

## **Q&A #6 – Pastors**

*Applying Correction and Discipline*  
February 6, 1988

Shall we pray. Gracious, heavenly Father, we're here in Your Presence tonight, Lord, to know Your Word, to understand what Your Word says, and dealing with problems, Lord, that often face the Church. We think, Lord, at the time that I had a problem trying to solve it for Bro. Branham, we were on the road and I did solve it, Lord, by going right back to the beginning, which he said was exactly the thing to do. And tonight, Lord, we trust that we can do the same thing for anything that surfaces amongst us, or could surface, Lord, we go right back to the Word and see It there, and then, just apply It, Father, until the Word becomes effective and corrects and gives us the spiritual help and strength we have need of.

So, Lord, we pray as we study Your Word tonight that You'll bless and help us to understand It and take It to heart and know just what to do with It, Lord,. And may the people be blessed, Father, and may they grow in the knowledge of our Lord and Savior Jesus Christ through grace given to all of us. And be ready and waiting against that day, Lord, perfectly sanctified by the Word to go to be with You in the Millennium, Lord, which we know is shortly upon us.

Bless everyone in divine Presence, my God, with understanding, illumination, with strength, Lord, to obey You with spiritual health and physical health all combined. In Jesus' Name we pray. Amen.

You may be seated.

1. Now, in these studies that we're taking on the questions that come up through some of the things that Bro. Branham said; recently we've been looking at problems that arise in the church not specifically naming problems, but looking at discipline within the church, which of course we believe is by the Word of God. So, that's what we're dealing with tonight and, hopefully, we just should be able to conclude tomorrow morning.

2. Now, this is number 6. And in these studies we have constantly emphasized that the Word of God correctly taught as to Its truly revealed mechanics and in the right dynamic spirit, It is the foundation or the source for the birthing of, and the maintaining of, and the prospering of, the local church, to the end the people might mature into adult Christians ready and waiting for the return of their Lord, and the functional ministries of the pastors and elders be blameless for the blood of any adherent, because they have "not shun to declare the whole counsel of God," [Acts 20:27] as they know It in part or in whole and have never handled the Word deceitfully for any other purpose than to give the sanctifying truth Its rightful place in the lives of the sheep.

Now, I think that's pretty easy to follow though it's a long, long sentence, and that is: that the Word of the Lord is what we base every single, solitary thing upon so that everything must come out of the Word of the Lord even as It did in the beginning when God by His Word created the heavens and the earth and all things that are therein, and actually maintains them.

3. So, let's go over this again. And I may stop in spots to break it down for you. In these studies we have constantly emphasized that the Word of God correctly taught as to Its truly revealed mechanics...

In other words, you say, "Well, why not use the word 'revelation'?"

Well, I used the word ‘revealed’, and I could have used the word ‘meaning’ which I did, then I stroked it out, because everybody isn’t going to get the definitive revelation the prophet gave. Now, let’s be honest.

Now, these are things that you understand. I’ve had a terrible hard time in my life to accept them. I have a terribly hard time to preach It, which is that no matter where we are, and who we are with, Bro. Branham categorically stated that the church, and there is no church that isn’t—as far as we know anyway—that doesn’t have three kinds of believers. But he did say that the Church which was divided by men wanting to pastor them, because some said, “I’m of Apollos, I’m of Paul, I’m of Peter...” And he said, “You’ve only got one father in the gospel. I brought you the Word. It wasn’t Peter, Apollos; it wasn’t somebody else. I was the one that did it.”

Now, you can divide yourselves, and you will, and yet he said they could have one mind. So therefore, we are dealing with mechanics. See, you might not understand a certain book that the teacher places in your hands, but by dint of perseverance you can memorize that book and naturally end up knowing no more about it than nothing. Now, just think that over. If you don’t think that’s the truth, you study a book of economics and, then, tell me how you made out. I did that on purpose, because in the tenth grade we had to learn a lot of these stupid laws that today aren’t worth a plug nickel—never have been. They’re called the laws of economics. Hogwash.

4. So, in these studies we have constantly emphasized that the Word of God correctly taught as to Its truly revealed mechanics, (as a prophet William Branham did by ‘THUS SAITH THE LORD’) and in the right dynamic spirit, (That is, it’s going to be given to us, which it certainly was in his, and we hope the ministers under him) is the foundation for the birthing, for the maintaining, and for the prospering of the local church. Right.

To what end? To the end, that the people might be mature adults, (That’s Ephesians 4. Right?) waiting for the return of the Lord, and the functioning ministries that are contained, (and usually mostly the pastors and the elders, although others are included,) be blameless for the blood of any adherent, (or anyone in the church; doesn’t matter what it is: believer, unbeliever, make believer. Their hands are clean) because they have “not shun to declare the whole counsel of God” as they know it, in part or in whole.

5. Now, they don’t have to know every bit of it. Some aren’t gifted that way. But what they do have is right. And what they don’t have, they just wait and see what God does.

Like Bro. Branham said, “*The old washer woman* (doesn’t have to be too old, either,) *three tapes, really believing all those three tapes, she would make it.*” Like Bro. Branham said to his son, Billy Paul, when he said, “*Billy, you can believe this much and make it, and that much and miss it.*”

Now, that’s not speaking of inspired, Holy Ghost faith. That’s speaking of the mechanical end. So therefore, the man dealing with the Word and the congregation is blameless. He’s absolved from the blood of anybody. And that means that he doesn’t stand there to see you through as some people think he’s there to see you through—or like to make you think. That would be a gimmick. “Like, as long as you see me, never fear.” Ha! And the dinosaur come by, or saber tooth tiger.... Now, if it was David with a shepherd sling, we might have something to talk about. Well, that’s a prophet. As long as you see him, don’t fear. All right.

6. [Bro. Vayle returns to finishing his introductory statement.] ...because he has given the sanctifying truth that will give the people the entrance into the Rapture.

Now, it is from this position taken, and as far as we know taken by Paul and William Branham, (That’s the position we’re taking with the Word,) that we believe the Word of God will correct all errors,

and strengthen the believers to the extent that there is very little personal discipline needed, for the discipline already lies predominately in the taught Word. And remember, “The sheep hear my voice and they follow.” [Jn 10:27]

So, the discipline is predominately in spiritual enlightenment, or as the world says today, “educate,” and that is the key. Of course, ‘educate’ is the word ‘educio’ [sic] [or according to the root: ‘educare’, or ‘ducare’], which means ‘to lead out’. Well, how much can you lead out of a reprobate? You haven’t got a hope. You can lead your sheep if they’re true sheep.

7. Now, the reason we know this to be true is because we saw this in Hebrews 13, which by now you know exactly where we’re going: verses 7 and 17.

(7) Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* (behavior,) (watching what’s in their lives).

(17) Obey them that have the rule over you, and submit yourselves.

Submit yourselves to what? To the Word they teach. Where are you going to get the Word? From the vindicated prophet. So, if this pulpit, or any other pulpit tries to tell you that you follow that person and hasn’t got a Scripture or something from Bro. Branham, you say, “Hogwash. I just discovered you’re a false pastor.”

You say, “Bro. Vayle, you’re kind of tough.”

No, because it’s going to hit me up here too. The first church which had the genuine, true anointing, and the true prophet, a bunch of phonies came by, and they said, “Well, we can smell you like a hunk of limburger cheese. You’re false apostles.”

Bro. Branham said, “*My, that was flat.*”

They said, “How do you know that you can make that statement?”

And they said, “Because you don’t say what Paul said.”

Good preaching, Bro. Vayle, you took care of that one. I like any pastor under God’s high heaven to contradict that statement: any teacher, any evangelist, any apostle. Brother Branham categorically said, “*Say what I say.*” He also told the ministers to “*break It down and feed It to the people,*” which, by the grace of God, we attempt to do.

8. (17) Obey them that have the rule over you...

Now, there’s a definite ruling, and the ruling is by feeding. Rule, feed, rule. Remember, how we said, the Catholics are: rule, rule, rule. The Protestants, feed, feed, feed. The Bible is: rule, feed, rule. So the emphasis is on the authority and the knuckling under and the obedience to, which constitute something is effectively governing the whole body. And that’s the mind.

Now, where do you get anything that’s good for the mind? Straight by revealed Word. And as I said, anybody can subscribe to It. We can have a church here eighty-five percent unbelievers in the true revelation, and yet you could be so taught in the mechanics, you’d be tremendous people. Now, I know you’re thinking, “Hey, that doesn’t sound like the prophet in the Word when you’re talking in term of Bride, and that’s the real, lovely, wonderful people.”

That's true. I'm not discounting that. I'm just showing you that to literally take a word that can be understood, that can be applied, and much of which cannot be understood and applied, but followed along on the guide lines which can be, we could have a wonderful church here: kind and loving, sympathetic. Why, we could work the hoofs off of a horse by being a bunch of mules. We could, really. Why, Bro. Branham categorically said, "*The Christian Scientists puts us to shame by love,*" talking about that kind old priest and that renegade Jesus. He made the invidious comparison. He made the proper comparison.

9. So, we are seeing here then this Scripture: [Hebrews 13]

(17) ...and submit yourselves.

To whom? To them who give you the Word that is properly revealed and in the right spirit, which is to point you from them to Christ, because you already see them. And boy do you know them. Ha, ha, ha, ha. Chuckle my ignominious, fowl chuckle. Oh, yeah. You know. I know, too. But how well do we know Jesus? And you know, it's the Word that's going to get you to know Him.

10. Now, look; let's be honest. We're hopefully dealing with real men of God. But you've got to remember, there's false shepherds. There's false everything. There's false prophets. There's a false apostles. There's false evangelists. There's false everything.

Well, you can get a false evangelist, and he's so wonderful, and the guy's so full of love and so marvelous, and before it's all over, you're sucked right into it by him saying, "Hey listen, now you know the Bible says, [makes a jibber/jabber noise] and you know the Bible says this, 'that all your sins are upon Jesus.'"

"Yes, yes, yes."

"Therefore, if your sins are upon Him, they're not upon you."

"Right, right, right." Then you say, "That's right."

"Shake my hand."

Text proof salvation is of the devil. And that's what that's called, "Text proof salvation:" quoting the Word of God unwarrantedly and misapplying It to make anybody believe he's got It, when he hasn't got It, and he's just a church member. That man is a phony evangelist. And there's just...all over the world there's millions of so-called Christians right now, brother/sister, and you can hear them on the air, and you can see them everywhere. And I'm not against their values. I'm not against their virtues. I'm not against any of that. I am just for the Word of God, and therefore, I stink in their nostrils.

11. Would you believe a friend just phoned me tonight and told me what he heard in an airport, and he didn't even want to listen to. But there were two men sitting, and their voices were quite well raised, and they worked for the government—or they did. They're discussing exactly some of the things they were in, and they got on to religion. And being of the RC's, which we all know what that exactly is, they began talking. You know what their subject was? Baptism in the name of the Lord Jesus Christ. And one man said, "I would like to kill the whole bunch of them."

I'm not here to hit the Roman Catholics. You wait till I get through and telling you how the Protestants built the beautiful home for the prostitute. I'm not going to hit that tonight. We'll get later, so you'll understand why organized religion is of the devil. And I don't care what they produce. You begin feeling sympathetic, my brother/sister, you'll end up exactly where you belong. And you'd be wrong. I'm sorry for you, but you're not going to change me. I'm depending on this Word of Almighty God, my brother/sister.

12. Now, listen. [Hebrews 13]

(17) ...they watch for your souls... (Not your pocket books, your souls.)

Why? If they get your souls ironed out with the Word of Almighty God by the living Spirit of God, your pocket book will do what's right, and your body will do what's right. See?

(17) ...they...must give account, that they may do it with joy, and not with grief: for that *is* unprofitable (to) you.

Now, It doesn't say they won't be profitable to the ministers when they get there. But remember; they'll stand there as attorneys, and you'll be in a lesser in a capacity, too, on the White Throne. And we don't want to have a bad day there.

Now, listen; we'll explain White Throne's already here someday, because that's a question. Show exactly how it works to my understanding. It's a faith proposition, of course. And you might as well know that right in this hour with this Message, the accounting is just as good as though it were over. See? All right.

13. Also, you know from Ephesians 4, and I mentioned it already about the Holy Spirit coming down and dividing Himself amongst the people, and the ministries into five-fold ministry, and is:

(12) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ...

Now, this is the end of it, what I mentioned.

(13) Till we all come in the unity of the faith, (even) the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Now, that's where we learned to speak the same mind and understand here, in this church, and this is what I don't like to talk about, but there has got to be an authority of the Word in the pulpit. And if the people don't have confidence in that man to know that this is exactly what he wants and is working for, it is better that you go someplace else where you can be confident. And I'm not trying to get rid of anybody; just making a statement—because this is what we're looking at. See?

14. Now, watch:

(13) ...unto a perfect man, unto the measure of the stature of the fulness of Christ:

Now, what does that mean?

(14) That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive...

...the very thing that I mentioned in here, that this pastor will not do that, and that evangelist, that apostle, that prophet, and so on.

(15) But speaking the truth in love, (and holding it there. See?) may grow up (unto) him (You're already in Him. Now you've got to up unto Him.)

That's what Bro. Branham said...to where you come to the final place where it's Headship time, then the Head must come down to the Body, like the little flange on top of the pyramid. The Capstone will fit perfectly upon it. So therefore, the little ministry of Bro. Branham placed right in here, in the darkness of the Seventh Church Age perfectly fits Christ Himself to fit on the physical, because Christ the Spirit is already on the spiritual. You've got to understand that, brother/sister. Jesus was not here as the foundation stone, when the Gentile church was built. It was spiritual. And the same Holy Ghost that came down at the time of Paul at Pentecost, the same Holy Ghost is here right now as the spiritual Capstone, bringing us the Word as He did in the beginning. And He's got a few perfect men here in the perfected men in the five-fold ministry.

15. Now, It says:

(16) From whom the whole body fitly joined together...

In other words, the One that started It is here finishing It by Himself. In other words, once more God is birthing Himself into a Being.

Now, the Church is birthed and maintained and brought to perfection by a Word. So therefore, the Word is everything, and the sheep hear the Voice, and they follow. Now, that's what we're driving at, but we just see what happens as we go along now.

So, however, since there are those who can only learn the hard way, (And that's some sheep, and they're known as hard-headed sheep.) and will not cease from sinful ways, (might as well pin it right down,) sometimes discipline is handed out by Paul in 1 Corinthians 5 as necessary. We won't read It now; we'll read It later. That's about the gross immorality of that boy. [See also, "Q&A #7 – Pastors"]

16. Now, what we see, then, in this case of 1 Corinthians 5, is that of a man in the church, not only not abiding by the Word, but refusing to recognize It and set It as the corrective standard. In other words, the church did not speak out against what that person was doing. In fact, it went so far as to not only disregard It, but they became calloused. Our homes can be the same way, if you know what I'm talking about. You've got to watch your homes, the same as this is the home church. You've got to watch it.

17. Now, this brings us to the consideration of what I spoke of to begin with: we were looking at discipline. We were looking at the authoritative Word from the pulpit being corrective, and what was being said to the people.

Now, if the Word is responsible for the birthing and the growing, what happens if the Word is refused as the Life element which It is? Now, in other words, the Word concerning the problem... (And the Word is a Life element.) then, if It is refused, that portion of Life that is in the Word is missing. Now, what happens? Your body begins to die. Cancer sets in.

So, we are looking at the Word as a Life element. See? If you want life, you must have the Life giving Word, because the Word is the conduit of the Holy Ghost. "*The Words that I speak unto you,*" said William Branham, "*are Spirit and they are Life.*" So therefore, we hold the Word of God in highest esteem.

18. So, let's look at the picture.

Number one: (as we look at it) To the sinner who refuses It, what about him? He's sitting there in the church, and he's a sinner. He turns It down; he's lost. Now, the reason he's lost is because we read Jn 3:16-19. It's not that Christ didn't die. It's not that the Blood is not efficacious. It is that he refuses the Light. And the Light is, "Repent and be baptized every one of you, in the name of the Lord Jesus Christ, and you shall receive the gift of the Holy Ghost," which is the rebirth.

Now, if you're already sold on baptism in the name of Father, Son and Holy Ghost, how can you get a genuine baptism of the Holy Ghost when the hour has come for the revelation? If the hour is not here for the revelation, God winks at ignorance, because there is a sacrifice for ignorance. That's why John the Baptist was a murderer to the whole of Israel. He was the executioner; he was the swordsman.

19. Let me read It for you. You're getting smart. You can catch up with me already. Luke 1. Concerning John the Baptist:

- (15) For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and be filled with the Holy Ghost, even from his mother's womb.

God couldn't take a chance on this boy not having the Holy Ghost from his mother's womb. How would you like to have that? Sure. Now, notice:

- (16) And many (Now, notice; 'many', not the whole bunch, but many) of the children of Israel shall he turn to the Lord their God.
- (17) And (John) shall go before (the Lord their God) in the spirit and power of (Elijah), to turn the hearts of the fathers to the children, (even) the disobedient to the wisdom of the just...

In other words, those who were ignorant. So, there was a time of ignorance, and God winked at it. But when John came on the scene, "Behold the Lamb of God..." Israel was dead. Never mind Jesus dying upon the Cross, brother/sister. Never mind that. Never mind it. They were dead already. And the blood shed and the Christ risen didn't do one thing! So, how's the sinner going to come and get baptized with the Holy Ghost when you had "THUS SAITH THE LORD' stand on the scene and say, "*THUS SAITH THE LORD, everyone wrongly baptized must be baptized over again?*" proving conclusively.

You say, "Well, Bro. Vayle, I think I was baptized right."

Were you baptized or sprinkled or what? The word, 'baptisa' (?) means 'immersed'. The Word of God means what It says. You can speak in tongues all you want, you haven't got it. You've got an anointing. I'm not speaking of any Pentecostals here, so we don't have too much trouble there. Just a couple of us came out of Pentecost. My big worry is that Pentecost come out of you? I know it came out of me by the grace of Almighty God. Done shucked it long ago.

20. Listen, Heb 10:26.

- (26) For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,
- (27) But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.
- (28) He that despised Moses' law died without mercy under two or three witnesses:
- (29) Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

(30) For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

All right, what's he telling you here? You can't turn down the Word of God, and the sacrifice do you any good. And yet people talk all the time. "Sacrifice, Jesus; Hallelujah, died." And then turn right around and say, "Now, Mary..."

Now, how much confidence you got in Jesus? Then they want Mary to pray to Jesus.

You say, "That's Catholic."

That's everybody that utters the apostle's prayer, and their creed. That's every Protestant with it. Don't blame the Catholics. The Bible says, "Every table is full of vomit." [Isa 28:8]

"Oh, that's the Catholic tables left out and the Protestants."

No, that's the Catholics left out.

"Well, they're Protestants."

They're not left out either.

"Well," you say, "How about a couple of Baptists?"

I'm sorry, they're all in there.

You say, "What about you?"

I was there. I ate my share of vomit. Like a dog, I enjoyed it. Remember; that's an illustration. It's a parable, but it's also the solid truth that, if you're not sheep, you'll go back to your vomit, and you'll like it.

21. I remember years ago, poor old guy he was sitting in a Methodist church where it was so easy to sit, because it was a kind of church, you know, where the preacher preached on Sunday morning about the Democrats, especially because there are no Democrats in that town. [laughter]

And I said, "Brother, how can you go to that dead church?"

He said, "Son, let me tell you something." He said, "I got so tired of going to Evangelical churches and all they have is splits and fights." He said, "It's so nice to just sit there and relax." [more laughter]

The Bible mentions that: "The folding of the hands, the sleeping in death." [Prov 6:10] Nice old guy. Perfect picture of what we're hitting at.

All right. The sinner who leaves the Word of God refuses that he's dead. He hasn't got a prayer until he comes to the Word.

22. Number two: To the man who goes further in rejecting It, he can end up even blaspheming the Holy Ghost, especially if It's based upon Matthew 12, which was to the Jews. And they said, "This man that does these miracles is not of God, he's of the devil."

And in Matthew 12, where It's to the Gentiles in the form of the Holy Ghost doing the same thing, It applies. So therefore, every Church of Christ, everyone that's Pentecostal, every Protestant, every Catholic, who says a vindicated Word and a miracle is of the devil, when it's of God, has already blasphemed against the Holy Ghost, and he's finished.

You say, “Now, Bro. Vayle, what if it’s in ignorance?”

If it’s in ignorance, that’s a different story. But you’re going to find that the majority of them have already got a hardened heart by organization, and their fathers blasphemed. And their uncles, and their mothers, their cousins, their sisters, their whole church has blasphemed. And they’re part of the blasphemy.

It’s only when a person in a point of indecision and he doesn’t know what it is, and he said, “Well, it could be the devil. I don’t know.”

Then stick around and find out. And if you make your mind God is the devil, you’ve been sunk.

23. Now, listen. It turns to blaspheming the Holy Ghost. In Hebrews 6, you don’t have to blaspheme the Holy Ghost, but you can be just as totally lost.

Now, listen; reading, beginning in 1.

- (1) Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
- (2) Of the doctrine of baptisms, and of laying on of hands, (the) resurrection of the dead, and of eternal judgment.
- (3) And this will we do, if God permit.

So therefore, perfection is a doctrinal treatise, a revelation which is beyond all this. In other words, it must come forth under the Seventh Seal, the Seven Thunders, which are not written in the Word, though they are there. The mystery’s coming out. But God didn’t permit.

24. Now, watch what happens at that time.

- (4) For *it* is impossible for those who were once (for all) enlightened, and... tasted the heavenly gift, and (partake) of the Holy Ghost,
- (5) And (taste) the good word of God, (even) the powers of the world to come...

That’s exactly as they left Egypt for Palestine. That’s exactly what they had. That’s exactly what Pentecostals have today. Watch what happens:

- (6) ...(having fallen) away, (They cannot be renewed.) unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

Now, watch:

- (7) For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receives blessing from God:
- (8) But that which beareth thorns and briers *is* rejected, (That’s Matthew 7.) and *is* nigh unto cursing; whose end *is* to be burned.

- (9) But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

Paul was looking down the road, and he said, "There's a Bride there that won't be in that mess, but she'll be in the whole midst of it, and everything going on will conspire to repudiate a little, old prophet, with a little, old message.

25. It's again, Acts 13:40.

- (40) Beware therefore, lest that come upon you, which is spoken of in the prophets;
- (41) Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

It tells you right there, it's going to happen again as it happened with Jesus. They say, "It's only a man."

How many of you remember that phrase: "But it's only a man?" He kept on saying, "It's only a man. It's only a man."

He said, "I'm going to preach on that tonight." He never did. He didn't have to. Anybody gets the point, "Well, it's only William Branham."

Oh well, what was Jesus? He was only a man. Total man, total God.

26. All right. Number three: To the carnal child, the wayward sheep, correction is applied by teaching and, then, discipline, as we've seen in 1 Corinthians 5. Let's go and look at 1 Corinthians 5, because that's what we're looking at.

Now, the church was not teaching what Paul taught. They were not standing for what Paul stood for. Being the founder he had every right to come back and minister. He didn't come back at this time, he wrote a letter, because he couldn't get back.

- (1) It is reported commonly...*there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

Now, that's a pretty despicable situation. It could be one of complete incest, or it could be one where the older gentleman had a young wife and the young son was taking advantage.

- (2) And you are puffed up, and have not...mourned, that he that hath done this (thing) might be taken away from among you.
- (3) For I verily, as absent in body, but present in spirit, (That's like right today, Jesus Christ,) have judged already, as though I were present, *concerning* him that hath...done this deed, (That's your White Throne right there. Let it sink in.)
- (4) In the name of our Lord Jesus Christ, (that you) are gathered together, and my spirit, with the power of our Lord Jesus Christ,

- (5) To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

In other words, the spiritual part of a man would make it, but the physical part as necessary would die—clean him up, and die.

- (6) Your glorying is not good. Know ye not that a little leaven leavens the whole lump?

27. All right. Now, let's go on from there. We saw the three of them. So, therefore:

Number one: The sinner, it's all over.

Number two: For the blasphemer it's all over. John says, "There's a sin that you can pray for. There is a sin there is no use you praying for."

Number three: Discipline to the erring sheep who does not want his flesh in subjection.

Now, he's got to be disciplined.

28. Let's go to Hebrews 12. Now, these are pressure—what I'm going to read—brought upon us by God to train us in submission, humility to follow Him, to know what it is to be trained by Him personally. But we'll read It, because It goes to the church after a bit.

- (1) Wherefore seeing we're...compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, (That's unbelief.) and let us run with patience the race that is set before us,
- (2) Looking unto Jesus the author and finisher of *our* faith; (Now, the Author has been here in the form of the Holy Ghost. Now the Finisher's here.) who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Now, listen to what It said. "Who for the **joy**..." That's this hour right now that we're into and coming more fully. This is the Lord's joy, this hour. This is what he suffered for, and he's seeing what comes forth. Now:

- (3) For consider (this one) that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds.

Now, that tells you what's supposed to happen to you.

- (4) You have not yet resisted unto blood, striving against sin.

Jesus sweat drops of Blood in His agony fighting His Own human nature, because He was totally human.

- (5) And you have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, (That's the training. And) faint (not) when you're rebuked (when you fail. Don't faint, because you're going to get to have to pay a price.)...

- (6) For whom the Lord loves he chastens, and scourges) every son (that) he receives.

Now, child training is this, what we're talking about.

29. (7) (Now) if you endure (this) chastening, (this training, this tough time,) God deals with you as with sons; for what son is he whom the father (does not chasten)?

In other words, he has to remedy and correct him and do all these things here.

- (8) But if ye be without chastisement, whereof all are partakers, then (you're illegitimate, you're) bastards, and not sons.
- (9) Furthermore we have had (our) fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

In other words, we just got into our parent's hair most of the time, and they slugged us. But God doesn't look at it that way. He doesn't slug us because of what we did. He has to chasten us because of what we are. He wants a fruit there.

- (10) For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, (Now, that's what the pastor is supposed to do. Get a profit out of it.) that we might be partakers of his holiness.
- (11) Now no chastening for the present seems to be joyous, but grievous: nevertheless afterward it yields (a) peaceable fruit of righteousness unto them which are exercised thereby.

Now, It tell you right here, that a church with a problem, (And we'll talk about these things.) must be exercised, and must be done, and you will find people not doing the right thing. They'll take sides, and they'll fuss. And you know, instead of peace coming out, anything but peace will come out. Anything but righteousness arising, when righteousness should arise.

In other words, everything that the Word teaches, and everything that the Word attempts to do and is done, will bring a peace and a righteousness within the assembly, or it's not the Word, or, bless God, it's not sheep. You've got a bunch of who-done-its, trying to work their way into something, instead of God having done it. See?

30. Now, watch, because this is a tough one. [Hebrews 12]

- (13) And make straight paths for your feet, (Now, in other words, stick right with the Word of God.) lest that which is lame be turned out of the way; (some weaker person, who doesn't understand these things.) but let it rather be healed.
- (14) Follow peace with all *men*, and holiness, without which no man shall see the Lord:
- (15) Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled.

Now, It says right here, that many times the church can go into a state of corruption because the discipline has not been heeded and people begin to take sides and issues, not keeping their minds and their eyes on the Word, which is the only thing that is going to bring them through.

31. So now, you've got a whole bunch of preachers who won't preach the truth, and you've got a bunch of people that don't want the truth. Well, bless God, let's get out of here if have to commit suicide then. Pessimistic? No. Just trying to let you know what's going on. See? And this is a problem, and it's going to be with the Church. And Bro. Branham warned us, and he said, "*Now if Satan sends somebody in amongst you, and then shoots him full of poison and he begins to try to rip up the people somehow,*" he said, "*you people that are sheep, you just pull closer, and closer, and closer.*"

Now, brother/sister, let's understand this: I can preach till doomsday. You can sit here till doomsday. And we can preach love and everything under God's high heaven, but you cannot get rid of what the prophet said. And there will be those who come close together, and those who take the poison.

32. Now, I warned with the Word of God from the Bible and the prophet: What if that should happen to us? It's already White Throne. You'll pay a bigger price in the Lake of Fire than you would have before annihilation. Now, I want you to be quiet, because I'm telling you the truth. I will pay a bigger price. Don't try to kid yourselves, or anybody, with this Word. You can sit as smug as you want and my voice is on tape going around a lot of places in this world. And they hear my voice on these tapes, and I tell them, too. Don't sit there smug as though you've got the answers and you're in some kind of special holy place where you can deny this Scripture as being applicable in this hour. Can't do it.

33. Now Paul says:

(16) Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

The morsel of meat, my brother/sister, doesn't mean that you're simply have to be hungry and you want a little mess of pottage and you say, "Well, hey, what's this birthright anyway? I'm going to die? So, phooey, it's not doing me any good. So, I can't see any real good in this thing, so I'll just throw it overboard, and I'll tell you what, Jacob, you can have it; can't be too much good."

There came a time when he couldn't get it back.

You can look upon the things of God—preachers can, people can—and there comes a day when a death sets in because a cancer has set in. You couldn't get back to God if you tried. So, a person must be careful.

34. Now, look; it goes three ways: to the sinner, to the blasphemer, and to the wayward sheep. The wayward sheep will not be cast aside. He will not go to the Lake of Fire, but he can be taken off the scene prematurely. He can suffer desperately as the Bible teaches us, and these things are true.

So, the carnal child, what about him? He will not be lost. He will not blaspheme the Holy Ghost, because in Mt 24:24 says, "The very elect shall not be deceived." That is concerning the Word, but you can be deceived concerning yourself that, how far you can take yourself. See?

35. Now, again notice: I think I want here in Mt 12:31.

(31) Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

Now watch, in 33:

- (33) Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known (of) *his* fruit. (Now, that's Matthew 7, which is the Word.)
- (34) O generation of vipers, how can you, being evil, speak good things? (Why viper? He has to call it a viper, because that's what the beast turned into in the Garden, into a snake. And he's the one that spoke to Eve, when he was in the form almost of a man.) ...for out of the abundance of the heart the mouth speaketh.

There's nothing in that serpent, that beast soul. There was no soul there, so you had no Word in there. So, he came right against the Word. Notice:

- (35) A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.
- (36) But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.
- (37) For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

So therefore, the important thing is the Word of Almighty God. And acting upon that Word of God, is, then, what comes next to It, and positively.

36. All right, now, if he continually refuses correction can he be lost and be categorized as a brier? We answered the question: "No."

Let's go over here again to Hebrews 6, which we read to you. And in there you'll notice that Paul said, "The same rain can bring forth the briers." Verse 7.

- (7) For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs...
- (8) ...(And also brings forth) thorns and briers (to be) rejected, ...whose end is to be burned.
- (9) But, beloved, we are persuaded better things of you, and (those) things that accompany salvation...

There is no such thing as a true person, a true believer, ever being lost under any consideration whatsoever by what he does, or by what a preacher says. So, the church excommunicates you. The church was going to excommunicate Galileo and was also going to kill him. But he was smart enough to say, "Well, I guess the world's not round after all." What pope dreamed up that one? Then he said, "Well, (he said, under his breath,) but it sure is." See?

No, a true believer will never, ever be destroyed by God, or He would be destroying His Own plan. There is such a thing as true eternal security. But remember this: true eternal security is you being a Christian, and you'll walk in the Word of God.

37. Now, let me go back to understand the principle of what I'm talking about, because I want to talk about more things in just a minute.

The principle is always to go back to the Garden of Eden, to the very Book of Genesis. We refer to Eve in her fall. The original sin of Eve is seduction. The question is: Did she blaspheme? No, she did not. Did she deny the Word? No, she did not. Did she say that God didn't say It? No, she admitted God said It. What was her trouble? She disobeyed a revealed command. She simply disbelieved because of Satan's seduction. She just put It to one side, and that's what happened to her.

Now, she admitted that God said It. But she did not set to her seal that God was true, that the revelation was exactly what God wanted to have. She doubted the correctness of the revealed Word, and by It she brought death to herself, to her husband, and all through future generations, and death to all creation. That's the Book of Romans 8. You can't miss It.

But Eve was not reprobated, which means 'she could never be saved'. A reprobate cannot be saved. It's not that they blasphemed the Holy Ghost necessarily, it's just they weren't seed in the first place. They were serpent seed. She was in Adam and will be resurrected, for the Bible says, "As in Adam all die, even so, in Christ all are made alive." [1 Cor 15:22]

The Scripture even tells us that after her sin, she could have reached forth her hand and become immortal. So you see, you can't say that anything was going to happen, other than she would die and come up in the Resurrection.

38. Thus we see the major thesis; it is foundational: turning from the Word brought punishment, but not the second death, because she was a predestinated child. This principle is the parallelism of Scripture found in the Bible, and particularly as we read in Dt 11:26-29.

(26) Behold, I set before you this day a blessing and a curse;

(27) A blessing, if you obey the commandments of the LORD your God, which I command you this day:

(28) And a curse, if you'll not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which you have not known.

Now, that's the final point of degradation: as the church begins to go down bearing spiritual children unto themselves instead of unto God, because the Word is missing, they rear generation after generation of disobedient ones. They go into idolatry.

(29) ...it'll come to pass, when the LORD thy God hath brought thee in (into) the land whither thou goest to possess it, thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

So, you can see here the parallelism of Scripture that God does not reprobate a person, a sheep—no way, shape, and form—because a sheep never was a dog that turned into a sheep. A sheep never was a sow that turned into a sheep. There's no way. You cannot violate specie. As 'spoken Word is the original seed', we were in the beginning with Him in the mind of God in the form of a seed which God foreknew. And by foreknowledge, through predestinating power, He put us here, and that's for whom He died. And the sheep hear the Voice, and they follow. But once in a while, in fact many times, as Bro. Branham said, "*We backslide a thousand times and do things we shouldn't do.*" There are those who don't want to pay a price.

Now, let's face it, every one of us has problems concerning our flesh. Usually it begins not necessarily with sex, it begins with lying. Lying and stealing. From there it goes to sex. From there it goes to fights and murder and everything else, robbing banks, and God knows what. The illicit appetites

where men are bound to experiment, goes to drugs and things they shouldn't use. And that gets worse and worse and worse. So, we have within our bodies, as we already studied in Romans 7, a very grave problem.

39. Now, listen. This principle we looked at, 'cursing and blessing', it only counts as a second death after turning into idolatry as we see over here in Rom 11:1-6. Then we'll get back to this correction we were talking about. All right.

- (1) I say then, Hath God cast away his people? God forbid. For (I'm) also an Israelite, of the seed of Abraham, of the tribe of Benjamin.
- (2) God hath not cast away his people which he foreknew. Do you not what the scripture said of Elias? how he maketh intercession to God against Israel saying,
- (3) Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.
- (4) But what (was) the answer God (gave) him? I have reserved to myself seven thousand men, who have not bowed the knee to...Baal.
- (5) Even so then at this present time also there is a remnant according to the election of grace.
- (6) And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then it is no more grace: otherwise work is no more work.

Now, these people were not living so that you really knew they hadn't bowed to Baal and come under his influence. But God brought them there. So, every sheep that's predestinated, brother/sister, is going to get there. Don't you believe for one minute that it's not because It says here, "God has reserved by election seven thousand. And God's got a Bride today, no matter what you or I think we see.

40. Now, let's go to Acts 11:18, and we're going to see something there we ought to read, (just one verse) and here is what It says:

- (18) When they heard these things, (That's the Jews heard how the Gentiles received Christ.) they...glorified God, saying, Then hath God also to the Gentiles granted repentance unto (eternal) life.

Now, God does not grant repentance to anybody but His sheep. And there's two kinds: there's the wise virgin and the foolish. "As in Adam all die, all are made alive." [1Cor 15:22] There's going to be billions come up in the Second Resurrection that are not Bride because there's a Bride and ruling class, and remember; they are the true overcomers.

41. Let's go now to Jude, the Book of Jude. That's a little tiny Book before Revelation, verses 5-6.

- (5) I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. (So there they were, they came out in the great Exodus, but they weren't believers.)

In other words, they saw the prophet. They went to the prophet, they said, "Hallelujah prophet, wonderful," even made him God. No more understand this Word than nothing, and don't have It. That's

why I say, you can be very discouraged under my kind of preaching, and under this Message, if you don't know your P's and your Q's, and you better learn them, what two and two makes four and doesn't end up with five. Because you're going to meet righteousness to the hilt. And you are going to meet unrighteousness to the hilt. You are going to see a repeat of all diabolical cunning, that's what the prophet said. He told me categorically when I asked him a question. It's right in the Church Ages. "A repeat of all diabolical cunning at the end time," which means, 'every single thing from seduction in its finest flattering way, to its grossest pressure of immorality and structured sin'.

I hope you've had a good picture of that Gene, because that's the truth, and I'm standing on it. I'll look any man in the eye. Because they will twist every Word the way Satan twisted It for every means, and be right amongst us, or there's no such thing as a church having three kind of believers. So, make up your mind. I have no problem. I just preach the Word.

42. (6) And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.
- (7) Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. (And It says right there: This fornication is idolatry, and the fire of God will consume it.)

The very One that came down here and had His picture taken, (That is the 'Shekinah Glory' picture, reflection on the film because the camera doesn't take psychology.) absolutely proves that One is here right now. And Bro. Branham categorically said, "At this end time here, the fire leaves neither root nor branch," and he referred to this very hour because this is the destroying Angel, brother/sister. He's the destroying Angel, the death Angel. He is the great Angel of God, the keeper of the Covenant, and so on.

43. Now, all right. Now, notice; the problems of disobedience in the church. We're going to talk further on that because that's what the problem is discussed tonight. It's in 1 Cor 11:28-32. Notice what It says here: We're talking about the Lord's Supper.

- (28) ...let a man examine himself, and eat of *that* bread, and drink of (*the*) cup.
- (29) For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.
- (30) For this cause many *are* weak and sick among you, and many sleep.

It tells you right there that people will get sick. Now, sickness is not always a sign of judgment. Many times God allows a sickness, like Job, in order to test us and try. But many, many times the church is held back, because the people are partaking of the cup of the Lord in irreverent and wrong manner.

44. Now, and we have read that Paul had to take a very strong stand against immorality—even had the man put out of the church. He was excommunicated. He was put out of the sanctuary of the church, because the church was affording him sanctuary.

So, let's go back here. We read It in 1 Cor 5:1-13. But, having read It, we'll just let that go, and we'll go down below, verse 7. The leaven is not good.

- (7) Purge out...the old lump...For Christ our passover is sacrificed...(Then watch, about the sacrifice.)

- (8) Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

Now, as I'm looking at this here, I believe this is contingent with 1 Corinthians 11, wherein he warns them about partaking at the table of the Lord with a wrong, not attitude only, but disrespect by living disrespectfully unto the Lord.

45. Now, watch.

- (9) I wrote unto you in an epistle not to company with fornicators:  
(10) Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

Now, he said right here, "You can sit and eat with anybody you want that's in the world. I've got no problem, because you're not condoning their sin. You're just ignoring it, because it hasn't got a thing to do with you. They are not part of you.

Look; if somebody else's hand gets into somebody else's pocket book, that's not your hand. Nothing to do with you. You just don't like it. Well, that's what this is here. This is these of the world.

46. Now, watch.

- (11) But now I have written unto you not to keep company, if any man that's called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one...not to eat.

Now Paul hit gross immorality up here, and the first few verses. Down here he hits this other thing.

Now, that's a good question. We've got Christian homes. What if our kids are living adulterous lives, fornicating and all, bring it right in the house. Well, you do what you want, but I tell you you're wrong if you're not doing right by it. I'm not going to come in your house and say, "You do this and you do that." But, I'm telling you something. Here It is. [Bro. Vayle taps the Bible.] You don't tolerate those things. See? You take a stand.

47. Now, look; you know as well as I know, (we all know,) we've all got problems. There's one fellow said, "There's a little bit of larceny in each of us."

Or one other person said, "You know, there's so much bad in the best of us and so much good in the worst, it doesn't behoove any of us" you know, "to call the kettle black."

And you know, we sort of like that. What am I trying to drive at? If this is habitual, the person must be dealt with.

I stood in this pulpit and told you years ago, I left conning out of the ministry. It's a long time ago. Thirty years ago, or better. I've never conned anybody to my knowledge, and I don't intend to. There are con artists at every church. The people get used to them, and pretty soon it's ineffable...what do you call it? Acceptation.

"Well," you say, "that person, or those persons, never get really bad."

That's true. But if anybody dares to live on others, the Bible says, "If any man doesn't work, he doesn't eat." And every man better take care of his own family. And when you get a promise and you get a command like that, Bro. Branham said, "*When God makes a command*, (and I'm paraphrasing now adding my own thoughts, and I'll tell you why. He said, (Mt 5:48 said,) '*Be perfect as your Father in heaven is perfect.*'" He said, "*God made a command, so therefore God has to make a way for it, and the blood of Jesus Christ scatters sin.* "

Now, as much as we might not think that we can stand up here and face the world and make those livings, (And we're obligated to.) we can, or the prophet lied. Let me tell you something, brothers: it's not easy to stand there and demand of yourself. But there are a lot of you have stood and demanded. But has everybody?

48. Now, this is what we're looking at as a corrective Word, and I have told you I'm not going to come down and beat anybody over the head with a club. Because there's people sitting here that are not going to listen and do anything about it. You are going to go the way you've gone all these years. And you'll pray a little, old, dry prayer hoping something will happen. We don't have to pray about this. Do you have to pray because somebody is starving? The Bible doesn't say, "Pray you be warmed and fed." It says, "Give him something,"—unless he's an habitual moocher because he doesn't want to work. You know, it gets to the place when people just don't want to work.

Now, he said right here, extortion... That's what I'm looking at, with such a one know not to eat. A man called now a brother; he's a fornicator. He's covetous. He's an idolater. He's a railer. He's a drunkard. That is not accepted. What are you going to do about it? We don't necessarily throw him out by the ear. There's a Word for it. And the Word for it is, to get down to brass tacks with God. Don't try to bend His arm, but ask God to bend our arms and make us fully amenable to what God wants out of our lives.

The minute we begin to do this there'll be some progress made. But I want you to see here what we're looking at in the church. There is a discipline, and that discipline is not something that a preacher makes up. It's a discipline that the Word of God sets forth. Now, I'm hammering this, because there's a purpose in what I'm doing. All right.

49. We cannot overlook these things in the church; they must be told. Listen: fornication is positively out. What is fornication? It's a sexual act before marriage. If you're having a sexual act, for God's sake marry the guy, and your guilt will cease, because the Bible says so, because now you're lawful. But these so-called meaningful relationships are a bunch of hogwash and lies. I know the world's doing it, but it doesn't belong around us, in our homes, or anything else.

I told you some time ago, our boy was married for the third time, but he lived with this woman for a while. That's when he got lupus. I was on the verge of forbidding my wife even going in there and doing anything for him, though he was dying. I do not take kindly to these things, nor should the Church under any condition. You do what you want. Then, when you pay the price, don't come screaming to me.

I want to know that God is chastening me to make me deeper and more Christ-like, rather than try to knock the spots off of me because I'm trying to champion some kind of sin. I know women don't agree. My wife doesn't agree too much. She thinks I should be much easier on the kids. Well, she didn't whore around with men, and I didn't whore around with women. We didn't bring our kids up to do it either. Things must be spoken against, brother/sister. Let's understand It.

There is a discipline, and that discipline lies in this Word. And to receive the Word of Almighty God means everything that goes with It. Now, we're not perfect. We're going to have troubles; we're going to have problems, but that does not obviate the fact that they must go marching down the road with their problems and trusting God.

50. Now, some of these things we've read here are not simply gross manifestations. Because we know little things aren't as bad as big things in the sense that they're not as crucial in the church. But I'm going to tell you something: an ovum and a sperm that you've got to put under a high powered microscope to see it, grows into a full-fledged baby, into a full-fledged man or woman, that can be a full-fledged sinner, a full-fledged murderer, a full-fledged Stalin or a Hitler or Catherine the Great. Don't ever forget that. That's the way we look at the church here. We must obey the Word of Almighty God.

So, I'm not letting anybody think for one minute, though we say the church, that I don't run herd on the people. The Word of God must do it. And we have come to the place where we expect the maturity out of the people, that these things should be long dealt with, and long forgotten, because the church is going on with God.

Now, when a discipline must be forced upon the people, (in other words, something must be done) the whole church must become involved after due process, and take a stand against such conduct, or the church will divide and further cause problems, which when they arise, could just literally murder the church.

51. Now, we read in Heb 12:11-17, how the root of bitterness could spring up. We read in Matthew 18... Let's go to Matthew 18. And I'm not like some preachers think that this is going to cure everything. Some preacher's say, "What's wrong with the church is Mt 18:15-35 is not preached. If that is preached, everything is going to be one hundred percent. That's a lie. If that pastor is off the doctrine, this isn't going to do any more good than nothing. It's going to have a church that's a bunch of reprobates for all I know, all cleaned up and ready for nowhere, except for the Lake of Fire.

- (15) ...if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.
- (16) ...if he will not hear *thee*, *then* take...two more with you, ...in the mouth of two or three witnesses every word may be established.
- (17) ...if he...neglect to hear them, tell *it* (to) the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.
- (18) Verily I say unto you, Whatsoever you...bind on earth shall be bound in heaven: and whatsoever you...loose on earth shall be loosed in heaven.

Now, that tells you how it's going to be bound and loosed, because you do what the Word of God says.

52. (19) Again I say, if two of you shall agree on earth as touching any thing... (you) shall ask, it shall be done for them of my Father...in heaven.

Now, we often use this here, and I use this in my prayer life and all. But I'm going to tell you something: if the Church is not lined up in the disciplines of the Word of God, this isn't going to work. Because the very thing that might be loosed upon the people, is because they have not done this...you know, gotten things out of the way. Why should we live in a place of dissention?

I've said to this church, look; bygones can be bygones—even throw the stuff under the rug. Put it under the Blood and leave it there, then go on and see what God will do. Try for everything we can for unity. But that's going to depend on you more so than me. You know, I've told you many times: I've got a ministry; I just go with my ministry. I'll have to be killed before it stops. I may be; I don't know. The

only way to stop it is if I stop it myself, I get into some kind of horrible mischief, which, by the grace of God, I won't.

53. (20) ...where two or three are gathered together in my name, ...I'm in the midst...

Now, especially, then, when people are making a reconciliation—getting things lined up.

- (21) Then Peter came...and said, ...how oft shall (a) brother sin against me? ...seven times?

- (22) (The Lord said,) Until seven times? (No,) seventy times seven.

In other words, there is no end to making reconciliation. There's a constant putting forward of reconciling and bringing the sheep to a place of love.

In other words, look: when things are brought up in your home and all, and there's a promise to do better, instantly you can forgive. The promise is broken, it must be attacked again. In other words, the constant bringing up, not to simply say, "We got a problem here, isn't it awful?" But to begin to deal and to get things right. Maybe it's seventy times seven. I'm not saying take an axe and kill anybody, destroy anybody, by saying these things must be dealt with. They've got to say, "This exists." It cannot exist. See? Or it'll come a time when it'll take over. Now, for as much as...they began to reckon.

54. Now, It said:

- (23) Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.
- (24) ...(He began) to reckon, one was brought unto him, which owed him ten thousand (pieces there, ten thousand) talents.
- (25) (He didn't have anything. He commanded ) his wife (be sold, his) children, ...payment made.
- (26) (And) the servant (said, Well, I sure hate to see that happen. That's a terrible price to pay. Well, he said, will you) have patience..., and I will pay...all.
- (27) Then the lord...(had) compassion, (on that servant, so he) forgave him.... (Which he said, "Hey, that's all right.")

Then, watch:

- (28) ...the same servant went...(to a) fellowservant, (that) owed him an hundred pence: ...laid hands on him, and took *him* by the throat, (said), Pay me (what) you owe.
- (29) ...his fellowservant (then) besought him, (to) have patience, and I'll pay...
- (30) (But) he wouldn't (do it: (he put) him in (the) prison, (to make him) pay the debt.
- (31) ...when his fellowservants saw (that)..., they were very sorry, and came and told unto their lord...(what) was done.

- (32) Then his lord..., said (to) him, O thou wicked servant, I forgave you all that debt, because thou (desired) me:
- (33) Should you not...have had compassion on thy fellow-servant, even as I had pity on thee?
- (34) And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due...him.
- (35) So likewise shall my heavenly Father do...(to) you, (My disciples, I'm talking to you.) if you from your hearts (do) not forgive...

Now, He tells you right here, "As God has forgiven us, we must forgive everybody, as long as the approach is made to forgiveness." There's no approach made, how are you going to forgive?

55. Now, It says, "If you don't do it, you, then, will pay a price—like "Agree with thy adversary," the guy that poked you in the nose while you're in the way with him, "lest your adversary take you to the judge (Yeah.) and the judge throw you in prison," and you pay a price for the guy poking you in the nose.

"Well," you say, "that's a picture of the American criminal court." The man raped a woman, terribly assaulted her, (filthy, dirty dog) and the judge made the woman look like a cheap harlot and the man like a prince.

No! He's not talking about American judgment and justice—this crud we've got here. He's talking about His Own justice. When we do not forgive, a bitterness comes in our hearts, and we pay a price. We pay the price, and finally say, "God, I wish I would have settled this a long time ago." And we learned a lesson not to hold grudges and not to fuss. See?

We're looking at a church that can do these things, because the Bible says so. And this is what they're preaching up here is all, and I'm not trying to ride herd on you. Just trying to preach the Word of God and see if something will happen.

56. Now, I want to read something here that these preachers are saying, "Well, the preacher, you know, he's a spiritual husband of the church. And the church is the spiritual wife of the preacher. Okay.

Let me read something about the spiritual wife here. I don't like to be sneaky, but I'm going to read It to you, because It's the truth. And It's very much the truth. Colossians 3:18-19.

- (18) Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

In other words, you've got a pastor, deal with that pastor, not another pastor; deal until the questions are answered and the thing is one hundred percent fixed up one way or the other, or you've got no confidence, you've got to go, and you blow it. You [won't] necessarily blow it, [but] the whole thing's gone. See?

57. Now, watch:

- (19) Husbands, (preachers) love *your* (church), and be not bitter against them.

I want to tell you something, brother/sister. I had bitterness come into my life two ways: one through the Nicolaitan spirit of hell (Yeah.) and the other through church bitterness by a bunch of people. They were no more sheep than nothing, or I don't know sheep. And I will say, this church is the closest I've seen to a bunch of sheep, and I'm seventy-three years old, and I've known the things of God for fifty-five

solid years. And I've seen them and experienced with some of the greatest men in this world and the last great man to live.

58. I have no fear of bitterness in this church whatsoever. Hopefully, by the grace of God, I've come to that place, 'what happens, what happens'. But I still am here to warn you that bitterness could come into this church if you don't follow in the prophet's footsteps and do what he said, and that is to cleave one to another in love. You love each other and mold and melt to each other to become one in this Word, the one-mindedness of the Word, because the true Word of God is where the true life is, in which will bring the true love, the true peace, the true everything.

Every one of us may not qualify. I may be up here just blasting off, missing It myself, but I'm not deceitful in doing it. You may be sitting here going over your heads, then maybe again, maybe go straight in your heart, may find anchorage there where you are going to develop into the fine, wonderful children of God, growing right up unto Christ, getting right out of here for the Rapture. You're not letting things get between you and people. It's better to just ignore it. Some people you can talk to and talk and talk and talk. It's never going to make any difference. But it doesn't say you've got to keep talking and talking and talking. It just says there's a way to handle things, but it's got to be handled according to the Word of God. That's how it is.

59. I could read Scripture here about, "You mustn't bring accusation against an elder, except in the mouth of two or three witnesses." [1 Tim 5:19] You cannot do that. What does it mean to have witnesses? It means that the three people, two of the people you bring, they've got to stand up in the church, and the whole church must judge them to see if they are able to even make one statement against the pastor, or the elder, or anyone that's giving any authority in the church. It cannot be done.

You say, "What if the preacher himself invites it?"

That's his baby. He asked for it.

You say, "Don't you think a man has a right to come to talk to the preacher?"

Every time. I said this is an accusation, not when you come and talk. See?

[Bro. Vayle checks time remaining.]

Now, to be sure you understand what we are talking about, it is people who refuse to acknowledge guilt, when there is guilt, or refuse to investigate a charge that the persons or conduct is causing some problem. To those that have erred, but will take correction, or to those accused, but not truly guilty, all must have complete fellowship and confidence restored at the right time.

60. I hope you caught what I was saying there now, saying the fact that there are those sinners that may never come in. Make believers: can't do anything with them. You try to run the church the way the Bible says, because you know that there's going to be people in the church at all times who are not believers. They are not sheep. Not saying they don't want to be. Show that Cain wanted to be something by sacrificing.

Now, look; I hope you're not getting hurt, but I've got to face this as a minister, the same as you've got to face the congregation. We've got to face the Word of God the way It is and do what the Word of God says. I don't care what you are, you could be all one hundred percent unbelievers and I could be one with you. We're obligated to take this Word of God. And that's what we're talking about. But there's got to be people that are amongst us... It's got to be here; we've got to be majority by the grace of Almighty God that are true believers.

61. Now, listen what It says here, Gal 6:1.

- (1) ...if a man be overtaken in a fault, (now brother, you that) are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou be tempted.
- (2) Bear ye one another's burdens, and so fulfil the law of Christ.
- (3) (And) if a man think himself to be something, when he is nothing, he deceives his (own) self.
- (4) But let (a) man prove his own work, and then shall he have rejoicing in himself..., and not in another.
- (5) For every man shall bear his own burden.

Now, It tells you right here what we're to do. We're to fulfill the Word of God by helping to restore people, not to get rid of them and not to hurt them. If there's fornication, it must be dealt with. If they say, "I'm not going to go, I'm going to do so and so," you say, "All right then, but this church has to let you go, because we won't tolerate it."

Another man is an extortioner. The church will not tolerate him after there's due process. In other words, they will not respond to the teaching. Then out of the teaching comes the discipline. The minute a person turns around, or the person shows that he doesn't want to be that kind of person, it's up to the people not to harm them, but to lift them up and to help them. The message of the church is the Word of God. It is here to save souls, mature souls, and make us real, honest, true, wonderful Christians in the presence of God and our fellow men.

62. Then, let us begin to use the Word of God that way, knowing when we do It, something is going to happen. We are too insecure at this time, thinking about, "Will it happen?" Yes! It will happen—not to everybody.

Three or four times I've said, "You'll not leave this meeting the way you came in. Every time it's been that way, but you don't hear me saying that. Haven't said it for years. I may never say it as long as I live again. Under the inspiration of the Holy Ghost there's a different thing, my brother/sister, showing you that everyone counts. Everyone means something, but you've got to mean something yourselves. You've got to realize you're sheep, want this Word of God, walk in the Light, and pray one for each other all the time. We know our faults. I don't think anybody doesn't know we're all encompassed about with error and faults. And pray for one another; help one another. That's the discipline that we're talking about in the church, not some preacher trying to throw you down in the mud and tramp all over you, excommunicate you and say, "Well, you do this or else." Hogwash. Here's what the Word of God said. I don't care what any preacher says. I don't care what I say or you say, because what you and I say doesn't count. It's what God has already said.

Let's bow our heads in prayer.

Heavenly Father, we know, Lord, there's none of us perfect. And we're not going to say, "Well, if we're none perfect, then that's perfectly fine. We're all just in the same lump."

We don't believe that, Lord. You said, "You better be a holy lump to root out the unbelief." That's a place where we start, O God, to get the true Word of God in here, because we know it's got to be the start, Lord, because it was the true in the beginning, it's got to be the true at the end. We want the true Word, Lord. And then, we want everybody, Lord, looking to that true Word, and we're not expecting everybody to be the same as everybody else, Lord. The prophet said, that Lot might have been a ten cent

piece and Abraham a silver dollar, but never turned down the ten cent piece. Lord, we're not turning down anybody here. We wouldn't know how to do it, because who would we turn down? We might be turning down the very sheep of God, and thinking somebody else, because the sheep wouldn't have been that way at all—everybody needing help, Lord.

So, Father, tonight we pray that every one of us will open our hearts and minds, not only to receive help from You for ourselves, but to receive help for others, thinking of ourselves. Like You've said in Your Own Word, pray for one another, that you may be healed. We pray so much for ourselves, Lord, we don't pray anybody else, and that way we don't get healed. Help us, Lord, to see that this discipline in the Word of God is in the church, is the Word of God that tells what to do and how to do it; and a people that helps each other to do it; a pastor that stands up and declares the full Word of Almighty God; homes, Lord, that don't want to be abusive to children, but say, listen, like the prophet told his own son, *"This is God's house. Son, I love you, but I can't take what you're doing. God doesn't want it."*

Lord, that's the way I want to be. And I don't believe, Lord, that there's anybody in this church that doesn't want to be that way. Just give him the strength to be that way, not to look for things, to be picky. We know that's a spirit of hell that gets in the church; it doesn't do anybody any good.

Lord, give us eyes that are eyes of the Dove we pray, that we can look with love upon each other. And we don't say this now, Lord, to simply end a sermon off and make everybody feel good, but, Lord, we're saying it because we want this, knowing that this is what this sermon is all about, that restoration is the key, and this is the Word of the hour, Lord, for people to be restored, to be helped, to be brought up to Christ, not to be cast aside, even as Paul said in that end time, Lord, when that mixed multitude's there, and the whole thing should really be going to flames—because we're persuaded better things of you, brother, that we thus speak. And that's the way this congregation... We're persuaded to the very best of this congregation, though, thus we speak, Lord.

We're persuaded, O God, in our hearts somehow, and believe and hopefully trust, there won't be one person, Lord, miss the Rapture and the First Resurrection. And, Lord, if that can't come all the way, because we know there's a divine election there, may not one person miss the Second Resurrection. Not one be missing, O God, we're praying. Then, Lord, help the whole church to bend every effort in that direction, that not one be lost.

We give Thee praise and glory, Lord, for helping us, because we believe You will help us. You will inspire us, O God, to do these things: be kind and considerate and just; lift up the fallen; bring back the erring one to bring them to Jesus the great Shepherd of the flock, Who can save each one of us. May Your sweet compassion, Lord, that flows out of this Word, and Bro. Branham told us, *"That compassion was to do the will of God."*

May Your sweet compassion flow out of this Word in our souls, into our spirits, into our minds. Suffusing our bodies until we become compassion personified. Then we know all things are well.

Father, we commend ourselves tonight to the Supper of the Lord which we will soon take, and the Foot-washing, which we feel signifies, without a doubt, the Life that was shed; we accept it as shed for us and by grace receive It into us to live the life, not only now or the future kingdoms of God which are eternal, which we're getting ready for at this moment—the Foot-washing, Lord, to designate the humility that You showed us, signifying, Lord, that we absolutely esteem others better than ourselves, knowing that He would be great would be servant to all, with the right spirit of course.

So, help us to this end, Lord, that not one of us be deceived within himself or herself, or attempt to deceive anybody, but just walk in this pure light of God. And we shall give you the praise and...

[Recording ends.]