

Pray For Us

Bro. Lee Vayle - September 8, 1973

Our kind Heavenly Father, again we approach unto You in the Name of our Lord Jesus Christ. Asking You again, Lord, petitioning You to be with us in the meditation of Your Word that those things that are to be brought forth might be truly of Thee, Lord. Not just in Your Word, but according to the revelation of that same Word, O God. And help each one of us, Lord, this morning to be hearers of that Word and doers of It, and thereby, my God, be approved in Your sight.

We ask Your blessing, therefore, upon each one of us...remembering also our fellow brethren and sisters who are in the world who believe this Message. We pray, O God, that those here, remembering Thy resurrection today, may they have a great time in Thee, Lord Jesus Christ. Lifted up in Spirit, may their faith be founded on the revealed Message. We pray Lord that they will grow in grace and knowledge of our Lord and Saviour Jesus Christ... and all this, my God, growing up into Thee. Lord, these things we need and ask and believe that You give us this day, in Jesus' mighty Name. Amen. You may be seated.

1. I want to bring a very simple message this morning that is going to depart from doctrine, but just give you some thoughts on prayer. Paul, the apostle said, "Pray for us," in the Book of Hebrews 13.... And I want to bring them together because you'll see why Paul asked them to pray.

(17) Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

(18) Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

2. Now when the Apostle Paul gave his vindication, 2 Corinthians, he said that in good conscience he knew that they could trust Him for their salvation, because of His vindicated Message. If you want to just read that, we can go to 2 Corinthians 4...and I'm not going to have time to read a lot of verses today because it is a new Bible and the pages are stuck together. So Paul speaking here said,

(2) But we have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3. Now he's saying here that before God he could honestly say that there wasn't anybody who had to fail in trusting what he had to say for their salvation. And this, of course, is most amazing because only the Apostle Paul and William Branham of the Seven Church ages could make that statement: that they absolutely had the unfailing, perfectly revealed Word of God. Now Paul had it that's why he could say he could commend himself to every man's conscience in the sight of God. There was no fear that he was wrong. And then when they asked William Branham,

“What does it mean, ‘When that which is perfect is come?’” [1 Cor 13:10] And he said, “*What is perfect but God; and Who is God but the Word? And by God’s grace, we have the perfectly revealed Word of the hour.*” So Bro. Branham could say It along with Paul.

But you’ll notice in here that Paul is not just standing on his vindicated Message, as a vindicated messenger, but he’s also saying that he has a good conscience, in all things willing to live honestly.

In other words, he was also telling the people that his life was a life that was dedicated to the Word, and it was one that you could watch and without any fear, and try to live in the same way that the Apostle Paul.

4. Now, the thought, of course, here is that first little bit in verse 18, “Pray for us,” that’s the subject. Now prayer, although we sort of think it’s just coming to God and asking (and that’s true) prayer has many facets. If you go to the Greek you’re going to find that it has all of these meanings: like “petitioning:” and yet not only petitioning, but “entreating:” it’s not only entreating, but “supplicating:” it means “coming up to.” In other words, it shows there’s access: it’s “interceding:” also, “self-judgment:” many people don’t realize that prayer also is one of self-judgment: it means “to bend or to bow:” showing humility; also that’s one reason that we bow our knees when we pray; much more than using any other attitude that’s physical, we bend and we bow—not only, of course, in the flesh—but in the spirit, it means “to walk:” it means “to beseech:” it also means “to ask, or interrogate.”

I know that people don’t think of that when they pray. But if you go back to the Old Testament you’ll find that Moses asked God questions. And Abraham asked God questions. And God said to Abraham, “I am your exceeding great reward, and your shield.” That’s your Provider and your Defender. [Gen 15:1]

And Abraham said, “Well, if You’re all that to me, what can I receive from You?”

And God said, “What do you need?”

“Well,” he said, “I need a son.”

So you can see he was interrogating, he was asking. It means “to whisper.” You know, a lot of people think if they don’t pray real loud that they don’t get anywhere. Well, the only reason you pray real loud is to keep your thoughts collected because other things come in while you hear yourself talking. But you can actually whisper, if you’re able to concentrate. Prayer also means “to meditate.”

Many people don’t realize that the thought of prayer is meditation and to meditate upon the Word and to judge yourself while you’re doing it, and think in terms of God helping you. That’s a tremendous form of prayer. It also means “pouring out:”

In other words, many people don’t have the ability, sometimes, to come to God according to that Word, but it’s a “pouring out” of the heart to the Lord.

5. Now all of these things are involved in prayer. And you can see, if you boiled it down... that suppose... pretty well comes to what we’ve always thought prayer is, and that is some needy one coming to Someone Who can supply the need. Now, of course, there again, in prayer, we have to realize, when we come to God Who can supply our needs, we must realize He will supply our needs, according to His Word. If it isn’t in the Word, we have no right to ask for it. If it is in the Word, then we have every right to ask for it. And then not only ask for it, sometimes we meet the conditions. So prayer is the needy one coming to God Who is able to supply all of the needs.

6. Now Paul says, "Pray for us." Now this is...this is what he tells the people to do is to pray for him. And I'm going to associate this with the pastor, particularly, and those ministering who are trying to do a service for the people by living for the Lord. Now the 17th verse is why Paul tells the people to pray for him. He petitions them to pray for him. Now, [Hebrews 13:]

(17) Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

The reason that Paul requested prayer is because of his responsibility that he had before Almighty God before the people. And you'll notice in here that he said, "Obey them that have the rule over you," and of course, "Pray for them that have the rule over you, and submit yourselves; for they watch for your souls."

7. Now the watching for the souls of men is the greatest responsibility that anybody can have placed upon him, is to watch for somebody else's soul; to be a keeper of that soul. You know, back in the Garden of Eden, rather, after the Garden of Eden when Cain killed his brother, the Lord said, "Where is your brother?"

And he said, "Am I my brother's keeper?" He said, "What have I got to do with him?"

Well, he had a lot to do with him because he was the elder. And he's the one who should have shown some affection and care for his brother, but he didn't do it.

8. Now when you come to the pastors, and the elders, and those who have the authority, you will notice that they are those who are usually the elder by way of their training in the Lord Jesus Christ because God never set a novice over anybody. He never did. They've got to go have their training and be brought up under qualified men, in order that they will not be deceived themselves, and thereby the congregation will not be deceived.

We have a little bit of a problem today amongst young men who just simply want to rise up and go ahead and be ministers. This is just absolutely impossible. This is not in the Word of Almighty God. Now we're not against youth but we are against inexperience because the Bible does not countenance anybody attempting to take authority over another without a real down-to-earth experience which they garner by serving the Lord in various capacities over a good period of time.

9. Now in the Book of Ezekiel [3:] you'll find that God sends out a man.

(17) I have made thee a watchman (I've set you a watchman)...

And there isn't anybody in the five-fold ministry, or in any office whatsoever in the church, who is not a watchman. They are definitely watchmen.

Even the deacon is a watchman. As Bro. Branham said, "*I'm going to ordain deacons and they're going to be the policemen in the church.*" And then, of course, they do the duties which may seem a little menial in the eyes of some folk who want a little more elaborate ministry, such as in the Word. But the deacon isn't called to preach the Word. The elder is the one who is more apt to teach and would do something along that line.

10. But anyway Paul says here, "Now these watch for your souls." And he was watching for men's souls and so no wonder Paul, the apostle, asked for help, which would be in the prayers of the people. And, of course, he was wise in doing this because if he ever got the people praying for him, then they'd be more submissive to what he would have to tell them.

11. In one place he also said that pray for me that I may have boldness... [Eph. 6:18-20] And the word 'boldness' in the Greek is 'freedom of speech'; it comes from the word 'parrhesia' [3954] which means 'to be not afraid to speak out, under every consideration', in other words, to take a place of leadership.

Now, if you'll look around, what you're going to find here in America, and any place in the world, you are going to find this same thought even in politics. The statesmen are those who speak up. They say, "This must be done, that must be done, the other thing must be done." Then they legislate, and they say, "Now go ahead, [you keep it, it's a bill.?"]" Now you just cannot help but see that legislation comes by speech, even God legislates by speech. God said, "Let this be done, don't let that be done; do this, and don't do that." And the whole thing is a matter of legislation. Of course, not only does God legislate, He gives the Holy Spirit in order to ...?... [enable us?].

12. But you can see here that when these men are saying, "Pray for us," you understand that it has to do with the spoken Word ministry because they are going to do their best to bring the Word of Almighty God, and they are 'watchmen' who are doing it.

13. Now notice also, it says, "Obey them that have the rule over you." Who has the rule over us? There is only One Person Who has the rule over us, and that's the Holy Spirit. But how indiscriminate is the Holy Spirit? He is not indiscriminate. The Holy Spirit is absolutely bound by the Word of God, for He will not speak concerning Himself, but He will speak concerning the things of Almighty God. Now if these men are going to preach the Word...they're going to be in a...rule over anybody, they have got to be by the absolute, unchanging Word of Almighty God.

14. You know, I remember as I mentioned it some time ago, when this brother from India said to me, he said, "Bro. Vayle, ...what is the Body made of?"

I said, "Many members."

"No, no, no."

I said, "Look, don't play games with me. The Bible says, 'The body is made of many members'. [Rom 12:4] What have you got in mind?"

He said, "Has it got a Head?"

"Well, show me in the Bible where the body is head, trunk and limbs." Now that's okay for a physiologist. It's okay for a doctor. But for a preacher to say that, that is heresy!

I said, "Alright, I'll say it's got a Head, It's the Christ, the descended Word."

Right away he said, "No, we're led by the Spirit."

I said, "Don't give me that nonsense. I can't buy that."

And I wouldn't buy it. He wanted me to listen to him. Why, we've got a vindicated prophet with the revealed Word to listen to. This is not what somebody thinks.

15. And so it's not a matter of obeying the Holy Spirit, per se; it's a matter of obeying the Word because the Holy Spirit has got to be bound by the Word as the prophet himself said, "*For two thousand years the Holy Spirit has been bound by creeds and dogmas but for the first time He's loosed. And if we want the Holy Spirit loosed among us to bring in rapturing faith, it's got to be by the Word.*" Not what somebody thinks about the Word or somebody has got his own ideas running off at his mouth but the vindicated Word.

16. So, Paul, the apostle, brought the Word. And he said, “Obey them that have the rule over you, who teach to you the Word of God.” Not what somebody thinks the Word of God is, but what the Word of God really is. That’s what really counts.

17. Today, thank God, of course, we keep repeating, “We have the vindicated Word to obey.” And if the prophet said a certain thing, then just do it.

I do admit the prophet never told us to do very many things that were difficult. This Message is one of real grace and simplicity. And if you just check the many things the prophet said to do, you’re going to find that very, very few things the prophet ever told us to do.

18. Now Paul says here, “Obey them that have the rule over you; and submit yourselves to them,” because you’re not submitting yourself to them, you’re submitting yourself to the Word of Almighty God. Now they are watching us and they’re going to have to do according to what that Word of God said for them to do. And Paul knows that it’s a very difficult position to occupy.

19. Now I realize that some people just love to be preachers. Well, I just wish I loved to be a preacher myself, but I don’t just love to be a preacher. As Bro. Branham said, and I’ve known it all my life, when I was called, “*Yes, I’d like to get away from it, I’d like to leave it.*” Why? Because there’s a tremendous responsibility, not only implied but which...in this the pastor or the minister is involved, and most of it—not all of it, but the great part of it—is doing those things which are unpleasant, because they involve personality clashes. Now that’s the bad thing right there. That’s why Paul said, “Pray for us.”

20. And I hope I inspire you to begin praying for your pastor with an understanding you haven’t had before, as you hear this message. This is the point of the whole thing; not to give you doctrine, but to stir you up to pray for those people who don’t want this job, but have been given this job and, therefore now, they have a couple of hard pulls. They’ve got the pull to be obedient to God; and they’re got the pull to be disobedient to God, because they’d like to get away from it but they must take on the responsibility.

21. Paul wanted prayer because it is very hard to speak to people who need discipline. I realize that many people just love to get in the battle swinging, and they think that’s one way to really run a church. But let me tell you, preaching over the pulpit and laying down the Word of God is simple alongside of the need of a pastor to go to people when they’re wrong. Because most people don’t want to be told they’re wrong. See, there’s something in us which, as I mentioned before, rises up, that old thing called pride.

When God went to Cain—and remember, God dealt with Cain personally—and He talked with Cain, He said, “Now, Cain I want you to straighten up your worship.” And, of course, Cain wouldn’t do it. Cain did not want to be corrected. He hated it. And, of course, because he didn’t take correction he lost out with God. He became cursed, and a vagabond, and a fugitive.

Now let’s face it, when God delegates anybody, by the Holy Spirit, to use the corrective Word—and the Word is given to the individual—and the individual will not take It, then that person can actually become a fugitive and a vagabond in the sight of Almighty God.

Now we know when God dealt with Jonah, Jonah didn’t want to obey God. What happened? Jonah became a fugitive from God. You see? We must learn to take correction. And it’s very hard for anybody who is in the authority to take the authority upon him and go and speak where discipline is needed.

22. Now this is one reason why the pastor and the elder must be a disciplinarian in his own home. Now I know that many pastors they love their children, and they just want to be sweet and

nice. But if you look at the history of the Old Testament you're going to find that everyone in authority; Lot literally destroyed himself and his family by taking a soft attitude.

Now I don't mean a hard attitude is going to run down and make the kids line up and polish their shoes one, two, three in a row; and march off to bed, "Hup, hup, hup, you're going to be up, at dawn, the bell," foolish stuff like that.

I'm talking about demanding their respect, which they must give in the home to parental authority and to Almighty God—knowing even that elders outside the family are also to be listened to. There's not enough respect taught in the home—there isn't today.

Now you can just begin to realize as I say how difficult at times it is for a man to assume the responsibility of gaining respect and authority in the home, then transfer that to a congregation. Why, then, if a man can't rule his own home, he's not going to have this much [snap-of-the-fingers] of a chance in his own congregation.

23. Now, the wife is supposed to be a real help to the pastor, or to the elder, or to the evangelist, or to the teacher, or to the prophet, or the apostle if they're married; and most of them are, because they need wives in order to do duties which would be difficult to do without having a wife.

24. Now then, let's just say that that wife doesn't seem [intend] to listen to his authority. Then if she doesn't listen to his authority, then what kind of a job is he going to have when he attempts to do something for the flock? He's going to fall flat on his face.

Now, if a woman says, "Well, I...I love my husband." And as Bro. Branham said, "*The woman is a part of the man's ministry*,"—then there's one thing she's got to recognize, that if there's anything she is going to do, it's to pray for her husband as he exercises his authority in the home. Now she's got a double-shot to do. She just can't sit around and twiddle her thumbs and be a good wife to him which is all good, that's wonderful. She's got to minister by cooking and sewing and taking care of the children. But, also, the woman can pray, as long as her hair is long. [1Cor 11:1-16]

25. If her hair is cut short, she knows she's silly to pray; it's not going to get past her nose. She has no right to pray and she's got nothing—she's washed out even as a minister to her husband. She hasn't got a thing. She starts chopping that hair off, bangs and things—you just cut it all off, you just destroyed yourself. See? But her job is to pray—See?—like the congregation is to pray, because they know that this man has got to do these things.

26. Now if you've got someone in the congregation who's over you, that's just an old milquetoast, "Anything goes," then what's that going to do for you? So you've got to pray for the man to have the fortitude as to not only live that life—which we trust they're living that life—but to be able to go in the congregation, as well as his home, and be a figurehead and a father image of proper discipline within the church, because the people must be told where they're wrong.

27. Now the strange thing is that...I believe not strange thing, but I believe this: it's true that if we're really baptized with the Holy Ghost we'll want someone to come along and tell us where we're wrong. And, of course, they won't come and tell us and say, "Now look here, you're wrong and I'm right." They'll just say, "Well, now perhaps you're not aware of this, but there is a better way of doing this than what you're doing. And that's the way of the Word of God."

That's the way Bro. Branham told us to do it. "Now," he said, "*you don't go to someone and tell them they're all wrong. And you don't go to that sinner and say, 'Now, look here, you better*

stop your cussing and your boozing and your carrying on like a real hellion, and you're going to go to hell doing it.' You don't do that." He said, *"You go up and tell that man, 'Look, I like you. But you know, I've been watching, and you know something? There's a better Life than you realize'."* And in that way there is a discipline there, and there is some help that is good.

28. So it is hard to speak to people who need discipline. It's difficult, very difficult. It's difficult in the home sometimes, though it shouldn't be, because you're duty-bound by God, and the very fact of being a father should cause a man to do that. But it is the thought of talking to people, as I say it is difficult though you're a watchman—you must go; and besides they must go and say the right thing, utter the right thing, do the right thing—great prayer is required.

29. Another thing, it is very hard to "Rebuke before all..." [1Tim 5:20] Do you know I want to tell you what; I'm not shocked when that's done. I kind of smile, and I must admit that I sort of giggle under my breath, because I know that hardly any preacher does it! And yet, after the people have been warned, after they've been dealt with, and they persist—there's only one thing left for the preacher to do, and that's to call them by name before the whole congregation.

Now, I know, you say, "Bro. Vayle, I don't go for that."

Well, you'll go out the door one of these days wishing you had. Because that's the Bible: "Rebuke before all, that all may fear." [1Tim 5:20] And you don't do that until the last resort. And that's not turning over to Satan either.

30. And I want to tell you, for disturbing Bro. Branham's meetings so many times, one day he lowered the boom and said, *"Sister, shut up and sit down!"*

Now you say, "What a terrible thing!"

It's not a terrible thing at all. He called those Canadians up there in that frozen north *"a bunch of mossbacks,"* not a terrible thing at all. See, people just don't have any idea of the authority of the Word of God that speaks on the vindicated man's ...?... [writ?].

They just think, "Oh, we've come together to hear a sermon. Oh, wasn't it nice this morning? We got blessed."

That isn't it at all. As Bro. Branham said, *"We don't come here to meet and fellowship: we come here to be corrected."* And correction means that you begin doing a thing in a different way from which you did it, or there's no correction. Or, of course, it also means 'believe it.' It means 'to change your thinking'. And if the thinking isn't changed, then the meeting was valueless. There must be a constant change going on. That's the process of life. The outer man is perishing, but the inner man is being renewed.

31. Now here most of us are getting up in years—not most of us, but all of us are getting up in years, and even though we're little children yet—some yet—you're still getting up in years, in the sense you're changing. And your body's changing, absolutely. You think you get twenty some years...well, I'll say thirty two years of age; you'll see others start to go on downhill. Up until that day in fact you're running around and say to others, "Get out of my way." ...?... You wait until you get their age, you watch, you'll back downhill, too.

Now look, you're changing physically and you're going downhill physically, but we ought to be going uphill spiritually! That picture that Bro. Branham had, those flames of fire before the altar, you know, that one that was taken in Lakeport, I think, northern California, with Bro. Norman Wright. God explained that to Bro. Branham. That kind of sets [gets?] in the back. And He said, "That's the outer man perishing, but the inner man is being renewed."

32. And so we know that the Word of God is preached to us, and the preacher deals with us because he wants to see a change. He wants a change in himself; day by day he wants a change in the people. And, as I say, it's difficult to rebuke before all. And you know what? If we ever... think of that sometime, to pray for the man that's over us, in order, if it's necessary, to rebuke—openly rebuke.

I remember a good brother of mine, he said, "I preached, Lee," he said, "I preached for months." He said, "I laid it out by the Scripture. I [looked up anything on these people?] that I thought about and I'd go to that Bible there, and I'd take a character out of that Bible that fits that person. And after I'd preach on that and it didn't get to him." He said, "I began preaching more. Then I'd go to that person, and I'd talk." And he said, "The day comes when no one listens," he said, "I call him by name over the pulpit and," he said, "that stirs the whole congregation up!" He said, "You watch how they began to walk closer to God. Because they know if they leave that church, they have left the sanctuary of God. If they defy that Word, they have defied Almighty God. And they began saying then, 'It's about time we smartened up and don't fall in the same trap that person fell'."

You know, that's right. You know, a lot of people don't want that, [...?... "If I want to know something, I'll look you up." You're not going to have any effect where hypocrite preaching is. It's got to be somebody.]

33. That's why I think our preachers need prayer. You think I want to call somebody by name? No more than you. But it has to be done. I know some people that used to preach words that, "Oh, that is a bad thing, you can't do it!" The Bible said so!

In fact when they challenged Bro. Branham when he was preaching one time, he could feel that spirit come up. And he said, "You say, 'That's your prophet'!" He wheeled on them, and said it wasn't for a prophet. It was for everybody who has any authority in the church of Almighty God, to stand up there with that Word and call a spade a spade.

34. Now it's awful hard to do it. You know, that's what a preacher's got to do is that. In other words, who's the first person they call in? Well, he's the man they'd call, and rightly so. But there's many times he's got to come in and render a difficult decision because, you know, it looks like it might go a certain way there, might go a certain way there but at the best of his knowledge—according to what he knew of that Word—he gave a wrong decision. See? It might be something to do with a personal question, dealing with a fine line. I'm not going to try to illustrate anything, but just let you know that this also comes up where he's got to make decisions. What if he made the wrong one where there's nothing clear cut?

35. You know, I find myself, people come and say, "Bro. Vayle, what am I going to do? I've come in the Message, my wife divorced me years ago, and I've found out this about her and that about her." And they say, "Now look here, do you think I can remarry?"

And I say, "As far as I'm concerned I believe you could remarry. But I'll tell you, unless there's a prophet here to get the Word from God, you better stay single."

Now the best I can do is tell the man to stay in that position. Now I believe in many, many cases, Bro. Branham said, "*If you follow either extreme line you'll fall in the ditch.*" There's a middle of the road then, see? Middle of the road.

36. What are you going to tell a person? See? You can't tell them wrong. But you're not a prophet—you don't understand some things. The only thing you can do is steer them as far away

from the cliff as possible and you still might be telling them something wrong! See? What are you going to do? You can just do the very best you can.

37. Now, a lot of people don't understand that. They say, "*Well, the preacher, I went to him and he couldn't help me.*"

See? Well, the preacher's not God. He doesn't understand everything. Bro. Branham didn't understand everything. He even said, "*The prophet didn't understand everything he saw and everything God told him.*" There are some things in here that are very difficult, but then it's got to come to a place where some action must be required. See?

38. Now you can't be very foolish, like one person was. There was a couple trying to come in the Message. It was very unfortunate, the position they were in. His wife had left him and divorced him; and her husband was in jail. So they got together, lived together as man and wife. She had children; he had children. Now the question came in the brother's church: "What will we do? They want to be right with God. Should they live together? Should they get married? Should they stay that way? So the brother phoned me.

And I said, "You tell them to separate. Under no conditions should they stay together. It's a terrible temptation."

Another man came by, and took over then and he said, "No, let them live together, but not as man and wife."

I said, "If that happens, then it'll blow up in their faces. It can't work. ...?... [God's omniscience is not happening in my life,?] but I know the Scripture for that."

So the man said, "Look," he said, "I want to tell you this," he said, "You just let it be and be accountable. So it wasn't too long until the thing blew up; it went into a terrible mess. The pastor called the man in and said, "We took your word, because you're older and you're wrong. See what happened?"

You know what the man said? He didn't care about the Word. He said, "The Holy Ghost told me to say that. I can't take it back."

How could the Holy Ghost tell that man to let people live together? It was a terrible open temptation to sin. And the Bible said, "Flee from the very appearance." [1 Th 5:22] That word 'appearance' means 'every form of it'. They had no right being in that house together. He should have no girl in his home that is not related to him by being a sister or something. I mean physical sister. See? Giving wrong advice.

39. Now, I say the man was wrong but maybe the fault was a lot of people weren't praying for that fellow, and he gave the wrong advice, too. Because he was in a position to be called upon, and said, "Brother, what do we do with this case here?" Now my answer was right. The pastor should have listened to me, because he knew the other man had no Word. But you see, if he had said then, "Where do you get your authority?" And the man would have said, "The Holy Ghost told me to tell them that," he could have backed away right then. But he waited till the blowup came and it was a terrible mess, and you can understand it would be terrible ...?... And here it's just nothing today. Nothing at all. See? And they could have maybe been helped, could have been saved by saying, "Do the right thing now." Sure, it was a hard thing. It was difficult on their flesh. But there's a lot of things difficult on the flesh.

40. Some people want to get married. A mother phoned me up not long ago and said, "Bro. Vayle, my boy wants to get married."

"How old is he?"

"Seventeen years old. Wants to quit school and get married."

I said, "What for?"

"Well, he wants this girl. He said, 'Better to marry than burn'."

I said, "I burned till I was twenty-five. Tell him to stay home and do something decent. Get out there and work it out."

What kind of nonsense, [...?... when a brother picks a little young one, and it won't work.]

41. But what's all this talk anyway? Certainly, you see...you must understand that men who are dealing with others are human—See?—and sure they can be soft-hearted, sure they can be tenderhearted, they want to be nice to people, and do nice things. But when it comes down to this Word, God requires the preacher must stand up because he's a keeper of these men's souls!

42. What does it mean to keep a man's soul? You know I can't keep anybody's soul; no pastor can keep anybody's soul. The word in the Greek, many times it means 'soul life'. Like It said, "It's better to lose your hand, than to lose your soul." [Mk 9:43] It means 'to give up something,' to 'pay a price'; to take up a way where you're going to be literally cut-off, and cut-down, as it were, even maybe shorten your life, or lose a lot of the things you could have in order to gain your soul life. Which is what? Which is your life you're living here.

43. These men are accountable that men live in such a way as to redeem the time and stand before God with a full measure of a devoted life, and reward, and glory, and give God praise. It's a tremendous burden placed upon him but that's what it is.

It's heartbreaking, also, to see backsliders. Now many types of people come in the congregation, and they just walk out; they won't take any correction. If something comes up hard and they say, "Well, I won't go that way." And then they'll go and pay a price for it.

44. Now there's one thing about it, let's face it, anybody that comes into the church and will not take discipline, even when he's talked to—will not come back to reconciliation—there's something wrong with that person, whether it's you or whether it's me!

Now let's face it. Now that's going right on tape, so there's no doubt I'm saying it. And I'm saying it about Lee Vayle or anybody else here, and anybody you know. When men cannot be corrected, when they will not buckle under the Word, there's something wrong somewhere. I don't care how much Holy Ghost they say they've got and I'm not saying they don't have the Holy Spirit. I'm just saying, something's wrong somewhere.

This is something which many a pastor has to stand the brunt of. The people will not be reconciled. How many times I've pastored churches where people won't be reconciled.

45. And especially women, I hope you women because if anybody has got to watch out, the women have got to watch out. I know a lot of folk think they're 'mothers-in-Israel', they are 'smotherers-in-Israel', is what they are. They smother everything from God. They don't foster a thing, they smother it right now. And a bunch of hens with rotten eggs. It won't work. You are the ones that are easiest deceived. And you that have a to-do with somebody, and getting a little picky at somebody else—because it doesn't look good—and then the wife takes the husband off.

I'm a little rough on you, but I'm just a little bit truthful, too. In fact, I know all over the world in all the church fights that I know, it started amongst the women, very seldom amongst

the men. Once in a while you will get a man to start a fight, but not very often. He's pretty level-headed that way. So you got to watch out.

46. What happens then? The whole thing falls in the pastor's lap. Now, how is he going to handle it? Now I went down south, and I picked a lady out of a brother's congregation, and I met her and talked with her, and Something in my heart said, "You watch her; forget it." And you know what? She runs her whole house. So the man comes in the Message, so-called. Now he's supposed to be in the Word of God, too. The pastor goes to him and said, "Sir, I want to talk to you."

And the minute he mentioned the man's wife, he said, "You just lay off of her now; I consider her a spiritual woman and I let spiritual things fall in her hands."

He wouldn't take the authority in his own home and she's a troublemaker from the ground up.
47. Now, it's time to bring these things out flat but what's the pastor going to do?

People are going to look at him and say, "Now look here, he boo-booed; he did this, he did that."

How many people prayed for him? How many people were praying, knowing that this is a job that they couldn't handle, but God's making somebody handle it; now who's praying for the man that's got to handle these dirty jobs, so-to-speak? Now they're not dirty in the sense that they're filthy, but they are dirty in the sense the Bible said, "Where there's no oxen, the crib is clean." [Prov 14:4]

That's right. Now he's right, because it's not the sheep but the cattle in this one. "You're going to go spreading a lot of filth around;" he said, "now...the preacher, he's out there with his shovel, he's got to clean-up." See? Now this is the truth.

48. How much praying is being done for men, when you think along this line? Oh no, "Dear Lord, bless our dear pastor that he can sing sweetly and be the lovely songbird; bless God, and get us feeling good, hallelujah; and rub our backs down, you know, massage us sweetly and get us all tuned up."

Now listen, you see, that's nice kind of praying, but it's not all the praying there is, "Lord, give us a man with a discipline. Give us a man, Lord, that'll call a spade a spade. And then, my God, help him." And then when you get through praying, pray for yourself that you can take it when it comes. Because many a person who prayed, "Lord, send us a person in here that can really handle the situation," and you get a fellow that can handle the situation, they think the fellow would handle it. See? What you got to do is believe and understand that. So the man needs a lot of prayer, because of these things; he's dealing with men's souls.

49. And remember: they've got to give account on the Day of Judgment! Now how would you like to stand up and give account for somebody?

You say, "Well, I'm the head of my house, I'll account for my family."

That's exactly right, the head of the house will, and so will the mother, also. There's a day of accounting coming. There's going to be a day of accounting on how those children were brought up; how the parents acquitted themselves before them, whether they let those kids lie and cheat or set such examples that the child knew that he had no excuse whatsoever.

50. Now, that's fine in your home, but what if you have got around fifteen to twenty families under one man, and he's got to give account for every single person? I know a lot of preachers don't think that way but that's the way the Bible thinks. They have to give account for men's

souls before God. They're responsible—absolutely responsible with this Word, the way that Paul was.

51. Now, that ought to make people think, and that ought to make people pray. Not just make the preacher pray—because let me tell you, if he ever gets a vision of the fact that he is responsible, he'll pray; but what about the people praying? Now, when you consider this statement alone, you realize that there is no sickness, there is no problem in your own home that'll touch this one. Yet how many people are praying, "Lord, that man's got to give an account to You for my soul?"

52. "Why, I'm a free moral agent, bless God."

There again, you see, that neutralizes them. Not you ladies here, this is what's wrong in the world, the Laodicean spirit. It's in the Church and it's in the women, rise up and says, "Well, I want to tell you, I can account for myself. I can stand on my own two feet."

That's a lie from the pit of hell, because the Bible says here, "Those in authority have got to account for your soul." It means you can't do it yourself. Now that's rough.

53. I wonder how many preachers believed that? Sure. I could name, but I'm not going to bother. There's no use. But it worked. Did you hear one preacher confess to one fellow, "Well, the only reason I'm here is the money, and I can make a lot of it here."

You say, "He couldn't say that!"

He said that and a whole lot more, and he's still preaching. See? He set an example, not being picky now or nosey but you better know who has authority over you. How many people running here and running there? Can't settle down to a man of God. Will that man stand up and...see, he wants authority over you—sure—but is he willing to give account to God for you?

54. "Let them give account for themselves."

That's not true. That's one reason I'd love to quit preaching, even as a teacher, to get away from the whole thing because I've got to give account on that day for what I've said, whether I've taught right or wrong. And I don't even stand before you as an example, like the pastor does; they've got one of the roughest rows to hoe there is. But how many people pray for them?

55. Oh, we want to give account for ourselves, like a bunch of little kids: "Mommy, don't hold my hand, I can walk by myself. Don't tell me how to do it!" When you get your own children out of the way, your grandkids come along and pull the same thing on you. Right? ...?... a little granddaughter, a very sweet little girl, but she likes to see what she can do, too...and is independent. No, it can only go so far. See? And the congregation, "Well, I can do this, I can do that."

56. Listen, the Bible said there's somebody standing over you that's got to give account for your soul. Now maybe you don't say it, and the preacher doesn't say it, God said It. See? So therefore, God's got to put a man in and he's got to give an account. Then if you've got to...he's got to give an account for you, then what kind of a person are you? Well, come on, ...?... Now listen, we don't have to be kids anymore. Just go back in the last three or four years, who were in this Message, and how many people did you know that weren't going to take this, they wouldn't take this but, "Ha!" they'd no more stand for this kind of preaching than nothing. They don't want it; proved it by their actions.

57. Listen, the Bible warns of this. That's what's wrong today, people are sick and dying. The Bible warns, if you turn this down, you're in danger of having your neck broke by God. And you

know what had its neck broken? The ass had his neck broken [Ex 13:13], but he wasn't one of those that are in the election. God's sheep are submissive. See? They are under authority.

58. And that's why the man must be prayed for. Because he's got his job whether he wants it or not—which we know he doesn't want it—but he's got to have it, and he is accountable. What manner of man he must be in order to give account for men's souls. The Bible says he's got to do it!

59. There'll be a judgment then, of some sort. Or it could be in this life; I'm not going to try to figure this whole thing out; it could be in this life, it could be in the after-life.

According to the visions Bro. Branham had, It said he was going to be judged first—what he taught; and then Jesus Christ would come to the people—and he could present them. Will there be a judgment then for the five-fold ministry, for those that have the authority given by God? Will they have to stand up on that day and give account for men's souls? Will it be at the White Throne Judgment, where men could have come in and been lost? I don't know; I do not have the answer. All that I know is that they are accountable. God put them in authority.

60. So therefore, it's a solemn thing for the man who is up behind the sacred desk, and trying to work amongst the people and help them.

And it is a solemn thing for the people—See?—to pray, for your own protection, "God, keep our man a hundred percent." Surround him by such prayer that you'll know that you're going to have all the help, the best help in the world.

61. Now, not only that, but they must ever be on the alert for false doctrine. For a man to have a misunderstanding of God's Word, according to Scripture, puts him in the place of unpreparedness for the Rapture. Now you might not know that, but let's go to the Book of Luke, the 1st chapter.

62. Now on almost everything I can, I back it up by the Bible and if I can't back it by the Bible, then, you see, I got to just stop preaching because there is no sense in me saying something I just think because I've got to account for your soul this morning. Now if I'm teaching you wrong, then I'm teaching you wrong I've got to account before God. You believe me, and I trust you'll be exonerated by the Lord if in fact I'm teaching you wrong, God will poke at my shoulder but I'm sure He's not going to do it, because I know what I'm talking about.

63. He said in verse 17, Luke 1:

(17) And he shall go before the Lord God of Israel in the Spirit and
power of (Elijah), to turn the hearts of the fathers to the
children, (even) the disobedient to the wisdom of the
just; (in order) to make ready (the) prepared people....

Now that's where...what Elijah comes for! That's why William Branham came! He came in order for the Elect to make ready to meet God! And without it, the hearts of the children cannot be turned back—which means they're made ready to meet the Lord in the air.

64. Now then, what kind of a preacher is it that will preach something other than this Word? What kind of a preacher is it who will go off this Word?

65. Now Bro. Branham said, *"It's up to you,"* He said, *"If I make a mistake you come and see me."* He didn't say talk behind his back; he said, *"You come and correct me."*

Now there's not one of us who couldn't make some kind of mistake. Well, I tell you what I've looked over and I've gone back over sermons that I've preached, and I've realized...made one little point out; got to go back and correct it.

I remember Bro. Branham preached so confusingly on the holy encampment of New Jerusalem, I boo-boomed on, had to go back and correct it. You go hear what he said and you'll find out that Bro. Branham actually did not make it clear, period.

66. Many things he didn't make clear. You have to find out where he made them really clear. That's why you should never take quote for quote—you've got to go to doctrine! And when you know the doctrine—that's when you are set free. See?

67. Now, so therefore, the man must be prayed for: "God, keep him in that Word!" Why? Because you're influenced by his preaching. Why, a smart cookie could get up here, he could take so many quotes as to sell you a bill of goods a million miles from what Bro. Branham taught. This business of taking quote, quote, quote, as far as I'm concerned is Methodist and Baptists taking the Bible and fighting each other! What did the prophet say about the subject? See?

68. Why, you've got people so divided right now and messed up on the virgins, the wise and foolish, it's pitiful! They think those five foolish virgins are lost. They are not. Bro. Branham said, *"All they lack is the Holy Ghost. They'll come to the White Throne Judgment, and there He'll separate the sheep from the goats—they'll go in."*

Or when we asked the question a number of times, "What about those five foolish virgins? Are they lost?"

He said, *"Sure! Because that which is filthy is filthy still, and that which is holy is holy still."* And he's telling you, they don't make the Rapture! They don't make the Bride! See? Get fussing around [with quotes]. These men need prayer so they'll be one with that Word.

69. Now but, also, they must not only be aware of false doctrine, but they must keep themselves open for new Light. Certainly! I've known that from the first year I was saved, born-again, even before I was born-again. I had associated with men who said, "We must never close our minds to Light." I was Pentecostal then, like some of you folk. And I remember a man said, he said, "Our forefathers had a part we've had to leave, and our fathers had to leave—organization—because their minds were closed. Today we have greater Light. Let us always pray that our minds will not be closed to further Light." And they closed their minds just like that [snap-of-the-fingers] to the baptism in the Name of the Lord Jesus Christ, and One God. They were already closed to It and didn't know it. See? They were away from the Word. So, you must pray.

70. You know, some people, I think, in this Message figure they've got it all. If you're around you can tell that spirit in a hurry, "They've arrived." Oh, my, I tell you what, ...?... I must be very careful what I say, because people misunderstand me and think I'm bitter or crude or something but honestly, you know, it's really nauseating to be around those who are sure "they've arrived", you know, those that are extra sweet. If they just can't be normal, honest-to-goodness, godly people, they've got to have some kind of a thing going for them. You can see it a mile away, you can feel it coming yet these people are still deceived about it. See? Or they'll pick up something.

71. You know, there's another thing you've got to pray for, is for the pastor's spirit to stay true, and sweet and right. You know that you can be wrong in your spirit and right in your doctrine? In other words, be saying the very things the prophet said and line them up so that they are

actually in line with what the prophet said, in the context, and your spirit is so bad you can be off that Word by getting the people to disbelieve the very Truth by the Word that's preached?

And you say, "How can that be?"

How many people have taken you people away from the Holy Ghost by preaching against It from this very Bible? Multitudes. How many people then could stand up and destroy the very Word of God that [God] gave the prophet? Many sisters, many pastors, many persons can do it.

72. So you must pray for him, that he will always be right and never fail the Lord God in this way—and above all, he'll not fail you. See, I'm not trying to make this tough, because let's face it—we've got a big stake in this thing. It's nobody saying, "Well, bless God, if I go to hell I'll have lots of company."

Well, I sure don't believe in that kind of company. I have been in hospitals and believe me, I did not like it. I've been in hospitals where they had hundreds of beds when they chiseled my nose and throat out, and gave me a shot in the wrong place, believe me, the fact that I've heard people groaning worse than me didn't help me one little bit—not one little bit.

73. I'm afraid the church is a little bit insensitive in saying, "Well, everybody's got problems; everybody's got a problem; I could be fooled, who could be... Who could be right?"

Listen, Brother, you better be right. And the Bible said, "Pray." That's one way. That's the best way, is "pray for those in authority."

74. Now these certain men also must set a standard so that others may follow. Paul said, "Be ye followers of me,...."

He said, "I think I can trust my conscience I am leading you right." Now Paul, the apostle, even used his conscience. Now how do you use your conscience? There are some times when the Word of God is not specific. And if the Word of God is not specific, then you just do your dead-level best to line up what you know. But where It is specific, you line up with the Word.

75. Now Paul, the apostle, brings that over there in...?... Romans 14. He mentions about the fact that he said don't receive anybody to doubtful disputations, he said, because one man eats meat, the other man eats herbs. Somebody could come along here and say, "Now look, you better not eat meat; doubts are why you just better not eat this."

Now you see, sometimes the Word of God is not specific on certain things—although It is on that, it says you can eat all you want. [Rom 14:20; 1 Tim 4:4]. You can eat a steak if you want if it comes to that but I wouldn't want one myself but I'd let you eat one, you know,?...matter of opinion. All right. All joking aside, where is the Word of God that condemns it? See? But there are other things that the Word's not specific on. As Bro. Branham said, *"I've got no Scripture for it. But,"* he said, *"if you want my judgment, I'll tell you."* Well, that was good.

76. Now, you see, "Be ye followers of me, according...?...?" [1 Cor 11:1] Paul said, "in my conscience I know you can do it because," he said, "where I know the Word I follow It, and where I've got no Word I do my best to steer you in such a way nothing would get a hold over you and, therefore, hurt you."

77. Now Bro. Branham started out by saying about TV sets. Questions came in saying, "Why don't you buy a TV set? He said, *"I'll tell you what, if you throw your TV set out, and throw out your radio, and your newspapers, and maybe even your telephone."* He said, *"Your telephone is maybe more damning than any of them."* Now the thing is this though: later on he said, *"Clean up your house and throw out your set!"*

Somebody said, "Well, the thing is we're getting on a higher level."

No, we're not. We're getting more rebellion. We are getting more people who will condemn themselves in the things that they allow. [Rom 14:22]

They'll say, "Well, Bro. Branham didn't say that I had to throw the television set out; so I'll use mine on certain occasions." And I admit there are people who can do that. But I'll also admit and submit that 99% can't, so throw your TV set out. If that's the same with your telephone, jerk it off the wall. It's right there, so go downtown and drive your car. It might cost you a little more money, but it'll be worth it.

78. Now that's what Paul said here, "According to my conscience," he said, "I'm doing everything I can by living up to the Word and steering clear of that which will bring a person down!"

Now, I believe Bro. Branham had a Christmas tree. If you're worried about a Christmas tree [Jeremiah 10], and you can't get one in the right spirit—throw it out—if your conscience is bothering you. Myself, I wouldn't have one around the place. I'm ready to throw Christmas out the door, too—Easter can go with it, as far as, ...?... Bro. Branham is concerned. As far as I'm concerned, there's no place for it. If it's going to ease somebody's conscience, the thing for a pastor to do, or anybody with any authority, is throw the whole thing out! But you better be careful in doing it, and not go too far that you go into bondage.

79. You say, "Why, that fellow, he's got to be....he's got to be walking on a tightrope!"

That's exactly why Paul said to pray for that fellow because he is on a tightrope. There's nobody in the congregation on a tightrope like the pastor. There is nobody in the Body of Christ on a tightrope like the five-fold ministry. If the five-fold ministry would recognize it, and the Bride would recognize it, we'd have a lot better bunch of groups among us. Now you see, I'm not criticizing you this morning; I'm helping you. Pricking your conscience a bit, so when you pray you're going to pray harder with more discernment.

80. Now they must have authority and power. Now a lot of people don't like that, as I said a while ago. Let's go over here to 1 Th 5:12-13. You see, if you take away pulpits, you haven't got a thing in the church.

You think, "I've got the Holy Ghost."

That's doesn't mean nothing. It just means you wish you had the Holy Ghost, or think you've got the Holy Ghost. See? Because the Bible puts men in authority: you despise so many young folk who can claim to believe this Message but don't want any authority. I know why they don't want any authority; they don't want anything else either. All right.

(12) And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

Where are they? They're over you.

81. Remember though, [Matthew 23:]

(11) He that is greatest of all is servant of all.

And the higher up a man goes, the more he's got to do for the people to prove that he's got that office given him; preachers running around all the time.

Oh, I know Bro. Branham went fishing, and he was nervous and high-strung. I'm nervous and high-strung; but I don't go fishing, I go shopping. I should go fishing, I'd save money. Yeah,

sure, that's no excuse. But I know when I'm nervous I don't take care of the flock. I don't care how nervous you are, you'd better take some tonic. Then get rid of them nerves somehow, somewhere down the line. Something's got to happen. See? That's no excuse.

82. Because they have got authority, they are the "laborers," the Bible says, and they are over you, they admonish you, and It says: [1 Thessalonians 5:]

(13) ...esteem them very highly in love for their work's sake.

See? Now I know it's hard, it's a little difficult when somebody rubs you the wrong way to have the same bit of love that you have for the guy that doesn't rub you the wrong way. But It says, "For their work's sake." See? For the sake of their work, you're to love and to come into obedience, and to pray.

83. Now you see, praying is going to do two things: it's going to help the man that God put there; and it's going to help you, you see, when the man put there does something for you, or to you, or with you. That's right. That's why there's so much prayer needed. Like Bro. Branham said, *"If you've lost that sweetness, you go back and pray. If you've got something against somebody, go and pray."*

84. ...?... one sister, she keeps coming to my place and saying, "You know, I found out that Bro. So-and-so," or "Sister So-and-so's trying to get me. I just went to praying and prayed it up." But when the Word of God was nailed down in her presence, she said, "I'll never go back to believing It."

In other words, she laid It down. She could never do what was right because the Word pinned her down. As long as there wasn't any Word there making her line up, oh, she could pray—it was great.

85. I wonder this morning, are you in that position? Oh, come on. I'm not here fooling. I wasn't fooling when I preached to her and she rebelled. I'm not fooling with you this morning and I'm preaching to you. What if this Word comes against you? Are you lost until [you say], "Oh, Bro. Vayle, I can pray, sure I can pray," but when it comes to that Word that nails you down—and somebody nails you down with that Word—where do you lack?

86. You know something? You could fight with me all you want, or we can get in a bigger hassle but you let me know one time you're ready to make up; I'll turn just like that and help you. In fact, if you don't even help me, I'll come to your door and help you. Because I'm criticized for being a man above the other; I don't mind; criticize all you want and anybody else, ...?... I'm telling you God's Truth: I am going to do it. Don't care how I feel or how I look; hasn't got a thing to do with it. Something in my heart says, "That's what you do." See? Not something here that we think, "Oh, I feel good about it and sweet about it."

87. As I've told you, though I checked it out with Bro. Branham, I couldn't figure this thing that was called "love" that people were all screaming about, preaching about.

He said, *"Well, Lee, did you do those things, when in fact you don't want to do it."*

I said, "Yeah."

He said, *"That's love."*

Somebody else gets the idea you've got to do all this and all that. I was preaching down south one time and I said, "Yeah, you people here heard Bro. Branham say that you should be the first one at the door, can't wait for the door to open, and you should be anxious to go to church." I said, "A lot of us just aren't that way many times but we go anyway!" [End of Side one on tape.]

That's like Mt 21:28-31. The old boy woke up one morning and said, "Sons, we'd better bring the crop in."

And one son said, "I'll help you."

The other said, "Ah, I'm going to go to the city and have a ball."

So they went out the door. And the son that said, "I'll help you," went to the city and had a ball; and the son that said, "I won't help you," he came back and helped his dad. Now which one is the real son? Sure.

88. This is no great big hip-hurrah deal, that age of being led to the stake; everybody screaming, shouting. *"That day is over,"* Bro. Branham said, *"that spirit of martyrdom on them."* We don't have that now; we've got something else—See?—and it's better. Because without us they couldn't be made perfect, some better thing reserved for you and me [Heb 11:20]. We're in this day, I say. See?

89. Now, he gets his authority here. "We beseech you, brethren, to know them who labour among you." To know them! Ha? Do you really know them? You know, that is the greatest testimony anybody can have; "I know him! I don't care what you say about him, I know him."

"Well, I don't like the way he acted, but I know what's underneath him."

"You know something? Bro. Branham's angel became his death."

Let me tell you something. "The thoughts of your heart speak louder in Heaven than your words so." If you can prove a lot of people because they've got their sweet-dovies down, they can sell you a bill of goods. I'm not speaking to you; I know you don't follow that nonsense or you wouldn't be here. I just keep warning you in the battle.

90. It said you know the person, what's he really like, what's she really like. I'll tell you one thing, I couldn't live with your wife, and maybe you couldn't live with mine. But I tell you, I wouldn't trade her for a million dollars, and she wouldn't trade me maybe for a hundred million dollars later—that's if you want to put a price on it—because we know, see? Sure life is not all roses. You show me a person; you show me a couple that are all roses. Very, very few, very few. So that's called marriage? ...?... You've got to understand each other. You've got to know when to repent and how to repent. You've got to know where love is. See? I don't know anybody that's perfect—maybe there are some perfect ones...[if it descends in Christ, that's good;] that's where it is. But just showing you here there's always problems and there's no problems which can't be licked if you know the person. See? Know their sincerity and all—see?—because that person would not take advantage. See?

It says know that person which they were to "know them." I'll tell you, I've made big mistakes by not knowing people and regretting it. Sure, not really knowing folks in the ministry, and putting them forward. I'm just beginning to find out, now, some of the things about people that I'd flaunted to the sky and find out all the things they did way back on the trail there. It's not a very good feeling. I didn't know them. The Bible warned me. I paid no attention to it. See?

Not being nosey now—See?—not going around saying, "What about this stuff? What about that guy?" I'm not saying that? But you better know that person, what he's really like, if he's going to keep your soul. I'm not lying; I'm just telling you the truth.

91. I know a guy that's running around the country right now that people think, "they're wonderful." I know them. I've been where they've been. I've seen what they've done. Not running

them down, but they shot at me about [being] a "big gun" and it told me what they are. ...?...changes.

But you know, when you have allied yourself with that situation it comes with a terrible shock to your nerves. You say, "Did that person do that thing, say that thing, act that way?"

It's kind of strange when people come back and say, "Brother, I want to tell you, from what I have saw of those guys, [they threatened only you?] and you said you loved him and had confidence [in him]. I sent him down the road packing."

92. It's not to use any of your confidence and what you've built up yourself and someone's going to tear it down. I've been wrong in doing it; God showed me. That was one of the bitterest lessons I ever learned. But I've learned and I hope, I hope, I hope. Because I just a—let's put it—a fool for being nice, the same as you. That's right. I can be mean and harsh—I'm not talking about that. You must be sweet and all. But I'm showing you there must be a place in here where meekness is not weakness, it's strength due to the will of God. It's allowing yourself to be kicked in the teeth but when it comes to uprightness, you stop right there and you're upright. You'll not take issue and sides with that which is wrong for the sake of expediency and being nice. No sir, we have no place for that, my brother, my sister. Now let's understand that thoroughly.

93. Now you begin to see this line of preaching, why you've got to pray. If you've been slack in your praying, you should really start boning up on it from now on. Now It says, "To know; they labour among you, and they're over you." What have you got over you? You get the Word of God twisted by somebody over you that Bro. Branham taught; the day will come when you'll never hear the Truth! That man will come in the pulpit and you'll think he's saying exactly right. That's right. See?

And the youngest ones you've got to watch the most of all. I'm not saying, "Well, Bro. Vayle now he's been in this Message a long time, you got to submit." That's a lie; I never did say that; because young people can have an understanding, too. But how is it, so many places, all of these funny things have to go rather than carefully drawn up? "It's fun, but we got something out here that looks prettier now." But they can sure criticize the other fellow.

I heard a man not too long ago; ...?... he was doing some preaching on it. He said, concerning a certain fellow, "Oh, he's fine; he's getting to know the Message." If I sat in that man's ministry a few hours, I wonder how much in a lifetime he'd be off the beam? Not according to Lee Vayle, let's just take it by the doctrine, verse by verse, sermon by sermon Bro. Branham preached, not what I think. What was he saying?

They're over you! That's right—rulers! What kind of person do you all know me, see?

A little group up in Connecticut, they didn't have a pastor; it was a good sized group. They went to Bro. Branham.

They said, "Bro. Branham, what will we do? We have no pastor."

He said, "*Stay where you are, how you are, and pray—to make sure you get God's man.*"

See? Pray, make sure it's right. See?

94. Now, they must have authority and power, because the Bible says God gives it to them. "And you love them highly and you esteem them in love for their work's sake." Now what's the man's work been amongst you? If the man's work has been with that Word, conscientiously, and bringing the people to a standard of seeing that Word, then what more does a person want?

95. Well, I know what some of you want; they just want to have a good feeling. Well, I want a good feeling too. But I'll tell you, some of my best feelings have not been exactly right with God. No.

One of the best feelings I had in my life, when I made a wrong decision which was to quit preaching, because the pressure was on. I looked around, and in my books I couldn't find any Christians. I found them a hundred percent hypocrites. No matter how hard you tried to live right, they could live anyway they wanted but pull you to pieces and knife you to death. And I said, "Forget it!" And you know what happened? I felt good! I laughed! I said, "Fine!" I went back working. And I almost paid with my life—TB of the pituitary gland and a nervous breakdown trying to commit suicide—I didn't find a way to do it. See?

["Oh," you think, "your money's with me." You're a hundred percent wrong.?)

Just like the little girls today—I think you've got it licked here, but they're worried about their skirts. Oh, yes, you make decisions: leave home, do this when [you seem like to do it]; you'll pay a price later on as you take that road down today.

96. Sure, it's not easy. It's a hard life. I've been through some of it. It's not fun to pray with two of your children. It can be done; and you look back, it was wonderful, it was done but it's sure hard for the time being. ...?...as long as you go on down the road, sure. It's very easy right now; we're in a very rich age and all. It's only when the government and the...when the pressure's on, I might have to do down that road hitchhiking once more, or walk down ...?... somewhere to find ministries on the road. What will it be then? I don't know. But the understanding I have now, I better go down to those places, unless God said you're not to go. See?

97. Now, so you get the picture here, all right. The church must be ruled, the sheep must be taught. Yet, for all that, they are human. The temptations they bear in their bodies are the same as anybody's, because even Jesus bore the same temptation. See? And remember, they have even a greater temptation, because if the preacher falls—what happened to the congregation?

I've been called in to a few churches where the pastor [is on the way out.]? And let me tell you this I don't know if the church was at fault for not praying or if those preachers were that kind of a guy but I do know this: you'd better believe those churches sunk.

98. Now if you want to save yourself a lot of heartache, a lot of headache, sheer spiritual murder almost, with the pastor, or anybody coming in amongst you, there's one way to do it, save yourself, and that's by praying sincerely and diligently, in faith. Because this is one thing the devil wants: if he can trap anyone in the five-fold ministry, he knows he'll have havoc amongst the sheep. [Mark 14:]

(27) ...smite the shepherd, and the sheep (will scatter).

And I'm not talking about Jesus, I'm talking about anyone who's smitten by sin—you watch what happens to the flock.

99. By the Grace of God I had good success in helping some but where are others today who wouldn't be helped? See? If anything happens to them it's very difficult then as to what comes on. How much more then do they need prayer? They do; they need much prayer.

100. All right, going on; their earthly needs are satisfied by the generosity of the people that they feed. As Paul said, "Is it any great thing if I...if I eat of the flock?" That doesn't mean the flock ...?... the flock; it just means that he takes part of what they've got. See? You know, that's a very touchy thing; it really is. Every place that I've been in my life; not here, of course, but I mean in

the sense of where I've traveled around the world, and where I've pastored and all—which I've never pastored around here—but I'll tell you one thing: the people made real sure that I knew that I was taken care of by them. God be hanged; it was 'they' that were taking care [of me]. And they'd just hold their tithes back if they ever felt like doing it. Well, I'll tell you, I've been cut many times by a lot of people and that still doesn't make me want to stop giving or stop doing. In fact, if you've been took by anybody you come to the place where you say, "I've got to give more, so this time it goes right." But how often has that come up, and how often do the people have it in their hearts when they don't know that tithe is not theirs but it's God's?

Now let me read you something right now to give you an idea about this whole thing. Because, let me say this, I'm not touchy, and yet I am touchy. Huh? You don't mind me being honest with you; I couldn't be anything else but in the ...?...of the day. ...?... it's the one...?...cut your throat...?... Listen! The first part of Luke 16:

- (12) ...if (you) have not been faithful in that which is another man's, who shall give you that which is your own? (Talking on stewardship.)

There is only one thing I've got in my pocket, and you've got it in your pocket, that belongs to Somebody else—under any consideration—and that's ten percent. See? Now the Bible said if you're not faithful with that which doesn't even belong to you, God will never give you what He would have given you; you have cut your throat. I've said it, I say it again, if people cannot be faithful in financial matters, the Bible says that God will never give them true spiritual things. ...Luke 16:

- (10) He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.
- (11) If therefore ye have not been faithful in the unrighteous mammon, who will commit (unto) your trust the true riches (of God)?

How could any congregation that wants to deprive the pastor, and he knows it—See?—and he also knows because they give him opposition...?... and people rid of anybody will never give back to that employer. I say, how can anybody in the face of God's Word, not do right in this respect and ever be in the Bride, or anything else? He can't do it.

101. Now let's talk about the pastors. What about those who have a great big bunch coming in and they don't do anything with it, except live like kings and lords, or lavish it on their own families?

Now I said, I don't care if there's just two bucks left...oh, once in a while we have bills—then it makes me wonder if my wife and I that we do right by what are our additions. And I'm not starving, by any stretch of the imagination, and I'm not making a tremendous amount of money and I see that I don't. Oh, if I wanted something and I have to have it, I just go out here and have meeting after meeting and hold my hand out and sweet talk and I can make thirty thousand a year, just like that. I'm not lying to you.

You say, "When I'm out preaching, I believe I won't do that; no, I wouldn't do that now."

I'm telling you like it is. Who needs it? Who needs twenty thousand, twenty-two thousand, or more? What do you make? Who gets that kind of money? I'm not young. What do we do? My son and my wife gets my [love letters?]. Not yet!

102. "Let's hit the preacher!" I'm hitting the whole thing. I talk about me, talk about you, talk about the preacher. Don't pin it on me. Go out there and get the thing in the open. Why pray? I'm

telling you...I'm showing you why to pray. This whole thing can be a trap! Like Paul said, you let someone come in, they'll rend the sheep, eat of the flock and the whole thing goes down! God doesn't admonish His sheep with, "Oh, poor little sheep, I'm sorry for you." He tells you what you're supposed to do here and how you're supposed to do it. Then when you do what is right you can stand up and say, "God, I'm ready now for You to work amongst us," and God works amongst us; as He withholds His candelabra, glory to God, but [raised up somebody that's not in it ...?... See?

103. First, your needs are met. Puts them in a bind. See? Some get so sensitive they don't even want to take it. Oh, yes, you're sensitive, poor guy; you ought to smarten up. I often get that kind of spirit on me, too, [being funny—"better give me that, and I'll make my own way."] Sure, I'd work forty hours a week, when I was in my early thirties—about thirty-four, thirty-five, actually in my thirties—sure, I worked forty hours a week and put in septic tanks and painted wood on Friday, windows, you know, carpentry work and all that stuff; I didn't kill myself. But it's pretty hard to preaching as many as seven fresh sermons a week, and I did—and pray for everything else, until the whole thing fell on me...while everybody else went, "Stop preaching, preacher: Stop!" And then they gypped me on top of that. Now where are they going to stand in the sight of God? What religion have they got? Their religion is vain, the Bible says.

What religion is yours, this morning? Let's be honest. Now I believe that everybody here pays ten cents of the dollar. If you don't, you ought to be ashamed of yourself. You're robbing God and you're robbing somebody. You're a crook in the sight of God. Now you don't want to be called that, but you are; you're a spiritual crook.

"We've got to hold off."

You should be ashamed of yourselves! Yes. See? ...?... You can't make me buy that nonsense. There's no place in the Word of God. How can we be in a Bride, and have the spiritual things coming? Why, if a man doesn't buckle down to this, how's he going to get anywhere? See? Now, the poor preacher, he's going to feel kind of bad about it—but so what? Some places I go and the preacher gives me something, and I say, "Well, now I'm like Bro. Branham, if you dig deep, why not give it back?" Because I need it; he's in worse shape than I am.

104. Now Paul said, "Pray for us." So let's go to 1 Corinthians 4, let's start at verse 9.

(9) For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to (messengers), and to men. ...?...

(10) We are fools for Christ's sake, but ye are wise (but be wise) in Christ; we are weak, but ye are strong; ...

Now notice, what Paul had to do was rebuke a congregation that had the Holy Ghost! And gifts, and tongues! You talk about Lee Vayle's sarcasm; I don't have ten percent of what the apostle Paul had! And he's got me beat for sarcasm fifteen hundred different ways! Because he's got much more than I can have: only those that have much, much is required. [Lk 12:48] ...?...

Notice what he said here. He said, "We're fools;" he said, "You're wise." He said, "We're weak;" he said, "Oh, my, how strong you are, you show you're clever." "Ye...honorable... Oh, everything you do, you'd pass off, put them back in church." Why did he say that? Words of fire.

You say, "Bro. Vayle, is that kind of church..."

Well, what do you mean? That's all I've been around most of my life. Not you people, I'm not talking to you; I'm talking about what could happen though. And if you weren't that kind of a person, you better smarten up because you aren't very far off.

105. Now I didn't write this Book, the apostle Paul did and I can sure read the apostle Paul.

- (11) Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place;
- (12) And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

Now here's where the poor preacher's got to take it and come back sweet. And here's where the congregation's got to do it, too! Because they're going to get out in the world, but the preacher can get in the church at times—because everybody isn't Bride, and we know that. We trust we're all Bride here, but we don't know. So we've got to look, we've got to watch, and judge them all by a Truth.

106. See, [1 Corinthians 4:]

- (13) Being defamed, we entreat: we are made as the filth of the world, and are the off scouring of all things...

When? When it seems like the pastor's over somebody who's trying out other things and he just snorts around and has his own way anyway and nobody can talk to the fellow. He may be running someplace else and going to church.

It's a vow. I'll tell you what: "You refuse," He says, "and that preacher is the offscouring of the earth." Men are like dirt. See?

107. "Well," you say, "that man lives a good life."

I don't care how good he is. What about the Hindu...?... (Relates to Hindu convert...people giving to the man because of his conversion and works.)

"What's your good works?"

"I'm full of good works."

That's not a criterion. It's are your works in the Bible? Are you doing what the Bible says.... Here's your good works, right here. I'm not pointing my finger at you people. I'm taking it, as all the world is, to myself, because I can stay here as bad or worse than you. That's my clearer meaning(?) [It's more fun, people, this way?] (good works—people think).

When I pastored years ago, the people made me feel it every place if I just got out of sight, they could do such a wonderful job for God. How would you act? [I'm not saying you're "chase-nuts;"] I've got over that. You could do what you want. You be my guest. I'm going on with God. I can't be stumbled anymore. Forget that nonsense. I'm just going on. Right and wrong or indifferent, I'm still going on.

108. Look! If you would all want, you'd know: I know the hearts of men, and I know the Bible, I know Lee Vayle, and I know you, and I know all of it; but I really want to know God...and here's what God said in His Law. See? How many here, then, really love their pastors and those that are trying to stand in the gap? Huh?

109. You know what? Let's face it: what I preached this morning to you, you admit, if you had what I'm talking about we'd be just one, sweet, happy family and that's exactly what Bro.

Branham wanted of us. Quit this fooling around and be real sweet, honorable, godly people. And how are we going to do it? Prayer.

You say, "What's prayer got to do with it?"

Prayer's got everything to do with it, in this respect: you pray to God and I pray to God until our spirits are under the control of His Spirit, so no matter what comes up, we face it in the Word, by the Word, with the Word, and for the Word. See? That's right.

110. Now, let's go on. [1 Corinthians 4:]

(15) For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

(16) Wherefore, I beseech you, be ye followers of me.

Now what a standard the preacher has got to hold up. You know, that standard is so high, if that man does not have a lot of prayer, [our opinion is, he isn't going to make it.] Right? How do we know it?

I doubt, in the face of what we are looking at, unless we really get to praying for each other, and these men have real dedicated prayer behind them—I just can't see them getting up to the standard that God expects. Now God wants His standard; He demands it. And God demands prayer. See?

111. Now in closing: pray for each other. I'm not up here going to say, "Now you pray for the pastor and that's going to do the whole thing." No, sir, you pray for each other. You know, it's impossible to bring one, to really lay a hold of God, in prayer for anybody, and not come to the place of loving that person and doing something right. See? How much praying do we do for each other in the home?

112. Well, I'll tell you I'll never forget when Bro. Branham told Ernie Fangler(?) and his brother, on the tape (so I'm not making names out of "school" (?), when Ernie said to his wife had a devil and he wanted to cast the devil out of her, and Bro. Branham said, *"Well, Ernie, I'll tell you how to do it."*

Well, Ernie, he got so excited he was all ears, eyes and nose, and everything else. And brother ... (?) said, "Ha, ha, ha," because the next one she was really going to listen to was going to do down and cast that devil out, and that was a really big shoot.

So Bro. Branham said, *"Well, Ernie, what you do, you go downtown before you come home and you buy a beautiful bouquet of roses, a five pound box of chocolates, and you knock on the door and when she comes you squeeze her in your arms and kiss her and give her these gifts."* He said, *"That will cast the devil out of her."*

And you know something? That's exactly right! So many times what we think and feel to be a wrong spirit in the church, is nothing more than its human spirit has gotten down to a low level of godless, spiritual degradation—which in plain English means we don't really feel right with each other because we haven't taken time in prayer to be right with each other. See? So pray for each other. Keep praying for each other.

113. Now I don't believe you're going to pray clean around the world. You know, a lot of people get up in the morning and they pray for the missions: "O Lord, bless the missions," which is good. Bless the missionaries in the missions. And, "Lord, my God, bless the governor." That's good—you should pray for the governor, instead of just, you know, throwing off on him all the

time, which I know is one of America's favorite pastimes; it's "sport" you know. But you should pray.

But, believe me, when Paul told you to do those things, which we don't neglect to do, he came with something far more important and that was the travail in the Spirit for the saints of God; it's vitally important. Because let's face it, you and I will never, even by praying, do too much in government. But oh, how we will do in the Body of Christ. That's where it all starts. And let's face it: if we cannot pray into a place ourselves into things of spiritual love and compatibility, in the Body of Christ—let's face it, the praying for the governor isn't going to be that much. I mean, let's face it, how could it? Because the Bible said, [1 Jn 4:20]: "If you don't love whom you do see, how can you say you love Christ when you don't see Him?" See? That's right. If we can't take care of the situation here, how are we doing to do it out there? So pray for each other, because we need it. See? Pray for the pastor and for those that visit among you because you don't want to have something brought to you that could trick you.

114. You say, "Well, I believe, bless God, the Bride couldn't be deceived."

She could sure be tossed around in the meantime. The Bible never said she couldn't be tossed. She's supposed to grow up into Christ where there's no more tossing. But now we could have two men in this pulpit—me and somebody else—and by the time each of us got through, listening to each of us, you'd be so tossed and torn, but maybe not deceived but tossed and torn. That's right. Sure it is. You know what I'm talking about.

For all I know, a man could come in here and teach something to your pastor and say, "Now, look here, Brother Beal(?) doesn't teach it that way." You all better think it's wrong. You better leave it a hundred percent.

You say, "Well, I love that man and respect him."

That's very nice, and so you should. But if he's wrong you'll know it. Am I getting it over?

115. So pray. I trust, people, that you pray from now on, your prayer will be more meaningful. If you say you have to pray out loud, that's good. A lot of people advocate walking around the room praying out loud. They say you can't concentrate any other way. That's why Pentecost had such great fervency amongst them. But you know what? Their fervency was merely worship toward God. ...?... And you know what happened? When a church had feelings, the feelings ran out their toes! And they had a Donnybrook [an uproar or noisy argument] like you wouldn't see in a dear, dead, old Baptist church.

I was preaching down in the South Carolina, North Carolina ...?...somewhere down in the Carolinas down there, and this brother, he's a sweet man of God. And I said, "How come you stay with those old dead churches, with the Methodists?" Not throwing off on them; but they're the modernist type.

And he said, "Bro. Vayle, I've had it up to here with ...?...". He said, "It's so nice to go to some big, old church."

According to him he's got nothing, but within, God knows something. He's right, but he's wrong. Had the people that claim to have something been praying for each other, and praying for that pastor, let me tell you like the message I've preached this morning, and doing it—praying sincerely, even to backup their prayers with backbone praying—See?—doing what's right—I'll tell you, if you could have a church fight, it would have piffled out with one drop of Holy Ghost Love. The Lord bless you. Let's rise and pray.

Kind, Holy Father, we tried bringing the Word this morning, Lord Jesus Christ, not claiming to have brought It anyway, Lord, the way It should have been brought but knowing this one thing, Lord, what was said was the Truth, in so far it was mechanically, absolutely right. Now I pray, Lord, that Your Spirit will water it, and cause the people, Lord Jesus, to have a real respect and love and understanding of each other and especially those, Lord, that You in Your own sovereignty, not by the will of man, but by the Will of God have put amongst Your people, Lord, in order to help us. And, Lord, let the pastors and the elders and the deacons and the apostles, and whoever they are; the teachers and evangelists, whoever goes amongst them, Lord; and prophets, if we do have any, Lord, amongst us at this minute ministering—Lord, whatever they are, we pray that Your people may understand that this is their very Life, according to You, and they must be lifted up to the ministry that You are wanting to give through these men. Lord, may they learn to pray, sincerely, for their own sakes as well as for the others—knowing we're all little ...?... [literally Body?], and not one of us is wanting to miss out. Lord, may we feel for each other. Just like the Scripture says [1 Cor 12:26] "If one member hurts, they all hurt; if one rejoices, they all rejoice." Lord, I realize that I could do without my little finger. I won't want to do without my little finger. The whole body will suffer.

Lord, may we all realize in these days to come, as we're praying because if we know what we're praying for, we're getting in there more, we're pounding in there, Lord, because things are getting desperate, O God. We have to come up, we're got to realize that. Help Your people to see this is one place where they have failed, and not fail anymore by travailing, pleading, entreating, asking, "O God, ...?...[empower?] me, humble me, with such prayer," that they may have the Word amongst them. Grant it, Lord, that there be no false sheep come amongst us, no one to distract. Not even faithful brothers, Lord, a little off here or there. O God, I pray that You sanctify this place holy unto Yourself, Lord. Make every ear to be perfectly full of the Word of God, every mind to be inwardly collaborated into the mind of Christ, in Jesus Christ's Name. Amen.