Nothing to it. One brother always said, "Piece of cake." Hey Rich, a piece of cake. Let's not get Bro. Branham involved because then I come out fighting.

All right. A pastor who is married... Now this is something that the brother doesn't understand where I'm coming from. Which is the sovereignty of God and the fact that we don't have any way of really knowing concerning marriage and divorce and preachers and all these other things. You're just stuck. But you don't have to be partakers. Just steer your course with God and shun even the very appearance of sin, is what we're looking at. Even worse. The pastor is married, had sexual relations with the maid. You told me he must set this in order, confess his sin, resign, and let the people vote if they still want him as their pastor. But I don't think that many people still want him as their pastor.

Now that's my advice right there, because you see, I do believe in such a thing as restoration. People can make real mistakes, and I mean dillies. Now you see what I said, he must set this in order and confess his sin. How many preachers do you know have denied that they did it? There's people sitting right here tonight will have... I know a preacher, one brother will say, and a sister will say with him, I know this preacher denied it till finally he was confronted by the women, not only with whom he had sexual relation, but those he tried to have by innuendos, seduction. Denied it then came around and admitted it. Well, you can understand the man trying to save his skin.

It's like the guy said, "I'm not afraid to steal, no," he said, "I'm just afraid of getting caught." So you know, if you think preachers are different from somebody else, you're a little goofy. You know what I'm saying? You're naive. You're kidding yourselves. Human is human. And human being means being a human.

So if you say that he must resign, it means be--before the Word his fault is serious...?... Now to resign means to renounce, to give up his function. But does the Word of God punish such a believe--such a behavior, stipulating that the brother must carry--not carry on the ministry of a pastor any longer?

Now you see, that's not what I said. In the sense that I... I didn't explain it to him thoroughly. I'm talking about the group where the man was the pastor and committed adultery. Now invariably, and I have dealt in these cases, the congregation is livid with rage. Because they say, "What does he think he's pulling off? I'm sitting here listening to him, and he's trying to bring me the Word of God; and I live before Christ and he lives like a dog." And they're angry.

And I say now, "Hold it." Don't get carried away. The Bible says, "restore", but if you don't have it in your heart to restore... and I understand perfectly, that once a dog tastes blood it's pretty hard to stop him chasing blood. They begin looking at his record and they may find some things that down in the back weren't quite so nice. "Well," they say, all right Bro. Vayle, we'll restore him and we'll watch him. He can sit in the front seat while somebody else preaches."

That sounds great. No problem. I never said for one minute he couldn't go someplace else and pastor if they wanted him. But I can tell you right now, anybody, any congregation that would vote in an adulterer, (this is hard to say, but I've seen too much in my life of it, where a man knowingly does that) I don't know who'd want him. Bro. Branham one day, over the pulpit, said concerning a certain man that I do not know whether he was a minister of the gospel or not, he said to him, "You may pay for this the rest of your life."

And I cannot conceive for one minute, if I as a minister had committed adultery, that I could not, or would not pay the rest of my life. Even though I'd straightened up and been from that moment on the most moral person that ever lived, the congregation has the right to decide who is going to be their pastor. It is not that the man must renounce his ministry and say, "I never was called and never will have a call." It is the fact that he simply admits he blew it. But he absolutely renounces his ministry in that place because the people don't want him. If they do want him they will signify and they'll restore him if there is such a thing as real restoration. Which, real restoration means as over a period of time where he knows he's really left this thing once and for all. And no longer does he make any remarks that are insinuating, or puts his hands anywhere where they shouldn't be.

Because men can be too much like the woman who one day she thought that she was going to do me some kind of a favor. So as she's serving the table, she put both arms around me and put something in front of me where something could dangle on me, you know what I'm talking about. I wasn't at all flattered. 'Cause if I want to be dangled, I'd have been dangled by somebody else. I take a very dim view of these things. You know why? Because adultery signifies there's nothing else, a complete separation from God, you don't have a part in His Word. And I've seen the first things that happen to people who leave the Word, or who were never in it. They lie. The next thing they go to women, or money, or both.

Now I'm answering my--this brother's question. I could not and would not sit under a man that commits adultery in this hour. I don't care if he has got a call. And the gifts and callings are without repentance. But I am looking at the fact of pure sovereignty. If the man said he had a call, that's fine by me, but if I've got a vote concerning the call concerning me, I'll say, "no," unless I've got some pretty powerful evidence and some pretty powerful leading. I know they challenged Bro. Branham. Said, "Bro. Branham you're an old man, that's why you

talk that way." He said, "I always was this way from a child." Well, he was made that way from a child.

And before God, I haven't had any woman but my wife and this late in the day I don't expect any other anyway. I never--I could have married a beautiful widow with a beautiful child. I loved the child. Could have made...?...something inside of me without even knowing one bit of the Word of God concerning priesthood and wives. Uh-uh, can't do it. I'm not trying to say, "Well, Lee Vayle's a very dedicated fine person." I never said that, and if you think that, you're stupider than I am. But have fun. I'm not meaning to be subjective again, but I do hit you once in a while, let you know, hey, I'm talking to you.

All right, as for a maid who has been seduced, the Bible declares in Exodus 26:16, "If a man seduce a virgin that is not betrothed and lie with her, he shall certain--certainly endow her to be his wife." That's also true, but it also says in another place he doesn't actually even have to marry her unless he's caught in the act. Just be careful with Scripture. I don't understand it all. It looks like there's some things you can do if you ain't caught and other things, but God sees you.

All right. The brother, which by acknowledge his act, has acknowledged his act... In fact this is a brother who's got two wives alive. How can you say that people vote if they still want him as their pastor. In front of the Word, is it possible for him to be maintained in the ministry of the Word? You say, I don't think, however, that many people still want him as their pastor. According to Scripture he's got the--the right to be maintained as pastor. Are the people right if they don't want him to be their pastor any longer? Absolutely. Bro. Branham said if you don't like the pastor you got, get another one. Vote gets 'em in, a vote gets 'em out. See? This brother doesn't understand where we're coming from with sovereignty. But we'll talk about that as we go along because he goes on with more questions concerning this thing.

Here is the third question concerning which I don't understand your opinion. It's a question of a man who has married three times. Divorced twice, then he came to Christ, accepted the message, decided to teach the Word as pastor after he had abandoned his local church. Now this man is still married with an unbeliever. The question, is it possible for him to be a pastor? Your answer was: Yes, he can be pastor if--if he only lives with his last wife.

And that's the law. And the law is of God. Secular laws of God. Bible tells us, Paul tells us, Peter tells us. Now you want to argue? Want to argue about taxes? Want to argue about conscription? You want to argue about speed limits? Argue. You're the loser. You don't argue with God. He said obey the law. He said all law is of God. And remember, it--it is of God, even though the devil passes most of the legislation. 'Cause God's sovereign. The devil has limits only. His power is limited.

Now remember, all things are of God. Every single created thing and every single ounce of power, which is dunamis, which is actual force. You got the word dynamite and the word exsujā, which means authority. Not as though you got power, but somebody else has got it--got the power and you're delegated.

See, there's where judges get corrupt. They think because they're delegated they are the authority. They are liars. There's a constitution. They left the constitution many years ago.

Forget it. The average true citizen of America is not dancing in tune with congress. Because they're playing to the beat, not of the constitution--the way it was written for the purposes--but for their own blasphemous ideas. We actually don't have a constitution any more. That's just hogwash. There's no precedent any more. But the thing is, don't fuss and fight the law. And this man if he was legally, if he's legal in that position, see?

He's got an unbelieving wife. The question is, is it possible for this man to be a pastor?

If he was called before the foundation of the world to be a pastor, nothing changes the fact that he was and he is. Because Bro. Branham categorically says these people are placed in the body. And nobody lays hands on anybody and says, "Now you got a gift because gifts are placed in the body." All you can do if you have a revelation is confirm what God has already done. But the latter rain went around, laying hands on people, giving them gifts. That's why you see that no Pentecostal will make the Rapture. How can chaff make the Rapture? It's going to be burned. Chaff isn't wheat. Let's wake--let's wake up. Either you stand with the Word or you don't stand with the Word.

All right. He can be pastor only if--if he lives with his last wife, but I doubt if anyone wants him. That's exactly true. I don't understand this reply, don't understand that man who got married then married again once or twice can be a pastor. Because he has got two or more wives alive. That doesn't have a thing to do with it. What has that got to do with the fact he was called before the foundation of the world? Say, "Well, all right then, God absolutely would--would stop him." Let's find out.

Moreover, it's written, everyone who puts away his wife and marries another commits adultery. How could a man in the state of adultery be called to a function in the church? Although this man gets the exceptional grace of the message, marriage and divorce, as for his salvation. Then why would this brother want to deny him that? I can't--I can't interpret Bro. Branham. I just believe what he said. He said to this people it's all over, calling them the virtuous, sinless Bride of the Lord Jesus Christ who didn't even do it. Then if they didn't even do it, they're not even doing it now. And it's no longer you living, it's Christ. And don't try to put that on yourselves. Put it where it belongs. Because he lives, we also live. When Christ Who was our life shall appear, we shall appear with Him in glory.

I hope you follow me and understand what I'm saying. And I hope the brethren do in Europe, because they find great problems. There's more.

Right now he said here: He gets acceptance, grace...?... salvation, is it really possible for him to have a ministry as pastor whereas he's got three wives alive? All right, let me tell you, adultery is not the unforgivable sin. Blaspheming the Holy Ghost is the unforgivable sin, so let's stay with the Word. I know the idea here is definitely... well, all right, the man is living with her, and therefore it's adultery. That means sexual intercourse which is not in the--the Bible pattern. Yet God told us to forgive our brother seventy times seven. Then where's the Grace of God in this condition here? Now we're not finished yet, we'll go on further.

I am sure that God protects the man whom He's going to call to ministry from the beginning till the end of his life. He is not going to let a man commit actions that would be too serious if He's going to call a man to His ministry.

I want to ask this brother one question: What about David? Then where's David? From the minute David committed adultery, actually lusted, committed adultery, then killed, he was no longer God's prophet. Ha! Don't give me that nonsense, he certainly was. When did David cease to be a man after God's own heart? See, this brother does not understand what I'm saying about sovereignty. I don't care if this man had forty thousand wives. Yes, absolutely he could be called.

Now, it's only my opinion, but Bro. Branham says in "Possessing all Things"... This brother's a terrific student. I think that when God calls a man whose married to this service, he must also call to him the--the wife of this man because the two are flesh. He also said the wife shares the bre--the man's ministry. I'll go further. She shares his ministry in the same way God protected Abraham's wife so Abimelech could not touch her. This is--there--there is predestination in everything. I also think that God protects every elect so that he can't blaspheme before he's--he's called to God. Well, at least, now you see, he understands election there very well. Certainly, he'll never--he'll never blaspheme.

Besides, in Questions and Answers, Bro. Branham says: Question: Is it possible for a man to be a minister if he be--be divorced from a wife who is till alive and married to another woman before he joined the message? Bro. Branham said: Answer: Well, in Tim 3:2 and Titus 1:6. See? If a man aspires to be an overseer or preacher, he must be a husband of one wife, that's right, a minister. Now let's note that the Bible says that a man who is a minister is a--in the house of God must be the husband of one wife, only right. Now he also goes on to say, When I preach in Marriage and Divorce, you come back to this.

So concerning a brother who married and divorced before he joined the message and who would like to minister, the prophet said, as a man who aspires to be an overseer or preacher, one thing or another in the church, he must be husband of only one wife. For a man that puts away his wife, exposes the--the one who will marry her to commit adultery, this shows the woman is divorced--this shows the woman who's divorced, remains her husband's wife and that she must not get married again because she's already married to a--with a man.

Now that's his own conclusion. That is not what Bro. Branham said to me when I asked him. As for the man who marries again, in fact he's got two wives... In Questions and Answers, the--Bro. Branham says, "As for this question, is it possible for a brother, or a sister, in the--in the Lord to get married again and to be in order with God?" I categorically answer 'no'. And that is absolutely true because it tells you in 1 Cor 7:10-11, a brother and sister contemplating divorce cannot divorce. And if they do, they must get back together again. There is no way either one can marry. There is no way at all. See?

But--but now you go a little further into 1 Corinthians and you're in that 7th chapter. And we read beginning at verse 12. And it says:

- (12) But to the rest I speak, not I--not I--speak I, not the Lord: If any brother have a wife that believeth not, and she be pleased to dwell with him, let her not put her away.
- (13) And the woman which hath an husband that believeth not, and be pleased to dwell with her, let her not leave him.

Now is--is Paul talking concerning the ministry there, or is he talking concerning everybody? Since it has to do with marriage and divorce he would be talking to everybody. But when you're talking of elders and deacons you're going a little further, because now you're having men that are voted into the church. They aspired to be this. And so now the laws are tightened up. And it talks about multiplicity of wives. But is it saying that this man could not have a wife who is an unbeliever. Well, you say, "Certainly would be very, very tough on the man." Well, that's true. Personally, myself, I would never vote a man into the church that had--that had wife problems. But you see, there again, I'm taking the liberty that I'm allowed in the Lord.

- (14) Now the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else (where were your children?) your children were unclean; but now they're holy.
- (15) And if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.
- (16) For what knowest thou, O wife, whether you shall save your husband? or husband, you're going to save your wife?
- (17) But God distributed every man, as the Lord hath called every man, every one, so let him walk. And so ordain--I ordain in all churches.
- (18) If--any--any man being called circumcised? he shouldn't become uncircumcised. If you're called in uncircumcision, don't be circumcised.
- (19) ...because those things are nothing...
- (20) Let every man abide in the calling wherein he was called.

So, in other words, there your calling has to do with what you're doing as a daily individual person, doesn't have to do with the eldership and so on. But anyway, just keep reading.

Furthermore, Bro. Branham said, these men who have--who behave like they do, having an outward form of piety, but who drink, smoke, married second times, from deacons or even pastors, the kind of life is not worthy of the gospel. And that's exactly true. It seems that Bro. Branham disapproves of those married several times, and our deacons and even pastors, he said, this is not worthy of the gospel. It seems that the prophet puts--puts on the same plane, deacons and pastors, having several wives alive, or married, or divorced. It seems they must not be deacon or pastor because they're not worthy of the gospel. This is what I know according to what Bro. Branham said, but you tell me, yes, he could be pastor.

Well, this man got married thrice, divorced thrice, before he got three wives, and the last one whom he's living with is--is an unbeliever. Now, about the unbeliever, that's a moot part of a question that I have nothing definitive on, except I'll tell you a little later on what I know about it.

Now he said, I am sure that in Europe there--there is no minister who can understand this question. Could you, dear brother, clarify your opinion for me according to the Bible and the message. Please would you tell me what you...?... Scripture. And last you say, "I doubt that anyone wants him as a pastor." If it--if it was possible for such a man to be a pastor, would it be right? According to Scripture, to refuse him as pastor absolutely.

All right, let's take a look at Howard Branham. "Howard Branham is absolutely Bride and called of God to be a minister. He refused to obey the voice of God and died prematurely." Quote, Bro. Branham. All right, what about these men that say, "I'm called to preach?" And you know as well as I know, that there's great difficulty concerning them.

Now first of all, let's go to the chapter Romans the 13th. And let's begin to look at some Scripture.

- (8) Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
- (9) For this, Thou shalt not commit adultery, not kill, not steal, not bear false witness, Thou shalt not covet; and if there be any other commandment, briefly comprehend this saying, To love you neighbour as yourself.
- (10) Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.

All right, it tells you right there that adultery is not looked upon with any favor in the--in the New Testament. It is not that you don't have a high priest, but all the commandments are laid out in the Scripture here as they were in the original, except worshipping on Sunday. And we do not commemorate anything now. We don't commemorate the fact that God finished all the work. We commemorate the fact that the work was truly finished in the resurrection of Christ.

So now we commemorate the resurrection. That's why we come on the first day of the week. And if you study Scripture, going to find it says on the beginning of Sabbaths, which mean it wasn't a Sabbath that--Saturday, like that Jesus rose on, it was not that type, it was the beginning. Which would have brought it to the first day of the week. So never mind the Seven Day Adventist, forget it, they're a cult anyway. We're a cult so it won't make any difference there.

All right, in 1 Corinthians the 5th chapter, it is talked about fornication where a man has his--the young wife of his father. And it says in there, "If you allow it." Now this is a case where it was allowed, condoned. Not that the man had quit. A little leaven will leaven the whole lump. See? So you don't want that in your church. Neither then could you even take the Lord's supper and be in order. The church must stay clean of all those things.

Now, if that adultery was really taken care of in the life of this minister, and he was forgiven and restored... And we've seen that, only to see the guy turn right back like a dog that wants blood. Now, who knows if this person has an actual calling or not? I don't know that anybody knows. He claims he's got a calling.

In 2 Corinthians, the 2nd chapter, this man says he's got a calling; he's gone into adultery. And Paul says here that you forgive. And he's talking about this one that they turned over to Satan, who was committing adultery with the--with the wife--young wife of his father. I believe that's what it was. A young woman that tempted him, and so they just had an affair and kept on having an on-going affair. Now you said, you're looking at it as though it can be done, now you got to put him out. Well, when they put him out, evidently they went too far. Because the guy comes around and he wants to be forgiven.

And so Paul says here in verse 10:

(10) To whom you forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

In other words, if there was no forgiveness for this, he could not be forgiven, but he can be forgiven for adultery. Which in his case would be fornication, her's adultery.

(10) Lest Satan should get an advantage of us: for we are not ignorant of his devices.

And what's his device? His device is to divide the congregation with an unforgiving spirit. Now I've seen that happen in this church different times. And you can always tell the Spirit of God begins to move away. You must become hardened to the effect of the enemy upon your souls, because let me tell you this: Where there are no oxen the crib is clean.

Now we can boot everybody out of this church, and I'll follow you and lock the door, from this time on the church is clean. If I open the door and come in and you follow me, from that point on the church is not clean. Unless everybody's really clean. The Bible says, where there are no people, there's no trouble. There's no sin. Animals don't sin. You know who sin? People and angels. If you're not a people, you're not in trouble. Or animals. We're mammals. We're still people. You're going to have trouble.

In Galatians 6 it says, "Restore such a one, lest you be tempted and find there's no help for you." Also, the Bible says, "Don't judge another man's servant." Now, this is concerning, along with Acts 20, that says, people have crept in already that are elders, that are pastoring, five-fold ministry, absolutely called of the devil. Now, Bro. Branham said concerning Aimee Semple McPherson, where no woman can handle the Word, she said, "I was called of God to preach..." He said, "I have no doubt that God called her because He knew she was going to preach anyway."

This man has trouble because he sees these people here. I just say one word to him, forget it brother. Don't even bother about him, just warn your congregation, keep your congregation clean, preach the Word, and stand back and watch it. See?

Now, about marriage and immorality, is it possible for a father--brother who has faithfully been following the message for a long time, but whose wife is an unbeliever, to be taken on as a deacon or elder? Well, personally I wouldn't want it in my church. But I do know that Wesley, the church age messenger had an unbelieving wife who was cuckoo. I understand that--that John interfered with Charlie so much, the brother Charles, the great hymn

writer, that Charles then got married and John was unhappy. Literally, I guess they had problems over the same woman. I think they both liked the same one. But anyway, Charles stepped in to the extent, that he--I guess he broke up a liaison that John was going to have with one woman. That John got his eyes on this widow, but didn't hold her at arm's length long enough and married her before Charles could do anything about it. And he married a lemon.

Like the old song says, "Lemons look pretty, and the flower very sweet, but lemon ain't fit to eat." Old Chinese song, sung by the Kingston Trio. Very true. Don't go by what you see. And she was a mess. You say, well then, "If he was the church age messenger, what about these other fellows, where did they come in?" Look, I don't care if he was the church age messenger, we're looking at our hour, not his hour, where there was unbelief. Which it means, not a true revelation of the Word of God. In our revelation here, Bro. Branham is talking about these people that this brother is talking about. And he's worried about them.

Now, if we go to 1 Corinthians the 9th chapter, and verses 1-14, he's talking about:

(1) Am I not an apostle?

Yes, he said, I am. I've got power to be married, I've got power to lead this woman--this sister, being a wife, like other apostles, I've got power to forbear working. Yes, he said, I have.

Now watch,

(7) Who goeth a warfare any time at his own charge? who plants a vineyard, eats not of the fruit thereof? or feedeth the flock, and eateth not the milk of the flock?

(8) These things say I as a man? or saith the law the same also?

(9) For it is written in the law of Moses, Thou shalt not muzzle the ox--the mouth of the ox that treads out the corn. Doth God care for oxen?

(10) Or does he say it altogether for our sakes? For our sakes, no doubt, it's written: that he that plows should plow in hope; and he that thresheth in hope should be partakers of this same hope.

(11) If I have--if we have sown you spiritual things, is it great--a great thing that we reap your carnal things?

So he's talking about receiving, you know, the privilege of being supported.

Now, over here in 1 Timothy the 5th chapter, 17-18.

(17) Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and doctrine.

- (18) For the scripture saith, Thou shalt not muzzle the ox that treadeth the corn.
And, the labourer is worthy of--of his reward.

Now he tells you right there then, that an elder that you elect in the church who is not a pastor, if he is doing pastoral work along with the pastor, can literally quit his job and live on the tithes, just like the pastor can. What's this got to do with what I'm saying? What I'm trying to tell you is this: That this brother is talking about deacons and elders in the same breath. Now it doesn't say about the deacon worthy. It says the elder's worthy because the elder is apt to teach. Bro. Branham combined the function at this last hour, making the deacons apt to teach. Why he did, I'm not quite sure. Except on the grounds that now we've come to maturity, it's everybody ought to be able to be a teacher. Though not teaching, know the substance of doctrine. That's my opinion. I'm not saying I'm hundred percent right, but Bro. Branham said it, I didn't.

Now then, we're looking at this case then, that there are people who that by election, the same as the pastor by a call, they're worthy to be taken care of by the people. And in that particular area you are going to find deacons as well as pastors who may not have a genuine call. And so, therefore, also, you can have this woman that's not truly born again, and they say, "Here I am." And the church take 'em and do something with them. Though I say, I myself would not do it. Because we just don't go along that particular line.

Now I'm trying to get this all together here, because there's--he asked these questions and then there are certain things that I'm trying to lead to the end.

...should marry--marry them... No, he said, if a Christian wants to marry an unbeliever... Well, I say I'm not going to take that one right there. I'm going to go back here and just bring these questions together which this brother asked, and he said, about these people here, who have been married. And he positively using is what is over here in the book of--of 1 Timothy.

- (2) An elder, bishop must be blameless, the husband of one wife, vigilant, sober, good behaviour, given to hospitality, apt to teach;

And the same thing is said concerning Titus,

- (7) A bishop must be blameless, a steward of God; not self--not selfwilled, not angry, not given to wine, no striker, not given to filthy lucre;
- (8) But a lover of hospitality, lover of good men... (and so on, right on down the line.)

Now, because this question that is not answered in Europe, and was the question when answered by Bro. Branham in Questions and Answers, was at variance with what he himself did as a prophet from God in the last hour with the true revelation of God's Word. And this was concerning a certain brother. And I'm not going to make any bones concerning him, because I said it over the pulpit before, and he doesn't mind me saying it because it's in his defence. It is John Martin. And person after person came to me and said, "What is this that

Bro. Branham said, a minister according to Timothy and Titus, if he's married, divorced and remarried, positively cannot preach?"

So I went to Bro. Branham, and I said, "Bro. Branham, tell me, even though you said it, there's got to be a misunderstanding. Because it is my understanding and everybody I talk to concerning John Martin, that you told him and even wrote Jack Bell in your own bold handwriting, "I would have John Martin preach in my pulpit. And you said, "John, though married, divorced and remarried could preach." And he looked at me kind of hurt and he said, "Bro. Vayle, if a man--if God cannot forgive a man for that, tell me, what can He forgive him for?" And I said, "I beg you pardon, Bro. Branham, I'm sorry." I realized that is not the unforgivable sin. But I said, "Here's the point, then to what were you referring?" He said, "Lee, to my understanding, when Paul is speaking in Timothy, that is polygamy."

All right, the Bible open before me, my hand raised toward God, "I'm not lying." Now Europe can do what it wants. I am no authority, but believe me on this question I am an authority. Because I'm the only one that could speak for William Branham because I'm the only one that went to him and got the answer. And I got the answer sitting with him in Bozier City in 1965 at the meeting held down there at the tabernacle for--when--when he went down for Jack Moore.

Now, the Lamsa translation does translate it polygamy. And he said, "Now you know, Lee, what women are like. How could a minister in a church have two wives the way women talk and would destroy his ministry?" I'm sorry ladies, but you got hit with a cucumber with a lead core. See, the next thing is, did Bro. Branham say anything about anybody but a minister not having more than one wife? He most certainly did. He said in two places, one of which is in Daniel Seventieth Week. He said, "Polygamy is a thousand times better than Hollywood marriage and divorce, but we know it is wrong."

Is there any place in the Scripture that denies a man more than one wife in the New Testament? No. But on the grounds that Israel became monogamous, and no one knows when and why, but it seems it could have happened in Babylon and after they came back. But you go to history and find the answer for me and I'll appreciate it, because when I researched it, it came back and said nobody knows. Unless the scrolls have taught us something and they're being hidden from us by some bunch of birds that are too proud to bend their stupid necks. Let the scrolls out. The answer is and I don't know, and I don't think anybody knows. But I can tell you this: That marriage, divorce and remarriage, especially in Bride, is absolutely untenable; it cannot be done. Two people believing this message cannot part and remarry; it is utterly impossible.

In any other message they can do what they want. Adultery is not blaspheming the Holy Ghost, it's merely taking advantage of the Grace of Almighty God, and you'll pay for it.

So I hope the brother here in Europe begins to get some answers, and I don't get a thousand letters, because I will refuse to answer them. Because frankly, there's nothing else I can tell you. I don't know.

But I know one thing, don't fool with the sovereignty of Almighty God. And you don't have to be fooled into taking anybody because the man says, "I've got a call." Because Satan

can call the people just the same as God can. Because Satan has a ministry, a five-fold ministry the same as God's got one. The Bible distinctly says that false prophets are wolves in sheep clothing. And sheep clothing lets you know that positively these men will walk a straight and narrow line and live lives that perhaps even the Bride won't.

In fact, there were people in the days of David who lived better lives than David. I think that's why old Shimea cursed him, and said, "Listen you bum, you're the king on the throne, you're the anointed of God, you prophesy, you do this and you do that, how come you commit adultery and kill people when I don't?"

Now how would you like to be me and be pastor up here and you look me inside, "Lee Vayle, I know you committed adultery and I sit here and I don't do it." You know what I'd do? I'd walk out the door and say, "You're right." Never go in the pulpit again, unless God cut my throat and made me do it or something. You better believe it. You say, "What about your call?" I blew it. Say, "What will God do for you?" Well...?... may clean me up and take me. In the meantime, if I'm a false prophet, a false teacher, a false five-fold ministry, he'll let me go the way, let me go and go and go and go. And I'll just die a bum the way I am, a bum I am to begin with.

See, you've got to stick with the Word of Almighty God. What does the Word of God say? How does it work? So you see that there are a lot of people simply don't understand this because they don't understand sovereignty. They cannot even... They don't seem to be able to separate works. They don't separate the two vines. It isn't that they don't, it's they have it hard to understand because Bro. Branham did not clarify himself to the people.

You say, "Well, Bro. Vayle, how do I know that you did?" You don't know at all. I could be lying to you. No problem. I just ask you once, when did I ever lie to you? When did I ask for your money? That's a big one right there. When have I bossed you around? Exacted labor? When haven't I given above anybody? I'm not kidding you. "So I--I don't like some of your ways." I don't like some of yours either. I think some of you rush in where you shouldn't and some of you don't rush at all.

Now that makes you look kind of funny, doesn't it? But as I said to you, where there's no oxen the crib is clean. Shall I walk out, we all walk out? I'm trying to get you to the place where you say, "Look, this Word of God is what counts."

There wasn't, and never has been any one person ever live it outside of Jesus Christ the Word Himself that became flesh. But if you and I fail to believe it, I don't care how close you walk to that Word, and you don't believe that Word, you're gone. And if you're not born of the incorruptible seed, you ain't got a prayer. If you didn't have representation in the beginning, you haven't got it now. And I don't care if you can raise the dead and prophesy around the world like Balaam. And Balaam's prophecy is still coming to pass. And that prophecy absolutely was of God, but that man was not of God.

And gifts of the Holy Ghost are merely energies and gifts. You don't have the Holy-- have the Holy Ghost any more than nothing to have a gift. And you don't have to be born again or nothing to show more love than almost the apostle Paul himself. Because even when Jesus showed His love of Almighty God and His love for the Word, then He was love. "Boy,"

they said, "You bum, you got--look at our high priest, our priest has got more love than you ever thought of having." Yeah. Bro. Branham said the Christian Science...?... have a thousand times more love than a--than a member of the Bride.

Questions, questions, questions. You know what? I don't mind questions, but the thing is this: You never get very far with questions, you only get places with answers. I learned one thing about politics many, many years ago. Any jackass knows the problem, it takes the smart man to cure the problem. And all I've ever heard of--I ever--ever heard a politician ever do was tell us what's wrong with the country and then turn around and try to make the country better by make--put--making it worse. I never heard of anybody, a doctor with an ounce of brains when you had diphtheria, said let's give 'em a second shot to make sure he gets better. Doesn't work that way.

All right, let's bow our heads in prayer.

Heavenly Father, we want to thank You again for Your kindness and mercy to us. We pray, Lord God, as we go down the road of life, Lord, we'll go down with Grace and Mercy in our hearts, the love of God shed abroad there by the Holy Ghost. And the Holy Ghost there by the Word. Then we know everything's a hundred percent, Lord. And nothing else will be except that. Even we recognize more and more, as Bro. Branham said, if you didn't have a representation then we don't have it now. Therefore, every gene of God is going to be Word piled upon Word, right from the soul where that life is.

So we thank You now for Your kindness, we love all our brethren here, and over in Europe, or where else they be. We're not begrudging any time we give to their questions. We know, Lord, they have the same questions that people have over here. And Father, we do our best to help them, help each other, and help ourselves, and go on in the progress of the kingdom of our Lord Jesus Christ.

Forgive us for things we say, Lord, hastily and perhaps not well formed, or without a true and good motive of love and understanding. Even those points we try to make at times, a little bit strong, a little bit too cutting. Lord, we pray You'll forgive us those also because many people can misunderstand where--where it's actually lying as to show up the fact of error, Lord, against Truth. Not the person, Lord, or the personality, but the danger of what lies in the realm, Lord, and how we can respond to it so easily.

Help us, Father, to be that way, always objective, and never subjective except to You and the Word. In the Name of the Lord Jesus Christ we pray. Amen.