

Questions and Answers for African Ministers Meeting

For Saturday June 18, 2022

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Question 1: Brother Brian, seeing the chaos and apostasy among the clergy today, would you please, comment concerning the following scripture to edify the ministries among us.

1 Timothy 4:16 *Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*

PS: We would like you, if possible to take your time on this, because ministers need to be established on the fundamental principles.

All, I can say is that the apostle Paul nailed it perfectly for this hour when he said these words. So let's break it down thought by thought what he said here. And I see 6 points he is making and will list them as such as we read it again.

1 Timothy 4:16 1) Take heed 2) unto thyself, and 3) unto the doctrine ; continue in 4) them: for in doing this thou shalt both 5) save thyself, and 6) them that hear thee.

Pt 1) First of all we read, "Take heed". Now, this word *take heed* means to *be ever so watchful* and *ever so careful*. The word "*heed*" was translated from the Greek word "*epecho*", which is made up of two Greek words, "*epi*" which is a primary preposition use primarily as a **preface before another word**, "*meaning superimposition or taking charge of "time, place, order"*".

The second part of that word "*epecho*" is the Greek word "*echo*", which speaks of **possession in having, holding or keeping** and is expressed in the **giving back** or **echoing back** what was received, because in order to *echo* you must first receive it. Placed together with "*epi*" the word "*echo*" means *taking charge of our echo*.

And this gives us a meaning that says, "*unless you properly have heard and understood what you've heard, you cannot possibly echo it back.*" As brother Branham taught in the sermon he called, "*Hearing, recognizing then acting upon the Word.*"

Therefore, in "*taking heed*", we are to be "*carefully watching*" and "*carefully thinking*" about what it is that we are taking heed concerning. In this case the apostle Paul tells us the two things we are to be taking heed concerning. Number 1 - he says, "*Yourself*" and 2 - "*the doctrine.*" So let's look at these "**two things**" in light of what he is saying here, because both have to do with Life, ours first and then the Life that comes from the doctrine.

Reading his thought here, "Take heed unto thyself," The Apostle Paul is telling you that when it comes to "*yourself*," we must take heed, we must "*epecho*", we must *epiecho*. Which means **we must hear and then be able to recognize the effects of**

what we hear as it pertains to our own selves. Now, contrast that with the millions of people who see the Word of God manifest itself, and yet get nothing from it. Better yet, they see the acts of God yet have no clue what it means. Therefore, the apostle Paul is saying, "your full attention must be on the Word that is manifesting, and its results upon you, yourself, your life. Because it is somehow not interlinked to who you are.

We see this admonition in **1 Kings 2:3** *And keep the charge (the order or commandment) of the LORD thy God, to walk in his ways, (His course of life or mode of action) to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:*

So what does that mean? It means that you are to study the ways of God, his course of Life and his manner of actions because it has all to do with you personally, and where you will end up.

We also see in **Joshua 22:5** *But take diligent heed (be vigilant) to do (to keep) the commandment and the law, (Torah, which are the Instructions from the Father) which Moses the servant of the LORD charged you, (placed in order and commanded you) to love the LORD your God, and to walk in all his ways, (Derek - His course of life or mode of action) and to keep (take heed to yourself and observe) his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.*

So as you see, God doesn't put on a show just to be seen. He has a purpose behind everything he does, and he demands our full attention to his course of Life and mode of action).

The Prophet David spoke of the children of Israel in contrast to Moses concerning the different approach each took to the ways of God.

He said in **Psalms 103:7** *"He made known his ways (His course of Life and mode of actions) unto Moses, his acts unto the children of Israel.*

So we see the Word of God tells us Moses knew God's way because he observed God's course of life in the mode of actions that God took, whereas the people only saw God in action, but never stopped to ask themselves what it is all about and how it affected them personally.

Moses wasn't always so observant, and he had to learn the hard way.

The people didn't know God's ways (His course of Life and His mode of action). But Moses did. But it wasn't always that way with Moses. Moses tried to deliver God's people his way and all he had to show for his efforts was one dead Egyptian. So he realized real quickly that he could not do it himself. And so God took him to his training field on the back side of the desert for 40 years in order to teach Moses that he had to just let go and let God.

And God trained him by beating him down and humiliating this prince of Egypt by making him to become a sheep herder, the lowest thing among the Egyptians. But in doing so, God molded Moses until he had made Moses into such a yielded vessel, that he was able to invade Egypt all by himself. And God let Moses know by experience what it means to stand alone, and to trust God and God alone. Then and only then, did Moses learn to trust God.

Look at Jonah: He ran from the presence of God. But he finally learned that God will have the last Word. How did he learn this? *He learned obedience by the things he suffered.*

And what about the apostle Paul? He even started out fighting against God, thinking he was serving God in doing so. But God just had His own way with Paul and Paul was forced to yield himself. The apostle Paul also *“learned obedience by the things he suffered.”*

The same with William Branham! God had to beat Him down until he realized God will always have the last word. Therefore, he also *learned obedience by the things which he suffered.*

And even the son of God Himself had to learn to yield to His Father, The Word. The Apostle Paul said of Him in **Hebrews 5:8** *“Though he were a Son, yet learned he obedience by the things which he suffered;”*

Therefore, the very first thing the apostle Paul tells us in **1 Timothy 4:16** is to *“take heed unto yourselves”*. In other words, “Pay close attention, even a special attention to your own selves, as David said, *“to see if there be any wicked way in me.”*

And as God tells us through Paul to the Philippians, **Philippians 3:15** *“Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.”*

Now, why is that? Because God’s Word is Life and if we do not pay attention to it, His Life might just pass us by and we will miss receiving eternal life, and instead think we are ok, because we know that God sent a prophet. But I would love to ask every single person who has ever thought because they know God sent a prophet, so what make them any better than the next guy who doesn’t know about it.

I am asking you to ask yourself this question. Do you even know what the Message is? Jesus told us, *“if a man bears witness to himself, his witness is not true.”* And if William Branham came just to bear witness of William Branham as God’s prophet, he would have been bearing witness to himself, and according to Scripture, we would not have to believe him. But that is not what he came to bear witness to. He said, *“My ministry is to declare Him, that He is here.”* And that means His ministry was to get us to see the appearing of Christ is before the coming.

From his sermon **From that time 62-0713 P:102 *How many knows there's a difference between the appearing of Christ and the coming of Christ? It's two***

different words. **Now's the appearing**, the coming will soon be. **He's appearing in**, **the midst of us** doing the works that He once did, in His church. Now, you're a part of that church, and by grace you believe. I am a member of that church. Now, I'm not a preacher. You know I'm not. I have not the education to do it. Sometimes I feel reluctant standing here by men of God, who's called to that office. **There are apostles, prophets, teachers, pastors, and evangelists**. Not all are apostles, not all are prophets, not all are teachers, not all evangelists. I'm standing here...But **my ministry is a different ministry from a pastor or teacher**. I'm not. And if I say things wrong, brethren, forgive me. I don't mean it. But **this is my ministry** (See?) **to declare Him**, that **He's here**.

So it is all about taking heed too Christ's Presence. And taking heed to yourself, because His presence is supposed to have an effect upon your life. And yet the vast majority of them that follow the ministry of William Branham are ignorant of the Appearing which is the parousia of Christ as Jesus spoke of it, and Paul, and Peter, and James and John. They all taught on the parousia of Christ, yet we have most ministerial leaders who claim to follow William Branham's Message call it a false doctrine. Why?

And what Good can His Presence do you if you think it is a false doctrine? We are commanded to lay in His presence to ripen, but how can you do that if you do not understand what His presence is?

Ok, so far we have looked at the first part of the Apostle Paul's statement here in **1 Timothy 4:16 Take heed unto thyself**, but let's now read the rest of what he said, and lets focus on the next thing he wants us to take heed to.

Now, let's continue to read, ... **1 Timothy 4:16 Take heed unto thyself, and 3) unto the doctrine** ;

Now, let's examine what he means here as well. Not only are we to take heed or pay close attention to our own condition, our own selves, but at the same time, we are to pay close attending to the doctrine. So I ask the question why? Most preachers will deemphasize the doctrine and will focus on Mission work, or the production of books and tapes as though that takes pre-eminence with God.

I have made this statement before and I will say it again, "what good does it do me to know God sent a prophet, if I do not know why God sent His prophet? And what good does it do me to know that many miracles took place if that is the extent of the matter. Sure God does miracles, but what good does a miracle for someone else do for me?

What good does the change of the body in someone else do me, if I do not receive the change of the body myself. What Good is the fact that God came with healing in his wings, if I am not healed myself? And so what the apostle Paul is doing here is to personalize the taking heed to you personally. And he says keep an active watch on yourself and the doctrine as it pertains to you.

Everyone can point to Malachi 4 and talk about how God sent a prophet, and yet when it comes to themselves, they are oblivious to the end time promises for the Bride of Christ.

They think its all over for us if we just know God sent a prophet. But there are so many promises of God to us that are still in the midst of becoming manifest that if we take our eyes off them, and just look back 50-60 years we are going to completely miss what God has for us.

As I brought out in my series on Faith, there are certain end time promises for the Bride of Christ beyond just receiving a prophet. And let's face it, anyone can look back on a historical fact and say they believe it and by listening to the tapes of the prophet we show we are believers in him. And that is so far from the truth. 2 million people heard Moses, followed Moses out into the wilderness, were baptized in the cloud, and yet perished in the wilderness.

1 Corinthians 10:1 *Moreover, brethren, I would not that ye should be ignorant, how that all our fathers **were under the cloud**, and all passed through the sea; **2** And **were all baptized unto Moses in the cloud** and in the sea; **3** And **did all eat the same spiritual meat**; **4** And **did all drink the same spiritual drink**: for **they drank of that spiritual Rock that followed them: and that Rock was Christ**. **5** But with many of them God was not well pleased: for **they were overthrown in the wilderness**. **6** Now **these things were our examples, to the intent we should not lust after evil things, as they also lusted**. **7** Neither be ye **idolaters**, as were some of them; as it is written, *The people sat down to eat and drink, and **rose up to play***. **8** Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. **9** **Neither let us tempt Christ**, as some of them also tempted, and were destroyed of serpents. **10** **Neither murmur ye**, as some of them also murmured, and were destroyed of the destroyer. **11** Now all these things happened unto them for ensamples: and **they are written for our admonition**, upon whom the ends of the world are come. **12** Wherefore **let him that thinketh he standeth take heed lest he fall**. **13** **There hath no temptation taken you but such as is common to man**: but God is faithful, **who will not suffer you to be tempted above that ye are able**; but **will with the temptation also make a way to escape**, that ye may be able to bear it. **14** Wherefore, my dearly beloved, **flee from idolatry**.*

And brothers and sisters, that way of escape has always been to stay behind the protection of God's Word.

So, let's go back to our text again and continue on.

1 Timothy 4:16 **Take heed unto thyself, and unto the doctrine**; Now, we know the word doctrine simply means teaching. And he does not say take heed to doctrine but take heed to THE Doctrine. And Christ is the doctrine.

In **2 John 9** we read, "*Whosoever **transgresseth**, (whosoever goes beyond the limits) and abideth not in the doctrine of Christ, hath not (**echoes not**) God. He that abideth in the doctrine of Christ, he hath (**he echoes**) both the Father and the Son. **10** If there come any unto you, and bring not **this doctrine**, receive him not into your house, neither bid him God speed: **11** For he that biddeth him God speed is partaker of his evil deeds.*"

So the Apostle Paul is telling us in **1 Timothy 4:16** that we must take heed to the doctrine of Christ. For there is only one doctrine or teaching in all of this Bible that we are told to not have if you do not even have God. And the apostle John bears witness with that himself in **2 John 9**.

And the apostle John is telling us here that if we do not abide in the doctrine of Christ we will not have nor will we echo God nor His Son. And John also tells us in **1 John 5:10-12** **10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life;** (he that echoes the son echoes Life) **and he that hath not the Son of God hath not life.** (he that echoes not the son of God echoes not life) **13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: 15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.**

Now, the Apostle Paul said in **Hebrews 6:1** *Therefore leaving the **principles** (the elementary stages) **of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,***

Now, Paul is not saying that we must **leave the doctrine of Christ** in order to go on unto perfection, for the Apostle John told us if we do not have the doctrine of Christ, we do not echo God nor do we have God. So what the apostle Paul is telling us here is that we must not only have the doctrine of Christ but we must go beyond the very principle things concerning the doctrine of Christ in order to move up into perfection or full maturity. We have to move on from the principles which is the first principles, the elementary principles in understanding the doctrine of Christ in order to move up and on unto perfection.

I have seen too many people stop at the principles of the doctrine of Christ which is to understand there is One God and He had a son. But Paul is saying, don't stop there, for you must continue into the doctrine of Christ going beyond the very first principles, and fully into what John said, "**he that echoes the son echoes life.**"

And in **1 Timothy 4:16** when Paul tells us "**Take heed unto thyself, and unto the doctrine;** he is not talking about the doctrine of Balaam, nor is he talking about the doctrine of the Nicolaitans, and he certainly is not about the doctrine of Buddha, or of Mohammed, nor is he talking of the Baptist doctrine, nor the Methodist doctrine, nor of Catholic Doctrine, nor of Pentecostal doctrine. But Paul and John called it the doctrine of Christ. They both said, "**The Doctrine of Christ**". Then **Christ is the Doctrine**.

Yes, He is the Doctrine. Then to preach the Message-Doctrine you must preach Christ. And yet the brethren everywhere have been cut off from the mainline churches for the simple reason they are teaching the Message-Doctrine which is the revelation of Jesus

Christ the way brother Branham taught it. And He was vindicated by God to be teaching it correctly.

And the apostle Paul said in **1 Timothy 4:16** “**Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.**”

So how do we continue in the doctrine of Christ? Remember, John told us what it does for us. He said in **2 John 9** *He that abideth in the doctrine of Christ, he echoes both the Father and the Son.* And what does that echoing the father and son produce in us? **12** *He that echoes the Son echoes life; and he that echoes not the Son of God echoes not life.* (he that echoes not the son of God echoes not life)

So getting back to what Paul said, in 1 Timothy 4:16 “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.”

Ok, I believe we covered that for our brother, now let's move on to question 2.

Question 2: Can you help us to understand more the **3 fundamental principles of the Scripture**, that brother Vayle taught?

Question 2: To understand what those three principles are let me read from br. Vayles sermon

Lee Vayle Misc Sermons Three Basic Principles Of Scripture P:5 “*What I'm going to speak on are **three principles that I've discovered in Bro. Branham's teaching.** Now, there are many more, but **there are three that I've discovered that I believe give us definite spiritual knowledge, understanding, confirm the Word of God to us and help us to be steadfast in this Word of God; the three principles.** And **those three principles of which I speak are these:** 1. **The Alpha and Omega principle.** 2. **The Parallelism of Scripture principle,** 3. **The Theorem or vindication principle.**”*

Now, using the term parallelism of Scripture is a very hard thing to understand. And brother Vayle told me that he made things too difficult for people to understand. One time we were setting on his couch talking, and he said to me, “**Brian, You can teach this Message better than I can, and I said, now brother Lee, you know that all liars go to the lake of fire, and he smiled and said, well, what I mean is that you make it so simple for the people to understand, and I can't do that.**”

And listen there is nothing wrong with what he was saying. Because brother Branham said, “**a teacher can take the word to a depth the Pastor or Evangelist could never do.**”

In his sermon **Warning then judgment 63-0724 104** brother Branham shows us the difference between the ministries. “*But, you see, in the church there is the pastor, and that **pastor is a special person.** He's built to where he can put up with the fusses of the people. He's a burden-bearer; he's the ox of the team. He's a man that can set down*”

when somebody's got something against somebody else, and set down with them two families, and take neither side, and reason it out, and bring it right back into sweetness. See? He's a pastor; he knows how to take care of things.

105 The evangelist is a special man. He's a man that's burning like a fireball. He runs into a city and preaches his message, and gets out of there somewhere else. See, he's a special man.

106 The teacher is a special man. He sets back under the anointing of the Spirit and is able to take the Words and put them together by the Holy Spirit, that the pastor or evangelist either one could not compare with him.

107 And then we find out the apostle is a special man. He's a setter-in-order. He's a man that's sent from God to set the things in order.

Hebrews Chapter 3 - 57-0901M There's something about where you go, what church you go to, and what teacher teaches you. Do you know that? It's got something to it. Therefore, we ought to seek out the very best that we can find, so we're getting the best; not because it's sociable and so forth, but the real Bible teaching.

You must be born again - 61-1231M 92. Now, false teachers will bring false births. True prophets will bring the Word, the birth of the Word, Christ. False prophets will bring false birth, the birth of churches, the birth of creeds, the birth of denominations. And here you are, Pentecostal brother, false sent--or sensations, and tell a man he's got the holy ghost 'cause he speaks with tongues.

Perseverance - 62-0608 97 Now, remember, not the man. That's a office in the church. Not the marvelous teacher man; it's the marvelous holy ghost teaching in the man. Not the marvelous man with the gift of discernment; the marvelous holy ghost in there using the man. See?

E-7 Balm in Gilead 59-0707 Now, there's five offices that God put in the Church; there's nine spiritual gifts that accompany that offices and all the members of the Body. The first is apostles, which is missionaries. The word "apostle" means "one that's sent." The word "missionary" means "one that's sent," the same word. Apostles, prophets, teachers, pastors, evangelists, these offices God sets in the Church. They're all in operation, or should be. We cannot bypass one and say there's teachers without saying evangelists. We cannot say there's evangelists without saying there is apostles. We cannot say there's apostles without admitting there's prophets. All of them are for the perfecting of the Body of Christ.

The Lord gives me visions. Those things begin when I was a little baby. I do not believe that man can be called of man and be a successful minister. I believe gifts and callings are without repentance, that God by His foreknowledge foreordained His ministers into the Gospel, and the gifts into the Church.

57-0908m Hebrews, Chapter Five and Six 1, 52 Oh, I know there's many rise up and go out and say, "Oh, I don't need to go to church anymore. Praise God, the Holy Ghost has come; He's the teacher." When you get that idea, you're just wrong. For why did the Holy Ghost set teachers in the church, if He was going to be the teacher? See? There are first apostles, prophets, teachers, evangelists, and pastors. The Holy Spirit set teachers in the church, so He could teach through that

teacher. And if it isn't according to the Word (God doesn't confirm it) then it isn't the right kind of teaching. **It must compare with the entire Bible, and be just as alive today as it was then. There's the real thing made manifest.**

Questions and answers COD - 54-0103E 11. Someone said not long ago, said, "Why, Brother Branham, we don't need anybody to teach us. When the holy ghost comes, we don't need anybody to teach." Said, "the Bible says you do not need teaching." I said, **"then why did the same holy Spirit set in the church teachers?"** See, see? He set the church in order. He was. **We got to have teachers.** That's right. But you oughtn't to have anyone... Don't have to teach you saying, "Thou shalt not commit adultery; thou shalt not swear, and take..." You already know that. Your very conscience of the holy Spirit tells you it's wrong to do that. But now, **as far as Scriptural teaching, it takes a holy ghost anointed.** That's right. And **God has set the church in order by apostles and prophets, and gifts of healing, and miracles, and so forth. He set the church in order and put the teachers and so forth in there to guide and direct His church.** And this morning, as we said, Jesus over the earth as His Body... And just as His body moves, it's just like a shadow reflecting to the earth. It'll move with it.

QA Image of the beast - 54-0515 341. You say, "Well, glory to God, the Bible said when the holy ghost is come you don't need any teacher; He's the teacher Himself." Oh, brother. **How can you be so little from reading the Scriptures... Why did the holy ghost set teachers in the church then?**

342 Say, "I don't have to have anybody teach me; the holy ghost teaches me." **It does through a teacher.** He set teachers in the church.

343 He said, "Are all teachers, are all apostles, are all gifts of healing?" **the holy ghost set these things in the church; He operates them all, and each one of them operates orderly.**

Hebrews Chapter 5 and 6 - 57-0908M 24. Paul, speaking to this Hebrew group, yet scholars he's speaking to now, scholars, well learned. We find that in a few--a few moments, very scholarly. But the deep spiritual mystery, the church is still blinded to it. He said, "When you ought to be teaching others, you're still a babe." Oh, I know there's many rise up, and go out, and say, "Oh, I don't need to go to church anymore. Praise God, the holy ghost has come; He's the teacher." When you get that idea, you're just wrong. For **why did the holy ghost set teachers in the church if He was going to be the teacher?** See? **there are first apostles, prophets, teachers, evangelists, and pastors. the holy Spirit set teachers in the church, so He could teach through that teacher.** And if it isn't according to the Word, God doesn't confirm it, then it isn't the right kind of teaching. It must compare with the entire Bible, and be just as alive today as it was then. **there's the real thing made manifest.**

Baptism of the holy spirit - 58-0928M 104. We thank God for the holy ghost Who is our teacher, and He doesn't just go out and get some little old mythical idea, and bring it up here, and say "Oh, hallelujah, here it is right, wrote right here. Hallelujah." the **holy ghost goes back and brings it right down through the Scripture, places her right down, right on through the Scripture.** See? That's when you got the truth. That's

exactly. For precept must be upon precept upon precept, and line upon line upon line. That's the way the Bible said to do it.

Jesus Christ the same - 56-0426 *But the Holy Spirit is here working through His sanctified vessels. And **God has set in the church what? First apostles, then prophets, then teachers, then evangelists, then pastors** (Is that right?), **for the perfecting of the church. God has did it. It's not the preacher that preaches; it's God preaching through him. It's not the prophet that sees the vision; it's God speaking through him.** "I do nothing except the--the Father shows Me first what to do."*

Arrow of God's deliverance - 56-0801 *I want to tell you: a God-sent, Holy Ghost borned preacher won't compromise with any congregation.*

Queen of Sheba - 61-0219 *And now, His Holy Spirit is here, which the Spirit was upon Christ, which is God, in human flesh, your flesh, my flesh, as the Blood cleanses us. **He preaches the Gospel through the preacher, prophesies through the prophet**, and reveals the secret hearts, speaks through tongues, interprets tongues, and everything's setting in order. You believe that? All right.*

Lee Vayle Misc Sermons Three Basic Principles Of Scripture P:46 *Now, this absolutely coincides perfectly with **Matthew 25:1-13**. And you know the story there, **the sleeping virgins**. And you'll notice that absolutely the one went in and the others were taken out into the great tribulation.*

Revelation 22:10, *when the seals are opened, **the righteous are righteous, the filthy are filthy. Only those that are righteous go to the Tree of Life and the rest are called dogs outside the city.** So you can see here, brother/sister, **the parallelism of Scripture** . **There is no place where God does not bless and curse at the same time.** So **when you read your Bibles and you see a curse, look for the blessing.** And **when you see a curse, it isn't yours. No, not yours, it's somebody else's.** See? And **when you see a blessing, you claim it.***

Lee Vayle Misc Sermons Three Basic Principles Of Scripture P:36 *He comes down and exonerates the Bride by the washing of water by the Word. Now **I could go on and on about Alpha and Omega**, but look, our time's running out fast. **Number 2. Look at the parallelism of Scripture**. That is **two lines always running parallel to each other and never joining, going plumb into eternity.** Let's look at a few of them. That's over here in **Deuteronomy 27**. Should have called this meeting for 9:00 this morning. Hate to mumble in my beard up here, but it's the truth. I'm going to get nervous running out of time. I don't like to get nervous. All right. Let's just read a little bit here. **Deuteronomy 27** and verse **11**. **This is the cursing of mount Ebal and Gerizim the blessing.**(11) **And Moses charged the people the same day, saying,**(12) **These shall stand upon mount Gerizim to bless the people, (he named them).**(13) **And these shall stand upon mount Ebal to curse; (and he named them).**(14) **And the Levites shall speak, unto all men of Israel with a loud voice, (and they start at mount Ebal, cursing.)**(15) **Cursed be the man that maketh a graven image. Cursed be this man, curse that man,** (16) **curse,** (17) **curse,** (18) **curse,** (19) **curse,** (20) **curse,** (21), (22), (23), (24), (25), (26), **curse, curse, curse.***

Also just read **Deuteronomy 28** and you will see the blessings are for those who hearken unto the Voice of the Lord and the curse is for those who will not hearken unto the voice of the Lord.

1 *And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: **2** And **all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. **3** Blessed shalt thou be in the city, and blessed shalt thou be in the field. **4** Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. **5** Blessed shall be thy basket and thy store. **6** Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.***

Now notice this is the same language that the apostle Paul used in **1 Timothy 4:16** **1 Timothy 4:16** *“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.”*

But now if we go to **Deuteronomy 28:15** and read to the end of the chapter we see the parallelism in that to not hearken to the voice of the Lord your God and obey all his commandments the curses will come upon you and overtake you.

15 *But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: **16** Cursed shalt thou be in the city, and cursed shalt thou be in the field. **17** Cursed shall be thy basket and thy store. **18** Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. **19** Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. **20** The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. **21** The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. **22** The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.*

Now the curses run all the way out to the end of the chapter until verse 68. And so we see the parallelism of Scripture is in how we hearken or not to the voice of the Lord and how we respond to His Voice. To simplify it I call it twins, and Brother Vayle taught me that in order to never error in a sermon you must hit those three principles in every sermon pointing the people to the Alpha repeating in Omega, showing the principle of Twins (which is the parallelism of Scripture blessings and cursing) and thirdly, pointing the people to the fact that our prophet was vindicated. And if you can keep in mind and bring forth each of these principles in every sermon you preach you will never go wrong. The words parallelism of Scripture is a difficult word to use, so to keep it simple just think of it in terms of twins, and blessing and cursing.

1. Alpha and Omega, 2. Twins and 3. Vindication. Know them, what they are and weave them into each and all your sermons.

Let me give you an example of parallelism of Scripture.

2 Thessalonians 1:3 *We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; 4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: 5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:*

Now, watch how Paul shows the parallel of the other branch. He has been extolling the righteousness of the saints, and the blessedness by which they are the focus of God's attention. But now he shows the other side, those are cursed.

6 *Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;*

Then he goes back to the blessings in verse **7** *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.*

There is your promise of being in His presence when he comes with his angels. This is the blessed of the Lord, But then he reverts back to the cursed which is the parallel group.

8 *In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction out from the presence of the Lord, and from the glory of his power;*

Now, the apostle Paul reverts back to the blessed of the Lord in verse 10.

10 *When he shall come to be glorified in his saints, (endoxazoe, the doxa is to manifest in our zoe or life) and to be admired in all them that believe (because our testimony among you was believed) in that day. 11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: 12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.*

So you see the going back and forth blessing, cursing, blessing, cursing, all the way through his epistles.

Lee Vayle Misc Sermons Right Hand and Left Hand of God P:60 *See? And at the same time, "In flaming fire taking vengeance on them that know not God..." They turn down Ephesians 1:17. Come on. They deny Him according to Paul. See? (9) Who shall be punished with everlasting destruction from the presence of our Lord, (He's talking about the Presence now. And the White Throne is already started. We're before it. They're already condemned that there's neither root nor branch left. It's over. Right in this hour it's over. Right hand, left hand.) And I'm preaching this way to get you out of*

your fear to **understand the parallelism of Scripture, blessing and cursing. Right hand and left hand. When He comes it's the same God who does one thing to one and another to another according to seed and the just judgments of God. The Judge--left hand and right hand. Absolutely. Over here in Luke 17:26-30.**"

So let's just read that for ourselves. **Luke 17:26** *And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.*

Now, we could go over many of these parallelism of Scriptures but **just think in terms of Twins, Esau, Jacob, Cain and Abel, Judas and Jesus, Righteousness and unrighteousness, good and evil, blessings and cursing. Brother Branham simplified it a lot more than Br. Vayle, he called it the two laws.**

God's only provided place of worship 65-1128M P:37 *Now, the word "Deuteronomy," the word itself means "two laws," the word "Deuteronomy." And God has two laws. **The two laws: one of them is disobedient to the Word and die; and the other one is obedience to the Word and live. That's the two laws,** and "Deuteronomy" means those "two laws." They have both been absolutely displayed to us in the Scripture. One of them is death; the other one is Life: Life and death. God deals only in Life, Satan only in death. And these was displayed to the world publicly, openly before every eye, and there's no excuse for it. One of them was displayed on Mount Sinai when the law was given, which condemned the whole human race to death. The other one was give on Mount Calvary, that brought the whole human race to Life, when the penalty was paid in Jesus Christ. The two laws of Deuteronomy was fulfilled in these two great things.*

God's provided place of worship 65-0425 P:11 *"Deuteronomy" being a Greek word meaning "two laws," the word "Deuteronomy"... And **God has two laws.** And **one of them is the law of death: to disobedient to His Word.** We find that when Eve disobeyed His Word; it brought death. **That's one of His laws, "The day you eat thereof, that day you die."**And then **He has another law,** which is **the law of Life to obedience,** if you don't do such a things... Why, **keeping His Word, you'll live. Boils down to two things to my way of thinking: that's either keeping His Word or disobeying His Word. One of these laws was given at Mount Sinai. And the other was... That's the law of death. The other law was give at Mount Calvary, where the law of Life was given through Christ Jesus.***

God's chosen place worship 65-0220 P:14 *Now, we took this text out of **Deuteronomy.** It's a Greek word, which has a compound meanings, or it means "two laws." The Greek word "Deuteronomy" means "two different laws." And **that's just what God has: two different laws. And one of them is a law of death, and the other one is a law of Life. God has two laws. To follow Him, and serve Him, and worship***

Him is Life; to reject it is death. **There's two laws in God.** Now, one of those laws was made--recognized to the world at Mount Sinai. God gave the law to Moses and Israel. Not that the law can help them, but the law only pointed out to them that they were sinners. Until that time they didn't know what sin was, till they had a law. **There cannot be a law without a penalty. A law's not a law without penalty.** So therefore, **the transgression of the law is sin, and the wages of sin is death.** So therefore, until God made them a law, there was no transgression reckoned to them. If there's no law here that says you can't run over twenty miles an hour, then you can run over twenty miles an hour. But when there's a law says you can't do it, then there's a law and a penalty behind it.

God's chosen place worship 65-0220 P:15 Now, death was, the law of death was the commandments given on Mount Sinai which told man that he was a sinner, and to transgress God's law he died. But **there's no salvation in the law.** The... **It was only a policeman that could put you in jail; it had nothing to bring you out with. But then He gave another law. That was at Mount Calvary, where sin was reckoned in Jesus Christ. And there the penalty was paid, and not with, without law, but by grace you are saved by the grace of God through predestination of God's foreknowledge of your being.** Now, we see these two laws, **Deuteronomy, speaking of two laws. There was two laws; one was the law of death and the other one, the law of Life.**

Question 3: How the angel came to me 55-0117 P:56 And He designated (God, Who's my Judge, knows) that, He designated cancer. Said, "Nothing... If you get the people to believe you, and be sincere when you pray, nothing shall stand before your prayers, not even cancer, (See?) **if you get the people to believe you.**"

What does it mean? Is salvation depends on our ministry, whereas according to the Bible, salvation depends on God ?

Answer no 3) No, salvation depends upon election, and that alone. And God is the One Who does the electing, the choosing. And God makes sure He sends a ministry to those He has predestined to hear it. Someone who will be faithful to teach His truth for the hour. Someone who He sends to where there are predestined seed to receive that Word.

For Jesus said in **John 6:44** *No one can come to Me unless the Father who sent Me draws him (giving him the desire to come to Me); and I will raise him up from the dead on the last day.*

Ephesians 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*

In this quote, the Angel said to brother Branham, "**if you get the people to believe you**"

Faith is about belief, and always remember that **healing is based on your faith.** If you do not believe, then you will not receive what you do not believe. James wrote, **James**

1:2 My brethren, count it all joy when ye fall into divers temptations; **3** Knowing this, that the trying of your faith worketh patience.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; **and it shall be given him.**

6 But let him ask in faith, nothing wavering. For **he that wavereth** is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord. **8** A double minded man is unstable in all his ways.

Therefore not only is a double minded man unstable, but he will also receive nothing from God because he really has not even made up his mind what he wants.

Works is faith expressed 65-1126 P:137 But listen, brother (See?), these people got prayer cards, but **that don't mean they're going to be healed.** There's people setting out there in the audience, maybe... That don't mean they're going to be healed. That doesn't say that--that they will or will not be healed. **That all depends on their faith in God.** How many knows that to be true? **That's all, just your faith in God.** Well, now, how many knows that that's true? **No matter how religious you are, how good or how bad you are, unless the grace of God drops that into your heart, you'll never get well.**

Identified Christ of all ages 64-0409 P:9 Now, but there's many, many healed out in the audience, many more than there is healed than when you're here on the platform. **It's your faith that does the healing; it isn't our prayer. Our prayer will help, there's no doubt. We all get together and pray for you, it'll help.**

Why cry speak 63-0714M 167 Moses saw this by a vision and Pharaoh said that, "This is great." God said, "It's an abomination." So Moses chose what God said.

168 Now, notice, **faith sees what God wants you to see.** See? **Faith sees what God sees,**

169 And reasoning and senses see what the world wants you to see. Notice, reasoning. "Why, it's only human sense; it's only--only reason it's this. This is... Well, ain't this just as good." See? That's just exactly when you use those senses which is contrary to the Word (See?), then that's what the world wants you to see.

170 But faith don't look at that; **faith looks what God said.** See, see? You don't... You cast down reasons. Reasons...

171 Reasoning sense sees what the world wants you to see: big denominations. "Well, are you a Christian?" "Oh, I'm Presbyterian, Methodist, Lutheran, Pentecostal, what more. I'm this, that, or the other. See, that's senses. "I belong to the First church," (See?) "Oh, I'm Catholic." "I'm this, that." See? You say that.

Question 4: How the angel came to me 55-0117 280 "What do you think It is then," you say, "Brother Branham?"

281 I believe that It is the same Pillar of Fire that led the children of Israel from Egypt to

Palestine. I believe It's the same Angel of Light that come in the jail and come in to Saint Peter and touched him, and went forward, and opened the door, and put him out into the light. And I believe that It's **Jesus Christ the same yesterday, today, and forever.** Amen. He's the same Jesus today that He was yesterday. He will be forever the same Jesus.

282 And while I'm talking about It, that same Light that's on that picture is standing not two feet from where I'm standing right now. That's right. I can't see It with my eyes, but **I know It's standing here. I know It's settling with-inside of me right now. Oh, if you could only know the difference when the power of Almighty God catches, and how things look different.**

So the question is when the Pillar of Fire is settling with inside the prophet, is that what we called God's Presence?

Answer 4) No, the presence is God Himself having come down, remember it has nothing to do with the vessel.

Always remember and never forget what brother Branham told us in **The Anointed ones at end time 65-0725M P:193** Now, **I want you to know this is sure.** And you that listen to this tape, you might have thought today that I was trying to say that about myself, being that I was packing this Message. **I have no more to do with it than nothing,** no more than just a voice. And my voice, even against my better judgment... I wanted to be a trapper. But it's the will of my Father that I declare to do, and determined to do. I wasn't the One that appeared down on the river; **I was only standing there when He appeared. I'm not the One that performs these things and foretells these things that happens as perfect as they are;** I'm only one **that's near** when He does it. I was only a voice that **He used** to say it. It wasn't what I knew; it's what I just surrendered myself to, that **He spoke through. It isn't me.** It wasn't the seventh angel, oh, no; it was a manifestation of the Son of man. It wasn't the angel, his Message; it was the mystery that God unfolded. It's not a man; **it's God.** The angel was not the Son of man; he was a messenger from the Son of man. The Son of man is Christ. He's the One that you're feeding on. You're not feeding on a man. A man, his words will fail, but you're feeding on the unfailing Body-Word of the Son of man.

270 If you haven't fed fully on every Word to give yourself strength to fly above all these denominations and things of the world, will you at this time do it, while we pray?

Question 5: Questions and answers COD 64-0823M P:36 Now, **the first thing happens when we're resurrected... The ones which are a-living will just still remain... The resurrection will set in first,** the resurrection of those that are asleep. There'll be a waking time, and those which are asleep in the dust now, not those that are asleep in sin, 'cause they sleep right on. They don't awake for another thousand years. But those who are sleeping in the dust will be awakened first, and **these corruptible bodies will put on incorruption in the rapturing grace of the Lord. And then we'll all get together. And when they begin to get together, then we which are alive and remain shall be changed.**

These mortal bodies will not see death, but **just of a sudden,** there'll be like a **sweep go over us, and you're changed.** You're turned back like Abraham was, from an old man to a young man, from an old woman to a young woman. What's this sudden

change? And **after while you're traveling like a thought**, and **you can see those then who are already resurrected**. Oh, what a hour. **Then we'll gather with them and then be caught up with them to meet the Lord in the air**.

a) According to this quote, **there'll be like a sweep go over us**, first, **then we can see those who are already resurrected**, will this means that it's the changing of the **body**, which will allow us to see the resurrected saints?

b) If it's so, what do you think about what he says in the following quotes :

Recognizing your day 64-0726M P:110 Oh, won't that be a time? Just walking along someday, you just hear somebody. "Who is it? Mother." Amen. "It ain't going to be long now." **Just in a few minutes you're changed**. And we'll meet them and then be caught up together with them to meet the Lord in the air. Oh, **in a moment in the twinkling of an eye**. Say, "Here's Brother Seward (the old brother that used to be at church here). Why, here's Brother DeArk. Here's Brother... So, why, looky here, they're all around me. What's the matter?" You're just in a few minutes... **"I know they've done appeared to me. It ain't going to be long now; I'm going to be changed now, just in a moment, just in a moment."** Oh, yes. When the morning breaks eternal, bright and fair. All the mystic clouds...

Going beyond the camp 64-0719E P:12 All of us know Brother Bill Dauch setting here in the corner. And oh, how thankful we are for all of God's great blessings. May it continue to be with us until that last trumpet blows. And you know, **we'll be caught up together to meet the Lord in the air**. Think of it. Missing people, **they can't see you no more, but you're getting together with the rest of the group**. **"They which are alive and remain to the coming of the Lord shall not prevent** (or 'hinder,' the word is) **those which are asleep**." Not dead, no, Christians don't die. They're just taking a little rest (See?); that's all. Oh, my. **"And the trump of God shall sound, and the dead in Christ shall rise first, appear to many..."** **And all at once you happen to stand and look, and "Well, there's a brother..."** **And you know it ain't long. In a few minutes we'll be changed in a moment in a twinkling of an eye, and together with them be missing on earth, caught up to meet the Lord in the air**.

Answer no 5) Ok, so the question is, looking at the difference between the two quotes it appears in the first that we get our change before we see the saints, and in the second two we see the saints and then get our change. Well, let me throw in a third one, we get our change in the little room inside the Tent.

Lifting out of history 5 There was a little building, wooden building, inside of this tent. And there was a woman, standing there or man one, taking names. And **people were going in on crutches, and stretchers, and coming out the other side, walking**. Well, I wondered what all had taken place in there.

So which is it? Before we see the resurrected saints? After we see the resurrected saints? Or when we come through that little room inside the tent?

I do not know my brothers, but it will all happen under the voice of the resurrection. To me it is not a matter so much of how, but when. And I know we are just about in the season for the change to happen. So set back and enjoy the ride, God is moving and we are moving with him. If I had the answer to what is in the future I would be a prophet whom God revealed it to, and I am not. I can only say what he has already told us so let me just say that if we have been basking in his glorious revealed word under the Shout, we will also partake of this glorious revealing of His Word under the Voice.

You brethren are a very privileged people to be able to see what God see, and to say what God says. So cherish it and hold it close to your heart.

Why cry speak 63-0714M P:63 *That's the way we sing that song, "I'll take the way with the Lord's despised few..." See? Oh, my. For, you see, faith sees what God wants done. Oh I hope this goes in. Faith doesn't look at the present time. Faith doesn't see this here. Faith looks to see what God wants, and works accordingly. That's what faith does. It sees what God wants, and what God wants done, and faith operates through that. Faith is a long range vision. It don't lower its sights. It holds to the target. Amen. Any good shooter knows that (See?), that it's long range; it's a telescope; it's a binocular that you don't look around here; you don't use binoculars to look to see what time it is. See? You don't use that, but you use binoculars to look away off, and faith does that. Faith picks up God's Binoculars, both of them, both sides, the New and Old Testament and sees every promise that He made, and faith sees it out yonder. And faith chooses that, regardless of what the present tense says here. He looks at the end. He don't drop his sights down to look this way; he looks out yonder. He keeps the crosshair dead center on the Word. That's what faith does. That's the faith that's in a man that does those things.*

Let us pray...