

Prayer

Comments

1

Ten Points

10-17-93 (1993A)

1. Pentecostals were very, very much for praying in public and praying loud and praying long and very vociferously, excitedly, and all those things. They would work themselves up and kinda believed that this way of getting a more intensity was their faith, which it wasn't. So, we have to learn not to get ourselves into some type of stereotype way and think that is the way it has to be. You know, they say, "Put up your lightning rods, so the lightning would come." And well, you know, we had a good time. Let's just put it that way. And it's about all you could say. There were so few answers to prayer. But we did have a good time. It became an emotional outlet; so, that's all right. I'm not against that, but we want to go beyond that in praying.

2. And then, I went with the Baptist for quite awhile and we were much more conservative. Naturally, we weren't Southern Baptist; we were Northern. We sort of gathered around, like we're here, and people took turns in praying, after a little bit of Bible discussion or study; and it was all right. Fortunately for them, I was in the mode of discerning and picking people out. One lady came in, and I said, "Hey, you got a problem with your foot?" She had a bone tumor instantly healed. And so, we had a little excitement. It was good for the soul and for the body.

3. And it's all right, but my attitude towards prayer today is more or less to scatter ourselves and kneel. You can pray together; it's all right. You can pray out loud or just begin concentrating, especially on your heart with the Lord, or you can take turns in praying (whatever you want), or be led of the spirit. But the point is that prayer always has been a very, very tremendous part of worship, and of community worship before the Lord, to pray together.

4. Now I'm not going to comment about ten different things the Bible mentions about prayer. I'm just going to let you to know where you are coming from. First of all:

- (1) Pray in secret. Your Father will see in secret; will reward you openly.
- (2) Do not use vain repetition. Don't think you're going to gain any ground by saying 'Praise you Jesus; Praise you Jesus; Thank you Lord; Thank you Lord' and go into some kind of an experience, you know.

But here's one that is tremendously important:

- (3) Pray for laborers that the Lord of the harvest will send forth laborers into the harvest. If there ever was a time to pray for the ministry, it's now. You can end up with a lemon. So, that's one reason why it's very important to begin to pray and have these meetings, so that God gives you someone here. If the time of attrition is here, you'll never... It doesn't matter. You're still to pray, because you don't know the hour that it's over. Only God knew the day to shut the ark.

- (4) Always pray for journeying mercies. If you're going on a journey, always pray that God will help you. 'Watch and pray', which in my understanding means to 'look for opportunities'. Don't deny yourself the privilege of prayer.

But this one's a tough one:

- (5) When you do pray, believe; gear yourself down.

And here's one that's tremendously valuable:

- (6) Pray for those that despitefully use you. Today, in the era of no peace, no calm, no nothing—the hour of destruction—it is difficult. And I'm a victim of my own stupidity in this area. Just simply pray for those that use you wrong and go down the road. As Bro. Branham said, *"When you're walking up hill, and the snakes are snapping at you, don't stop to beat them over the head. Just keep moving up."* Don't be a snake whipper, a snake cracker.
- (7) Pray and not faint. In other words, learn patience. You will get the answer. Stick with it. If your heart is right, it's in the Bible. It's yours. Just hold on. It's very important to pray every day so we enter not into temptation. I pretty well practice that myself. It's very scriptural.
- (8) Pray one for another that you may be healed. It may be right this afternoon you're lacking healing, because you haven't prayed for others.

So, all of these let you know what's between you and the Lord, what the church needs. You've had prayer requests over the last little while, right? Lee Miller needs serious prayer. I phoned him last night. I didn't want to talk with him. I just talked to his wife, and then I prayed for him. And I believe that the Lord really touched him, because I believe what the Bible says, "Where two of you be agreed upon anything that touches the kingdom of God, it shall be given to you."

You ensure your own healing by praying for others. Remember those requests such as that.

- (9) Remember God's ministers. You never know if the young man is going to cut the old man's throat, or the old man's going to cut the young man's throat, when it comes to ministering. Now you understand what I'm telling you. I could illustrate that; I'm not going to bother. Again we know what it is to pray for those that despitefully use us. We don't need comments on this. So, well, "I don't think I should pray for that guy"—"should hang him up a noose." The minute that you and I take judgment in our hands, (And I do it all the time. It seems I got a terrible time. I'm not going to try to lie to you; just tell you the truth.) we take it out of God's hands.
- (10) Don't blow a trumpet when you go to prayer; just pray.

So, what we're looking at, then, in the meetings, from now on at all times, just scatter yourselves or do what you want to do. We have... One thing in this church: we are fortunate we have room where you can kneel. I used to read the Scripture years ago, and I'd say "Well, the Bible says kneel; the Bible says stand," till I found out one day the word 'stand' (when you are praying) means 'steadfast'. It doesn't

mean to ‘get off your knees’. It means to be ‘steadfast’, ‘stand still’. So, I was shocked when I heard that I had to change my whole thesis on my position.

Hey look, you can lie on your back and pray; you can lie on your face and pray, you can be scrunched in a position, your body racked with pain. Position is not it. Jesus knelt. We kneel. Paul knelt. We kneel. I think that’s good. Some people aren’t in a position to: bad hips, bad knees and things. Hey, the Bible doesn’t say you can’t sit and pray, because It says “always pray”; and I’m sure we’re not on our knees all the time.

5. So, we’re just talking about these things to be free; and so, we’re just going to go to prayer and not going to say anything special. You know what’s on your heart. You’ve got loved ones; you’ve got problems that bother you as a person; you’ve lost respect for somebody; you’ve lost feeling for somebody. You’ve been disobedient here and there; the other thing. We haven’t prayed sufficiently for the church as a community, a body of Christ, to really bear each others burdens and so full fill the law of Christ, all of these things.

6. Remember, we’re not praying to twist God’s arm. We’re praying actually for ourselves what we can do in communion, fellowship with him, so that His Spirit begins to tender us up. Bro. Branham would call “tender us up” you know, make us more loving and kind toward each other, forgiving, motivating us to go and do the things that we perhaps don’t like to do, but we must do according to Scripture: walking the extra mile, giving away the coat on top of the... taking your little jacket and giving him your coat—very difficult—turning the other cheek. All of these things are what Bro. Branham would say, “*Prayer is not twisting God’s arm or asking Him to change His mind, but prayer is getting us to change our mind.*” So therefore, as we talk of repentance, the change of mind by the Word, we’re doing more than that; we’re moving with all of our hearts, opening our souls to God. This may be it. So, any position is fine and all.

Let’s just bow our heads in a moment of prayer, then we can just do as we desire.

Heavenly Father, you heard a little dissertation here which is just simple, and yet, it is direct; and we’ll be praying each in our own ways. That used to be said, but, although that’s true—‘praying in our own way’, You didn’t lead us to pray in our own way. You told us to pray ourselves, and you said in certain ways. May what is from the Word which we spoke these ten or eleven little points, as we enter, as it were a little closet between you and us, may each one, Lord, pray and believe and know that the grace of God and the Holy Spirit from the Word is moving in our lives, and there is no way that we shall not rise or leave here in an inferior way or lesser way than we came. But it will be clinching that Word, and that Word clinching us, and we moving on together. We ask your mercies in Jesus’ Name. Amen.

2 *An Attitude of Prayer*

10-24-93 (1993B)

1. ...Not when people wish to come in and pray before we, you know, call the meeting. I say, sure. That’s maybe the best way to actually do it, is just as you have time to come in and pray. We don’t all have to pray together, that is, pray at one time, because we usually pray our own prayers, and then we decide to depart. So, that would be fine, if you care to do that.

2. I'm just going to read from the Book of Mark, just a few words here. [Mk 11:22]

22 And Jesus answered...unto them, said, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain,
Be thou removed, and be thou cast into the sea; and shall not doubt in
his heart, but shall believe that those things which he saith shall come to
pass; he shall have whatsoever he saith.

24 Therefore I say unto you, Whatsoever things you desire, when you pray,
believe that you receive them, and you shall have them.

And then, there's an addendum as we were talking about it this morning.

25 And when you stand praying, forgive, if you have ought against any: that
your Father also which is in heaven may forgive ...your trespasses.

26 For if you do not forgive, neither will your Father which is in heaven
forgive your trespasses.

Now, of course, we know that you can read Scripture one way and read it another way, and you can come to the conclusion that, as far as forgiveness is concerned, it's all a matter on your side of the ledger whether you ever forgive anybody or not. And, of course, you'd have to keep prime to have a works program which you would constantly keep before your eyes, hoping that you've forgiven enough so where you could be forgiven.

3. By comparing other Scripture with this, my own thinking is that this has to do with the fact that the Bible says: "Agree with thine adversary while thou art in the way with him lest thine adversary turn you over to the judge and the judge to the prison keeper, and you don't come out till you pay the uttermost farthing." I think what we have here before us is an attitude of prayer wherein we realize that, if the Lord has forgiven us, we ought to forgive each other; and It would tell me that, if we have an unforgiving spirit, it'd be very, very difficult to have a real spirit of faith—have a real faith in your heart for the Lord to do anything for you. Because it's a lot like where the Scripture says, "If you say you love God and hate your brother, how can you say you love God whom you haven't seen, and you hate your brother whom you have seen". I think all these things you have to put together and work them out. Some will take quite some time to work out, because many times these feelings we have build up over a long period of time. And that's the bad part of it; letting them build up rather than to just get them out of our hearts and minds.

4. So, there's a warning here in praying. First of all, there's the understanding that whatever you believe... And, remember; faith has to be contingent with the Word; it's a revelation. It says, "What you desire you can receive when you pray, but you must believe that you're going to get it." Otherwise you're more or less spinning your wheels in the sand. So, people should really believe when they pray and put their hearts to it—just put their minds to it; put their hearts to it. It's not like demanding God. It's more demanding of yourself that you believe God, and you wait upon him. But then, It says here, "When you stand praying..." in other words the word means to persevere; and as you persevere in your praying, you don't let these animosities take control over you; because, if they do, you not only don't get your prayers answered, but the point is you become a debtor. Actually, it builds up in your life, builds up in your heart so that there comes a time when you just wouldn't believe for anything. You just can't do it. So, there's a lot of, there's a lot more to prayer than just coming and just simply praying, you know, like you're going to pray the rosary or something like that. That's not going to work. So, all right.

5. That's what we want to think of today for our little meditation that... Ask the Lord to help us to have a real, good, clean, forgiving spirit and to mean it. One thing, you know, we can say something with our lips and not mean it with our hearts. You don't fool God with that. I mean, He discerns the thoughts and intents of the heart. So, you just can't say, well, you know, to the Lord, "I forgive" and down in your heart all the time you're not only not forgiving, but you're continually building up a state of agitation against the person. And I find that very easy to do. You get to the place where you're so disgusted with the constant dinnings and drummings and the things that people... Well, there's just not even the first premise of Christ in their lives that you can see as far as we can see. Only God knows if something's there or not. It becomes pretty burdensome; it becomes pretty difficult.

6. But Bro. Branham himself said that, when Dr. Davis really did something that was really wrong, and, concerning Bro. Branham, he said he went to the cave to pray lest something bad happen to Bro. Davis. Now, that's a marvelous attitude, but the fact of the matter is that Bro. Branham was actually not only doing the right thing toward Dr. Davis, but he was doing the right thing toward himself. So, praying and forgiving are twins; they go together. And you can see, then, why the Scripture says, "Men ought always to pray and not faint," because this is no doubt going to take some work. And this is particularly one of the reasons we're meeting together at this particular time.

7. So, we're going to go to prayer, and you pray as long as you want to pray. You pray until you feel that you've prayed for the day, at least for this time. We want to pray particularly to forgive and to forget everything that's transpired over the years. We did at one time; they brought it back with them. I'm going to have to admit that flat. I will not take that back for any man living, because I know my heart; but unfortunately, I let my heart get embroiled again with the same things we had before. And perhaps my stand was a bit too rugged. I have a lot of Scripture to back me. The only thing I know is that perhaps my attitude at that time was particularly wrong. There again, I don't particularly admit to that at this particular time. But I know we can all stand with improvements in our hearts, our hard attitudes, so that as we persevere and pray which we intend to do coming together for an hour, half an hour, whatever it is, to really pray to ask the Lord to help us and begin to think those thoughts of forgiveness and get ourselves out of the way so that the Lord will prosper us and not let anything come back upon us due to our refusing to obey this precept to get it out of our hearts and our minds.

8. Forgiveness really means to absolve the person to the point where the person never even did it. Now, that's what happened when Bro. Branham came back with the Word for the Bride. If we can come to that place, where we can just absolve the person separate from the act—forgive and forget the whole thing—then, we're going to be in a much better position spiritually. So, that's what we have to think of when we consider prayer.

So, we're just going to pray a second, and you can kneel where you're at. However you want to move around and pray. There's lot's of room between the seats, and we'll do that.

Shall we pray. Heavenly Father, we've read your Word here, and we know that this is a part of the Word that we could look at and, then, just read the first part and forget the rest of It. We know that's not the way It works. We pray, Lord, you'll help us in the person of Christ to truly forgive every single thing, knowing that certain modes of walk and all may preclude the possibility of ever entering into any liaison whatsoever with the people. You didn't ask us to do that. You just asked us to forgive lest You Yourself would not forgive us, and we, then, would be paying a price above and beyond what we already have paid through the offence of the hour. And we know that that is compound interest, which we don't want. So, Father, we would ask you, as we have had our minds renewed concerning the doctrine and the Word, that we begin to have our minds renewed concerning the utmost forgiveness, Lord, of everything done, to

leave it all in Your hands, to begin to take the place of the good Samaritan, and begin to take the place, Lord, of the person who can really begin to pray with these attitudes and understandings.

So, we just commend this little prayer service into Your hands as we faithfully pray in our own way, our own minds, our own hearts, Lord, and ask You to help us and bring us to that place which we are really hungering to come to. Not asking You to be previous, Lord, but just knowing that You are bringing us along this highway; and Lord, we believe that soon there's going to be a passing of time into eternity in the way that it hasn't been accomplished to this point, but it really will be as we believe and know it to be with the change of our bodies and, Lord, we a part of that Resurrection and a part of the Wedding Supper.

Unto the King Eternal... It's in the Name of Jesus Christ we ask this. Amen.

We'll just go to prayer.

3 *Get the Paths Clear*

11-14-93 (1993C)

1. ...Now, if we want to turn to the Book of Jeremiah, Jeremiah 7, we will find out when God does not hear people praying, or even those of the highest authority in the land, which would be the prophet.

So, It says:

- 1 The word that came to Jeremiah from the Lord, saying,
- 2 Stand in the gate of the Lord's house, and proclaim there this work, and say, Hear the word of the Lord, all ye of Judah, that enter ... at these gates to worship the Lord.

2. Now we're going to transfer all this to the Laodicean Church Age and the people who call themselves by the name of the Lord, who attempt to enter in by the gate, which is Christ Jesus, who attempt to teach and say that they worship which would be in the body of Christ for the name of Almighty God is.

- 3 Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.
- 4 Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. (In other words their creeds and their dogmas have given them a complete new and outrageous religious system.)
- 5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor;
- 6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;

- 7 Then will I cause you to dwell in this place, in the land that I gave to your fathers for ever and ever. (Now you can apply a lot of that to America—Revelation 13, being like Israel.)
- 8 Behold, ye trust in lying words, that cannot profit.
- 9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;
- 10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

Now, see; there's where the Catholic Church stands right today. And the Protestants are no different, because there'll soon be a complete reconciliation between them all, which, of course, will come through the necessity of their form of living and the type of life that people like. They will sell everything down the river to the financial system, which is coming upon the world.

- 11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.
- 12 But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

Now you see this through Seven Church Ages. Each age comes to a close with the judgment of Almighty God, becoming an abomination, and out of that little root of the tree comes forth the Word, that little life, until the end time.

- 13 And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not.
- 14 Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.
- 15 And I will cast you out of my sight, as I have cast out all (of) your brethren, even the whole seed of Ephraim.

Now Ephraim, you see, joined himself to idols—got into complete idolatry. And you notice that they never came up at the end time as one of the tribes because their names were blotted out. And that took a process of time, of course, that God just diverted the seed elsewhere. Now, notice; It says:

- 16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

3. Now, if you take that to the Book of Proverbs, and it's Prov 28:9: "He that turneth away his ear from hearing the law, even his prayer shall be (an) abomination."

Now there's another verse that also said that, "He that turneth his ear from hearing God's Word, even God will not hear his prayer."

4. So, you can see here that there is a people at the end time that are praying, and no doubt they think they're getting a lot of answers, and no doubt, according to them and according to much Scripture, they are getting a lot of answers. They are not actually getting the results that they desire. Everything they have is as Israel was at the time of the crossing over and in that particular period of time a little later where they longed for flesh, and so, God gave them the quail and whatever they wanted. Not that that is bad in itself, but they lusted when God gave them manna, which was a complete, marvelous food. Even the angels ate it; so, you can tell what it would do a human being. If he got a hold of it, it would be tremendously wonderful for him. Everything would be there that he needed and then some.

And they turned away from it, and they... The Lord was angry with them, and He said, because of that, because they got the answers to their prayer for what they wanted, which was not according to the Word, but according to that which was contrary to the Word, (God still answered them.) He sent leanness to their souls. And we see today a picture of Laodicea where there is the leanest bunch of souls that ever were in the world and all the time proclaiming they're rich, increased in goods and don't lack a thing, when actually they don't have anything. They're beggars, hoping that somehow they'll sit outside the door and ask for something. Beggars, you know, don't get in the door. They sit on the outside. Somebody drops them something, you know.

5. And so, you've got a picture of that today. And I just wanted to bring that to your minds that there are people who think they're getting answers to prayer, and they are getting it to the limited degree of the permissive will of Almighty God. The Word, that in Itself, if believed in, brings forth answers; but there's no way they're going to get their prayers truly answered in this hour, which the great hour is the end-time restoration, the Resurrection and the immortalization of the Bride standing here, the catching away to the Wedding Supper and those things.

6. Now people think they're going to get it, but they cannot. And, when you look to these people here, and you see them in their idolatry, I want you to know you've come to the place where Bro. Branham said. "*I don't pray for America any longer.*" Now, there's no use you praying for the church any longer, because the church is not going to respond. You can't pray for America any longer, because it cannot respond.

7. The greatest praying that anybody can do in this hour, (Believe me!) because the seed is run out, the last elected one must come in, be child trained which will be very simple and very rapidly done... The greatest praying that you can do is for yourself that you might become more yielded to God, more submissive to His Will, more attentive to His Word in relationship to God in yourself and, then, to your family and to each other. And we don't want to become so self-centered and so family-centered that we cannot think of other people. That would be a great injustice to yourself and to others and to God Himself. But, realize that much of your praying now in this land where we are is to the place where Noah was, with seven more people.

8. Poor old Lot, just by himself and a couple of wayward daughters and completely rotten son-in-laws and who else? I don't know. It was a complete, tragic mess. The best that Lot could do was to just mumble a prayer to get him and his wife out, and she turned back and became a mess. The daughters came out. I guess they were pulled out, and they were a mess. And poor old Lot, the best he could do was just kinda pray, "Lord, I'm an old man, and I don't feel too good, and I hope you let me get in the little city here where at least they got indoor plumbing and a few things I could use." And that's about all he got. That's about all he got.

And Abraham back there by himself, having had discourse with God, stood there, and he and Sarah composing the Bride, truly representative, were right there ready in a short order to bring forth the son that had been promised.

9. And so, you've got to take your cues from the Bible and your thoughts and your ways of praying from the Bible; and, you know, don't just get the idea you can pray through a brick wall, that you can set your heart and demand according to certain Scripture, which in the sense is true; but there's always the framework that you got to work within and the motivation that is there. Why are you really praying? What do you really want? And, as you examine your hearts, I believe you'll find what you really want is a closer walk to the Lord and a more compassionate, outgoing walk toward others. Because, now then, you've satisfied the requirements of the whole Word of God.

But these people in idolatry, they're just wasting their time praying. You don't pray for America. You don't pray for the church. There's no way you do, because they're not going to come. The door's already closed; it's already over.

10. So, as I say, the big thing is to get in harmony with God. The Scripture says, "In the last day, that day (you know) when I'm in the Father, you in me and I in you;" there's that harmony there. Pray for that consciousness. Open our hearts to be more compelled by the Word, to have more of the Word in our lives, in obedience to It. And, then, manifest that amongst our fellow people, knowing that there's certain things laid down there such as the Bible said, "If you pray and don't forgive your fellow men, neither will God forgive you."

Now you can't apply that to the idolatrous people. You can only apply that to those that are part of your own fellowship in Christ. And then, you go one step beyond that, which I find, and I think you'll find quite difficult, until we begin to practice what the Word of God says: to forgive those who have not done us irreparable evil. Nobody can do that to us. Not when you're born again. There's nothing irreparable, unless you let it be irreparable, unless you don't want it mended. There's nothing irreparable as far as you yourself is concerned and your own spiritual ways. But you can, and I can, do great damage to ourselves by allowing what people have done to us to become an obsession, to be grouchy.

11. I'm 79 years old, and I remember Bro. Branham's words; and he died 23 years before, and I'm still living. He was only 56, and I'm 23 years older. And he was talking about the fact, even in 1953 and '52 and '51 and '50 how that the Branhams had palsy; and he said, "I can see myself an old man, shaking with my cane."

Well, I thought that was a pretty lousy testimony, but the man was just being honest and truthful. Runs in the family. Who's to say he wouldn't have palsy? But he didn't say God couldn't heal him.

And, then, he said "There's one thing: I don't want to die a bitter, complaining, old man."

Well, I'm an old man, and I do complain a certain amount, but thank God I'm not bitter. Now I get madder and hotter than a firecracker on the Fourth of July, you know, one of those cherry bombs. I admit it. I admit that I get hot as a firecracker, but I don't hold grudge to the place where I want to retaliate, though I must admit many times I sure feel like it. And I must admit at times, too, I think in terms of what's down the road, and my thoughts get pretty sober and serious concerning what's down that road when I think of people. The reason I think this way is because I can't understand a man claiming anything at all to do what some of the people do.

12. Now, that's my problem, and you're going to have the same problem and do have the same problem, whether you know it or not. The reason I say this is because the Bible said, "Let the priest go between the porch and the altar, confessing his sins and the sins of the people." Now the point of the point is this: how in the world can the priest or that prophet confess the sins of the people, unless he knew every single person and knew their hearts. You don't need to. As long as I know my heart, (I know what goes right; I know what goes wrong.) I can nail you to the wall by just talking about myself, because there's one

Word that classifies us all: “The heart of man is desperately wicked and sinful. Who can know it? I, the Lord check those reins out.” So, you must be careful that you live in peace as much as is within you as possible.

13. And the next thing: how much is in me? How much do I claim? How much at peace can I be? “Let not the sun go down upon your wrath.” Don’t bear grudges, and don’t hold grudges. Commit all things unto the Lord, for He careth. But, remember; when you see those things out there...

Bro. Branham once said to a man, *“By the grace of God, I’ll never use your name again.”*

You say, “That’s a terrible thing.”

What do you mean it’s a terrible thing? You think the guy was nuts? You think you know more than he does? You going to come on Judgment Day and say, “Well, I never said that. The prophet said that. I’m better than the prophet.” Hey, you better take a lesson. It means, keep your mouth shut.

“Never, ever use your name again.”

14. Now he said it one time. He said, *“If you can’t say something good, keep your mouth shut.”* And he’s telling that man, *“Listen. There’s nothing good I can say about you. I’ll never speak your name again either here or before the Lord.”* So, there’s a lot of praying you can do. Those are just plumb negatives; it’s just wasted time; it’s hogwash. You’re boring God; you’re boring people; you’re boring yourself. Be honest and be sincere. Be really sincere in your heart, so you know, when you call upon God, you’re calling out of your spirit of truth, sincerity. You’re not high-brow; you’re not high mucky-mucking. You’re just an ordinary guy that needs help like everybody else. Consider yourself, lest you’re tempted, and you pray earnestly for around about you, loved ones and all.

15. But, remember; you can’t pray for that church out there, you cannot pray for the reprobate. It doesn’t make any sense. If you could snatch them as a brand from the burning, that’s great. Be nice, if you could. Some make a difference. Is there something there? If you don’t see anything there, leave it. But the great thing is, start with yourself, getting your channels open to God, asking the Lord to forgive you if necessary, praying until you get certain things out of your heart, you know. You’ve got the victory over them. Get the paths clear; pray for one another—God’s people. You haven’t got time for the Word; you hardly got time to even pray for yourselves and each other.

16. So, keep yourselves in the love of God and the prayer this way, and you will see that things will begin to move. You’ll have more peace in your heart, more peace in your mind, and you’ll see things coming from your soul. It’ll be clearer, more one with the Word that’ll reflect in your actual walk. I think it could even be seen in your body in the sense that God looking down, piling Word upon Word, is bringing us somewhere. Somebody is. If I’m not, there’s somebody in this congregation this afternoon on the way to immortality, just sitting here. I don’t know who it is. I’ve no doubt there’ll be somebody here today who will not see death but stand right there while death’s passing all around, the Great Tribulation setting in, the devil completely incarnated in a pope. It’s just going to be good to get out of here.

And Bro. Branham said, *“So live that you may see your loved ones in the Resurrection.”* You can live any way you want. It doesn’t mean you’ll see your loved ones in a resurrection. They might not be there. You might not be there. But he said. “Now, you live in such a way. (And you will, if your name is on that Lamb’s Book of Life.) that you know you will see them.” It’s not built upon works. It’s built upon the grace of God and people’s lives that allow them to put down their own living and take up His living: His life within us.

17. So, when you pray, just be careful that you get your lines clear with God that you are forgiven, and do your best to get your lines clear with everybody else. Keep at it, and I believe that pretty soon we'll have clearer lines toward each other, and we'll really know the love of God which passes understanding in our hearts, minds and lives in a unison we've never known. And there again, you're right back to the time of the apostle Paul that happens to come and can only come by the living Word of God. That's where all our trouble has been here. Our whole trouble is always never going to cease. If we have trouble in the church, it's going to be always over the Word, except for one or two that may want to step out and speak, go into sin. Let me assure you, if you're caught, don't worry; the whole world will know it. There's nothing that's under covers, but you've got to watch that Word. Okay.

Let's pray; and then, we'll go to kneel down and pray.

Heavenly Father, we pray you'll take these few words here where we can all begin to open our lines to you, oh God, in our lives and our souls, Lord, that the truth of the Word, the spiritual, moral and values of It, Lord may get down deep within us. And we in turn, Lord, be transformed and our lives transformed by that Life of that Word, because we take heed to the Word. And we know as we take heed to the Word, you take heed to ours, oh Lord, and you answer our prayers.

And today we know we have many prayers here that'll be called by various ones in Your great Name, Lord, as we pray before you, whatever way the people would desire to pray but praying from the heart, Lord, in faith that You hear, that You want us to be living epistles read and known of all men; and that's what we desire too, so we don't turn away our ear from Your Word one iota, and thereby, then, neither do You turn away Your ear from our word, because Lord, we know that we'll be wanting what You want us to have. And there's so much in this Book that You said we could have, and like James said, "It's a pity you're not getting it, because you could have it." Help us to know that as we pray today that the surety is there, the enforcement is there, the claim is there as the prophet taught, as we have heard from his word this morning that we have the indication given. Let it be that for the people today, Lord, in the days to come, as we seek Your face. In Jesus' Name we pray. Amen.

Let's go to prayer.

4 *Pray and Not Faint*

1994A

1. I think perhaps the prayer numbers are here, and I want to read a little bit from the Book of Luke, Lk 18:1-8, before we go to prayer.

1 And he spake a parable unto them to this end that men ought always to pray and not faint.

Now the premise set forth is that evidently people are doing things wrong, and there's a right way to do things. And we're about to get some correction here; and especially this after Luke 17, which is an end-time portion, where the Bride is separated by the Rapture from the foolish virgin and the lost world, and gathered where the soma, the carcass—food for healthy eagles—is made available. So, it's not likely that this is given by a circumstance outside of the present situation.

2. So, there at the end time, after the days of the Son of man, where, at the place of separation, and where, at the place of many things that evidently are going to be confusing and divisive, he said he spake a parable unto them to this end, that men are to pray and not always faint, saying:

- 2 There was in the city a judge which feared not God neither regarded men. There's a widow in that city and she came unto him saying, Avenge me of mine adversary.

Now you see two extreme cases. Evidently the judge doesn't believe anything worth believing, and the woman evidently seems to come with what might be a valid, but could be a flimsy basis, for some desired remedy for an ill that has been received by her. So, she has a lack; she's got a problem.

3. 4 And he would not for a while, but afterward he said within himself, Though I fear not God nor regard man, (Notice, there's a double emphasis there.) yet because this widow troubles me, (She had a husband; she doesn't have one now.) I'll avenge her lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge said.

And so, based on the unjust judge avenging the widow, although she might have had a good claim, might not have had a good claim, she had a problem. This man that was in the position, really, to give her anything, or could give her something, depending on his whim, he evidently, according to his whim, gave into her, and he said:

- 7 And shall not God avenge his own elect, (And they are definitely with foundation, with proper understanding, with proper needs, with proper promises, with everything.) which cry day and night unto him though he bear long with them.
- 8 I tell you that he will avenge them speedily. (In other words he will take care of their problems or show that right or justice is on their side.) Nevertheless when the Son of man cometh, shall he find faith on the earth?

So, you're into a situation here that's going to be very much evident amongst us. I would say that we should take heed to it. And, if we should take heed to the lesson that is given to us... Now the lesson is in the first sentence: and he spake a parable unto them to this end: that men ought always to pray, and not to faint.

4. So, this is just a story with a moral to it—not just a moral, but a lesson based on the fact that men ought always to pray and not to faint. Now, first of all, the word 'prayer' simply means 'to supplicate'; it means 'to come to God', and it also means 'to worship' and, you know, 'to praise' and things like that. But I don't think that this—although the woman employed all of that she thought she might flatter the judge, she might praise him and say, "We know you're certainly a fine man. You always do listen to justice, and you adhere to things that are right. We believe that we come to you, we have every right to believe that you're a good person."

She might have said, "I remember your mother was a fine woman, and I know you've done a lot of fine things."

There were a lot of things that she could have come to him praising.

But, you know, he was a tough old boy. He really didn't regard her whether she praised him, she flattered him, she said the truth, or she didn't tell the truth. He knew that this woman was a persevering

person, like Bro. Branham spoke on “*Perseverance*”. You’re going to persevere; this woman was a persevering person; so, she got her desire.

5. Now, as I say, there’s a key to it. And the key to this little story, the truth in it—the picture, is that we should never give up praying and give way to fainting. You should never cease the one and give way to the other.

The word ‘faint’ seems to be a pretty poor translation to me, because the actual root means ‘depraved’ or ‘injurious’, and also has the aspects within it as being ‘bad, harmful, evil or noisome’. Now you will never think of that when you just read that. You just think, “Well, now, ‘He spake a parable unto them to this end, that men ought always to pray.’”

6. Well, the moral is that, when you leave prayer, (like is left out of school, is left out of poems, and so on) you have only one recourse to get what you want, and that’s to fight for it, whether you’re going to knock somebody’s teeth out, knock his head off, or pull out a gun and kill him. And that’s the law of the jungle, and that’s what’s going on today. And that’s going to continue to go on; because, if people do not continue to commit to God their needs, there comes a time when they’re going to do something about it physically, or they will deteriorate into a carping, noisome complaining, always-finding-fault people.

7. Now he uses the judge as being an entirely unscrupulous individual. And he uses the woman, not a man, although he says, “men ought not (to) faint.” So, with this idea that you have a choice of going to God, or a choice of deteriorating into your natural instincts and what you really are, we find, then, this parable clearly speaks that all people, women equally, as well as men, because they talk about men and jump to the women (for a woman is mentioned here in particular as a better example than a man, for she will usually prove to be the weaker, physically, and unable, and especially without her head being the husband, and especially, if she can’t get what her husband legally got for her). So, she’s a good example. And so, we say then: all people should learn to pray and commit all disputes and wrongdoings, real or imagined, unto God—the Strong One Bound by an Oath—than to take things into their own hands.

8. Now the example here, then, is that this person would be pestered into giving this woman what she desired. Evidently, he didn’t even look into it, whether she was right or wrong—whether she had a right to it. He just said, “Well, I can see that she’s going to be a nuisance, and I’m not going to do this, because I fear God, haven’t got any love for God or man or anybody else. I don’t even claim that I serve the devil. The point is that she’s going to keep this up, and I’ve got to deal with her—call for the Mafia to liquidate her, do something about her—or I’ve got to give her what she’s making a claim to.”

9. Now we know that you can’t go to God with false claims. So, we know that the claim that the woman brings is just. She’s a widow; she’s been beat by a swift-talking lawyer, or some relative or somebody that’s not a right person. And so, she keeps going to the judge. But now, we’re told to go to God, Who is the Judge, the Strong One Bound by an Oath, and we’re to let God arbitrate. You know, she didn’t call a jury, where she might’ve worked up all the widows and all the other people to feel sorry for her and, thereby, tell the judge, “Hey this woman should have something.” And so, you notice that it’s an arbitrator that the judge has become. And an arbitrator is like a mediator. And a mediator is of one. So, God does not call two people in who have a little forum, although it’s not wrong for two people to agree upon anything and call upon God; that’s scriptural. We’re talking here, though, about anytime two people or anybody needs to decide what this person should have.

10. What we’re looking at here is: God is the Arbitrator, the Mediator, and she comes being the weaker one, (You can talk about Bride now.) with any just cause, any real desire that is based upon the Word, that which is lacking, that which is true, that which is right. Even though God could take some time, he’s not going to take all the time in the world, because you could be dead, you know. If you get healed of cancer, you can’t die of cancer. If you get healed of TB, you can’t die of TB. There’s got to come a time

when the thing is under control. So, there comes a time when things are under control, and it's not going to take too long, because God sent an answer.

11. Now he says, "I tell you that God will avenge them speedily." Not exact revenge that you're going to get your enemy hit on the head, and God's going to denude him of that which belongs to you, and everybody else is going to put him to an open shame. You're not dealing with things like that. That's way down the road. What you're dealing with is an everyday situation where God can, will, and does take care of people's needs as those needs should be met. But you notice in here he says, "I tell you that God will avenge you speedily" on the grounds, "shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" So, the big picture here is that, instead of taking things in our own hands, quietly stay before God, even day and night, waiting upon God to make all of the moves that are propitious, in order to help us get those things which we are entitled to by the Word.

12. Now, of course, the greatest blessing is to get the blessings of God in our souls by the revelation—to build up in the most holy Faith, which is once delivered to us; that is the passive. But you can apply this to the physical or the active faith in your life. And that is: do not quit praying; do not believe that God is not going to answer your prayer; do not at one time harbor in your heart any sense of what kind of justice you want delivered upon anybody. Now that's a tough one right there, because we're in the hour of judgment. We know the devil's going about like a roaring lion, because time has run out on him; everything conspires to make us highly nervous, radical, jumpy, and ready to blast. Like I've said many times myself, I'm so fed up that, if God doesn't pull the pin, I'm just about going to do it; I'll do it for Him. And, if the Lord doesn't give us a pope from America, I'm going to start lobbying for one. That's my own crude... I think sometimes I call it cheap, but I call it stupid at the same time. That's my way of saying, "Hey, things should be finished by now." Well, it's not scriptural, whether I do it or you do it. Not scriptural. Scriptural is to be patient; because you only learn patience by tribulation, by persecution, by trials that come.

13. So, all right. Your lesson here, then, is in the first sentence which is the introduction. The parable is, the story is, the moral is, the way of life is this: do not give way to vengeance. The Bible warns you, "Vengeance is mine saith the Lord; I will repay." Do not give way to being disquieted. Why art thou disquieted and cast down O my soul? We must learn; we are in a very sloppy age to learn.

And I've had many years to overcome, (But believe me, it's no different from you.) to learn not to give way to fainting spells, which definitely include depravity, injury, bad attitudes, harmful attitudes, evil toward people, loud-mouths speaking against it. The big thing is to keep our spirits under control, and our souls, hoping with light through the Word of God not to give way to something which ends in depravity, and not to faint, but to just keep talking to God about it. Not necessarily trying to storm the gates of heaven every single day until suddenly you see an angel appear and something happens; (I don't go for that; I don't think you do either.) but, more or less, when we have prayed, to quietly believe God and praise God, worship God to thank God that this lesson here is in the Bible. We see it everywhere we go. The world practices it; judges, men of authority. It's very difficult to get away from it; from someone that's persistent, especially in the right way, to just keep knocking on the door to the judge. It tells us that how much more should God avenge or answer or give what that one is crying for. He said, "I will avenge those ones speedily."

In other words at the end time things are speeded up. You won't have too many years or days to go until it's all over. And then, It says, "When the Son of man cometh." In other words, during this period of the Son of man ministry on this earth, when you see gifts of healings and all these things taking place in the false anointed, there's a little word of warning here. You can easily say, 'Well, look, all these guys are getting answers. Everybody's happier than we are. Everything looks like they've got ten jumps ahead of us. What are we doing sitting here? Where are we at?' And you can destroy your whole concept of faith, the whole life you are depending on having, moving on with God. It's just that simple.

14. You got to come to the place that I came many years ago before I understood Son of man—before I knew what Bro. Branham was all about. I'd already decided that the only way for me to get ahead in the ministry, and I was very strong for divine healing, discerning and everything... If my name wasn't Rip my name was Snort. So, it was a matter of Rip-Snort or religious boy; I was fall for it.

And I told my wife, "You're a blond, so I'm going to have you dye your hair black, paint your eyebrows and eyelashes black, and we're going to get the speediest Cadillac in America. I'm going to cut a swath for God like you can't believe, because it looks like that's what it takes."

So, I'm just on the verge of what I'm warning you about. You've got to watch your spirits and watch yourselves.

While I knew I couldn't quite do that, I didn't mind being a hypocrite, but I didn't think I'd get my wife in on the deal that easy. She would have rebelled. At least I told her years ago that, if I'd ever went haywire, "Don't you dare follow me; you've got to account for God."

15. That's shortly after Bro. Branham took me aside and told me concerning the anointed ones at the end time. And I began to see, like David saw, when the rich got richer and they spread their leaves out like the bay tree. They're out there doing things. He did something, and God just beat the living tar out of him. I know he got another man's wife and all; I appreciate that David was skuzzy when he did it, but God just beat the living daylights out of that guy for that, until he got scared to make a move, and Shimei cursed him, and he said, "Let him be, God told him to do it. Let him do it."

16. The greatest force of prayer is actually submission to the Will of God. When you go before God, don't ask for a lot of things; just live the life. But he said, 'You don't try to change God's mind. You're there for God to change your mind. So, prayer is very important here in this particular aspect. We're not out here quoting, "God, you're a god of battle; you never lost a battle; you're the great warrior; the shout of the King is in the camp." Listen, all those things are true, but you can cut yourself to death quoting the Bible and go plumb to hell; get the choicest place in hell, which is the longest place in the Lake of Fire—just quoting the Bible. You've got to do it with understanding. Prayer is not a steamroller device. It's only a steamroller device when there's something urgent that's, you know, just not for long; we'll say doesn't expand over years, but is something you can lay your hands on, perhaps like your sick, you've got a bad case of pneumonia. You could fight that pneumonia out of your body in maybe three solid hours; it's gone never to return again. That's a little quickie. A lot of things take much longer. But the big thing is to stay there.

Don't get entangled with anybody. Just stay before God. Don't become a wicked person because of somebody else, because that's easily done. That's exactly why men kill their wives; wives kill their husbands. And, if you think you know a little bit about women turning on the men, you've just begun to read in the papers what they're going to do. That's right. Lorainna Bobbit's just a symptom. She's just a symptom of what women will be doing pretty soon. Why? Because men have been dogs for many years. They beat their women and everything else that.

"I can do it; I'm the man."

Like fun you can. I'll see you roast in hell, you pull that around me! Oh, yes. Men have tongues that are bad enough talking to their wives. Hey, that's bad enough. Sometimes tongue whipping is a million times worse than a slap in the chops.

How great it would be if we took a lesson from the Bible.

Well, you'll never hear greater words of wisdom in all your life than you heard today. But I don't know what we're going to do about it—you or me both. It's up to us. That doesn't mean you lie down and let people walk over you because you're a Christian. Let God handle it. Let God handle everything.

Now, if a man's going to come in your house to shoot you, and you got a gun, hey, you don't let him kill you and your family. I'm not talking about that. I'm talking about this: Don't bring everything on the outside on this. Keep this solid. I've got a need; I've got a problem; I've been rooked; I've been euchred, I've been taken from; this or that. All right, I'm not going to be a party to it. I'm not going to be a mean person because of it—a wicked person. I'm going to be a better person. I'm going to go to God, and God will take care of me. And God will make it up to me, because while that man's sowing, you're sowing. He's going to reap; you're going to reap. Go to the Book of James; you'll find everything I've said is said just perfectly there.

So, all right. Prayer is that way with us. I'm not going to belabor the point. I could take and go over this an hour and a half by simply flipping back and forth in the Scripture—quote Scripture after Scripture. But there's the point: As you pray, remember this: as we all pray any time any problem comes, (And it may be that we'll number our prayers on our fingers (That's ten.) and on our toes (That's ten more; twenty times.) until we're crying. It doesn't matter. It all boils down to one thing: I'm going to become a better person because of this. I'll in no wise let anybody push me, where I'll become degraded and go down to their level. See? Too bad they don't teach those things in our schools, isn't it? and the homes? It makes such a difference. They took it all away, and now all hell is breaking loose. Hell is moved from beneath. I think this is a good scripture for Luke 17, the days of the Son of man.

So, all right. We go to prayer. Praise, if you feel led. Just bring your petitions before God. Remember, you pray for each other in order to get healing. The person who wants everybody to pray for him and doesn't think praying daily for somebody else, and they get healed, I think he or she becomes quite lean in soul. I believe more and more it's a real communion family walk, and, by the grace of God, may it be family and walk together. Even if it's just one or two. Remember, Moses went down to Egypt with just a one man army and took over. What would've happened if two Moses had gone down. Well, nothing more than happened, really. One man in God is a multitude or a majority. We don't worry about it. But there's only one person.

So, there it is. Maybe a thought or two will stick in your minds, stick in my mind, stick in all of our minds. As you realize, you can go to church and become a worse person than when you came in. You can pray, and be a worse person than when you got down on your knees.

Hard to believe this kind of preaching, isn't it? I doubt you'd get it out of any other church in the world but our church here, because I bite the bullet and tell the truth, because I know the truth: I can leave here a worse person by far than when I came. Some people do. Some people do. You will have less faith when you got down on your knees, less understanding, less everything. It's up to you and me. Here's where the rest and peace of God comes. Understanding... All your wisdom and all your knowledge; get understanding. All right.

The Lord bless you. Let's pray.

5 *Sow with the Word*

1994B

1. ...from various portions of Scripture and it would be perfectly the Word of God, because there was no change in It. And, as the people came back, they found the law of God written in the temple of the Lord. And they were utterly amazed that they found this book that had been lost for so many years, and they themselves, therefore, were greatly in error by what they believed from all the interjections made

especially by the wives of Solomon and, you know, the ritzy crowd that had more time than they had brains to use. So, they indulged themselves in illicit love affairs, and idolatries and everything else along with their adulteries.

2. So, it was a tremendous let-down to find out they were billions of miles off the Word of God. And that's about how it was in light of the actual Word that was read by the scribes and people. And anyway, in Ezra 8, there's a verse there that mentions a commandment that says: "Let the priest go between the porch and the altar, weeping and confessing his own sins and the sins of the people." Now the actual fact of the matter is: sin is unbelief. It's the only one. And faith is a revelation. The only thing a person would be, actually, in sympathy with, and one hundred percent concerned with confessing, would be coming to the place of repentance where he knew he was off the Word of God and would faithfully ask the Lord to forgive him and begin to walk in the light. The Bible say, "If we walk in the Light, as he is in the Light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all unrighteousness."

3. This does not obviate for one minute the fact that people do sin. As John said, "If we say we have not sinned, we make him a liar." But he said, "If we sin, He is faithful and just to forgive us our sins and cleanse us from unrighteousness." And again It says, "Confess your faults." (James said.) And the word 'fault' is like the fault of an earthquake, which means an area that is flimsy, which could slide here, could slide there—you know, throw the people from being truly anchored and stabilized and foundationalized. But this Scripture is full of admonitions where people examine themselves in the light of the Word and especially in this hour today.

4. Now you don't go to the place where you become a legalist, and you look at yourself till you finally get fed up, and there's no pleasure in life. It's like years ago they told the joke about this prayer. (This is actually supposed to be true; I don't know if it was or not.) But the man kept praying. He said, that he needed the Lord to fill him up; he was always so empty.

And so, this woman got so disgusted hearing him pray that she said, "O Lord, just stop all the leaks."

And you know, there's a lot of truth there. Where are the leaks in life? What will we find there, really, is the embarrassing situation before the Lord. That's where James says, "Confess your faults." What are those weaknesses? Now it doesn't mean you simply go around confessing and say, 'Now, look; I'm going to tell you something: "I have this terrible propensity to tell fibbers."

Or, like to Bro. Moody, she said, "I have a terrible time; I always exaggerate."

He said, "Well, madam, just call it lying. Just call it lying."

5. You know, these are the things that you have to watch that Ezra's bringing out. It's an examination. As Bro. Branham said, "*Smoking is not the sin, drinking is not the sin, lying is not the sin; stealing is not the sin.*" He said, "*The sin is unbelief; those are just attributes.*" Well, now the point is: we believe we do pray sincerely that the Lord, as we recognize our weaknesses, begin to ask the Lord, not for help to overcome, but would be more necessary to ask Him to bring us to the point where we will overcome with what he has given us. Because, I've heard of people telling me how they were a sinner; that God just took away this, that... I really don't find any Scripture for that. Brother Branham said, after he got converted, (And I don't doubt his testimony one little bit.) how from that point on he didn't have such a terrible time with his anger. Well, it might've been that one little thing that God had to do for him, so he would learn from that point to overcome all the rest.

But I personally do not find any Scripture where God takes away those temptations and takes away our propensities. He forgives us. Paul himself said, “Therefore, put off the old man, put off doing this, put off doing that.” And It doesn’t mean, “Put it off and do it a little later on, when no one watches it.” Because that’s the way people often interpret Scripture. Like they interpret the Scripture in Ephesians [Eph 4:28] where It says “Let him that stole steal no more: rather let him labor, working with his hands the thing which is good” where they interpret It saying “Let him that stole, steal; no more laboring with his hands.” So, you can take any Scripture you want, and you can pervert It to where you can destroy yourself.

6. So, it’s very important to know what Ezra was saying. The priest he said, “Going between the porch and altar, weeping and confessing his own sins and the sins of the people.” That was the big thing right there, that they had found the Word, and now they found that all their thinking was wrong. Consequently, their worship was wrong. Consequently, many things they thought were okay were not okay, in the light of that Word. So, a prayer meeting in the church is greatly concerned... And you’re right back where Bro. Branham put us. We’re greatly concerned; not trying to get God to change his mind or getting God to do something, but putting ourselves in the position where God can help us by his Word, our consecration, our dedication, to see that we not only walk in the Light as to the passive faith, but we attempt also, with his Grace, to walk in the Light by reason of our active faith.

7. Now our most active faith is not going to be for you and me to pray for the sick and pray for this and pray for that and see how nice God works. It’s not going to be help this sister over here; help that brother over there. That is not it at all. The actual fact of the matter is, we could be in the hour that Jesus said, “You will no longer ask the Father in my Name.” In other words you will be so one with the Word that, as Bro. Branham told Jack Palmer, “*Jack, don’t ask God for things. Just get away from that.*” But he said, “*You begin to live before Him in that Word and watch God begin to do things.*” Now that’s what we’re looking at more than anything in this Message. The legalist will always try to add to it or try to put something to it or try to do something.

The man that’s truly liberated will say, “Lord, I’ve learned this one thing: all power is of God; and, if I want you working in my life, I’ve got to come to the place where I am so dedicated, or so in oneness with You and Your Word, that this Life will begin to flow through me.”

8. Now Pentecostal people got into clothes closets. Actually, some people locked themselves in and refused to budge, until they came up with gifts. A.A. Allen was one of those people, and he died a drunk.

The very day he died under alcoholism is when people were saying, “Allen is dead; A.A. Allen is dead.”

And that very day that he died in alcoholism in California, that tape was on the air saying, “People are saying I’m dead. Does this sound like the voice of a dead man?”

It came right back to haunt him. See? Pushing for things is not the answer—gifts, saturated with the Word of God. Believe what that Word says.

9. Now we’re going past the passive now; we’re going to the active. And the active is not you and I forcing issues, but looking at what God has said about all of these conditions: Is there something in here where I can make my attitude right; and, if there’s something to do in cooperation with Him in helping me, working with me, I might make certain moves. And that is the way we must learn to do.

10. So, there’s a great deal of repentance and confession in this last day Message. And we’re right back to where I believe Ezra was and Nehemiah was—those men of God. So, as we go to pray today, again, every Scripture indicates that we’re not trying to change God’s mind. We’re trying to get in the position where God has changed our mind. Then, when God has changed our mind, that we really know that we

stand with this Word, Bro. Branham said that you confess that Word. And he said, *“If you stay with that, the day will come when that Word, God by that Word, will make your body obey your testimony.”*

11. So, these are just some of the things I wanted to bring to your attention. I’ve been all through the gamut of work, work, work, you know, all of those things. It just is not the principle that we come at any time and think we’re going to win souls, we’re going to add to the church, we’re going to bulldoze the Kingdom of God, like, ‘The kingdom of heaven suffereth violence, and the violent take it by force.’ What does that actually mean? You can have a hundred interpretations from a hundred different people. What does it really mean? I don’t know what it really means. I don’t know. The only one I can think of is: the Lord at the end time waking as a strong man from his sleep, violently angry at the present conditions and coming down and shaking everything up. But for you and me to attempt to come to the place where we can become shakers and movers is not the thing. It always comes back to where we are keeping in constant touch with the Lord through that Word that He’s given us and bring ourselves under His subjection more and more and more, so that our sewing is going to be one with that Word and our reaping one with that Word. And that’s where the Bible says, “Blessed is the man that walketh not in the counsel of the ungodly, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the water.” And this is the same as the Psalm 23: “The Lord is my shepherd. I shall not want. He leadeth me beside still waters. He restoreth my soul. He makes me to lie down in green pastures. And He watches over me.”

12. There to me, this is what we’re speaking of when the Lord descends at the end time—which He has with His mighty angels to avenge His Bride. And he said, *“At that time you’ll rest with us; you’ll come to relaxation.”* You already know it’s *“live, die, sink or swim.”* But this is now the relaxation; and God’s moving in our lives and us living those Christian lives and receiving the blessings of the Lord.

13. So, don’t strive for mastery, don’t strive for things. Strive within yourself to keep our spirits down and to do what the Word says: to sow with the Word. And then, the Bible says, as you patiently wait, do not fear. God will bring that back to you what you’ve sown with that Word, because that Word cannot return unto Him void.

14. So, all right. That’s what we have in mind today. That’s what I thought of, thinking of Ezra telling the people. Here the Word has been here all the time, but nobody knew. It was hidden. The Seventh Seal hid that Word; now the Seals are open. So, the point is the contriteness in our heart, the broken spirit that does not despise, the neck that is not stiffened, the heart that is not hardened, but the open yieldedness to God, knowing that our sufficiency is of Him, putting ourselves more and more into His hands: any difficult problems, a difficult walk. Many things are very difficult.

But I’m going to tell you one thing: you will not get through this life without difficulty. You will not get through this life without your back being bent, your neck being unstiffened; you’ll never get through it. You cannot get through this life without your heart. Sometimes you might say, “Well, you get old; you get soft.”

That isn’t it at all. The point is: God never intended, neither young nor old, to ever be stiff toward Him, but to learn to bear the yoke in our youth; remembering Him in the days of our youth; the constant remembering of the Lord—like Israel did, and constantly being tender toward Him. I believe that this is going to be the great secret of every single thing that we’re looking for. But we have to look for it in this particular way.

So, all right. Let’s bow our heads; then, we’ll go to prayer.

Heavenly Father, we thank You for this time we had together for talking together, knowing, Lord, that every one of your disciples, every one, that reaped in righteousness, had to sow in righteousness. Those that have sown in iniquity, they have reaped that which is iniquitous, and they were very, very accountable. And so, we pray that You'll give us a contrite heart, Lord, a broken spirit, a mellowness toward You, O Lord, that we may be more and more mellow, and more and more sweet toward the things of God, so that, being unencumbered with those things that lie within us, the Word may have greater free course and be glorified. Then, we'll know, Lord, that our actions one toward another, and all the things we intend to do as Christians will be blessed of You, Father, and they will come forth in their due season. Teach us this way, Lord, to gain patience, because we know it is the only way we gain patience. Many of us have already learned that, but we're trying to learn more.

May this time, Lord, of prayer, where we pray together, be fruitful, and blessing each person, Lord, to be more amenable to Your Will; more and more filled with your Word and, thereby, more and more led by Your Spirit; more and more as Paul said, "Don't just live in the Spirit, but walk in the Spirit." And that's what we're trying to obtain, Lord, people who walk more and more in Your Spirit, because we believe we're being more and more filled.

And so, what can we say, Father? We can only say that you told us that, if we're willing, we will know the Truth—and the Truth will set us free: we will know the doctrine. And today, Father, we want Your help; we have to have it, which we believe we do, to become more and more yielded and willing to walk in these paths of righteousness for Your Name's sake and, also, for the great and good for us and each other to build this church, not in numbers, but to build it in the grace and strength and beauty and nearness and all the things, which in You, Lord, that You have for us. This is what we want.

And today is another step, we believe, toward preparing us for this great and wonderful work that You're doing in us—not to be seen of anybody. No! You already told us that, if they hated You, they'd hate us. They won't like us; but, it's not what we're looking at, Father. We already know that. We're just looking at within—that we look within our heart and toward each other who are believers and become one with You, and You one with us, and we with each other, that we might be that expression that You want us to be.

So, help us, Lord, to gain strength at this time, as we kneel in Your Presence and pray for ourselves and for each other, that You might be glorified, and we, in turn, satisfied within our hearts that we know we're walking and talking with You through this Word. In Jesus Name we pray. Amen.

6 *Have the Faith of God; Preservere*

1994C

1. Now, just a little tiny reading here that's a very outstanding portion of Scripture. It has an application for this hour, but it also has an application through the ages when it comes to certain principles or context that are cast around or become the context or a part of the tremendous prophecy. Mark 11:22 says:

22 And Jesus answering saith unto them, Have faith in God.

This is based upon the barren fig tree, which is a type of Israel. There was no fruit; there were lots of green leaves. It wasn't the time of the fruit; there were lots of green leaves there. And it kind of reminds you of the hour in which you live. Brother Branham mentions the leaves of the trees rejoicing and all of

those were Pentecostals, but not fruit. They didn't have fruit. The chaff merely contained the life, the seed, but it didn't have anything of itself. And you notice in there that Jesus said:

14 No man eat fruit of thee hereafter for ever.

And there you get Malachi 4; the burning and leaving neither root nor branch. I'm just hitting this casually, because you're old enough by now in the Message to know just where I'm coming from and where I'm going.

2. And then, you'll notice he overthrew the moneychangers in the temple and the seats of those that sold doves, and so on. He said, "You've made my house a house of merchandise, which is definitely Christ with his disciples in judging the false iniquitous church, the organizational church, Jerusalem, which is on earth here, which was Babylon, which is Rome today. Of course, one Babylon moves to the other Babylon, and pretty soon the pope will be over there. You see the golden calf scheme. That's when the people, then, completely come against... They're amazed at the doctrine, and pretty soon they come against the doctrine, and you see the sign for this hour—the very same thing.

3. And then, he cursed the fig tree. We know it was a green tree and no fruit. And, even though the tree was not supposed to have fruit at that time, he still cursed it. And you see the same thing today where people are up-at-arms about the fact that Bro. Branham would say this is cursed; the countdown has started; this generation was indicted; "*I don't pray for America.*" But, if Paul's right in true harmony, based on the foreknowledge of God and predestinating power of God, that, when the Pentecostals should have gone on, (Because they were the last ones--the final age that come—the baptism with the Holy Ghost, which means the true Holy Ghost baptism would have given them the understanding that Bro. Branham was that man.) they didn't have it; so, the people were cursed. And that's one of the things you notice Bro. Branham would later on mention in a sermon that Los Angeles: the environment, was cursed, and so on.

4. Now they came by a little later, and they saw the fig tree was dead—withered away. This would let you know the vindication of everything that Jesus had done, which was highly satisfactory to God, because it was God doing it. It was highly unsatisfactory to the people, because they didn't believe God would do that. And so, they worshipped the God of their imaginations.

The disciples were astonished to see that the tree was dried from the roots up. Now you'll notice that this tree even had its roots die; they were dead. When it comes to the Gentile tree, the life is in the roots. And the manifestation in Pentecost is all carnal—humanistic. Even though genuine gifts are there, there's no fruit there.

5. And, of course, this is the great age that everybody talks about. So, if you think there's love in that age, you don't believe like me. I can't tell you I'm right as though I'm right; I just know I'm right. You can do what you want about it—your love and what your thinking is. I can just tell you flat: I don't buy it. I don't buy peace outside the Word. I don't buy faith outside the Word. I don't buy love outside the Word. I don't buy anything outside the Word. Because, if that Word is not the conduit of the Holy Spirit, I don't care what this Word says, it just isn't going to work. Because the only word that will not return void unto God is His Own unadulterated, truly revealed Word. Everything else is dead. Now nothing outside this Message comes to life.

6. So, they marveled at how quickly the fig tree withered away. And Jesus at that time says, "Have faith in God," for which the literal translation is: "Have **the** faith of God." Now, of course, Bro. Branham was God to the people. And Bro. Branham spoke and said, "*If God told me to raise Abraham Lincoln from the dead, I'd challenge the armies of the earth to shoot me down, if they could do it.*" Brother Branham

also said, “*You’re looking at me aren’t you.*” He said, “‘*THUS SAITH THE LORD*’ and these other things have happened so perfectly are not William Branham. I had nothing to do with these. I was just a voice and one standing there, and He used me; and against my better judgment. I wanted to be a trapper.”—you know, skunk skinner. If you can stand it, fine. God has something better for the man. He’s got something better for us than skinning skunks, anything else.

7. So, He says, “Have the faith of God.” Now, what I’m trying to say there is to not just have faith in God; have **the** faith of God, which positively would mean that, as God had faith on the grounds that what he said would come to pass, and did come to pass, in this hour we have what Bro. Branham said: the absolute perfect faith as never before. We have that genuine faith of God. Just like the Bible says. Paul says: [Gal 2:20]

20 I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me and the life that I now live in the flesh, I live by the faith of the Son of God.

He never said he lived by his own faith; he lived by the faith of the Son of God, which knew that God would raise him from the dead and bring every single thing to pass, which is now coming to pass—God Himself doing it.

So, we are hooked into that particular faith. That’s the big thing we’re looking at.

8. Now He said:

23 Verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Now you know that any person outside of **the** faith of God could not say that. Only a truly vindicated prophet like William Branham could say, “*You, city that called yourself by the name of the angels, ‘THUS SAITH THE LORD,’ you’re going to be under the water.*” And so, this has come to pass in our day. Now the mountain itself, the valley itself, has not plunged in the water; but, if you have any doubts about it going in there, you don’t believe this Message. You don’t believe God. You just don’t qualify. See what I’m talking about? I’m talking about you; I’m talking about me.

The word ‘you’ is a principle. I am too used to using the word ‘you’, because many years when I preached faith, people just didn’t believe like me. They just didn’t. I had an extraordinary measure of faith in those days, but my ministry was not in that particular area. The same faith I had in those days is now transferred into the passive, which is to believe this Word.

9. Now William Branham was the one that said it. William Branham said to Billy Paul, “*Billy Paul, let me tell you flat: where you’re standing now, the sharks will be swimming.*” The same man that said, “*If I can’t raise Abraham Lincoln, shoot me down,*” is the same man that said that. And I told you how it was in this place called Northland (or Northup or something) in Los Angeles, California, the shock came and leveled to rubble the May’s Department Store—absolute rubble. [Bro. Vayle may be referring to the rubble resulting from a massive earthquake that hit LA on January 17, 1994. The May Company building that Billy Paul was standing in front of still exists today as the Los Angeles County Art Museum.]

10. Hey, listen. Nobody’s happy that people are dying and all, but I’m going to tell you something flat: better they than me. I’ll tell you the honest truth. I’m not some great hero that’s going to say, “Hey, better me than they.”

You say, “Well, I am.”

Well, good. I'm glad for you. Let me see it happen.

No, you've got to look at what's here, and it doesn't have one thing to do with you and me. No matter what you read anywhere, even Paul saying, "For I could wish that myself were accursed..." That statement, in my books, was made by Paul concerning his own hungry heart for people dying round about him that knew not what he knew and fought against it. He felt terribly, terribly sorry for them.

But I'm going to tell you one thing: Jesus was cursed for the sins of the people. Don't Paul or anybody else try to rise up and say, "Hey, I could do that." Now you can give your body to be burned. You can do a lot of things, but, we must be very careful: we don't try to get where Jesus got and do what he did. The church is full of people who want to grab the ball from somebody and run with it. That to me is ludicrous.

11. Now he said here, because someone is going to say this; it's got to happen that someone is going to say it. Therefore, I say it to you in your capacity, what I'm going to say concerning this man and his capacity, "Whatsoever things that you desire." Now he never said that this man desired to see the mountain move. He just said, "If you say to this mountain, 'be moved'," and you've got what it takes, which is the faith of God Himself, which is exactly the predestinated Will—a part of history, (You're going to stand there and you're going to believe it.) it's going to come to pass, because this is an authentic prophecy.

12. Now bringing you down a step. "Whatsoever things you **desire**." It didn't say this fellow **desired**; this fellow **desires**. When you pray, believe that you receive, and you shall have. Now there's a principle there that prayer works [Bro. Vayle says 'is motivated' but then says it is not 'motivated'.] through believing. The motivation is the desire. And the desire, even though It says you shall receive and have them, you must be very careful; because James was standing there, the brother of Jesus, and he wrote factually concerning this: that most people pray to receive and simply use it for themselves.

To consume upon your lusts simply does not mean something that has to do with sexual things or sexuality. The word 'lust' in the Bible means 'pleasure'. And some people would be as fat as four horses and three elephants, if they could simply get from God, you know, not baloney sandwiches, but caviar, turkey, rib roast, baked potatoes, quantities of gravy to consume it. Like the Bible said, "Their god is their belly; their glory is their shame." In other words the life is more than the meat, and the body is more than a raiment.

13. Now there are people who would not take it any further than a self-aggrandizement. And James says, "You have not, because you ask not. And, when you ask, you only ask to consume it upon your lusts. And therefore, you don't have it." And then, because you don't go the Bible way, there are all kinds of rivalries among you. There's all kind of impertinent things going on, all kinds of fights and everything else: jealousy, malice and the whole bit.

Now, if every one of us today had a nose exactly like this and three inches long, we wouldn't then be the guy with the nose two inches long. If all the women had beautiful baby blue eyes or brown eyes that really opened just nice and wide, the right way, with lovely lashes and all, and high cheek bones--not exactly like Marilyn Monroe... (I think she was a fine looking girl, but I think Marlene Dietrich was a beautiful woman.) Well, if every single woman was like a Marilyn Monroe, and every single man was like whatever the man is supposed to look like, and everyone dressing alike, looking perfectly alike and even walking alike, talking alike; what could you possibly ask for?

You say, "Well, why would you ask?"

[To be like them or have what they have? After all, they eat the same food, have the same car, ...]

It's because you want to be different—pride. You wanted what you didn't want and didn't need. So, James is hitting the nail right on the head. He said, "Too much of your asking is dependent upon what you want, only to use it in a way that is not becoming, and therefore you have no basis to ask God for what you're asking."

14. Now we go back to the Psalms. And the Psalms tells us when Israel, the called-out people on the way to the Promised Land, began hankering for the carnal, which was the leeks and the onions... I know they kill bacteria, but with manna; you didn't even get bacteria. Who needed Russian penicillin, when there are no germs for the penicillin, the garlic to kill? Manna does not give indigestion. It does not make you regurgitate or burp or anything else. It's absolutely fantastic food; gives you energy all day long, and it's just marvelous. But, see, they wanted something different to consume by their lusts. And the Bible said, "God gave them the desires of their hearts, but sent leanness to their souls." Now, praying with the wrong motive, receiving answers, you'll have the leanest soul under God's history in this end age, because there's no Word going down there. You follow me?

15. So, you got to watch your praying. The Bible said to "pray without ceasing. Pray all manner of prayers. Watch and pray." Well, we can go to hundreds of scriptures; but, we dare not just go into scriptures saying, "I'll pray..."

Like I told you about this guy; he committed a really filthy sin against me, and I hit right between the eyes on it.

I said, "You wouldn't even do that to a sinner."

"Well, I prayed about it."

I said, "Well, why don't you pray to rob a bank? You don't pray about sin; you pray to shun sin!"

This bird was praying to God to give him strength to sin. Then, when he got up enough guts and nerves, he did it.

Why don't you rob a bank? Anybody here got enough guts to rob a bank? You know you can pray and get your nerve up and everything else. You can even pass a lie detector test, if you pray hard enough. You can kill somebody. Yeah, like Ames [Aldrich Hazen Ames, CIA intelligence officer], who took a lie detector test. Who ran it? What psychiatrist gave him something, where it was his brain power that did it? One of the biggest spies in American history passed two lie detector tests.

16. A farmer killed his wife many years ago, and they knew he killed her. They couldn't prove it. Every lie detector test indicated he didn't kill her. Finally, they broke him down.

He said, "Yes, I did."

They said, "How did you pass those lie detector tests?"

He said, "I prayed."

Prayer answers many things. Hey, let's have fun, eh? Don't fool with prayer and the Word of God. You simply cannot bypass this Word when you pray. Your motives, your intents, the material of your supplication, what you're going to do with it all depends...

17. Now He said, "When you pray, you believe." Without believing you spin your wheels. Yet, at the same time you cannot stop praying. You must keep coming before God with His Word, until It sinks deep down within your heart.

I had an old friend, Herman Alexander (I think I told you about him.) He needed a car desperately, and he never had a plugged nickel. His mother was a widow; he supported her and his aunt. He was a preacher—very sweet person, wonderful person. So, one day he asked God for a car.

Now he said, “Lord, I realize if I ask You, that’s sufficient.” He said, “I’m going to praise You for the car that You have already given me. And I’m going to praise You everyday for at least an hour.”

And everyday for at least an hour or better he was in his room raising his hands, praising God for that car. And one morning he sat up in his bed, and he was sitting there praising God for that car; and a man stormed up to the door, knocked on the door; and his mother opened the door, and he said, “I want to see Herman.”

“He’s upstairs.”

He storms upstairs. He takes a shoebox full of bills; he dumps them on his bed, and he said, “Here is the money for your car that you’ve been praying for!”

And he wasn’t even happy.

And Herman said, “Thank You, Lord, for the money!”

And the guy looked at him funny as though it wasn’t the Lord that did it.

He said, “The Lord gave me that money; he just used you as the messenger.”

So, he went downtown, bought a car he always wanted, and he really didn’t overdo it. He was just a young guy. He bought himself a nice car, a red car with the proper spoke wheels and all. He went by that guys house, knocked on the door.

He said, “Sir, I brought my car to give you a ride.”

18. You can prevail in prayer when the prayer is legitimate, whether it’s a loaf of bread, hunk of cheese, a house, whatever you actually need, because prayer is based upon need, not upon fanciful desires that will make you the prettiest girl in town, the most handsome man in the universe, and all that sort of crud. Because you’re already warned: you cannot add a cubit to your stature by taking thought nor keeping one hair on your head, unless you do something about it. You lose it, and it’s really gone. It’s gone until you catch up with it someplace else.

See, prayer is important—very important. And it has very important rules and laws concerning it.

19. Now it goes on to say, and this is the part that most people do not like to inculcate into their lives: When you stand praying (The word means to ‘persevere’: you keep on, you keep on, you keep on.)... Now It says, “When you pray, persevering in prayer, forgive, if any have ought against you.” Now It tells you right there that you can be distracted by what is coming against you, what people are perpetrating upon you, in the midst of your praying, which would discourage you. So, don’t be discouraged. Keep on praying. Whatever they do, don’t you retaliate. No matter what happens, don’t you quit praying, because you are going to have intensified problems when you pray, because there’s a catch to this whole thing.

20. Now It says that your Father, also which is in heaven, may forgive you your trespasses. Now, in other words, if we do not... The word ‘forgive’ here is not that whole word that I have used in preaching; but it literally means more ‘the removing’ and ‘the disassociating’, so that the more you get involved with what is done, you get more involved with the personality. The more involved with the personality, the less involved with the personality of God. The more you’re consumed with these things, the less you’re consumed with prayer, which is communing with God, and really standing there praising Him and

asking Him, believing Him to bring into manifestation what is already ours, because what we want is here. Because what a man sees, does he yet hope for? No, you want something that's here.

21. So, for you to really give your attention to that, you've got to come to the place of forgiveness. You must; otherwise, you will be entirely consumed. And the point is: if we do not forgive, but harbor those things in our heart, (which is so easy to do—I mean it's just our nature to harbor those things, what has been done in unbelief.) we simply cannot reach out in faith, believing to get those things that are ours.

22. Now He said, "That your Father in heaven may also forgive you your trespasses." In other words He may remove from you, and separate you from these things like Bro. Branham saw that the circle of Blood around the earth kept you visible to God with no sin and nothing particular there, because It scattered the sins, until nothing remains. But It says, "If you do not forgive, neither will your Father, which is in heaven, forgive your trespasses." So, what I see in here is that the unforgiving spirit, coupled with the wrong motive, lets you and me know that, when we pray, we are merely spinning our wheels—merely spinning our wheels. If we ever come to the place where we're like these men that Allen preached of that go into the closet and lock the door till God does something... You'll come out all right, but you can die the same alcoholic he died. You can be the same perverted man with money that he was. You'll end up in a complete mess.

23. I found that prayer is not what most people think it is on the grounds it...

They say, "Well, it's just: ask and ask and ask and ask and ask and ask, and that's all there is too it, because the prostitute can come; she's not going to change her ways, and, if she gets healed, she's going to go back to her business."

Look, I don't deny any of those things, but I quoted you the Scripture: He sends leanness to your souls. What we do not want is to have God answer our prayers in order to find ourselves in a worse position than when we start. And that's exactly what can happen.

You've got the chaff today that has gifts. They're the ones with the prayer lines. They're the ones telling you all the miracles, everything else, and there's absolutely no place in them for this Word.

24. So, all right. What are we looking at in praying? We're looking at just exactly what I said: there must be the knowledge that we need something. We know that God can supply that need. Now the thing is, if you can do it yourself, you have no right to pray to God except to say, "Lord, (You speak to the Spirit within you.) You are here to give me strength and help. I'm relying on You now; give me the courage and the strength to do this thing with Your help that can be done." And it can be done.

25. So, many things here that we need God to really intervene on our behalf... And the thing that you're looking at is: that, if you want God to intervene on your behalf, if I want Him on my behalf, remember how he intervened with the forgiving of sins, the helping us to be reconciled to come to Him. Then, just forgive that guy; get him out of your life and remove it. Just get him away; forgive him; don't have any bad thoughts and feelings and condemnations.

26. This is a tough one. I admit it. I can get hotter than a firecracker, and no doubt I miss a lot of answers. I tell you, when I was praying for people years ago, I put in hours of prayer, hours of study. I kept myself in peak form for just one thing: looking to that Word that people might get delivered. Of course, I was a minister; I could afford that. But, we taking these little hints here: whenever there is an unforgiving spirit, God does not even want you and me to bother Him. First, He wants us to get detached from all those things that bug us, because, you see, that's like the cursing part. We want to get attached to all the blessing part. Well, there are certain things you go through. And one thing is: get all these things to one side that are bothering us, because we can do it. We wouldn't be told to do it, if we couldn't. Then, persevere.

27. Now, watch. I'm going to put the two together. We persevere in praying; don't stop praying. And, don't stop persevering in forgiving. Keep talking to yourself. Keep communing with the Holy Spirit, as David said [Ps 77:6] "I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search." In other words, in the night hours; the Bible speaks of communing with God. Spend your time, and my time; we must give equal time to forgiving that we give to asking.

28. Now, to be perfectly honest with you: this age, I think, is in the place of being more concerned with the issues that are bugging us that need forgiving than we are concerned with the issue of getting rid of it and standing with prayer. And, as we stand with both, we will come to the place where God gives us the desires of our heart, because He said, "Whatsoever things you desire, when you pray, your motive, what you want, what you want to do with it, He'll give it to us." That's true. I've seen it. It works; it absolutely works. What you put your mind on, if you want it to work, you'll make it work.

29. An old friend of mine said years ago, "You get what you preach for."

If I were to start a series on divine healing, there'd be a lot of people healed here.

You say, "Well, why don't you do it?"

Well, because my ministry goes elsewhere. I'm ordained to what I'm ordained to. I have the word of the prophet on it, and the prophet's words were not casual to me. I never asked him to tell me the things he told me concerning myself and him and the ministry. He would take me aside at times and say, "*I want to talk to you Bro. Vayle.*"

And I would say, "Fine, let's talk."

It never mounted to a long collaboration; it was simply those things he told me. I believed them. And there it is.

So, what you're seeing here, if you don't prevail, you don't stand there when things come against you, things are rough, it looks like you don't have the answer; just you keep moving in that direction, and it will come—both. With this, then, is the expanded life of the beauty and goodness of the Spirit working by His Word in your heart and my heart. And, at the same time, because we can be trusted with the things He would give us, He'll give us.

30. Now many people were very jealous with me with Bro. Branham. And I have no apologies. I don't care if they were jealous. I've had them come to me and tell me they were jealous, but they didn't know what I knew. What I knew is what Bro. Branham told me. He said, "*Lee, you can come and bring any friend you want, any time day or night, because you never used me.*" I never used him—never used the man. And he appreciated that. He always got up to the platform on time; I always put him forward. He knew I would never use him. I would never say, "Well, hey I could get you to Bro. Branham, this and that..." You know, folk, I'm going to tell you something: this being a prophet, especially with that Pillar of Fire, that's the closest to heaven and to God, millions, if not billions, are ever going to get. And they're going to miss it by eternal years. Serious, isn't it?

Well, you people are unfortunate. You always want me to say something, like Jack Bell said, "Lee's not long winded. He just has got a lot to say about the subject."

31. So, we have our time of prayer now, but at least you know where I'm coming from, or where I believe the Word of God is: to prevail, prevail, prevail. Prevail in believing God for those things you can have—your healing and all. Prevail in overcoming our distaste, our dislike, our anger at what has been done to us.

Okay, let's pray.

Heavenly Father, we thank You for the time we come together. We know, Lord, that our prayers are not even to be considered alongside Your Word. But we know, Lord, if and when we truly get back to You, Your Word, from a heart that's been cleansed, from a conscience that's been cleansed, from attitudes toward others, coming to the place of forgiveness, knowing, as You forgave us, it was grace, and we're looking at You, Lord, for this prayer answered, which is grace, (And You want us to extend grace to somebody else, Lord.) we know we should not be too discomfited or disturbed by it. Help us to be such a congenial spirit, yielded, meek, and happy to do that. Just exactly like, when Jesus was accosted by Judas, knowing that He'd be betrayed, he said, "Friend." We know he wasn't a friend like the others, any more than Cain was a brother of Abel in the true sense of the word. They were just there.

But, Lord, we know that we can start with that spirit of quietness; bringing ourselves down, until we do actually get to the place of absolute genuine forgiveness; absolute believing in our hearts as never before. So, help us as we pray today and the days to come as we pray in our own secret chambers and those other places where we should pray—praying for others' needs. May it always be this way. We give You the glory in Jesus' Name. Amen.