

Questions and Answers
South American Ministers meeting
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Question number 1 is this: At the last Ministerial Meeting you did not have time to answer the question about whether a pastor can marry a minister's widow.

Answer number 1) When it comes to marriage and divorce, The Scriptures tell us all we need to know and brother Branham makes that very clear in his sermon Marriage and Divorce which is the final word on the Marriage and Divorce questions. So can a minister marry the widow of another minister?

Brother Branham said absolutely no. **There is no minister that can marry a widow** Yet he told us to read **Leviticus 21:7** and **Ezekiel 44:22**. So after I read his statement and both scriptures he referred to, then you will have to decide for yourself.

Marriage and divorce 65-0221M P:75 “Now, let us, in view of **these vindicated truths** of God, search a little further, if you want to. All right. Now, **this may hurt just a little bit till we get down to the bottom of it**. I'm just going to show you truth of it. **There is no minister that can marry a widow**. Did you know that? You want to read that?”

“All right, you get in **Leviticus 21:7** and **Ezekiel 44:22** and it will show you that the priesthood was not to marry a woman that's been touched by man. This type is of the virgin Bride of Jesus Christ, because they handled the fire of God, the priests did, Aaron's sons. (We haven't got time to read it all and get out by noon. We got twenty minutes yet.) And them's Aaron's sons that handled the fire of God.”

“So **they could not marry a woman that had been touched by another man**. **The unchanging God said so**. They could not marry another woman (and **woman had been touched by a man**), showing in type here, if you want to see it, that the church of the living God is purely, unadulterated the Word of God and not a denomination that's been handled by man.”

Leviticus 21:7 *They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God*

Now, let's read, **Ezekiel 44:22**. *Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens* (virgins) *of the seed of the house of Israel, or a widow that had a priest before*. **23 And they shall teach my people the difference between the holy and profane**, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths

The pastors in our group also have other questions about marriage and divorce.

So Question number 2) *Does the requirement to marry a virgin also applies to ministries other than pastor.*

Answer number 2) Yes, we just read that in **Leviticus 21** and **Ezekiel 44**. I cannot say anything other than What God commanded us to say. Remember he said in **Ezekiel 44:23** *And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. 24 And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths*

Question number 3) *The third question pastors have is about 1 Timothy 3:1 What does it mean that these qualifications are for those who “long for a bishopric”? Does it mean that these requirements are only for those who want to work of their own free will and not for those who have a true calling from God?*

Answer number 3) Lets read for ourselves from **1 Timothy 3:1** so we all understand the question. **3:1 This is a true saying, If a man desire** (now, you used the word means “**to reach out for**”) *the office of a bishop, he desireth (he sets his heart on) a good work.*

So the question was this. Is having **a desire to serve God**, which Paul calls a good thing, is that wrong? Or does that also apply to ones truly called by God. My brothers, if you are in the ministry just because God called you to it, and you have no desire to please God by serving him, and doing the work that He called you to, then I doubt very much you are called by God to an office. Notice Paul qualifies **the desire** or **the reaching out for** with the words, **he sets his heart on a good thing.**

Now, I know brother Branham said **any true called man will run from the responsibility**. And that is true, but how far can you run my brothers from the God who knows the thoughts and intents of the heart. A man called by God may run from the responsibility, but how far can he get away from a God who can interrupt his running and use a whale to deliver him to where God told him to go? You can run but you can not hide. God's Word tells us “**The footsteps of a righteous man are ordered by the lord, though a man chooses his footsteps, yet the lord will direct his path.**”

That is in **Psalms 37:23** “**The steps of a good man** (a righteous man) **are ordered by the LORD: and he delighteth in his way. 24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.**”

Proverbs 16:9 “**A man's heart deviseth his way: but the LORD directeth his steps.**”

So, a man can only run away for so long from his calling, but if he is any kind of an obedient son, though he may not want to serve God in the ministry because of what God calls for him to do in rebuking the people, yet he will surrender himself to the will of His Father, despite his own reluctance to do what God has called him to do, if he is an obedient son.

1 Timothy 3:2 *A bishop (episkopos)* a Christian minister of a local church: an overseer.

2 A bishop The Greek word is (*episkopos*) (which is defined as an elder and thus a leader) *then must be blameless*,(his life is without reproach) *the husband of one wife, vigilant*,(which means steadfast) *sober*, (clear headed) *of good behavior, given to hospitality, apt to teach;*

3 *"Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)"*

I've seen some so called preachers where their kids are worldly, and anti Christ in their behavior, and what bothers me is that the people just let that kind of behavior pass. As the bible says, they just "wink at it". But how can a man who lets his kids run roughshod over the word of God, rule the house of God. according to God's Word, if He can't run his own house by the same Word of God?

To me that is a disqualifier from the ministry because it is as though he himself is living the same way. Or else his children do not see a sincerity in their dad, and so they react to that sham by living a rebellious life.

And then Paul says he cannot be a **novice** which means a new convert to Christianity himself.

6 Not a novice, (not a new convert) *lest being lifted up with pride he fall into the condemnation of the devil.*

Now, that does not mean he can't be young. Look at Timothy, he was Young and John followed Jesus when he was 16 years old and was called to be an apostle, yet **Paul tells us that Timothy was raised in the faith by His Grandmother, so he was not a novice to Christianity.**

I believe brother Vayle was around 21 or 22 when he began to preach and brother Branham was around 22, and I myself was preaching before I graduated from College at 23 although I did not begin to pastor until a month after I turned 29. And that was 40 years ago. I was not a novice, for I had been preaching here and there for 6 years prior. Even prior to getting married.

At 21 I had a weekly campus ministry, where I led the fellowship of Christian athletes which was the first one established at the University of Minnesota. And at 24 I preached here and there in Minnesota, and didn't get married until 26. I had a retirement home ministry where once a month on a Saturday I would take a group of young people from church and we would sing some songs and then I would preach to between 40 and 50 elderly people at retirement home in Richfield Minnesota.

Now, verse 7 *Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.* 8 Likewise (in the same manner) *must the deacons be grave, (honorable and honest) not double tongued, (not duplicitous, tells the story the same each time he tells it) not given to much wine, not greedy of filthy lucre;* (not one who is focused on money)

- 9 *Holding the mystery of the faith in a pure conscience.* (Not a mixed message, not a vacillating mindset. Not double minded. In other words What you say and your life show same message)
- 10 *And let these also first be proved; then let them use the office of a deacon, being found blameless.*
- 11 *Even so must their wives also be grave, (venerable, respected) not slanderers, (lying gossips) sober, (sensible and serious) faithful in all things.* 12 *Let the deacons be the husbands of one wife, ruling their children and their own houses well.*
- 13 *For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.* 14 *These things write I unto thee, hoping to come unto thee shortly:*

In the New Testament, a bishop is an elder (which is one who is older in the faith) who also functions in the role of teacher, teaching and instructing others. The Greek word “*episkapos*” although translated as “*episcopal*,” means “*elder*,” as well as “*overseer*,” or “*pastor*.” But all these terms refer to the same office and are different ways of expressing the role of an *episkopas* (the elder).

In the early church, the leaders of the local church were referred to as “*elders*.” That is because of their age and maturity, and the two go hand in hand. Gray hair is associated with age and not only does it suggest older age, but also the *experience* and *wisdom* that comes with being older in age. Thus we read in *Proverbs 16:31 The hoary head* (the gray haired head) *is a crown of glory, if it be found in the way of righteousness.*

So if a man walks in righteousness which is right wise ness, then with his aging comes the gray hair and with that the experience and wisdom that comes with age and all the trials and testings of life. That is why the elder in the local church is not a novice, or a new convert to the Gospel.

Proverbs 4:1 Hear, ye children, the instruction of a father, and attend to know understanding. **2** For I give you good doctrine, forsake ye not my law. **3** For I was my father's son, tender and only beloved in the sight of my mother. **4** He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live. **5** Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

6 Forsake not wisdom, and it shall preserve thee: love it, and it shall keep thee. **7** Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. **8** Exalt it, and it shall promote thee: it shall bring thee to honour, when thou dost embrace it. **9** It shall give to thine head an ornament of grace: a crown of glory shall it deliver to thee. **10** Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths. **12** When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. **13** Take fast hold of instruction; let it not go: keep it; for it is thy life.

Brother Branham said in his sermon **Why are we not a Denomination 58-0927 59** Why, here's a far greater gift right here. Which would be the best, the gift of the Holy Ghost of wisdom to put the Word of God together and to show the church where we're standing, than just to get somebody healed? We all want to be well; but I'd rather have my soul well, than my body well anytime.

Now, remember Jesus said in **John 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not**, (experience Him not) **neither knoweth him:** (That word knoweth is Ginosko which means to an experiential knowledge) **but ye know him;** (you ginosko Him, you experientially know Him. And how is that made possible?) **for he dwelleth with you, and shall be in you.**

It is impossible not to know that He is living and abiding in you. I heard one pastor called an elder in this message and wanted to know how can we actually know if we have received the Holy Ghost? And the Elder minister told me he was kind of shocked by the question coming from a pastor who should know. Yet that actually happened, and that pastor did not know.

The apostle John makes that very clear in **1 John 4:13** *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.* **14** And we have seen and do testify that the Father sent the Son to be the Saviour of the world. **15** Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

And then in only a few sentences later in **1 John 5:10** *He that believeth on the Son of God hath* (echoes) *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 echoes the Son echoes life; and 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 may **eido**, be aware and understand) **that ye are echoing** eternal life, and that ye may believe on the name of the Son of God. **14 And this is the confidence that we echo him, that, if we ask any thing according to his will, he heareth us:** **15 And if we know** (**eido**, are aware and understand) **that he hear us, whatsoever we ask, we know** (**eido**, you are aware and understand) **that we echo the petitions that we desired of him.**

So you see, He promised when the Spirit of Truth comes he will live in you, and you will know, you will be aware and understand. And John said when you look at your life and you see his life then you will know and be certain that your life is echoing his life. And your words are echoing his words.

The apostle Paul said unless you have the Holy Spirit you will never understand the things of God. And I think that one Scripture ought to make evident how many preachers and people who claim to follow this Message actually have the Holy Ghost. Because all you have to do is to read **1 Corinthians 2** to know and understand the evidence of receiving the Holy Ghost is that you will understand the things of God

1 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:** for The Spirit (God's Spirit) searcheth all things, 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 , but**the Spirit of God**
man **knows**
the spirit which is of ; **that we might**
God **know**

. 12 Now we have received, not the
spirit of the world, but the things that are
freely given to us of God.

Ok, so right there he says the reason we receive the spirit of God is for us to know the things of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but
which the Holy Ghost teacheth; (so the Holy Ghost s the teacher) **comparing**
spiritual things with spiritual.

Now, a man that is void of the Spirit of God cannot compare Spiritual Things with Spiritual, because he has not the Spirit. Because it is the Spirit of God in you that compares Spiritual with spiritual.

Then the apostle Paul makes this very clear when he says, **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,** (it is impossible for him to know the things of God) **because they are spiritually discerned.** (And if you do not have the Spirit of God in you, then how can you discern that which takes the Spirit to discern?)

15 But he that is spiritual (he that is spirit filled) **judgeth all things, yet he himself is judged of no man.** **16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.**

Now, the apostle Paul did not come up with that on his own. Actually Jesus told us what the Holy Ghost in a man would do in a man when he came in **John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:** for he shall not speak of himself; but **whatsoever he shall hear, that shall he speak:** and **he will shew you things to come.**

Now, how is it that we have men who claim to be ministers of the greatest Message this world has ever seen, and yet be so blind to what is actually going on in the world today? It is because they do not understand the things of God. He said if you got the Holy Spirit which is the Spirit of Truth it will guide you into all truth and show you things to come,

Brother Branham said in his sermon **Anointed ones at end time 65-0725M P:168** in referring to **Hebrews 6 "For it is impossible for those which were once enlightened and didn't move on with the Word as it come to pass..." They're dead, gone. And the thorns and thistles which is nigh unto rejection, whose end is to be burned..."** Is that right? Now, hurrying just as quick as I can.

Just look at Daniel, he read in the writings of Jeremiah what was to take place and then he watched for it. Look what brother Branham said about that.

In his sermon **Gabriel's instruct to Daniel 61-0730M P:57** He said, "Now, back to the lesson. **Daniel had been reading.** Just think. **Daniel read the same words that we are reading this morning.** **Daniel read the same Bible, the same punctuation, the same sentences, the same things that I'm, by the help of God, will read you in the next few messages,** **the same thing to show you** that we are at the end time.

And Daniel taken the word from Jeremiah, goes down into Babylon, and he was the anointed prophet. and wonders among them, **yet standing alone by himself.** Amen. He stood alone.

And in his audio letter to brother Vayle he said, **Audio letter to Lee Vayle 64-0500 P:2** "Would it be, you think, advisable in here, to say that God then, in order to proclaim this, has to send a prophet in order to inject this, make this real again, show the people the hour we're living in?"

"Because if they only see it in the hour past, then there's no hope for the church. The church must see it in

the present tense. So God sends His prophet to manifest, present tense of it. You see? And **then, after it's**

over, then history is. Now, you might inject that, Brother Lee. I don't know whether that's any good or not, but it's -just a thought right here. Thanks a lot."

So, notice when the prophet manifests present tense then after that when he is off the scene it becomes history. But what of those events when the prophet has gone off the scene? I believe that is where the Holy Ghost to the individual believer is needed. As Jesus said, "**When the Spirit of Truth comes, He will lead you into all truth.**"

So the greatest gift we can have as a minister, or any Christian for that matter, is the gift to get ourselves out of the way, and let God use us to express himself as to what He is here doing in this hour.

From his sermon **Hear ye Him 57-0519A P:35**.brother Branham said, "*I want to ask you something. The greatest of all the gifts that's in the local body... And we put so much emphasis on speaking with tongues or interpretations, and the first is wisdom. Is that right? The next is knowledge. How are you going to operate knowledge when you haven't got wisdom to operate it with? See?"*

"If you haven't got no wisdom, you can't operate your knowledge. If you haven't got knowledge, you won't know how to have peace. You've got to **put first things first**, not on evidences, upon the Spirit, God."

Hear ye Him 56-0611 P:35 *The greatest of all the gifts is wisdom, the second is knowledge. If you haven't got knowledge, you haven't got wisdom, and how to control your knowledge, what good's your knowledge going to do? See what I mean? Seek the first things first.*

Why are we not a denomination? 58-0927 P:43 "The Holy Spirit speaking out how those gifts would be working in the last days. Now, **we've got gifts of healing working.** Oh, it's going good. Well, brother, there's other gifts. That's just one of them. That's just a little minor thing."

"Why, here's a far greater gift right here. Which would be the best, the gift of the Holy Ghost of wisdom to put the Word of God together and to show the church where we're standing, than just to get somebody healed? We all want to be well; but **I'd rather have my soul well, than my body well anytime.**"

Five identifications 60-0911E P:26 Now, you say, "Wait a minute, I thought you didn't preach nothing but the Bible."Let's let the Bible say it then. Let us turn now and read awhile, turn with me to **Revelations the 17th chapter**. This is the revelation of Jesus Christ to His church, church called out. **Revelations 17**, and we'll try to make this just quick as possible.

But now watch as we read:... *there came unto me one of the seven angels which had the seven vials, and talked with me, saying... Come hither; and I'll show thee the judgment of the great whore that setteth upon many waters: Now, this is all symbolized, because it is a revelation of Jesus Christ, sealed up. Did you know that? It is a hidden thing, and only can be revealed, not by the intellectual mind, but revealed by the Holy Spirit through the gifts of the Spirit,*

"To him that has wisdom let him count the numbers of the beast. To him that has wisdom, the gift of wisdom, let him do this and let him do that." And this is the revelation.

Baptism of the Holy Spirit 58-0928M P:69 That's the reason the Bible said, "**Here's to him that has wisdom; here's to he that has knowledge; here's to him that has this,**" the church there setting in order. Don't you see the great plan of God?

Baptism of the Holy Spirit 58-0928M P:18 Said, "**Here's to him that has wisdom.**" We find that the Spirit kept speaking expressly: "**To him that has wisdom, to he that has knowledge, to him--the different spirits, the gifts.**" **Can't you see that God's moving that church in the last days?** There's got to rise a church full of the spiritual gifts, **the real gifts of God.** "**Here's to he that has wisdom. Let him count the numbers of the beast, for it's the number of a man. His number is 666.**"

Mark of the beast 54-0513 P:83 "Now, just a minute. I want to show you this again, so the Lord be mindful and bless us together as we read this. All right. Watch here now, I'm reading the 13th chapter. I'm beginning at the 15th verse. And he had power to give life unto the image... That's in the United States, which we seen come up (You see?), an image.... **that the image of the beast should both speak, and cause as many that would not worship the image of the beast should be killed.**"

That's the boycott. And he caused all, both small and great, rich and poor, bond and free to receive a mark in their right hand, or in their foreman... head. And that no man might buy nor sell, save he that had the mark, or the name of the beast, or the number of his name. Now, watch, now, close now, real close, 'fore we close. The 18th verse, listen. **Here is wisdom.**"

"See the Holy Spirit calling back to the believers in the last day? That little group there, speaking, calling to the little group in this day, "Here's to him that has wisdom in the Church, let Him understand this." ... Let him that has understanding count the numbers of the beast: for it's the number of a man (not a nation), a man; and his number is Six hundred three score and six."

So I hope you see that the Spirit of Truth promised to lead us into all truth and show us things to come, and if that is not being preached then they are not being led by the Spirit of Truth.

And so according to brother Branham in **the Church Age book** when the bible speaks of the elder, it simply refers to ***their age in the Lord***. It does not refer to a position in the church, simply their age in the Lord. They are elder because they are older.

Church Age Book Chapter 5 - The Pergamean Church Age P:121 "You will recall that I brought out in the **Ephesian Age** that the word, **Nicolaitane**, comes from two Greek words: **Nikao** which means **to conquer**, and **Lao** which means **the laity**.

Nicolaitane means, "**to conquer the laity**". Now why is this such a terrible thing? It is terrible because **God has never placed His church in the hands of an elected leadership which moves with political mindedness.**"

"He has placed His church in the care of God-ordained, Spirit-filled, Word-living men who lead the people through feeding them the Word. He has not separated the people into classes so that the masses are led by a holy priesthood. It is true that the leadership must be holy, but then so must be the whole congregation."

"Further, there is no place in the Word where priests or ministers or such mediate between God and the people, nor is there a place where they are separated in their worship of the Lord. **God wants all to love and serve Him together. Nicolitanism destroys those precepts and instead separates the ministers from the people and makes the leaders overlords instead of servants."**

"Now this doctrine actually started as a deed in the first age. It appears that the problem lay in two words: 'elders' (presbyters**) and 'overseers' (**bishops**). Though Scripture shows that there are **several elders in each church, some began** (Ignatius among them) **to teach that the idea of a bishop was one of pre-eminence or authority and control over the elders**. Now the truth of the matter is the word '**elder**' signifies who the person is, while the word '**bishop**' signifies the office of the same man."**

"The elder is the man. Bishop is the office of the man. 'Elder' always has and always will refer simply to a man's chronological age in the Lord. He is an elder, not because he is elected or ordained, etc., but because he IS OLDER. He is more seasoned, trained, not a novice, reliable because of experience and long standing proof of his Christian experience."

"But no, the bishops did not stick to the epistles of Paul, but rather they went to Paul's account of the time he called the elders from Ephesus to Miletus in **Acts 20. In verse **17** the record states, "**elders**" were called and then in verse **28** they are called **overseers (bishops)**. And **these bishops**, (no doubt political minded and anxious for power) insisted that Paul had given the meaning that 'overseers' were more than the local elder with official capacity only in his own church."**

"To them a bishop was now one with extended authority over many local leaders. Such a concept was neither Scriptural nor historical, yet even a man of the stature of Polycarp leaned toward such organization. Thus, **that which started as a deed in the first age was made a literal doctrine and so it is today. Bishops still claim power to control**

men and deal with them as they desire, placing them where they so will in the ministry.”

“This denies the leadership of the Holy Ghost Who said, “**Separate Me Paul and Barnabas for the work whereunto I have called them**” This is anti-Word and anti-Christ. **Matthew 20:25-28**, “**But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.**”

“But it shall not be so among you; but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.”

Matthew 23:8-9, “**But be not ye called Rabbi: for One is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for One is your Father, Which is in heaven.**”

In **Philippians 1:1**, Paul introduces his letter “*to all the saints in Christ Jesus who are at Philippi, with the overseers and deacons.*” In the early church there were only two leadership positions in the local church: **elders** (which were older men in the lord apt to teach, which Paul calls here Overseers,) and then deacons (which were mature men in the Lord who were very apt to help and assist the elder in any way so needed).

In the Paul’s Epistles, he speaks twice regarding the qualifications of elders, those he considered the leaders of the local church (also notice that these elders also taught the Word.). In **1 Timothy 3:1–7** we read,

1 Timothy 3:1 *This is a true saying, If a man desire the office of a bishop, (episkopas) he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity;*

5 *“(For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.”*

From the Scriptures we can conclude several things concerning the elder.

First, “**the elder is an older person**” who is “**filled with wisdom and understanding.**” And the job of the elder is a noble task.

Second, the role of the elder is limited, he must be a male who is older in the Faith and He is filled with wisdom and understanding and his role is to **lead the church through example and instruction in the Word**.

Third, “integrity of the elder is critical (*He must conduct his life above the reproach of men, He must be committed to his wife only, he must be clear-thinking, he must be self-controlled, he must be well-respected, and he must show himself friendly.*)” **“He must never be influenced by alcohol, nor violent, or argumentative, and certainly not greedy** and a true Pastor won’t think of himself first, but as God is a Caring Father, so he will show himself to be always caring for his spiritual children, and last he must **have a good reputation among those who are not members of the church**.”

Fourth, he must have the ability to teach.

In Paul’s letter to Titus we also see a similar list of attributes and characteristics for an elder to serve in the leadership of the local church.

Titus 1:5–7 “*For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:* **6** *If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.***7** *For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;*

8 *But a lover of hospitality, a lover of good men, sober, just, holy, temperate; **9** Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. **10** For there are many unruly and vain talkers and deceivers, specially they of the circumcision:*”

Paul’s letter to **Titus** also shares a similar list for elders, but it adds the ability to **rebuke false teaching**. When Peter wrote to this group of church leaders, he called himself a “**fellow elder**” (**1 Peter 5:1**). **1** *The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:*

2 *Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; **3** Neither as being lords over God’s heritage, but being ensamples to the flock. **4** And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away*

5 *Likewise, ye younger, submit yourselves unto the elder.* Yea, all of you be subject one to another, and **be clothed with humility**: for God resisteth the proud, and giveth grace to the humble **6** *Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:*

Now, this is the problem with the ministry as I see it in this day. We have young ministers who will not seek out an elder to mentor them, and they think they can get it on their own. But show me if you can where that ever took place in the scripture. God has always used an elder to mentor a younger.

We have the example of **Elijah and Elisha**. And the example of **Moses and Joshua**. And yet another example of **Eli and Samuel**? And then in the new testament we have **Paul and Timothy**. In fact we see this is the pattern throughout the entire church ages.

From the **Church Age Book Chapter 4 - The Smyrnaean Church Age P:140** **In every age we have exactly the same pattern**. We read the following. **"In every age we have exactly the same pattern. That is why the light comes through some God-given messenger in a certain area, and then from that messenger there spreads the light through the ministry of others who have been faithfully taught."**

Now, do you all believe what is in this church age book? Do you believe this was brother Branham vindicated prophet of God's book? If you do, then as he said, "**In every age we have the same pattern**." Now why is that? Because in **Malachi 3:6** we read, "**I am God, I change not.**"

In **Hebrews 13:8** and we read, "**Jesus Christ is the same yesterday, today and forever.**"

Ok, now that we have established that thought, let's read it again and then we will be shown what that pattern is. **In every age we have exactly the same pattern**. We read the following. **"In every age we have exactly the**

same pattern from that messenger . **That is why the light comes through some God-given messenger in a certain area, and then there spreads the light through the ministry of others who have been faithfully taught."**

Now, brother Vayle taught me, he said, "**to be faithfully taught there has to be two things, One who faithfully teaches, and others who will shut up and listen.**"

Now, brother Branham continues in the Church Age book, "**But of course all those who go out don't always learn how necessary it is to speak ONLY what the messenger has spoken.**

And that is the reason why Br. Joseph Branham has gone so hard in the direction he has gone, because the majority of the ministers who claim to Believe what brother Branham said, do not say what he said. And I can't blame him for taking the stand he's taken, for if I was not one that had been faithfully taught for 34 years setting under brother Vayle's feet as he sat under brother Branham's feet, then I would just listen to brother Branham' stapes. But having spent between 4 and 5 thousand hours talking with brother Vayle concerning the doctrine of the Word, I know how important it is to have been mentored by one who witnessed first-hand the Pillar of fire in that ministry of

God's prophet William Branham. So I should know better, and I do have a track record where God has proven this ministry as well with supernatural signs and wonders, so I stand with this because I've subjected myself to it.

Brother Branham continues by saying, *Remember, Paul warned the people to say only what he said, I Corinthians 14:37, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the COMMANDMENTS OF THE LORD. What? came the Word of God out from you? or came it unto you only?" They add here, or take away there, and soon the message is no longer pure, and the revival dies down."*

"How careful we must be to hear ONE voice, for the Spirit has but one voice which is the voice of God. (and let me just say here, that the one Voice of God is the Word of God.) Paul warned them to say what he said, even as Peter did likewise. He warned them that EVEN HE (PAUL) could not change one word of what he had given by revelation. Oh, how important it is to hear the voice of God by way of His messengers, and then say what has been given them to say to the churches."

So push play is ok if you're not a minister called by God, and you have no true Five-fold minister who has been proven by God that he is genuine to the Word, and Faithful to teach what has been taught. But if you listen to the tapes only, you had better say what he said, and be able to show it from the Scriptures all the way from Genesis to Revelations, or you had better get under someone who can.

Fourth question: In what case should a man not receive his wife who commits adultery with another man? Can he remarry any woman or can he only remarry a virgin woman?

Answer number 4) There is only one reason a man can divorce his wife and remarry and that is as Jesus said, "except for the cause of fornication." Which means she told her betrothed a lie, and said she was a virgin, and then after they are married, he finds out that she had lied to him and based on that lie he married her, making her vow a false vow.

And in any court in any country when an agreement is entered into based up on a lie, that agreement is null and void. Now, I know that it is being taught in so called Message churches that it's ok for a man to put away his wife and marry again as long as he marries a virgin, and that's a lie.

The fact is that a man cannot remarry unless he was lied to concerning the vow, and before he married his wife told him she was a virgin and it turned out to be a lie and she was not a virgin. So that is a lie, and that is the only reason a man can put away his wife and remarry. That is the only way he can remarry, unless his wife dies first. That's it.

Matthew 5:32 *But I say unto you, That whosoever shall put away his wife, **saving for the cause of fornication**, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.*

Marriage and divorce 65-0221M P:76 Note, let's read this here. I want to get this to you. **Matthew 5**, Jesus spoke here of something that's really of a vital importance. We want to see it. ... **Matthew 5:32** to begin with. It has been said, *Whosoever shall put away his wife, let him give her a writing of divorcement:* (Now, Jesus speaking, the One said, "**From the beginning.**" Now, watch.)

*"But I say unto you, That whosoever shall put away his wife, **saving... the cause of fornication**, causes her to commit adultery:... (See?)... whosoever shall put away his wife, saving... **the cause of fornication**, causes her to commit adultery:... (**Why? She'll marry again.**)... and whosoever... marries her that is divorced committed adultery."*

Invisible union of the bride 65-1125 P:39 "Now, I'm speaking, keep the church in mind while I'm speaking this to the natural woman, as Paul is here, in the **7th chapter of Romans**. She has a sacred trust of virtue committed to her by her Lord: a certain virtue. Nothing else holds it but a woman. That's right. That's committed to her by God. **She must not defile that virtue.'**

If she even does something wrong, she must confess that to her husband before he takes her; and make it

. Just the same as the church that was married to the law has to come also before Christ, **right**before the second marriage; she has to confess that.

If she doesn't and she lives with her husband for ten years and

then confesses it, he has a right to put her away and marry another woman. That's the Scripture.

"Fornication is unclean living." Joseph, fear not to take unto thee Mary thy wife, for that which is conceived in her if of the Holy Ghost." He was minded to put her away privately (See?), **after he'd already engaged to her.** When you are engaged to her, as far as God's concerned, you're married to her."

So the man can remarry but only **except for the cause of fornication** which she did before he married her but never told him. That makes the vow false and so he is free to put her away and remarry another, but it must be a virgin.

74 Why Are We Not A Denomination? 58-0927 "I will stop on my subject just a minute if it's possible. I was reading in a piece of Scripture where that an illegitimate child will not enter the congregation of the Lord for fourteen generations. How many knows that? That's right, **Deuteronomy 23**, an illegitimate child. If a woman is caught in the field,

that's, away from the protection of man, and a man overcomes that woman, that man will have to marry her."



"Regardless if she becomes a prostitute, he has to live with her till he died. And if this woman marries him, pretending that she is a virgin, and she isn't, then she can be killed for it. And if a man and a woman which are married, and they bring forth an illegitimate child, that, the congregation of the Lord he will not enter, to fourteen generations; and forty years is a generation, be four hundred years before that seed ever gets out of Israel."

Questions and answers COD 61-1015M P:81 If you notice what Jesus said... Now, here, I got a brother, my own blood brother, that's fixing to marry a woman. And my brother has been married before and got a child by a good woman. And he come to me to marry him. I said, "Not at all."

"Jesus said in **Matthew 5**, "Whosoever puts away his wife and marries another, saving the cause of fornications (which she had to do before she was married and didn't tell him about it), causes her to commit adultery: whosoever marries her that is put away liveth in adultery." So don't do that. No, you cannot go back to your first wife if she's been married again."

Questions and answers COD 59-0628E P:107 Now, we've got one more and then that's all. Let's see.91. Brother Bill, what is the difference between fornications and adultery, **Matthew 19:9**? Jesus said in **Matthew 19:9**, "Whosoever putteth away his wife and marries another, except it be for the cause of fornications, commits adultery." The difference between fornications and adultery, the word could be applied either way."

"But to make it clear what he was talking of there, that, a woman that's unmarried cannot commit adultery, because she has no husband to commit adultery against. It's uncleanness for her. She has to confess that to her husband before they are married if she's did that. If not and her husband finds it out later, he has a right to put her away, because she took a false vow. For the Bible said, "Be it well..." or ritual says. "

"Be it well known to you (I have it in mine) if any couples are joined otherwise than God's Word does allow, their marriage is not lawful. I will require and will charge you both as you'll surely answer in the day of judgment when the secrets of all hearts shall be disclosed, if either of you know any impediment why you should not be lawful joined together, do you now confess it."

"There you are. See? So fornications is what a girl, when she lives unclean, that's fornication, 'cause she has no husband. But when she's married, and then when she lives like that, she commits adultery against her husband."

Marriage and divorce 65-0221M P:77 "See, **she's got a living husband, so no man can marry her.** **I don't**

. There's no grounds for her at all. But it's

Care what she does and who she is, she's got a living husband

for him: causes her, not him. Get it? You have to make the Word run in continuity. See? Nothing saying he couldn't, but she can't. See? 'Causes her, not him. That's just exactly what the Bible says. "Causes her..." It is not stated against him to remarry, but her. Why? Christ in the type."

"Notice, **it is stated that he cannot remarry, only a virgin. He can remarry; he can marry, he can remarry again if it's a virgin; but he can't marry somebody's else's wife.** No, indeed. And **if he does marry a divorced woman, he is living in adultery; I don't care who he is.** The Bible said, "**Whosoever marries her that is put away, liveth in adultery.**" There you are, **not no divorcee.**"

Questions and answers COD 64-0823E P:104 316. "Brother Branham, if a man has been married and divorced ... **How can both or one of them be in the rapture?** How? I don't know. I couldn't tell you. The question is, **"Can they be in the rapture?" Divorced, each one of them divorced, each one of them has a living companion, then they married again, both of them married again.** And now, one that..."

"This woman has a living husband; this man has a living wife. And now, they've got children and so forth and want to come to God. **Can they go in the rapture?** That'll be up to the heavenly Father. I couldn't answer that. See? I saw one thing. **The Bible said that they shall be called an adulterer.** And the Bible said also, **"An adulterer will not enter the Kingdom of heaven."** That's all I can say. I know, that just kills me to say that, but I can't say but what the Word says. I must stay with that...."

Questions and answers COD 62-0527 P:17 Brother Branham, I got married and my wife's an unbeliever, and here's a sister over here I can marry. I'm going to leave this one and marry that one." Oh, no. **No, indeedy.** **Your vow is until death you separate, and there's nothing else in the world will permit you to marry in the Bible until your companion is dead.** That's right. **The only grounds...** There's no remarrying nowhere at all, except a dead companion. That's all. See?

Fifth question: "In what cases can a young man or woman break the courtship? Courtship yes, but engagement no, unless he finds out she was not a virgin, and she told him she was. He has the right to put her away like Joseph was going to do with Mary thinking she had to be pregnant having laid with a man."

"Now, I will say this, if the courtship was between two unbelievers and then one or the other came into the Message, then I do not believe he will be held to his vow because the Bible also says, "**How can two walk together unless they be agreed.**" But I believe if

they are both in the Message then they should not have been so quick to get engaged until they absolutely knew that one was the one God had put together."

Invisible union of the bride 65-1125 P:39 "If she even does something wrong, she must confess that to her husband before he takes her; and make it right. Just the same as the church that was married to the law has to come also before Christ, before the second marriage; she has to confess that."

"If she doesn't and she lives with her husband for ten years and then confesses it, he has a right to put her away and marry another woman. That's the Scripture. Fornication is unclean living." Joseph, fear not to take unto thee Mary thy wife, for that which is conceived in her if of the Holy Ghost." He was minded to put her away privately (See?), after he'd already engaged to her. When you are engaged to her, as far as God's concerned, you're married to her."

Let us pray...