

The Christian and Civil Government # 2

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March 13, 1986

Let us pray. Heavenly Father, we want to add our voices to the voices already raised tonight. That we're very glad that we can come here and be in Your Presence, oh God, and we can, not as a prophet talked face to face with You, but we have that which has been elect to us which is really face to face and so we do not lack in anything that's concerning this hour but have all things even as Your Word said, "All things are ready to come to the feast," and we praise You for that, Lord. We just ask You now to anoint us to believe as never before, Lord, to walk so circumspectly and seriously that we will escape all judgment but rather hear the commendation of our Lord, which is what we desire. So, Father as we earnestly strive to know Your Word, may we also earnestly strive to see Your Word fulfilled in us by giving over to You these lives, Lord which are of no value whatsoever unless You take them and use them for Your glory. Be with each one tonight, Lord. Give each one a portion; help each one Lord, to be a better person having been here and going home Lord, and through the week realizing it's good for us to have been together. In Jesus' Name we pray, Amen. You may be seated.

1. Now, last Sunday we started with 'The Christian and Civil Government' and we want to continue tonight, with a simple re-cap and that is we've found that very definitely there are two governments, or two separate systems that ruled here and they exist in the earth in an intermingled condition. They're both here together and they're mixed together. Then each one however, differs vastly from the other. The cosmos order of God is one and the cosmos order of man is the other. You'll find them in the Scripture, they're called 'world', but it's really cosmos which means 'an order'. Now, God heads one of the orders, or governments and the devil heads the other one but in the final analysis God actually controls both, although He allows certain things to transpire He's still in control. And it says over here in Dan 4:34,

(34) ...at the end of the days I Nebuchadnezzar lift up mine eyes unto heaven, mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

(35) And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

2. So, you can see here it's just as the Scripture says that, "He makes the wrath of man to praise him and the remainder of wrath, he doth restrain." [Ps 76:10] That God is sovereign and according to His own divine precepts which come from His omniscience and His order, which He puts into effect which comes from His omnipotence, God does exactly what He wants to do in heaven and earth. He has always done it and will continue to do it; He's a sovereign God and part of this whole plan, of course, as Bro. Branham explained is it has been given to us, it's sort

of shroud in a mystery, we wonder why God allowed the things which He's allowed, especially this type of government on earth where the fall and all It is because in order that the attributes of God might come forth, this is exactly how and why He did it. Now, we were reading from 2 Peter the 5th chapter to show you the world of the ungodly and that's the 5th verse of the 2nd chapter in the 2nd Book. And it says, in the time of judgment of Noah, [2 Peter 2:]

- (5) And spared not the old world, (That's cosmos, the old world order, that would be the order of the enemy or Satan.) but spared Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

So, you'll notice in there that Noah was spared, so therefore he was not a part of the world of the ungodly but he was certainly a part of the world of the godly, because the Scripture says that he was the only one perfect in his generation and the Bible speaks of him in terms of one of the righteous ones of Almighty God.

3. So all right, we can see that there is a world of the ungodly and you'll notice in first, rather Jn 3:16.

- (16) ...that God so loved the world, he gave his only begotten Son...

Now, you could put in that, because there has been the admixture, that He gave His blood for all people. Now, that's true and that's not true, there is no doubt that there is a limited atonement. Because if the Blood was surely shed for all then of course, we know that there would, God's purpose would be foiled if that Blood had been denied, but the B is not denied because He died for the many. You go back to Isaiah, it does not say, "He died for everybody," He died for the many. So, God wanted to establish His order upon earth, He had to come in the body of His Son and shed His blood in order to pay the price that we might be able to come back and share this universe with Him. So, there's the order of the godly, there's the order of the ungodly. There's the world of the godly, there's the world of the ungodly; whichever way you want to put it.

4. Now, we saw that very clearly, that both of those kingdoms exist today, they come from different roots because they're entirely different yet they co-exist and they'll be here until the end time, until God Himself makes a separation. And of course, that was in Matthew 13, and we read beginning about 24-30,

- (24) Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:
- (25) But while men slept, his enemy came and sowed tares among the wheat, and went his way.
- (26) But when the blade was sprung up, and brought forth fruit, then appeared the tares also.
- (27) So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it these tares?

- (28) He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?
- (29) He said, No; lest while ye gather up the tares, ye root up also the wheat with them.
- (30) Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather you together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

And of course, he explains this parable beginning in verse 36, they said,

- (36) ...Declare unto us the parable (or explain thoroughly, tell us what this parable of the tares mean)...
- (37) He answered and said, He that sows the good seed is the Son of man; (now, you'll watch that, that's very applicable in this hour)
- (38) The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; (Notice, they're all lumped in there, see?)
- (39) The enemy that sowed them is the devil; the harvest is the end of the world; the reapers are the angels.
- (40) As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world.
- (41) The Son of man shall send forth his angels, they shall gather out of his kingdom all things that offend, and them which do iniquity;
- (42) And cast them into a furnace of fire: there will be wailing and gnashing of teeth.
- (43) Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

You'll notice in there that when the kingdom is thoroughly rid of that which was interposed by the enemy. God will then set up His own kingdom and He'll be reigning in the earth, supreme with His people.

5. Now, we then read 1 Peter the 2nd chapter and we'll turn over there and we'll just take a look at some of those verses, we won't take them all, there's no necessity, we already took them. All right, the 2nd chapter and we'll just go to verses 13-15 and read them, because we find there obedience to a civil law is incumbent upon the saints. Now, [1 Peter 2:]

- (13) Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;
- (14) Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them do well.

(15) For this is the will of God ...

Now, as we know, I wouldn't have to put that part of the sentence in there because you know that because it tells you, "For the Lord's sake," and that would have to be the will of God or it wouldn't be for His sake because God wouldn't ask us to do anything for His sake if it wasn't His will. See? You have to keep that in mind because God in His Will and His Word, everything goes harmoniously together because they're all one.

6. All right, in verses 16-18 the saints are admonished to have the same attitude towards civil government as they do toward the spiritual. Read 16-18, [1 Peter 2:]

(16) As free, not using your liberty for a cloak of maliciousness, but as servants of God.

(17) Honour all men. Love the brotherhood. Fear God. Honour the king.

See, now He tells you when it comes to civil government, you're to have spiritual attitudes, just the same as the Scripture warns us that we're not to use our liberty in the Lord spiritually, to do things that are not consistent with the entire life stream as God has laid it forth in His word. Now that's where you get wrong ideas of eternal security, you bend over backwards and get legalistic. What you're supposed to do is to simply obey the Word as the Scripture says, "We're to worship Him in spirit and in truth." [Jn 4:24] So, you combine the Holy Spirit with the Word of God, you'll have the right spirit, you'll have the right Word, you'll be doing the right thing.

7. All right, now you must understand then in civil law we are duty bound to be very, very careful toward it and to fulfill it according to the letter of it to the very best of our abilities and the right attitude, of course if the main thing. Now, in verse 25 we have a statement that I think is especially apt for this hour.

(25) For you were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Now until this hour, back there in that hour, till that hour, they run amuck, they ran amuck of many things. They didn't understand the Word of God they didn't understand the laws of the land. With the result they tried to interpose one upon the other and supplant one for the other and you will see that in Matthew 22 as we go along.

Now you'll notice here that Peter is speaking and he said, "Now look, the days of blindness are over," (it's all over,) "because," (he said,) "you that were as sheep gone astray." Which would make you the same as dogs and pigs, when it comes to the moral and spiritual understanding, see? Because it's all mixed together, it's all one lump. Just like God takes out of one lump of human nature, mankind, the elector in there and the non elector in there and they're actual reprobator in there. Some that never ever had their names in the Book of Life and some are going to have their names taken off the Book of Life. See? So it's all in there.

8. Now, you were as sheep going astray, that's why he could say over here, [1 Peter 2:]

(1) Wherefore laying aside all malice, and all guile, hypocrisies, and envies, and all evil speakings,

You say, "Well, could a Christian possibly ever entertain such things?" Well, look at your own hearts and then close your eyes in shame. I mean, you know, I don't care how wonderful you are there's the man has this problem of simply rising up against men, that's what I said last Sunday. If there weren't laws of restraint in the land, we'd be decimated and we've even seen what genocide can do. So, we're not so humpty dumpty you know, by ourselves. We're just, you never can look at yourself and say, "Hey, I'm thoroughly sanctified," like the old Nazarene theory and they're trying to bring it out in this Message here too and then they've got to find ways to sin. "Well, you didn't do it." Well, who did it? I mean, I don't, I get bored to tears with this crass ignorance that they try to foist on us and I say look, there's nobody here that can't be tempted and rise in the wrong way, let's understand that.

9. Now, he's telling you here, "Now but listen,"(he says,) "you've got a lot of help." See?

- (2) (You're born again; you) desire the sincere milk of the Word.
(You were sheep gone astray you're not going astray anymore.)

In other words, the propensity to wander is not there anymore, the propensity is to zero in, hone and stay where home is, which is in the Presence of the Lord. Now, the shepherd and bishop of our souls, headship as Bro. Branham says, has returned to the church. So therefore, if there is any question concerning civil obedience and spiritual or what we might call Christian obedience, as the Bride would perform toward God and her fellow man in the church, well there's no need anymore. There wasn't any need back there but you know as well as I do Laodicean's got awful lax.

Like I told you, a fellow told me years ago, he made a big joke, he said, "When I'm driving my car, (he said,) I'm not under law, I'm under grace." Bro. Branham said, he said, "*A man breaking the speed limit should get twenty five years in jail, (he said,) 'because it's tantamount to murder.'*" What happened? A drunken driver came down the road on the wrong side and killed him. See? So, and he did say in a sermon that, "*One day these booze guys would get him,*" and it was the booze crowd that got him, because they're the ones that sold the liquor to this boy and our government sells liquor. Now, when the government sells liquor it doesn't mean you got to go buy it. "Well, the government sells it therefore I am entitled to it." No, we're not talking about that. See?

10. But we'll look at the Word and now let's take a look at Jas 1:22-25 and it says here,

- (22) But be ye doers of the word, and not hearers only, deceiving your own selves.
- (23) For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:
- (24) For he beholding himself, goeth his way, and straightway forgets what manner of man he was.
- (25) But whoso looks in the perfect law of liberty, and continues therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Now, this is telling you here and not deviating from the Word that Peter preached, we'll see Paul preached the same thing, that you've got to actually not just know there's a law in the land, you've got to obey it. As I say, many people don't like obeying laws, they know they're there and they try to get around them or they just simply say, "Well, who cares?" They say, "Well, I wasn't caught" and they see how far they can go without being caught. And then of course, when you get caught for some thing's there's not much of a penalty to it so people don't feel too bad about that and they just don't mind being caught. Now you see, that's bad because that hardens the heart that hardens the conscience, hardens the neck, gives you hardened mind, pretty soon you're hard and plumb away from God, grieving the Holy Ghost. Now at the end time of course, like James mentions, you look in the perfect law of liberty and continue. Now Paul mentions that looking into the Word, which is revealed to this hour, will bring us into the image of Christ. Well, the man that wants to be in the image of Christ by looking in the Word has to remember there's a civil word we're in obedience to as well as this Word and we're told to obey it.

11. Now, we go to 1 Peter which we read already, 2:13-17 just to kind of repeat here. It says,

- (13) Submit yourselves to every ordinance of man for the Lord's sake: whether it be unto king, as supreme;
- (14) Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.
- (15) For so is the will of God, that with well doing you may put to silence the ignorance of foolish men: (Now, notice the reason that we're to obey the law. Now, foolish people evidently think they can do anything or are not supposed to do certain things they're supposed to do. See? Now, watch)
- (16) As free, not using your liberty for a cloak of maliciousness, but as the servants of God.

In other words, you've got a grievance against the government, you don't like the way they do things and so you take things in your hands to try to get back at them and there's certain ways that people can get back at government and it's not scriptural. See? Now this is something that's preached in the churches, you'll notice. Most churches today preach free moral agency which means that the government doesn't mean anything, we put her there, we don't have to obey and you've got the Lutherans and the Catholic ministers especially and I'm sure the Anglicans aren't far behind and you can throw in the Presbyterians. I don't think the Baptist's are too hip on it, they're a little more circumspect yet. But most of those guys are out there ready to lead a parade against the government when they've got a way to settle it by vote and you've got some are willing to join the church with the government and mess that up.

12. God did not ask us to fight, He asked us to submit. See? Evidently the yoke of Christ is easy in the Christian world and the yoke of the world, government, is easy in the secular world, if you are willing to bear it. You see, most of our troubles lie in our minds anyway, in our hearts. But once you make up your mind and your heart to be obedient, it's not half as bad. See? And once you overcome that temptation that lies within you, then it's all over. And I'm not speaking with a lot of authority, but I'm but you don't realize I'm speaking with a great deal of authority

tonight. I've been through some of these things, it doesn't matter anymore. You say, "Well Bro. Vayle, you're old enough." I was old enough when I was eighteen years old, kid, so let's get that down flat. When you come to a certain place it doesn't matter, when God makes a marvelous way for you, He just takes care of you. See?

13. So, the Scripture here tells us very, very clearly that there is a civil law that we must be obedient to. Now of course that's God Word, that's not mine. And of course, we're not yet finished, because we want to go on with some more witnesses, perhaps three or even four witnesses to what Peter said, because the Bible has more than one witness. Now the first witness we're going to look at to see how close we are to the truth, is over here in Matthew 17, I believe it is what we want, 24-27,

- (24) And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? (Now understand that this is a toll, a poll tax, is what this is.)
- (25) He)said,) Yes. And when he was come into the house, Jesus (stopped) him (stopped him right there, see?) saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?
- (26) Peter (said,) Of strangers. (of course) and Jesus (said,) Then are the children free.
- (27) Notwithstanding, lest we should offend them, go thou to the sea, cast an hook, take up the fish that first comes up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Now I'm told that that's a fish in the Orient, India and different places that swallows bright shining things like if somebody dropped a coin in the water or jewel, that fish has a pouch and that fish will pick that thing up. And the Easterner's know that if they catch a fish like that they could actually find something quite valuable; of course, today tinfoil is what it would be, but back there they didn't have tinfoil. And another thing about this, that they used to cast in gems and gold coins and rare coins of value to worship the god that was there and that fish picking it up. So now, the rare thing is to find, is to catch that fish, that's the rare thing that was the miracle, that he could go down and just chuck it in like that and pick that fish out when you just don't do that, it's a very, very rare type of fish.

14. So, there was a miracle here and Jesus was not going to make Peter rich, because one ruby or one diamond or one opal or something of value or sapphire, who knows? Some gem, could make a person getting that fish a very rich person but you'll notice he got just the right amount, enough for two; it was the poll tax is what it was. See, they lived there, nobody had a right to tax them, they were free. And so, they said, "All right, we'll pay the tax." And that's the thing, you'll notice in there then that this is speaking of the cosmos system, because God's system does not tax people. Now, there is a certain portion of money that belongs to Him called a tithe that He requires but He's not in the tax system.

15. All right, now we go to Mt 22:15-22 and we look at what another encounter with Jesus and the Pharisees this time.

(15) Then went the Pharisees, and took counsel how they might entangle him in his talk.

Now, they're out to trap him and the trapping was this, "Will this man betray himself and deny Caesar?" See? Which means, will he say, "Look, I don't believe in the Roman government, I am against it. I will not obey it. I'll not do what they say. Let us rise up an anarchy"? And they started this way because this is a good place to start, a little simple thing that has to do with the taxes, things like this. Just going to say, "Now, what do you think of this?" And they're going to trap him in and get, and then they say to the government, they say, "Hey, look it here, that man said so and so, he's against the government, he's an anarchist, get rid of him." Now, you know in America we practice anarchy, it's a pity but anarchy is very wide spread. Any man that defies the law is an anarchist; I'm an anarchist at heart. I'll be honest and you might as well say the same thing because you know, you don't like the laws. Nobody likes the laws and yet we've got to learn to like the laws, we've got to be submissive to them because they are so close to the laws of God which we'll see, we'll read about it, we've already read some of it, we've got to be very careful.

16. Now, [Matthew 22:]

(16) And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

Well, you're a Christian what do you care about the government? You don't have to pay your taxes, do this that or the other thing. Now don't tell me that people in this Message aren't doing that because there's one guy on the run from, more then one guy on the run, but there's one especially I know of, left Arkansas, he's on the run because he joined the gang that says you don't have to pay taxes. Now who said you don't pay taxes? The Bible said you do pay taxes, as we'll plainly see here, just wait awhile. Okay. But here look at, look at how they, how they try to bring this in here, well look, "Well, you're a real man of God, you've got the truth. Now come on, let's stand up and tell this government off." Don't tell the government off at all. Everybody spouts up, I spout off. Sure, we all don't like certain things, that's a privilege; that's where you get your first clause in the Constitution. In fact, most of your clauses in the Constitution absolutely have to do with our freedoms, that's what it's all about, and to keep our freedoms.

17. Okay, you don't regard the first amendment.

(17) Tell us therefore, What do you think? Is it lawful to give tribute unto Caesar, or not?

"Should we pay taxes with this bunch of birds, with their pork barrel schemes?" We've got senators right today that for, in no way shape and form, as long as they are in power, they'll defeat every single bill that'll do this country good as long as there's a pork barrel for the state of Mississippi or Missouri, that's pretty well that area, and then up north you've got one just as bad. What is it, that state of Maine? I forget. Two ...?... are outstanding. One is Mississippi and Missouri then there's the up north country. They'll mess the whole country up over two hundred

million people, for what? Twenty million dollars? Doesn't bother them one little bit. You could rise up and say, "Listen, no." What's wrong with the rest of the guys in government? They've got a pork barrel too. We put them in there. "What are you going to do?" Well, that's a good question, very good question. Change the whole bunch around, vote them out. "How are you going to do it?" Well, I don't know how you can, you've got lobbyists; they've got the money. So, it boils down to you and me. Well, we're right where Jesus was with the common guys.

Let's find out what he said.

- (17) ...Is it lawful to give tribute unto Caesar, or not?
- (18) But Jesus perceived their wickedness, (Now notice, they were wicked. Now of course, they were trying to trick him. They were paying taxes, they didn't want to pay taxes, they wanted to make him the scapegoat.) Why do you tempt me, you hypocrites? (See?)
- (19) Show me the tribute money. And they brought him a penny. (Now that's your poll tax again.)
- (20) And he (says,) Whose is this image and superscription, superscription?
- (21) They (said,) Caesar's (of course). Then he (said,) Render therefore unto Caesar the things that are Caesar's; and unto God the things (which) are God's.
- (22) When they had heard these words, they marvelled, and left him, and went their way. (Well, there's nothing else to say.)

18. Now you'll notice in there the, that what the question really was, "How do you stack up in the land today according to civil government of which you are really not a part?" Now their condition was worse then ours because we are a part in the sense, we're Americans and we're not ruled over yet by anybody outside the people we put into office and it's a pity they don't understand what the office is all about. They're to go in to do our wishes, when they go in, they forget about us entirely and do their own wishes. So all the yelling at Russia, we're not very far behind if we're far behind at all. What's the difference whether you starve because the government imposes things on you originally in the manner of despotism or you finally starve this way? Well, it is nicer to starve in pleasure with a soft bed that is without rocks and bumps on your head; I'll admit that it's a leisure. But you see for one, the pot can't call the kettle black, see? Now, I'm talking this way, because I know what's near our hearts as people, because we in America have the right to protest. Not to get up a rebel army and then bomb the White House or something, you know, we're not that kind of people but we're great at spouting off. Now, what is to be our attitude so that actually it may not prevent spouting off because criticism is legitimate, if you don't have it, it'd be pretty pitiful. See? You've got to have criticism and assessment in the right place. Now what about it?

19. Well, they're saying here, Jesus is saying here, "Look, there is two distinct camps and two different governments." Now, you do not confuse the two. They're both existing side by side and what's to be obeyed in the kingdom of life must be obeyed and what's to be obeyed in the kingdom over here must be obeyed, and there's no argument, you'll do it. And now if there's

an argument in the things of the Word you got to go to the Word and see what the Word really means, then if there's an argument in the things of the world, you'd have to go to the courts. You got no, you got no way, you got to go to some authority and it's pretty pitiful when you go there because the lawyers themselves don't know what it means. That's true, it's, that's why the lawyers are always fighting each other because you know, you got the complainant and you got the defendant and they're both, they're both standing there, two different lawyers and both lawyers are trying to beat the other lawyer with the same law. But what can you do? You're stuck with the system.

20. All right.

Now, there's two cosmos' here, absolutely and they're together but they're separate but you're in both and you've got to have something to do with both and you got to obey both. All right. Now, that's what Jesus said. Now, let's go and find out what Paul said, now he's not over Jesus but it's the same spirit. I thought I'd start with Jesus. We go to Romans and we read Romans 13: the first seven verses, I think that's a good place to start.

- (1) Let every soul be subject unto the higher (authorities.) (It doesn't say one or two, it says every, like Peter said. Notice, it's the same spirit.) For there is no (authority) but of God: (no authority, no enforcement) the (authorities and enforcements) that be are ordained of God. (Now we see right there, He ruleth in the armies of heaven and earth. See? There you are, the Scripture will never vary. Now,)
- (2) Whosoever therefore resisteth (authority,) resists the ordinance of God...

You say, "Is God in these men legislating?" You'd better believe it. Now He's not in them like He's in us, we're, that's a personal experience you're talking about. We're talking here of the world as the Headship and God has kept in His own hands the right to legislate. See? Through these men and like the things you see in Russia today, didn't come there by accident. The conditions in England didn't come by accident. What's in Yugoslavia, Romania, all those countries, didn't come by accident. And what's coming is not by accident. What's in Poland is not by accident, what's in Germany, what's over here is not by accident. There's a sovereign power and God's over all of it. Now notice he said, "It's ordained of God and when you resist civil authority, you resist God," see? Now, watch it very carefully. Now, it says,

- (2) ...they that resist shall receive to themselves (judgement.) (Now God's Word guarantee's it.)
- (3) For rulers are not a terror to good works, but to evil...

21. Now, notice, now there's the key right there. Good works are what he's talking about to keep people suppressed so they do not hurt each other or do damage in any way that they could do damage and it runs the whole gamut. That's why in America a doctor stopping by your car and trying to help you out of a fateful heart, you could be a dirty bird and sue the doctor because he didn't maybe do things as good as he should, because he was beside a car instead of an operating table. Now, as a Christian you wouldn't do it, you'd say, "Hey, the man tried to help somebody, I couldn't do that." But you see, God has a law in the land, it's permitted of God and

nobody can take that law away until the people themselves legislate that a doctor cannot be attacked in a court for trying to be a Good Samaritan. Now the law never ever wanted anything like that in its courts. The law started out so that people would be protected and doctors could do good, people could do good, keep away harm, try to build up the people every way they could. It started out that way, what happens? Just like in the Garden of Eden, things get in there. But you see the precept was of God so we mustn't be disobedient to the works that are – what they do in government.

22. Now, he said, "The rulers are not a terror to good works but to evil." Now, notice right today in America, they can be a terror to good works. Now God didn't – God's rules in America never started that way. God's rules on earth didn't start that way. He's in government but those things will be there; people taking advantage, just like a Christian. Can that Christian truly born again be lost? No, he can't be lost, he can't be. Oh, they do a lot of things they shouldn't do. So, you're going to find lots of problems in this life but you just simply keep reading the Word here. Now,

(3) ...Wilt thou then not be afraid of the (authority?) do that which is good, and thou shalt have praise of the same:

23. Now, how many people would sit here tonight or any place in America, except the completely criminally insane and be very happy that some doctor stopping on the road to help a poor person was hit with a very heavy fine and a jail sentence? See? Nobody. The praises are good but you find a doctor stopped, when he was busy going some place, maybe to another errand of mercy but found this was a greater mercy, stopped there and people stopped their cars and helped. Why, people praise that, they can't help but praise it. But, there's always somebody in the Garden of Eden sneaking around to mess things up and you got to recognize it's going to happen. But the law must be obeyed and the law never said, "Hey, I'm going to tell you folks something. Now, we're going to protect the doctor and protect you but of course if you get in an accident and the doctor stops and helps you and he doesn't sew you up quite right to save your life, like you do in an operating room, you can sue him." Where did the law say that? The law doesn't say it, law never has and never will. The law basically is the terror to evil and does good. And people always want to mess it up; they mess up every single thing in life. Now, there's where the Christian's got to watch that he understands these laws are good and going to help you out. Now watch,

(3) ...Wilt thou then be afraid of the (authority?) do that which is good, and you'll have praise of the same:

(4) For he is the minister of God to thee for good...

24. Now, everybody talks about the preacher being a fine man, the deacon being a fine man, the five fold ministry and, "Oh boy! this," and "Oh boy! that," and they forget here it says right down to this man is the minister of God, this policeman, this judge. I didn't say the lawyer was right, now you didn't hear me say lawyer; I said a judge and your legislators. A lawyer can be the same thing but you see once they begin questioning and fooling around there can be problems but these are put in there, and so are laws, put in there for good. Even Russia and these communist countries mistakenly have many laws that are for the good of the people. They are trying to build a proletariat up, right across the board where they say, "Everybody works, everybody eats." They try to make it right across the board, you can't do it. There never will be

a decent set up. Why? Because they're not born again and even if they were born again it won't work. You've got to be glorified brother/sister, let's get that flat. But, see your law here is laid out in the Bible. These men are ministers of God for good and we need them according to this Scripture. Now you might say, "Like fun, I need them." I got news for you; you need them because God's not stupid.

- (4) ...But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Now, He'll avenge and revenge. In other words, He'll work out what's right for the one person and work it out for the other guy that's wrong. Now, it said, "Don't be afraid." This is the same thing He said to Christians, if your heart doesn't condemn you, we have faith in God. So, therefore we do what is right. Now, many people do wrong in a pinch. That's what's wrong with the born again people, we do things wrong in a pinch. Now, pressure comes here, we'll do wrong.

25. I know a fellow in Florida, very nice man they tell me, a contractor and he got away from many for a long time without paying income tax, not income tax but what he had to pay in for social security and those things for his men, to the government, one was social security. There's other things you pay besides social security. What is it? [Someone in the congregation answers] "Withholding tax". Withholding, yeah, there are withholding taxes, which one of which is social security and there is others in there too. Well, anyway, I won't tell the man's name, I couldn't remember it anyway but our good friend, Lois Mercer that supports this church and she writes letters to us the odd time and some of the boys here got them, her daughter works for a senator and she's a personal secretary to senator's in Washington, she's been a service to more than one senator. Well, she used to go with this man's son and so this son and her didn't marry or anything but the day came when this man was confronted with the possibility of going to jail over what he had done, because he couldn't cough up the money. He had used it because he needed it to keep from going broke, bankrupt. Well, bankruptcy was closing in on him anyway and now he's caught in this mess and so he appealed to her which was something that she could talk to the senator about. Well, there was nothing she could talk to the senator about; there was nothing she could do.

26. Now, you see, expediency is not the thing to do if there's something wrong with tax. Like Paul said, "All things are lawful but all things are not expedient." All things are lawful but I'll not be under the power of any of it. See, happy is the man that condemneth not himself and think that he allow it. This is where we always find the trap. To attempt to get a better way than God's way and that's what Eve did and it didn't work and that's why the yoke it easy, the burden is light, if we watch this Word here. But, you know, actually we don't have much teaching along lines like this. You know, of course I realize some folk do teach pretty good along this line, the Amish folk and Mennonite, if they'd want to get born again with this, that'd be tremendous. They'd be real show pieces in America. They are show pieces, a lot of them because they are fine, fine people, very fine people but well, they no more believe the truth of the Word of God than nothing. Well, where does that leave us? You know, that's works without faith is dead. I don't care, you don't say, "Faith without works is dead," you put it where it is, it's not faith without works, it's works without faith.

27. Now,

- (5) Wherefore ye must needs be subject, (now watch) not only for wrath, but also for conscience sake. (Where does the conscience come in? Because of disobedience to God, see? It's not living up to the Word of God. Now,)
- (6) For for this cause pay (we) tribute also: (pay taxes) for they are God's ministers, attending continually upon this very thing.

Those men God's ordained, He's put the 'this' into effect, we know and we're privy to it, we're doing it too, where you got to pay those men. How you going to pay them? Now, you can't somebody pay a pound of butter and a dozen eggs, because some people don't have cows and chicken's, some don't even have gardens. "Well, they can go by and prune his bushes." Well, maybe the guy doesn't have bushes to prune? You can't live under a barter. Barter sounds good but you can't live under a barter. Jesus didn't say, "Let's go back to barter." He took the tribute money and he endorsed the money system. In fact, a lot of British's will think the gold standard was made by God. And they talk on the great pyramid, they'll try to show you that the gold system is in the pyramid. I don't believe that nonsense, maybe [Bro. Vayle chuckles] you know, it's all right but stay away from that stuff; that's not going to get you anywhere. But see the truth here, you got to pay taxes to keep these men up. Now here's the point about government: You pay government maybe more than they're worth but you got to pay them because they got a job to do because you and I can't do it.

Now, watch,

- (7) Render therefore to all their dues: tribute to whom tribute; custom to custom; (Now, that doesn't mean that they rub noses, you rub noses. That means custom officers, bringing stuff in the country. You pay tax on it and different things that you do like the, like, you know, trade, get the balance of trade up...all these things.) fear to whom fear;(Now, that'd be men in authority that bring, to enforce the law.) honour to whom honour.

28. Now, that's what the Bible tells us here, very, very clearly. Now, if you get the context of those Scriptures, you're going to find the context is in the 12th chapter because the Bible was not made in chapters by man, by God, it was put in there by man. Which I'm not against, it's just a matter that sometimes we don't get the proper continuity. And in there it tells you; let's take the 16th verse, [Romans 12:]

- (16) Be of the same mind one toward another. (not high minded) not mind high things, but condescend to men of low estate. Be not wise in your own conceits. (Now, you see, you watch, He said, "You're not just spouting off and you think you know something when it is merely your own idea.")
- (17) Recompense to no man evil for evil. (there you are) Provide things honest in the sight of all men. (Yup.)
- (18) If it be possible, as much as lieth in you, live peaceably with all men.

- (19) Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

29. Now, some people say right there, “Well, I’ll give way to wrath.” That doesn’t mean that you bop somebody or get mad, it means you let the wrath of God take care of it. Give way to God’s wrath. Because you see, if they’re his ministers He’s going to judge them. See? If we got a president in here, which I think this president’s very good actually, I got some differences with him, I don’t think he’s done right on some things but you show me a man that does right in everything and I’ll give him this pulpit. He’s a good man, does a lot of good things, and nobody can figure how that his ideas are paying off when nobody’s else did. Because his are better ideas than the rest of them, they would have to be then, more in the plan of God than the others. Not trying to make Republican’s God, in the pocket of God, don’t think I am saying it, I’m just talking to the man. The man’s done a better job, see? Now, it says here, “Just leave everything in the hands of God because God’s going to do the thing right.”

- (20) Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing you’ll heap coals of fire on his head.

- (21) Be not overcome of evil, but overcome evil with good.

Now, it says right here, what it says then, if the tax payer wants taxes, you give him taxes. Right down the line, you do what you’re supposed to do.

30. Now, let’s go read in here then from the 8th verse and see the context there. [Romans 13:]

- (8) Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

- (9) For this, Thou shalt not commit adultery, not kill, not steal, not bear false witness, not covet; if there be any other commandment, it is briefly comprehended (or clued) to this saying, namely, (you’ll love) your neighbour as (yourself.)

- (10) Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. (All right. Now, notice he says down here,)

- (13) Let us walk honestly, (verse 13) as in the day; not rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

- (14) But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Now, it tells you right there that anytime the flesh rises up and says, “I’m not going to do this thing, I hate doing it.” It says, “You watch it right there and start to do what is right.” Now, that’s the Word of God. Now, we’ve gone over 13 to 1-7, I won’t read anymore.

31. Now, let’s go to Daniel the 3rd chapter, maybe I’ve got something in here I want to read you, 16, we’ll read first of all verse 14.

- (14) Nebuchadnezzar spoke and said... Is it true, O Shadrach, Meshach, and Abednego, do you not serve my gods, nor worship the golden image I set up? (Verse 16.)
- (16) Shadrach, Meshach, and Abednego, answered and said to the king, Nebuchadnezzar, we are not careful to answer thee in this matter.
- (17) If so be, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.
- (18) But if not, let it be known... O king, we will not serve thy gods, nor worship the golden image which thou hast set up.

Now, those boys paid taxes. Those boys, Daniel were part of government. They absolutely had good lives in civic government. They had, they were well report. They were fine people in the community but the king passed a law that went against God, the Holy Spirit and their conscience and they said, "No way, no way." See? Now we got to understand that, there's many, many laws that we obey, we have to watch that. Now, we can argue all we want about obeying certain laws of man only. Now, see? That's...many people will do that, they'll argue it, but there is only one answer to that. We read it now. "What laws a man requires to sin against the Word of God?" Now, there's your stop right there.

32. If it were sinful to pay taxes then you shouldn't pay it. Now people say, "Now just a minute, a lot of my taxes will be going for the upkeep of the army. I'm a conscientious objector. I don't want my taxes going there> I won't pay taxes." Now you're wrong. You pay your taxes and Bro. Branham was not a conscientious objector, there is really no such thing, but he said, "*If you are, be a good one.*" See? Why? Because if you're sent to war and you kill somebody, your country's judged, you're not judged for that. Now that's the best I know to tell you.

Now you read your Bible and you know there's a civic, a civil law, there's a spiritual law, there's an international law. Your civic and international come very close and men fight. What would you do if a person came into your house and was going to kill, was going to kill you? You say, "Well, just go ahead and kill me." Now, you've got a wife and young kids there, you got to be crazy. God never told you to be insane. Why listen...these men that are here to protect you against evil, they're not there just as men, the principle is evil and anybody attempting to destroy you is evil. It doesn't say you got to destroy him but you've got every right to take care of yourself, protect yourself. See? So we mustn't be carried away with that.

33. Now, if it be the denial of our rights to pray, to worship, to read the Word, we can die for it even. But almost every other law must be obeyed. You say, "Why do you say almost every other?" Because sometimes there is just a little hair line difference. And it could be a matter of conscience and you knowing just what way to go. Now remember, conscience is not necessarily of God but it's there anyway as a valuable tool under certain conditions. The Bible speaks of men having their conscience seared. So we got to have a tender conscience toward men and toward God. The thing is then I'm looking at is this, there's some areas of doubt. If there's an area of doubt what do you do? Sit still until you find which way it goes. And if it does mean that it's going to destroy you and take you away from the Word of God then you don't do it.

34. Now let's look at unions. Now I know a fellow that he's a real mischief maker to be honest with you, won't pull my punches on that, he's just a mischief maker. He's prided himself for years, he won't join unions but he sure joins the devil's union to abuse preachers and everybody else that he can get his hands on. (You need to turn it over? Okay, turn it over.)
[End of side one]

Now, he's missed good jobs and kept his family from having a better living by, he wouldn't join a union. Now what did the prophet say? He said, *"It's okay to join a union now because you can't work if you don't. But, (he said,) there's coming a day when you have to leave them, when the churches, they get together, but (he said) we know when to do it."* Now, the thing is what do you what...now there's your answer to your conscience. Certainly there's things that have a borderline and they're a little rough to get into but normally speaking, you know this, if a law is put there, basically started out to be a good law and when handled correctly by the authorities, the judicial system and so on, it is a good law. You obey that law and I obey that law and it costs money so we pay money. See?

35. Now remember, the time that Jesus was born the taxes were wild and the land was--ready for anarchy and America's the same way. All countries seem to be the same way, so don't get flustered because taxes and things are high, just find a way that you can pay minimal taxes. Now it doesn't make you a great Christian to say, "Well my taxes take twenty percent, I'll see that they get forty." See? No. The tax system is legally based on this thought; take every deduction you can possibly get but don't take one that's not coming to you. Now, I know our system today is pretty bad and I know that they're just like the tax collectors of old; we'll talk about them when we see what John had to say. The land doesn't have too much to rely upon when it comes to real Christian government and laws that were put in there for our good to being enforced properly. Well look, there's a lot that's wrong but still, this is still the best in the world. There's nothing as good as we've got and I'd be wrong to tell you people not to pay taxes but I got to say what they say, don't pay what you don't owe and if you don't owe it, demand an explanation. If it gets to the place they don't want to listen then just pay them. Say, "Lord, I'm sorry. I pay these fellows, you take care of them." That says, "Give way to wrath." Not your wrath, you keep quiet if you possibly can but let God handle them.

36. I don't know if you folk believe in the White Throne judgment the way I do but I got this, Bro. Branham's little clue was this, he said, *"There's not a motion a sound ever lost, it's recorded up right up there. It'll be played back on judgment day."*

And it's not going to be blup like that and they say, "Hey, don't like it, pfft you're gone."

It's going to be every person judged for every single thought and every word. And you say, "That might take a thousand years."

What's it to you when you're immortal? What's fifty billion years and infinity? I want to ask you a question. How many times will trillion times trillion times trillion times trillion times many, many trillions go into infinity? An infinite number of times. So listen, don't worry about what's going to take place there and how long it's going to take, God's not in any rush, you can tell He's in no rush letting the time drag on the way it's dragging right now. Oh, it's not dragging to God, it's just dragging to you and me, let's face it [Bro. Vayle and congregation chuckle]. Don't try to blame it onto God, just trying to express our own feelings on it, see?

37. So, what we're to do then is to obey. But to deny any law with an attitude of 1Pet 2:16 is wrong. Let's go back to 2:16 and see this again. What's He say here?

- (16) As free, not using your liberty for a cloak of maliciousness, (or of malice) but as servants of God.

Now, what's He doing? He's telling the people, in their form of obedience, to be very careful and to do it in the best they can in the Spirit of the Lord Jesus Christ because that's what counts.

38. Now, let's take a fourth witness and that fourth witness is John the Baptist. So we go to Lk 3:10-14. Watch what he say's here. ³rd chapter, I've got to the wrong chapter. All right,

- (10) And the people asked John, saying, What shall we do?
- (11) He answered and (said,) He that hath two coats, let him impart to him that has none; and he that hath meat, let him do likewise.
- (12) Then also came the publicans to be baptized, and said, Master, what do we do?
- (13) And he said, Exact no more than that which is appointed you.

Now, that's so much for the IRS today too. Yup. I'll tell you what they'll do, they'll contradict each other and they won't give you a straight answer. Oh they give you a straight answer for the time being but it won't hold in court or any place else. Most people don't know you can go right to the, to the registrar. What do they call him, it's a certain...he's the head of the whole district, the deputy or whatever he's called, I forget his name, he's got a special name. When you get to him you can say, "Listen I've got to have a straight answer." If you're an accountant, maybe even teaching classes, say, "I've got to have the answer and you've got the answer or you shouldn't be here. What is the answer?" And, he'd better know because that's his job and he can't equivocate according to the law. And if he does equivocate you can appeal right to the president's office. Most people in this country don't even know you can appeal to the president's office. You may think that's a waste of time, it's not a waste of time. Not a waste of time. One little guy can make heads fall. Not, don't hurt anybody. Look, if they don't do their job or they're crooked, the law is supposed to be a terror to the man that enforces the law.

39. What about this guy over here in ?Arcanan? Was it in ?Canon? was it a few years ago, they found out the guy that robbed the bank was what? Local police. Not bad at all, not bad at all. If anybody should make a haul you'd think he'd make a haul but they caught him. So don't think because a man becomes a law enforcement officer or he's some authority in government that he's above the law, unless of course ...?... maybe, something like that. And I don't care if I said this on tape and on record and I'm not the only guy. Okay. We have a right to question things; we have a right to have answers. If these are ministers of God, they are liable to the highest authority which means there must be a godly conscience behind it if it's right. Now, of course you're going to deteriorate but you and I have got a right to know things. Now here the Publicans say, "What do we do?" You know what He said? "Don't exact more than that's appointed." In other words, there's a law, you can take so much and no more. Ask Charlie Fetter what they did to him. I know different cases around the country.

40. Let's go a little further,

(14) ...soldiers likewise demanded, saying, what shall we do? And he said, Do violence to no man, neither accuse any falsely; and be content with your wages.

What about that one? Boy that, that really hurt their feelings you know. You can't beat people up, you can't accuse them falsely and you better not strike for higher wages. Now what about then in the police force, what about the firemen, what about the doctors and different people, nurses, pulling off a strike? Well, I'm very grateful the president had enough gumption to stand up to the controllers when it come to the, to the air service. He said, "You made a vow, an oath that you would not strike, you're fired." Now, people don't like that. I know, people always... look it, we're all human, we all want to be dealt with nicely when we sin.

41. I've tried in more then one case to see where it would go, trying to get, help a preacher out of adultery. But I had to stand before him and say, "Look I don't believe you'll do it. In fact, I don't have any hope you'll do it." But wouldn't it be nice that there is such a thing in this congregation to obey God, to restore that man in love and try to help him. But they wouldn't do it and I don't blame them for it, I don't blame them at all. Why don't you go outside and do it? That's like the sheep dog that has been sent to watch the sheep and he sneaks in and gets at a lamb and cuts it, bites through and brings down the coyote. So, it would be nice that people had that kind of - I am talking as a human being up here, not talking as a saint of God now let's get this flat just partly. Just partly, see?

42. Wouldn't it be nice to come to the place where we really could do those things with real confidence and faith. Well, saw one man go on in more and more sin, more and more women, the next guy, the same thing. One guy is back preaching, I wouldn't go near him, I wouldn't go to his congregation, couldn't. I wouldn't go near him, I wouldn't get a tape of his or anything else, unless I was just curious to see what kind of mish mash that boy, a guy like that, is preaching because he's all mixed up in adultery in his life in the church. How can he have anything but adultery here in the Word? I wouldn't give him the time of day on it just... Come on, let's face these things brother/sister, I'm not being hard, just telling the truth. See?

Now, but here's the thing there's obedience required here and the Bible is not a book that deals with the theoretical. It doesn't deal with something which is, you might say, a fantasy, a man's imagination, a sort of Utopia, a sort of well, the Bible is not a book that panders to euphoria. "Oh, everything's just great." No, everything isn't great. The Bible tells it as it is and the Bible said, "Look, you're born again but you're not resurrected." And you got everything going against you like the man in the world does but there's one thing, you've returned as lost sheep to the Bishop of your souls, the Holy Spirit's here to help you, that's what it's all about.

43. Now, there's laws in the land and don't let people trick you. Don't let them say, "Well, those laws I don't have to obey." We have to obey the laws. Now you can't sin against the Word of God in doing it. Now there may come a time when they say, "Now, we're going to close you folk down and you can't worship anymore, we'll be watching you." Well, you do your best to get together somewhere and somehow. You just do your best, that's all.

They say, "Well, you can't have a building."

Say, "Well, all right you can't have a building"

They say, "We're going to dispossess you."

Well, they dispossess it.

You say, "What would it be like to be in the streets out there?"

Well, we could be naked, cold and dying, I haven't got that far yet. I don't know what it will be like. I know what it's like to be cold but not naked and cold. See? I don't know what it is like. I have no idea what it's going to be like but I know that anything coming upon us - the law of the land to begin with, was not a wrong law, it was a right law. But things have kept and kept and that's why you see, we are today that which is right and that law being originally right, we've got to go to that right part of it. Now, if they say, "You can't worship, you can't pray, you can't read the Word of God," then that's wrong.

Of course like David, we could say, "Thy Word I have hid in my heart, we won't sin against you and nobody can take it from us."

That's good. And I suppose that if they did take our Bibles we would be **very, we would, we** would find just how much Bible we really know. We wouldn't have to worry too much.

44. Now, what they've done, they've taken this separation of state and school, of the religion around the church and the state, so far apart that you can't pray in the school. Now that's really an error. You can pray in school under certain conditions. But you can't break the constitution when it comes to that one thing that they demand, that you don't foist something upon somebody that that person doesn't want. I don't see any reason why a Jew would have to listen to a Christian pray. On the other hand what's the matter with the Jew that he couldn't listen to a Christian pray? I don't see why a Christian has to listen to a Jew pray, but what's the matter with the Christian? If he's a real Christian he will listen to a Jew pray. But it's pretty hard to have a Christian and a Jew sit down together and that child, forced against his will to enter into a Christian service. What's wrong with the little Jew and other little Jews having their own little service? Ah, now the teacher's rise that we're going to waste too much time. What's wasting time with kids praying and going into religion, even if it's not a true religion? Like Bro. Branham said, "*They go to church not to be worse, but to be better.*" You go to the bar room to get worse, not to be better. See? But the government's gone so far that it has become blind.

45. Now you say, "I'm going to take my kids out of school." People are doing it. You say, "I can't stand what's going on. I'll educate my children." People are doing it. Now will I tell you say, "Now, you got to send your kids to school,"? You've got to educate your children. If the law allows you certain privileges you take those privileges. Nobody is standing up here saying, "Hey, you've got to kowtow to every single law that the law lays out there." But you must obey that which was intrinsically right from the beginning so that you just don't say, "Well, I'm a law to myself." See, that's the worst thing in the world; people are a law to themselves. That exactly what Cain was, he was a law to himself. Now, we cannot be a law to ourselves. "Render unto Caesar the things that are Caesar's, but unto God the things that are God's." [Mt 22:21] And if there is a narrow line somewhere between the two, wait till you get your answer. Sometimes you can't get the answer, pray. I don't know, I am not here to tell you I got answers, I don't.

Now, what I feel we've talked on this last little while and last Sunday, sets forth in the Word that's very evident that there are two kingdoms, two sets of laws, God's over all. And we are to obey both the kingdom of God and the kingdom of man in so far as the kingdom of man

does not attempt to destroy our revelation and our standard in the kingdom of Almighty God. Now, when we consider the laws of man we know that those laws of man are inferior to the laws of God. The laws of God never contradict each other, they run in continuity. If you know your Bible, if you're lead by the Holy Ghost it just comes right in beautifully but the laws of man, they shoop, just like this. They're scattered like the dandelion fluff in the summer time and the fall. The laws of man are confusing. Why? Because they deviated from the original precepts of the Word of God. So, what can you do? Just do your very best, like we could discuss many things along this line.

47. Now, we do not have a guarantee of justice even though the constitution might be in our favor and we could go to court, we don't have a guarantee that we would ever get any proper justice or give us any freedom that we deserve, because always, there are new laws passed. And then the judge will say, "Well, in the light of the constitution, or light of this amendment, light of this, light of that...well, that wouldn't work today." You've got a problem, I know we've all got a problem and laws just keep superceding each other until we got too many laws in the land. They ought to scrap the whole bunch and start over again to tell you the truth; they can never do it though. See? Why? Because the Bible tells you that, it's got to come to, to a harvest time. Going to court's usually a lost cause. I don't say we don't need to go to court sometimes but I would stay with, stand with Bro. Branham, if you can possibly avoid court, don't go to court; just if you possibly can. I'll tell you why.

48. The Bible says, [Matthew 5:]

(25) Agree with thine adversary, whiles thou art in the way with him;
(See?) lest... the adversary deliver thee to the judge, and the judge
(to the keeper of the prison,...and they put you in there and you
stay there).

You realize that's a very funny thing for Him to say? Because the man that's bad should go to prison, didn't say you were bad, said you were the good guy. Now this is not a western movie. The western movie, the bad guy's always get shot and the good guys live. But I got news, the good guy's going to get shot down and the bad guys going to live. The Bible tells you very, very soberly here, if you don't agree with your adversary, you've got trouble. What is that trouble? The trouble is the gall of bitterness, the anger, the resentments the things that build up. You say, "Well, what if I lose this and I lose that?" Well, who hasn't? Some lose far more than others but let's look at it this way, at least you had the privilege of having a whole lot more than others for the time being. "Well," you say, "that makes it all the worst." Well then you should have learned to be a poor boy like the rest of us I guess. [Bro. Vayle chuckles] I am kind of laughing at the whole thing because you got to know what I am talking about. There's got to be an attitude toward everything that has to do with the law and that has to do with the things of God, because bitterness and resentment and all these things that come in our lives when they shouldn't be there, over what? Over the very fact that there's certain things laid out here that we've got to get along with.

49. Now, let's look at the good laws, I'm not going to take a long look I'm just saying look at them for a second. Those laws can be interpreted different ways because there's been, well you know, superimpositions made upon them, there's been changes and all. Now then, the point is this. What if a person did go to the law and he had a good point? And it's not wrong, I say, to go to law, for the right thing. Paul appealed to Rome, Paul went to Rome, it's all right; they took

Christ to judgment so it's all right. But in that, there is certain areas they can twist things. Now then, we have a judicial system with a jury system. It's the best system there is when it comes to a jury system but you know one man on the jury, for some little quirk, can throw the whole thing into a mess. What are you going to do then? Well you could appeal. Certainly you can appeal it then you come to the place where there's no appeal left and the man's exhausted.

50. So what am I trying to say tonight? There's laws to be obeyed and if we are fully cognizant or we're aware of those laws, which many times people are not aware of laws, which is too bad but what can you do? When you're aware of certain things and most of us are aware of at least a certain amount, we should labor within the framework of Christianity and I use that correctly. Labor within the framework of our experience and life with Christ to interpret every single law as God said here that these men and these laws are from Him and we do our best to comply with them as long as we know they do not go against us spiritually. And that's what we're talking about; other things brother/sister I leave to your own judgment because your judgment in your own case is superior to mine.

51. Now, I had trouble myself one time, I didn't have to go to court over it, but I found out a company was kept, was not keeping their books right. So I said now, I kept going back and seeing them and then every now and then they wrote me a letter and tried to collect the bill and so I would just ignore it finally. So one day they sent a man come to my door, a collector for an agency, he said, "Are you Lee Vayle?"

I said, "I sure am."

"Well", he said, "I'm so and so here and," he said, "I've got a bill that you didn't pay the ...?... company."

I said, "Like fun you have," I said, "Pfft...haul her out." He hauled her out and I said, "Would you like to see my checks now, Mr.?"

He said, "I sure would."

I took out my checks, "Now, where's your bill?"

"Oh," he said, "I'm sorry." He said, "We'll give them back this case." He said, "You don't owe them a plug nickel."

I said, "You bet I don't and don't you come around here again."

So, fine...I get another call. So after about three or four times more I go in and I say, "Look, I've come in here every day on my day off and it's all over. I'm going to sue you now because here is the bills, here's my payments, you know it and I know it."

"Oh," they said, "people make mistakes."

I said, "Hold it, I've dealt with Woodbridge down there, they didn't make one mistake." I said, "I'm going to tell you what you're doing. You're a big outfit and you think, and you can if you want, you can, anybody who comes here and deals with you, you can destroy any records you want hoping they've destroyed yours, theirs or haven't got it and then you'll say, because you are a big outfit, 'You owe me money, you owe and you owe', and you can make a lot of money."

And I said, "I'm calling your bluff now because I am going to sue you, take you to court to get my time that you've wasted because I am an honest person and I make money and I labor to make it." Oh, it's a different story right there, the books were in order instantly.

52. Now, I don't say that you have to take any kind of roughage. Bro. Branham said that to be a Christian doesn't mean that every body tramps all over you. Well, I settled, it was all done and I just let it go at that. So, what can you do? To go to court? I think I would have gone to court, I think I likely would have, because I'm hot enough tempered. Over the years you lose a lot of that temper because you find you can't win anyway. By the time you pay a lawyer, unless you can sue them for the cost and this and that, which you can in Canada, it's pretty good up there in that respect, usually you can sue to recover cost, but America is not very easy, hardly ever hear that over here but up there you can, you used to be able to recover your complete cost.

But the, but here's the thrust of the message is this, that in this end time the Chief Bishop of our souls is here and we're back to the days of the Son of Man and in no ways and under no condition can we abrogate or cause to set to one side, what He faced back there and those people faced, under those same conditions. The same conditions are Son of Man right in this hour, Paul visited by the Pillar of Fire. Peter knowing the Word of Almighty God, the Spirit bringing back to his mind what was said that we've got to be very careful about the things of the law and obey them right down the line as given to us from God, because originally they were. Keep ourselves in a right attitude and a proper spirit and at all costs avoid getting involved with the law. Now, if we do accidentally I understand those things but to get out of it, get out quick as we possibly can and above all keep the best spirit.

53. Now I know that's difficult. I'm not standing up here saying it's easy. Look, it's not easy, it's not easy. The very thing that's supposed to help you is now turning on you. But I'm going to tell you, one of these days the very thing that's, you know, that's supposed to help us physically, is going to turn us so to speak, watch what I am saying, the spirit just goes out of us. And after all the soul to follow, the soul follows then the body's gone, there's no life left, there's nothing. So, let's begin to try to look at these things in the light of a Scripture to obey, for conscience, well not consciously, for the spirit of Christ's sake, for the good of ourselves, for the whole church, so that we don't get ourselves embroiled in a place where things get out of hand and the Spirit of God departs from us as individuals, which can happen, so bear easily when God has made a provision for us.

54. So, now I'll just say this in closing. I don't intend to close this off with these thoughts tonight but I myself will not pursue it but it's very interesting if you care to do so. You can ask questions and I might not have the answer but we could pursue them from the Word of God if we can possibly find them and see where it would go with some questions because I haven't covered everything tonight. I haven't covered that side and I really can't cover that side of personal problems unless I knew the problems. What I might tell you I might do from what I know the Word of God to be and what I know Bro. Branham to have said and what I find in my own experience, just how I conduct myself. But, remember the law was set there for the terror of evil and as one man said, "When good men do nothing about the law then anarchy completely takes over."

And I have not suggested to anybody that you have a just cause, that you simply say, "Well, it's okay, that man can eat me up, take my living or take this and take that." I never said that. But I'll say one thing, if you can possibly avoid any court involvement, any legal

involvement, which you might not be able to, because the more we're involved the more bitter we get, the more anxieties come upon us, the more problems. If there's any way to avoid it, we avoid it, maybe there'll never be a, maybe you can't avoid it. See? Some people say, "Well, I cannot go to law, period." I will not say that in this pulpit, neither do I say, "Go to law." But I say, I don't know where you'd be forbidden. I don't know where you have to take everything lying down and say, "Well, that's the way it is." That's not the way it is.

So, the Lord bless you, I hope this has been some help to you. I can't say that some of these things helped me too much except to tell you that since I realize more and more and I started thinking about these things about eight years ago, seven, eight years ago, the law, I find myself, the more I obey the law the easier it is, no matter what it is. The more I give in to those things that perhaps aren't even incumbent upon me to give into, because I've got my rights, see? You come to the place where you say, "Well, this cost something but it could have cost a whole lot more." And that's a very good thing to understand, that's the thing we're looking at. So, the Lord bless you, let's rise at this time, be dismissed. Sunday morning, 10:30 again as usual. And we're planning for an Easter meeting Friday, Saturday and Sunday and whoever the girls phoned, different ones, and tell you what we plan on doing, we don't expect to do anything too much but we will be, we will try to help the guests that come in as they usually come in at this particular time of year.

Heavenly Father, we've been grateful again, we are very grateful to know we can be here tonight, discussing some of these things Lord, that we don't have all the answers to because we don't go into every facet Lord. And if we did, we might not have the answer because we are not wise in ourselves, but we know that in Your Word here Lord, there is an answer. If it even came down to just one thing, agree with thine adversary, work something out and then forget it and let it alone. Lord, we know that in countries where people are really oppressed that's what they got to do because there's nothing left to do. We don't know if we'll come that far here, Lord, either in our country as a great nation or we'll come that way in our spirits. But I hope Lord that we will try and come to a place where we have not yet arrived, as to our submission to these things Lord, in the Spirit of the living God. This is what we want Father.

I know Lord, it's been a difficult thing for me in certain areas and yet my, Lord, when I look at it, why should it have been difficult? I've got so little to do with the law anyway. Driving a car, just doing little things here and there, never involved too much in politics or anything else. Surely Lord, it isn't that hard and there's been no pressure put upon us, we've actually had it very easy. So Father, I pray that no matter what we have to do by way of taxes, by way of even some type of a service in the community, called upon to do, that we'll begin to do these things as unto You, Lord. We know that some things are better done with our hands for the community than just giving money although money seems the easiest thing to do and the government seems to think the same way, which I guess is all right, Lord, because that's what they're doing and we don't want to fuss about them. But Father, we want to be Christians, not just in Word, we want to be Christians in deed. We want to be Your servants in the kingdom of God while we're still here in the kingdom of man, the devil's cosmos and do it in such a way, Lord conduct ourselves that people cannot put their hand on us, they cannot point a finger. We know that that's a very high thing we're asking for Father but to ask for less would dishonor Thy Name, for why should we ever do those things that would dishonor You? And we're so grateful Lord; You're teaching us how to stay away from those things.

Help us, oh God, we pray, make us as wise as serpents and as harmless as doves, that's what we want in this last hour. So if the men would take our coat, well, we'll just give them our top coat too, if that were necessary, that they would borrow. Help us to do it in such a way we turn them not away. We realize Lord, all these things are here for us as Christians. Now Father, if we're going to be a real family and You're going to be our real Father, the One who brings us together, we in You and You in us and we're all one together, Lord, it means we're going to have to just be a little more circumspect then ever before and just all pull together in love and help and kindness, consideration and prayers and doing whatsoever might be done oh God, so that we just really are one and show forth that we are Your dear son's and daughter's. So help us that in Lord, because we want that and we know that when life is all over, all these things won't matter anyway. It won't matter Lord, what taxes we paid or what pressure we were under to pay those taxes or what pressure under to do service to for people, the government and those things Lord, required of us because they're just so numerous.

But, one day Lord, it's going to be all over and we want at that day to be able to hear that we did well Father, we pray that we will. Some of us don't have too much time left and I speak for ourselves, myself particularly, what time I have got left, I don't know but maybe a young person here doesn't have time either. So we pray, Heavenly Father that You'll just give us our depth of the pressure of Your Spirit upon us to direct us in a life of civil obedience and Christian obedience, because that's what it's all about. We ask these mercies Lord, with good health, in Your care in the Name of Jesus Christ, we pray, Amen. The Lord bless you, let's just sing

'Take the name of Jesus with you.'