

Satan's Eden no 163

Sovereignty of God Part 1, The Bondage of the Will

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It's very good to be here. I'd rather be here than any other place, and just to say before we have prayer. Yesterday, I kind of had a bout, I've been getting my blood pressure down, and at five milligrams of blood pressure medication, which isn't a whole lot, I was, doing about 128/77 or something.

And then I got it down, I went to two and a half milligrams, and I got down to 120/70. So I thought, well, this is really good. So I'm going to cut the two and a half to one and one quarter. And I cut to one and a quarter and got down to, it was around 128/77. I thought, well, that's not bad, because in Europe, 140/90 is your hypertension, so that's not bad.

But I'll watch how it goes, because I was doing this in ten day increments. And I watched how it went, and I said, well, if tomorrow morning I wake up and it's... Because the last day was, I think, Friday. Anyway and I thought, well, if it, it was 132, I thought, well, if it's that tomorrow, if it's 130 and higher, tomorrow, I'll go back on my medication. And I woke up the next day, it was 187/103.

So anyway, so we sent out a prayer request, and the saints prayed, and Brother Justin picked up some medication for me, which is a one time shot, but I didn't take that until yesterday afternoon, because yesterday afternoon, about 14:00 I was like, 167/91. And I thought, okay, I'll just try that.

And I tried it. And a few hours later, I went out, mowed the front yard, the side yard, part of Sarah's house, part of her neighbors, just did a lot of things, got stuck in the mud, had to get my tractor, pull it out and everything else. But when I came back in after all that, and immediately tested it, and it was only 131/81.

So I thought, well, that's really good. I'll check in five minutes. And so I checked in five minutes, it was 121/71. So I thought, well, okay, I'm back in the groove again. And, I mean, honestly, being this age, and not being completely dependent upon myself, I just want to go home. But I can't because there's too many people praying for me. And I appreciate the prayer. And like the brothers overseas, they said, we don't want you to leave us, because we'd be kind of left out in the dark right now. And I think, well, no, not really, because you really come a long ways, and I think we're all ready for the going home. Amen. Okay, so that's kind of my foray into prayer. Okay, so let's just have a word of prayer.

Dear gracious Father, we're so thankful to be alive and to be with Your people. And Father, we know that one day soon we're going to just step over into that other dimension somehow. And, we realize that the children of God that have already gone before us, they saw Your prophet. They lived during the days of Your prophet.

Their eyes were on the prophet. But, Father, many of us weren't even born, and some of us were like ten years old, twelve years old. So, we never got to see, and so therefore, but we still believe. And therefore, I believe, there's a greater portion for us, and that is to step into eternal life directly from this body.

And that's, we always say and quote the scripture that, more blessed are they which have not seen and yet believe. And that's true, and so we realize then that if we're more blessed, there's going to be a greater reward. And so I believe that greater reward will be to actually have a change of the body, while we're yet go from this body, to that body.

So, Father, we're just thankful. And we just ask You to be with us today and just guide our words. In Jesus Name we pray. Amen. You may be seated.

It's so good to see everyone this morning. And so we're going to look at the bondage of the will. We're still studying Sovereignty of God. This would be, I think, number five in our series. And so we'll start with, Who Is This Melchizedek? Brother Branham says:

Who is This Melchisedec pp. 50 *You remember how we read the Scriptures, "Not him that willeth, or him that runneth, but God..." And that His predestination might stand true, He could choose before anytime who... **God's sovereign in His choosing**, did you know that?*

God's sovereign. Who was back yonder to tell Him a better way to make the world? Who would dare to tell Him He was running His business wrong? Even the very Word Itself, is very sovereign...

Even the revelation is sovereign. He reveals to whom He will reveal. The very revelation itself is sovereign in God. (So, who are we to think that we're somebody, because we understand, it's simply God. God has given us. Paul said, what do you have that God didn't give you?) *That's how people pound at things, and jump at things, and hit at things, and not knowing what they're doing. **God is sovereign in His works.***

And so last week, we preached No.162. And I did that. I actually had, as for No. 162, I was going to preach the questions and answers from the Brethren overseas, we had about 30 some people. But from South America, we had about six questions that were pretty much sour on Brother Vayle. In other words, they were all from The Questions and Answers. Brother Vayle didn't call it that way, but the church chose to name it that way. But it was called Comments and Corrections. Now, it should have been actually not Corrections, because there wasn't anything that he had to correct. It should have been called Comments and Clarifications.

It's like when you're speaking about a certain subject and you're kind of a little bit vague on it, well, then when you clarify, you're going more into detail. It's just like our revelation is more crisp than it was ten years ago. And so that's all Brother Vayle was doing. Because some of the questions, like one of them, the guy says, well, you said such and such. And Brother Vayle, Well, I didn't say such and such. But he said, if I did, I'm sorry. Well, he's not really...

It's like Brother Branham said, he was talking to Perry Green on one of the tapes, and he said, Perry said, Well, Brother Branham, I saw you at an alcohol establishment. And Brother Branham said, That wasn't me. I never was there. Well, I forgive you anyway, Brother Branham. Well, now, what are you forgiving a person if it never happened?

So, justification is, though you never did it. You didn't do it. And so Brother Vayle's clarifications were not corrections. They were clarifications, let's look at it further into detail. Well, it was kind of sour.

So I didn't want to present it all to you because, it's on our website, if you want to read the stuff. But, so it kind of gave a negative connotation. Of course, then I found out that those three brothers have left.

They kind of think that I'm off my rocker because I believe that God, when He spoke that light, it was the Logos and it was the Son of God. Well, see, I'm not guessing that, Brother Branham said that. So if they don't want to believe Brother Branham, I don't care if they believe Muhammed. They can do whatever they want to. I'm not their Lord. And so I've got a question that is at the end of this sermon, which was another question about Brother Vayle, but it was from Africa. And it was a good question because they were just kind of puzzled as, what does this mean? So it wasn't anything against Brother Vayle. Just, I don't understand what the scripture's saying here. So we're going to get to that at the end.

But anyway, so God is Sovereign in His works, and God is sovereign in the

revelation. And see, if He doesn't reveal to you, He just doesn't reveal to you. So anyway, and that's why he says;

*That's how people pound at things, and jump at things, and hit at things, and not knowing what they're doing. **God is sovereign in His works.***

Because, see, they read a sermon entitled Comments and Corrections, and they say, Oh, Brother Vayle's correcting himself, and he's been wrong all these years. No, he hasn't been wrong all these years. He was just clarifying some statements. Like, one statement was a brother said, well, Brother Vayle, you said such and such. You said that the body didn't see corruption. It was the soul that didn't see corruption. And the Bible says the body didn't see corruption, His body didn't see corruption, or his flesh did not see corruption. So in other words, He was raised before three days.

And that's what Brother Branham's explanation and that's what Brother Vayle always, I checked back all the sermons and he never said that His soul did not see corruption. So, some people are listening, but they're not listening.

And so, that's the case, because honestly, if they are not God's elect and were not in God before the foundation of the world, they will not understand. So, if you think that you hear something, go back and read it again and find it in the scripture. That's why I take Brother Branham and then I pound, pound, pound the scripture. Because if you understand it from the word, It doesn't matter what Brother Branham said because he's just saying the word. In other words, he's making a statement. And like many times, you read the booklets and they're all black and white. Well, then you don't know if he's quoting scripture or not. So I've tried in my sermons to break up Brother Branham's sermons. So the blue will be just his own thoughts, but the red will be from the scriptures. Okay, so that's what we try to do.

So today we will examine the sovereignty of God and “**The Nature of the Human Will**”, because this is our biggest curse. Like Brother Branham said, my biggest enemy is William Branham. He didn't say my biggest enemy is the IRS (Internal Revenue Service). He didn't say my biggest enemy is unbelievers in the church. He said, my biggest enemy is me. So our biggest enemy is us. So anyway, so that's what I want to talk about, the nature of the human will. For it is not us that willeth, nor us that runneth, but God Who alone showeth Mercy.

In **Romans 9:16** "*It is not of him that willeth, (This is what the scripture says.) nor of him that runneth, but of God that sheweth mercy*". Therefore, who are we to believe? God, or those preachers who teach otherwise.

So the question is, but does not Scripture say, "*Whosoever will may come*"? It does, but does this signify that everybody has the will to come? What of those who will not come? "*Whosoever will, may come*": They may come? Yeah, they may come, but He's not saying everybody will come. He just says, they may come. No more implies that man has the power (in himself) to come, than "*Stretch forth thine hand*" implied that the man with the withered arm had the ability (in himself) to comply with Jesus' Command. In other words, just because you will it, doesn't make it so. It's got to be God's Will.

Notice, that the carnal man can never understand God. **I Corinthians 2:9** *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*

10 *But God hath revealed them unto us by his Spirit:* Well, what if you don't even believe in God? I mean, those people that don't have His spirit will never know. See? But he says, *But God hath revealed them unto us by his Spirit: for the Spirit* (God's spirit) *searcheth all things, yea, the deep things of God.* So, if you don't have the spirit of God in you, you won't search the things of God.

11 *For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.*

And I added, it knows. God knows. The scripture just says, but the spirit of God. Well, the Spirit of God, what? The Spirit of God knows?

12 *Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.*

So notice he says, we receive His Spirit so that we could know. That's what it's saying.

Now, the carnal man, will not even come to the Light, which means he will not come to gain understanding, but rather he flees from the Light. You start talking scripture to somebody and you kind of watch their expression, and pretty soon they walk away. They gotta make a call or they gotta do this, they gotta do that.

John 3:19 *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*

20 *For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.*

But on the other hand, the evidence that we have been born again is that we do come to the Light, we do come to know God.

John 17: And *this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.* So what is eternal life? It's knowing God.

So, like Brother Peter and I were talking, and he said, the more holy spirit that I receive in my flesh, in my body, the more I am aware of the word of God as it comes to pass. In other words, the more and more and more detail I'm getting from the scriptures, and I see it in operation. So that is so true, and that's knowing Thee, okay, which is eternal life.

We find the evidence of this Life again in **John 1:4 *In him was life; and the life was the light of men. 5 ¶ And the light shineth in darkness; (And guess what?) and the darkness comprehended it not.***

You see? So in Genesis 1:3, when it says that God made the light and then the light separated the darkness, well, I'm sorry, but that's, you can say, well, that's the sun, but that's verse 14, okay? The understanding of God happened, when the Son of God was brought forth as the Logos. That's when light started to separate from darkness.

And this brings us to the question of the will of man. For our will has no power as we brought out last week.

Our will is subject to choice, and choice (guess what?) Is subject to the power of outside influences. That's why peer pressure is so bad, and our choice will weigh out on outward preferences based upon those outside influences, so what power do we really have when it comes to choosing?

This man makes a decision politically because it's expedient to this group of people that's funding his campaign. So in other words, like Brother Vayle said, a politician can't make a right decision, because their decision is based on the power structure. That's what happens in school. You know, who's the coolest kid? Well, I better kind of be cool along with him, because if I am contrary to him, then, I'll have less friends. So there's always peer pressure, peer pressure, peer pressure, and all our decisions are made on outside influences, whether it's the influence of God or the influence of the devil.

The only power the carnal man has is the power to reject Christ, but in and of himself he has not the power to receive Christ. And just let me make a little bit of

a clarification on that. I won't call it correction, because then I'll have a bunch of unbelievers telling me that I was wrong. So it's a clarification. Okay. I said the only power the carnal man has is the power to reject Christ. Well, he doesn't really have that power in himself because he's born to reject Christ. He's just born carnal. Okay? But in himself, he has not the power to receive Christ. And Why? Because in

Romans. 8:7 " tells us, *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

So if you go back to John, he says, this is... Let me find that.

John 3:19 *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*

So in other words, they're born condemned. They're born condemned. Anybody in the lineage of the serpent, or Satan through the serpent is born in that condition. They're born condemned already.

20 *For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.* So just to clarify that.

And Jesus tells us that the carnal man hates God in his heart.

John 15:18 ¶ *If the world hate you, ye know that it hated me before [it hated] you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*

20 *Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.*

And why is this? Because He also said they have no place for the Word in their heart.

John 8:37 *I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.*

Man chooses that which is according to his nature, and therefore before he will ever choose or prefer that which is divine and spiritual, a new nature must be imparted to him; in other words, he must be born again.

That's why it's so important for you parents to really talk the word with your children, because the word is life. The word will bring to life, will bring out of them if they are God's seed or not. The word will bring out of them and will anoint them, and then once they have the Holy Ghost, everything is word, word, word, word, word.

Proverbs 14:12 ¶ *There is a way which seemeth right unto a man, but the end thereof are the ways of death.*

Proverbs 16:9 ¶ *A man's heart deviseth his way: but the LORD directeth his (foot) steps.*

You see, we don't even understand God's ways, or His thoughts, therefore how could we ever on our own choose the way that would be pleasing to Him?

Isaiah 55:7 *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.*

So it says, and the unrighteous man, the man whose words are is an unrightwiseness. Let him forsake all of that, turn to the Lord. Now you're going to start something.

8 *For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.*

9 *For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

10 *For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the Sower, and bread to the eater:*

11 *So shall my word be that goeth forth out of **my mouth**: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

So we're all dependent on the word. Everything is dependent on the word.

That's why we read in **1 Corinthians 2** that we need God's own Spirit in us if we are to understand His Word.

10 But God hath revealed [them] unto us by his Spirit: for the Spirit searcheth all things, (That's God's spirit.) yea, the deep things of God.

*11 For what man knoweth the things of a man, save the spirit of man which is in him? even so **the things of God knoweth no man, but the Spirit of God** (knows)*

Philippians 2:13 " *For it is God which worketh in you both to will and to do of God's good pleasure*".

So we're constantly, whether we think that we're way up here or we're way down here in our adoption process, it doesn't matter if we're way up here. We're still dependent upon God for everything.

See, Moses was just as dependent upon God. And Enoch, who walked with God, he was just as dependent on God, to walk with God. Look, he just happened to be a man, who God chose to represent us. So he's no different than you and I. But I am going to talk to him and say, how was it? But I'll probably know by then, how he was translated, because I've seen Philip was translated, so I know that we'll get our translation that way. So it's God working in us to Will and to do.

This morning, I would like to examine a thought, the subject that Martin Luther wrote an entire book on, which deals with the subject "**The Bondage Of The Human Will**".

They call it a "**free moral agency**", and the word "**free**" suggests that the one who exercises his will is free in the exercise thereof.

It suggests a freedom to choose when in actuality, it means contrary to that. You say, well, how could that be contrary if it's free will?

Well, there is an outside influence or power that your decision is dependent upon, and then your choice is influenced by other than your mere choosing, and thus is in bondage to that influence.

Okay? As I mentioned about the peer pressure, people do stuff. They're really stupid, and they do stuff because, well, the gang requires it. So I've got to go out and butcher a person, you know? Or the gang says this or the gang says, or the girls, say this or girls say that, or the boys say this and the boys say that. So you're subjecting your own will to do those things, based on somebody else is goading you.

Let me illustrate it this way. **1 Corinthians** tells us we cannot know God unless the Spirit of God is in us.

Therefore, no matter how much you exercise your so-called power to choose, you could never come to God because you could never know Him.

Therefore, the only reason the carnal man ever comes in the direction of God and His Word is because of an influence that has power over his decision. That's why it's so important for parents to just preach the word. Preach the word. Preach the word.

Then that decision or exercise of the will is in bondage to whatever influences its choice.

Psalms 10:4 The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

So therefore, God being not in his thought, he thus does not come to God, for if he thinks not of God, how is that he would come to that which is not in his thinking.

In other words, I didn't stumble onto God, okay? So it's not you choosing God anyway, it's God choosing you. All right? Why? Because you were in His Thoughts before the foundation of the world.

1 Corinthians 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

So, if it is impossible for him to know and understand the things of God, then how would he even choose to come to that which he knows not, nor understands? I mean he has not even given it thought.

It's surprising to me how many young people in this nation have never even heard the gospel. I mean, many of them don't even know where their state is in location to the rest of the states. I've got a whole sermon on that, the dumbing down of America.

Mark 4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

And speaking of the dumbing down of the nations, I mean, why would people take that thing into their system and change their system, and they don't even know

about it? There's nothing on the charts (leaflet), there's nothing that they can see. And so they don't really know what they're getting.

But they're trusting, it's not in God we trust. It's in America they trust. And so they're just been dumbed down to just accept whatever the boss says, I can do it.

And then my justification as the boss said it, well, I'm sorry, but even in military, they say, you're supposed to obey. You're supposed to obey. But however, if it's a wrong command or if it's an illegal command, then don't obey. How many military men choose not to obey an illegal command? They're afraid because their whole pension is dependent on obeying. So it continues

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and [their] sins should be forgiven them.

The carnal man may be "free" in the sense of being unforced from without. God never forces the sinner to sin.

But the sinner is not "**free**" to do either good or evil, because an evil heart within, is ever inclining him toward sin.

Let me illustrate what my reasoning is concerning this.

John 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

The word servant is the Greek word **doulos** first of all it is defined as a *slave, a bondman, a man of servile condition* and as a *slave* it is *metaphorically*, defined as *one who gives himself up to another's will*;

Well, didn't Jesus say, not My will, but Thine be done. So even Jesus and Paul said, I'm a slave. Paul a prisoner of Jesus Christ. But he was willingly like Brother Branham. Oh, Brother Branham, we can do whatever we want. He said, listen, I can do whatever I want to do. They say, well, how's that? He said, because all I want to do is please Him. All right, so you're a slave to that.

*II Peter 2:19 While they promise them liberty, **they themselves are the servants of corruption**: for of whom a man is overcome, of the same is he brought in bondage.*

So whoever is overcoming you, you get their reward. If it's evil, you get evil reward.

If it's God, you get God reward. That's why I think I could be wrong in this.

But the Bible says more blessed is he which has not seen but believeth. Now, Brother Vayle, Brother Collins, Brother Hickerson, all these preachers and believers, LaVonne's parents included, that partook of Brother Branham's ministry while he was preaching. From here to there, they have their reward, they're blessed. But we who have not seen, even though you were eight years old when you saw, or ten years old, even twelve years old, or even as Brother James, he said he was 16 years old when Brother Branham went off the scene. They weren't old enough to comprehend this message. Now, they might have seen something and said, I believe that man is of God. That's wonderful. That's a blessing right there.

So you are not only blessed, but you are blessed even more so, because you have not seen and you believe. So if there's a blessing, which is a resurrection and a change of the body for those who have gone on, then is it possible that since we are more blessed, there's a greater reward for those who have not seen and yet believe?

And that will be, you won't have to go through a resurrection. You're going to have your body changed. Okay? So you get their blessing, body changed. They both get the body changed. But you get a greater reward, because you actually walk right into eternity. That's something to think about.

So, you see they may say one thing, but their actions are very different than their words.

The word bondage as I have mentioned, comes from the Greek word, *douloo which means to become servant or bring into bondage or be under bondage. -- it means given, and if given, then not under its own power.*

It means *to make servant in bondage*, is to *make a slave of, reduce to bondage 1a) metaphorically*, it is *giving oneself to another one's needs and service, making yourself a bondman to him*. Or like Paul said, a bond slave to Christ.

It comes from the same root word as we read earlier, *doolos, and means to give oneself over to another's will.*

That is what servitude is all about. And we're here to serve Christ. The word overcome is from the Greek word hettao which means to be inferior or made inferior, to be conquered by one, or forced to yield to one.

Therefore, this speaks of man as nothing more than a debtor, and if a debtor, a slave, then he has become a slave to sin, to serve sin.

Then if man is a slave to the body of this death, a slave to sin, to serve sin, then we are talking about the carnal man is sold under sin. A slave to sin, which is unbelief.

Now look, an alcoholic, you can say, is under bondage to alcohol. A drug addict is under bondage to drugs. So the politician is under bondage to the one who's paying his way there. So you see, they become slaves.

Romans 7:14 ¶ *For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.*

And every slave hates to be in their condition. You talk to the musicians and many of them have actually made a pact with the devil. And many of them are told, if you want to get high in this organization, you're going to have to make a pact with the devil. Well, after they made a pact with the devil, then they say, what's it all about? Then they start taking drugs to get higher and they try sex to get higher and they just can't get... They just are miserable people, and so they made a pact to become a slave. Well, you get a little bit more money. This slave here gets more money than this slave here, but they're still both slaves.

16 *If then I do that which I would not, I consent unto the law that [it is] good. 17 Now then it is no more I that do it, but sin that dwelleth in me.*

18 *For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but [how] to perform that which is good I find not.*

19 *For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.*

That's why Brother Branham said that God looks at your sin and says, I'm not going to give you credit for it because you were a slave to something else.

21 *I find then a law, that, when I would do good, evil is present with me.*

22 *For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*

*24 O wretched man that I am! who shall deliver me from the body of this death?
25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*

Now every one of us has a mix in us. Genesis, chapter six. Noah was the last man, perfect in his genealogy, in his lineage. So he married a daughter of man and his children had the mix in them. We all have the mix in us, but notice, in the flesh we have the mix, but in our spirit, in our soul, it was ordained by God. And when you're born again, that's the original, see, that puts you back to the mind of God again, because that's the life God wanted for you. And so then he says, I'm not really subject to the law of flesh, I'm subject to the law of God. Now this word Paul uses for sold under is the same Greek word Jesus uses in telling the parable of the man who owed so much he and his family were sold.

Matthew 18:23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

Now, when a man is sold into slavery, there are only two ways for him to get out. **Number 1)** He must pay the price that is owed, or another pay it for Him.

Alright, but if that, see, you could buy a slave and he's still a slave to you, but you could buy a slave and set him free. That's what we're talking about.

But if that other pays it for him, then it is up to the other to either set him free or else the servitude just changes hands. He was a slave to this one. Now he was a slave to this one because he paid a price for him.

Number 2) He is freed from his bondage when he dies. These are the only two ways out from this condition of bondage. So take your choice.

Romans 6:6 Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

See, death is not a conqueror. Death is not a peer pressure to Jesus. He's been raised from the dead.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

In other words, pick your choice. You can live eternal, but you're still kind of a bond slave to God, but all things work together for your good as His bond slave. Or you can pick your choice with the devil and you think you're free, but you're not. You're really his slave and you'll do his bidding, and you'll end up corrupt and thrown in the lake of fire one day. Well, I think I would choose to be a bond slave of Christ. I've got so much more rewards. He says, all things will work together for my good.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

Now, the only way you can possibly be free is that you never were under sin to begin with. You never did do it, as Brother Branham said, and that is what justification is all about.

In fact, the word Paul used here in **Romans 6:7** *For he that is dead is freed from sin., is the Greek word dikaios and it means to justify*

To be freed to be righteous 1) to render righteous 2) to show, or exhibit, to evince one to be righteous, such as he is and wishes himself to be considered.

3) to declare, to pronounce one to be just, and righteous, or such as he ought to be.

And that's the key right there, such as he ought to be. We were meant to be sons of God.

The word is also used as the word justify or justification throughout the rest of Scripture.

Paul spoke of it in **Acts 13:38** *Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:*

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

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 ye shall in no wise believe, though a man declare it unto you.

And of course, we've had a man declare it unto us. And that's why we are the righteous bride of Christ.

Romans 3:20 *Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.*

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 *To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*

27 *Where [is] boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law.*

So you don't boast that I finally did this? No, you say, hey, God opened my eyes, and now I'm living right?

Romans 5:1 ¶ *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

3 *And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope:*

5 *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

6 ¶ *For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.*

8 *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him.*

Romans 8:30 *Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Now it's all past tense.*

31 ¶ *What shall we then say to these things? If God [be] for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

33 *Who shall lay anything to the charge of God's elect? [It is] God that justifieth.*

34 *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

35 *Who shall separate us from the love of Christ? [shall] tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

36 *As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37* *Nay, in all these things we are more than conquerors through him that loved us.*

I Corinthian 6:9 ¶ *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,*

10 *Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*

11 *And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

12 ¶ *All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power (See, I will not become admonished. I will not be brought under *the power*) of any.*

13 *Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body [is] not for fornication, but for the Lord; and the Lord for the body.*

14 *And God hath both raised up the Lord, and will also raise up us by his own power.*

15 *Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make [them] the members of an harlot? God forbid.*

Let all of God's restraint be removed, and every man is capable of becoming, or because of the mix would become either, a Cain, a Pharaoh, or a Judas.

How then is the sinner to be heaven-bound? He could never be. By an act of his own will?

Not so. A power outside of himself must grasp hold of him and lift him every inch of the way. The sinner is free, but free in only one direction, free to fall, free to sin.

As the Word expresses it: "*For when ye were the servants of sin, ye were free from righteousness*" **Romans 6:20**. In other words, there was no righteousness

with you, otherwise you wouldn't have been free to sin.

The sinner is free to do as he pleases, always as he pleases (except as he is restrained by God), but his pleasure is to sin.

And when we say he is free to do as he pleases, it is with this in mind. He is still in bondage to his own will.

For unless God intervenes on behalf of any person, that person is doomed to be enslaved by his own lustful desires because of the mix in the days of Noah.

Genesis 6 says “The sons of God saw the daughters of man that they were beautiful, and they took unto themselves whomsoever they chose.” So that is when the mix came in and the hybrid condition took a-hold of all men.

Therefore, he is doomed to be controlled by all outward powers in which he has no control.

Can he see these powers, and therefore control them? Can you see gravity and thus control it? Yet it is there. Can you see electricity?

You might see the spark made by it or the power that comes from it in some manifested way, but electricity is unseen in and of itself.

You can't see it because we are dealing with the invisible. Can you see life? No, but you can see that which manifests life.

And yet we are controlled by gravity, we are controlled by life, and yet what life is it that has control of us?

So, the unseen attributes are the ones that control us. If we are the seed of God, then we are drawn to the Word. If you are serpent seed, Children of Satan, then you will not come to the Light and you will fight it.

The Bible said in speaking of Satan “*He speaketh no truth because there is no truth in Him, and he was a liar and murdered from the beginning because he abode no in truth*”.

John 3:18 *He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

19 *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*

20 *For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.*

21 *But (that's a big one.) But he that doeth truth cometh to the light, that his deeds may be made manifest, (that they are,) that **they had, were wrought in God,** which means **(they had their source in God).***

So if your names are on the book of life, then you should be just a happy people.

And therefore, being controlled by these invisible substances, we then must make our choices based on these outside powers.

Then if our choice is based on these outside influences, then are we really a free agent to choose whatever we wish?

People say, well, I can do whatever I want with my body. Well, really? Can you? Because God said you can't.

Does not the outcome of the choice dictate to us what we will choose? Then what is the master, the choosing, or choice or the outcome?

Look at the outcome of those who chose the wrong way, to apply the invisible.

Romans 1:19 ¶ *Because that which may be known of God is manifest in them; for God hath shewed it unto them.*

Romans 1:20 *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:*

21 *Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*

22 *Professing themselves to be wise, they became fools, 23* *And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*

24 *Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves.*

You see, this is what's taking place, oh, Brother Vayle, he says, comments and corrections. So, you know, so if he made these things wrong, well, then, we don't really need to listen to the man because let's face it, he made some errors, and so, we're not going to make those errors. So we're better than him. You know, these guys are all.

I mean, I met one of them when he was 16. He was a pastor of a church. Can you imagine a pastor of a church being 16 years old? The Bible says not to be a novice, okay? Otherwise they get puffed up, and another one I met in 2012, he's now 35. So in 2012, he's like 23 years old or something. Or less than that. Yeah, 23, and these guys are saying, well, we're going to go our way because we think that we've got it. You don't have it. I said bye bye. I don't really care. It makes no difference to me who you're following. You should be following the prophet.

The prophet says something, you should believe it. But for you to question the prophet, then that tells me, that you think you're vindicated. And you have no more vindication than a squirrel. I don't think that way. I can't think that way.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Colossians 1:16 *For by him were all things created*, Now how could that light in Genesis 1:3 be the sun, which doesn't come till Genesis 1:14? And in between, then as God spoke and said, let the law of reproduction take place and every seed after its kind. Now, how could then Genesis 1:3, the light which God called a day. And Peter says He's a Day Spring, how could that light be the sun when Colossians here says,

Colossians 1:16 *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:*

And He is the beginning of the creation of God. He had to be birthed somewhere. So are these brothers taking an influence which is outside of the word? Amen, they are. Because if you can't find it in the word of God, then just lay it on the shelf. But if you see it in the word of God that Jesus Christ was the very first time God spoke.

Brother Branham said the very first time He spoke, came out the Logos. And that was the Son of God. Well, the very first time He spoke in Genesis is 1:3, okay.

17 *And he is before all things,* (So he's before the sun, the moon, stars, everything else.) *and by him all things consist.*

Then there is only one who has a sovereign will because there is only one who controls all things both visible and invisible.

Then is man always a servant? Can man ever come to the place where He is free?

And the answer is yes, if the One Who created all that is visible and invisible, who controls all powers both seen and unseen also lives in you, then you will be free to make a correct choice, but all you wish to do is please Him.

Christ is identified the same 64-0415 P:26 *He was God in Christ, reconciling the world to Himself. He was expressing what the Father was in Himself.*

He said, "I do always that which pleases the Father. And I and the Father are One. The Father dwells in Me. When you see Me, you've seen the Father."

In other words, He expressed God, the Spirit so much in Him, that He and the Father, it wasn't robbery for Him to be the same Person.

All right now it's not robbery then. If that much of God is in you to be. To consider yourself anything but a part of God.

Law having a shadow 56-0621 P:48 *I always do what I want to. God lets me do what I want to, and I'm so glad of it. ... and then he at the end of this paragraph, ... And if you love the Lord, you want to do everything you can to please Him.*

As Brother Branham said **On the wings of a snow-white dove 65-1128E P:20** *And that's the way with a real Christian. Did you know a real Christian doesn't have even any sin at all imputed to him? David said, "Blessed is the man who God will not impute sin to."*

When you're washed in the Blood of the Lamb (not by make-belief, but really the Blood of the Lamb), God does not impute to you anything that's done, because you're under the Blood and He doesn't see it.

There's a Blood sacrifice; the only thing He can see you in, is the way He saw

you before the foundation of the world when He put your name in the Lamb's Book of Life. So that's the way I want Him to see me. Alright?

That's all He can look at, because you are redeemed from everything that was ever done; you're washed in the Blood of the Lamb.

Therefore, there's no gall in you; there's no unclean habit in you; because that the Blood of the Lamb has did this; and God cannot impute sin to you after you've got a sin-offering laying there waiting for you.

*"Why," you say, "that gives me plenty of room then, Brother Branham; I can do what I want to." **I always do, always.** But when a man can really see what Jesus done for him, and turn around and do something contrary to Him, it shows he never received Christ.*

Jesus said, "**For this purpose I have come into the World, to do the will of my father**". In fact, He said, "**My meat is to do the will of my father**". And if it is His meat, then it is His source of energy.

Hebrews 11:1 ¶ *Now faith is the substance of things hoped for, the evidence of things not seen.*

Faith is not seen and yet it is a substance. And by faith, which is unseen, you are saved.

By faith, you inherit the promises. By faith are you born again and receive the very invisible Life of God into your mortal flesh to live itself out in your life.

Hebrews 11:3 *Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.*

And if it took faith for God to bring into existence what was not there, and if the Life of God lives in you, then that is why He could take a man and speak squirrels into existence.

Because the author of all visible and invisible power came into him and therefore all power visible and invisible was under his control.

That is the only way we could ever be a truly free moral agent, and that is for God to live out His Life in us and through us.

Now I'm going to, at this time, this is one question about tithing, okay? And I thought I'd put it in here. It's many of the things that I said in here. Actually, I preached on it back in 1984. I was actually 1982. Brother Vayle held... That's a long time ago. That's 42 years ago. I was a young pastor at the time. Brother Vayle asked me to sit on a panel of ministers to answer questions.

He had a convention in Columbus, 1982. And the question came up because there was a man preaching in South Carolina. So, the question came up that this man demands of all his people that if they get behind in their tithes, they're supposed to pay 20%. And so he said, so some of you are going to owe me your house.

Well, that man was in the audience and I knew that he had said it. And so when it was my turn to answer that question, I said, well, the Bible doesn't say that. The Bible says you're supposed to pay 20% on the 10%, which is 12%. And it doesn't say if you're delinquent in your tithe. It says if you've used your tithe to buy something else with it, now you've got to pay God 12% of your tithe. So it's not a usury. It is actually a penalty.

Question no 10: Brother Lee Vayle's sermon *Question & Answers # 19 'Twenty Percent Tithing* - November 8, 1992, 14 *"Now, when I was dealing with that question 20 percent, I dealt only with the fact of what comes out of my own mind, and from the Word of God, based on it. But not saying I can quote word for word.*

But there is a 20 percent in the Bible that is this: If you ever run afoul and you need money and you hold the tithe back you owe God 20 percent on that tithe". So what do you say? 20% on the tithe is only 12%. But he didn't say it, so I'm going to say it. Okay? It's not 20% you're not going to pay 20% on. You're going to pay 12% on the tithing. You pay 20% of the tithing. So you pay 12% total.

So the question no 10 is. Can we get more clarification on the penalties for paying tithes later? Well, see, he used the word later, and Brother Vayle never said that.

Answer to no 10: **Leviticus 27:30** Does not say anything about paying Tithes late, just using it for something else and then owing it. Listen to what it says.

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: And that is the key right there.

It does not belong to you, it belongs to God. it is holy unto the LORD. 31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. (the fifth part is 20%)

The Amplified version of **Leviticus 27:30-33** says *“A tenth of the land’s produce, whether grain from the ground or fruit from the trees, is GOD’s. It is holy to GOD. If a man buys back any of the tenth he has given, he must add twenty percent to it.*

A tenth of the entire herd and flock, every tenth animal that passes under the shepherd’s rod, is holy to GOD.

He is not permitted to pick out the good from the bad or make a substitution. If he dishonestly makes a substitution, both animals, the original and the substitute, become the possession of the Sanctuary and cannot be redeemed.”

So, what does he mean to redeem? It means to buy back his tithe. It means using your tithe to pay another debt and then still owing your tithe.

It's like one man, one time he went to the board, and this didn't have to do with tithes, but he went to the board in Minneapolis. And he said, I just can't make my bills. I can't pay for my house. And they said, all right. The deacon said to him, okay, have you made any purchases lately? Well, yeah, I bought a stereo. Well, how much was the stereo? It was \$700. Well, how much you pay your house payment? Well, it's \$600. Well, just sell the stereo and pay off your bills. The church is not expected to pay off, so you can have a stereo. That's kind of, that's just rational thinking.

But what does the word redeem mean? It means to buy back his tithe. It means using your tithe to pay another debt and then still owing your tithe.

Now, I know one preacher from down South as I have mentioned, who used to tell his people that their tithes would jump from 10% to 20% if they got behind in their tithes, and he told his congregation that some of them would owe their house to Him.

And, it's funny, but that man was sitting in that meeting in 82. And I heard him talking to another minister. He was about seventy years old at the time. I was 29 years old. And my answer was right from the word. But it went against what he was teaching his congregation. And I heard him as I passed, and he said, there goes that novice. And I thought, well, I might be a novice.

I might be younger in the Lord. But I certainly am founded on the scripture, not on greed. So it's not by greed that we do anything, we do it, because God just asked for it.

But that is not what the scripture teaches. It says if you redeem your tithe to pay for something else then you pay God 20% on top of the tithe which then means you will owe 12%.

Because 20% of 10% is an additional 2%. So, 2+10 equals 12%. For those who need some math help. Now *Brother Branham said in, **Christ revealed in His own Word - 65-0822M** "I said, 'First thing, Mr. Mason, as my duty to God, I owe Him my tithes. I want to pay Him my tithing first."*

See, not paying the government first. Paying your tithing first.

And I said, "Then my next duty is to pay my debts." I said, "My father's sickly, and There's ten of us children in the family." But I said, "If I can't pay you no more than twenty-five cents on that bill each payday..."

If I can't pay you even the twenty-five cents, I'll come by and tell you about it. I'll tell you, 'I can't do it this time. And I, by the help of God, paid every bit off. See? But that's what I mean.'"

I will tell you what I believe is the correct practice, and I myself have done this for my entire Christian life.

I get my check and deposit it to the bank. The very first thing I do is write out my tithes check.

And just so you know, and I'll say this, is that what I receive from this church is a housing allowance. I've already paid the tithes on it, because as soon as the tithing comes in, it's all put in a pastoral account, and then I pay 10% on all of that. Or even I actually pay about 20%, but I pay my tithes out of that. Then when I draw my housing allowance, I'm not paying tithes on it because I've already paid tithes on it.

Now since my stroke, to make it easier to keep track, I combine my retirement income which comes in the first week of the month with my social security which comes two weeks later. And make one payment per month.

I used to make one on the first of the month for my, it's a small amount from Children's Hospital. And then I would pay in the mid month, I would pay my other, my Social Security, but now I just combined together, because it's not that big of a difference, it's just easier for me.

But if you get paid weekly then you should pay your tithes weekly. It is on your increase. If your increase comes every two weeks like mine did then when I was at the Children's Hospital, there are 26 tithes payments a year. Then I would pay 26 times my tithes. That's what I used to do when Children's Hospital paid me biweekly. Because biweekly is different than twice a month. You see, biweekly, there's actually 26 checks, not 24. So I pay, as soon as the money came in, just automatically I'd write down in my ledger, this 20% is for tithes. And on Sunday, I would put my check in the offering.

If you get paid monthly, then there should be 1 per month. Now, if you are a businessman and work for yourself, you have costs associated with your work. I think a certain % should be put aside for tools, tires, gasoline, and materials, etc.

But don't handle your tithing like you do with your taxes. Accrue during the year, and if you haven't used it then pay tithes on the excess accrual at year's end. In other words, if I was allocated for gasoline for this, for that, if I say it's going to take me every week and I get paid weekly, it's going to take me this much to run my thing.

And if I analyze, I'm going to buy tires or work on my thing, it's going to, say, it's going to cost me \$5,000 a year. I divide that by 52 and I get my number so that I can say, okay, I actually made this month, I'll pay my tithes this week, but at the end of the year and I've the accrued that in a separate account, which is basically for all those things.

Then at the end of the year, I say, okay, now I can't use that money. I can't borrow from the tithe to buy a capital equipment, okay, I can't buy, say, they allow you 25,000 a year or something like that.

So I can't use that to buy that with because that's God's money. That's not the IRS. And so by lowering it by then paying God His money, see, I've lowered it. Now I am taxed at a certain rate.

You pay on your increase, not your net gain. This is not a Game with God, He said increase.

Because Businesses are allowed write-offs with your taxes, but you don't have them with your tithes. In other words, with taxes, you might lower it by showing your tithes, as part of your expenses along with your everything else, you might buy something to lower your taxes but with God, it isn't so.

So in other words, you can't buy some item, and write it off your increase, because you have that thing that you bought, so you really haven't changed your increase because, you see, with the government, I buy, and I think I explained here.

Like, let's say you made \$100,000 last year. Your tithe is 10% to God plus your offerings which take care of the church grounds. But with taxes, you might lower your net income by purchasing some capital expenditure, but with tithe, your gain is still your gain, what you earned and just because you bought something that cost \$20,000, So I'm gonna only, I've made a hundred thousand, okay? I've got \$20,000 of write offs with the government. So now my net increases is \$80,000. Well, the thing that I bought is worth \$20,000, right? So I add it back to the 80 and I still made a hundred thousand dollars. I can't, you know, unless it's something to run your business with.

In other words, in your case, I guess, and fixing the tires and fixing the truck, so you allocate that. But not with a businessman says, well, I'm going to buy some furniture for my office. That doesn't count. That's an increase. All right? And so, I'm going to say, don't play games with God. Because you have your 20% of capital expenditure and you have your 100,000 to start with, 20% with the government expense.

Now it's \$80,000. Well, then you don't say, well, see, I'm going to pay God on the 80,000 instead of on the 100,000. But you still have the \$20,000 vehicle and you might have got a good deal. So, you know, it doesn't matter. You might sell it for more. So the thing is, it's still an increase, all right?

You still have your earnings and now you just redeemed some of your tithe for that thing, so you didn't save anything with God by doing that. You actually cost yourself 20% of the tithe amount you used.

God wants the first fruits of your labor, and He even said you are not to swap out a lamb of your choosing for your tenth lamb, the tenth is the tenth.

So if the 10th is the most beautiful lamb you ever saw, it still goes to God. Don't say. Well, I'm going to give him this little ruddy one down here in place of that one. You can't substitute.

Now, you do what you wish on this, but God's Word is very specific in **Malachi NIV 1:6**-. I don't know if I ever taught on this but here it is.

6 *“A son honors his father, and a slave his master. If I am a father, where is the honor due me? If I am a master, where is the respect due me?” says the LORD Almighty.*“

See, it's all about respect. Do I respect God or the government? It's all about, remember, I just preached on. You're a bond slave to somebody. So who are you a bondsman to? The government or to God? Okay, so *If I am a master, where is the respect due me?” says the LORD Almighty.* “

It is you priests who show contempt for my name. “But you ask, ‘How have we shown contempt for your name?’

7 *“By offering defiled food on my altar. “But you ask, ‘How have we defiled you?’ “By saying that the LORD’s table is .*

8 *When you offer blind animals for sacrifice, is that not wrong? When you sacrifice lame or diseased animals, is that not wrong? Try offering them to your governor! Would he be pleased with you? Would he accept you?” says the LORD Almighty.*

9 *“Now plead with God to be gracious to us. With such offerings from your hands, will he accept you?”—says the LORD Almighty.*

10 *“Oh, that one of you would shut the temple doors, so that you would not light useless fires on my altar! In other words, don't just let anybody come in to your pulpit and start spewing useless fires, okay?*

I am not pleased with you,” says the LORD Almighty, “and I will accept no offering from your hands.

11 *My name will be great among the nations, from where the sun rises to where it sets. In every place incense and pure offerings will be brought to me, because my name will be great among the nations,” says the LORD Almighty.*

12 *“But you profane it by saying, ‘The Lord’s table is defiled,’ and, ‘Its food is contemptible.’ **13** And you say, ‘What a burden!’ and you sniff at it contemptuously,” says the LORD Almighty. “When you bring injured, lame or diseased animals and offer them as sacrifices, should I accept them from your hands?” says the LORD.*

14 *“Cursed is the cheat (God calls him a cheat) who has an acceptable male in his flock and vows to give it, but then sacrifices a blemished animal to the Lord. For I am a great king,” says the LORD Almighty, “and my name is to be feared among the nations.*

Another place where we read on, he says, would you do that to your governor?

Now, we are being conformed to the image of the firstborn Son, so I don't believe anyone in here or on the link-up is doing things with self-interest and not the interest of our Father in mind. But this did go out as a question last week among the ministers.

And I withheld it from you because the other questions were negative from some brothers in South America concerning things of Brother Vayle because he called his last sermon "Comments And Corrections". It should have been called "Comments and Clarification" because when they added "And Corrections" to it, it sounded like he made errors when he just clarified some small points.

So this was the last sermon Brother Vayle preached. He was 92, and he just wanted to get his heart, his soul out with nothing to hold him back when he crossed the river Jordan, our river Jordan, into that other dimension.

So he just want to make sure that because there was people that were followers of his ministry who misunderstood him, saying that it was the soul, not the body, that did not see corruption. He never, never, never said that. And he even said, I never said that. You misheard me.

Now, I remember preaching in Minneapolis, and three people came up to me afterwards and said, oh, you said this, this, this. And I said, no, I never said that at all. And then I... Oh, yeah, you did. Oh, yeah, you did. So I said to the two deacons there, said, did I say that? They said, no, you didn't.

So, you see, even as Brother Vayle said, when he was sitting in the meetings and the deity people were sitting behind him, they came down from Canada. He actually heard Brother Branham say that he was the Lord Jesus Christ.

So he said after service, said, now, Brother Branham, I highly respect you as God's prophet and servant, but you are not the Lord Jesus Christ. And Brother Branham said, I never said that. And he said, but I heard it with my own ears. And so they played the sermon back on tape, and it wasn't there.

So what he heard was a spirit which had, his audible nerve had tweaked it so that he heard Brother Branham say what he didn't say. So you have to be very careful. That's why, let's just take the prophet's words, go back to the scripture, and just

leave it alone. He didn't say, you pay 20% tithes.

You're only paying 12%. But like I said, we're not... I don't believe in this stuff where, oh, you're going to owe me your house. Listen, that's what the catholic church teaches. I don't believe that nonsense. Like Brother Vayle said, we are held accountable for every penny and then the interest on that penny.

So we try to live as best we can, and that's why I don't even take a salary. Now, I could take a salary like the other ministers do, and then the housing allowance, but I don't need it, okay? So, I don't take it.

Now, I've taken a few dollars to fix up the house. But that's, still under, actually under the housing allowance, you're getting so much money.

And if I don't take it for many, many years, I can then take it all at once and spend it, and that's a housing allowance and I don't want to live like a wealthy person. I don't want to live like, I've got all this money and this and that.

It's not for me to do. I'm going to be held accountable. So I want to live for Christ and I want to live so, that when I have to answer for everything is done in the flesh, I can answer righteously and say, I only said what You said and Your prophet said, that's it. That's it.

So take it for what it's worth. It was a question last week, but I don't believe that my church and I don't believe that the people listening on online are going to play games. I believe that we're all just trying to live as best we can.

Let's just bow our heads in prayer as our musician, our song leader, will come up.

Gracious Father, we thank You, Lord, for this day. And we thank You, Lord, for being with us and guiding us, Lord, through this word, in Jesus Name we pray. Amen.

And I want to just say one more thing and that is this, that, Brother Branham, if Alpha repeats in omega, the first ministry is the same as the last ministry. The first message is the same as the last message. Well, then Jesus' pre resurrection ministry, He taught the people, He's really, the essence of His ministry was Matthew 7, the sermon on the Mount. He was teaching us about eternal life and how to live eternal life. He said, don't treat your brother wrong. Don't accuse people of what they haven't done. You might not understand what they've done. Just let it alone. Pray for them and just be a real person.

You answer to God for yourself, not for them. And so, His sermon on the mountain was how to treat people well. Then when He came back, He was showing them

what eternal life is. They then were filled with the Spirit at that time when He showed. Because they weren't filled in the spirit, they were all hiding and everything else. A bunch of cowards. They went into hiding. But when they came back and they were filled with the Holy Spirit, then He appeared to them.

Then He gave them more pertinent instruction that this life isn't worth nothing, that your soul and the desires that you have of God are worth everything. And so it doesn't matter if you're crucified upside down, beheaded, whatever, take it, because you're going to have a new body.

And so that's what, if Brother Branham's ministry, Alpha and Omega repeats, then Brother Branham's pre resurrection ministry was that, he was showing us what eternal life is. You saw Brother Branham and people, they didn't know the doctrine that he preached, but they all loved him, because of the way he lived. He showed them what eternal life is. And God backed it up with signs of miracles and sign of Messiah, just same as Brother Branham and Jesus did.

But then in the post resurrection he showed them how to apply it. And that's what I believe, that when we come to the other side, we're going to take the message and bring it into application. We'll receive a body change and we won't have the pulls and everything else and, so that's what it's all about. And that's where I see that we're heading. So with that I'll just say. Amen.