

Priorities #4

Gruenthal Church
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I am very glad to be here again tonight. I'm especially rejoicing because of the way the meetings are scheduled. I felt awfully tired after camp, and I couldn't believe I'd been in the cold, because I certainly don't want to have any faith for a cold. It's really silly, you know, to believe for it, and I think I've kind of got one. And so, now, tonight my voice is still good, and tomorrow night off, and on Sunday it's going to work just good, even if I am a little bit rugged. I always was rugged, but this is another kind of ruggedness.

And I don't want anybody thinking that you've been bothering me. I think some of the brethren will think, "Well, I've got you up in the morning and had breakfast."

I'll be there tomorrow morning, and I'll be eating with you till ten o'clock—till, you know, Neil and Edna get in. So, if you're not there tomorrow morning to help me eat breakfast, I shall consider I'm insulted. I'm not an invalid. I may be 'invalid', but I'm not an invalid. So, I appreciate being with you, and I just keep warning you: If you feed a stray dog T-bone steaks, he ain't going to leave.

I was just wondering whether I could work it where you'd come down where I am, or I'd come back where you are. And it'd be better if you came down where I am than I came back where you are, because all you left here to go down where I am... Heh, heh.

So, we're having a good time and rejoicing. I guess, as Bro. Guenther said, "We lost a few customers because they're on vacation." I was just wondering, if they kind of suspected what I was going to preach on tonight; it might lose a few customers. I thought, "Man alive, if I lost some tonight, you better not stick around till Sunday morning when I take another priority," which is really one of the real rough ones.

But I'll talk tonight about 'priority'. In other words, using the word 'priority' is perhaps not the best word in a way, and yet in another way it is very good, because it means 'what you give prior consideration to'. In other words it gets first billing. And there are so many things in life that get billing that we look at them in the various categories and see just what we do in each category. That's the idea. So, before we study that, shall we just bow our heads in prayer.

Heavenly Father, we consider it such a great privilege to be here with Your people, whom we love in the faith, and know, Lord, that they are in the faith, and we expect to be with them, and they with us, even as the prophet said, "*I saw you there,*" and he saw what he thought were millions, which would hardly qualify for a Bride of millions. He said, "*Are all these Branhamites?*" And in a way, they were; they were the converts.

And so, we know that we're going to make it somehow, and we're going to make it by Your predestinated and foreknown way; and it doesn't matter how that is. If it didn't matter under the calf age, where martyrs were slain and people had that spirit upon them to just go forward, there will be an equal spirit in this age that'll just take care of us; so, we're not concerned, Lord, with ourselves, but we're concerned with ourselves in You, and what You see and saw for us in Yourself.

So, we're happy tonight to know that there's nobody going to miss anything. We're all going to be there in our own place according to Your way, which is perfection, and everybody is going to be happy, a

great big Coming when there'll be no knowledge of that which has been past, but everything is in the great, infinite, Almighty God.

So, we're happy tonight, Lord, to just rest in You and praise Your great Name, to learn some lessons here, how that we might learn to conduct ourselves better against the day when sons of God should be manifested to be able to take the Father's checkbook and just write...in that great Millennium, just take over, where the Father stands back and gets His day of rest. The day of rest, which was interrupted, will now reconvene. What a time that will be.

So, we just pray, Lord, that we'll learn simple, little things tonight that will help us, and we'll just be as dear children, obeying the Word of God. We'll be careful to give You the praise. In Jesus' Name. Amen.

1. Now, what we're going to do tonight is take the fourth 'priority'. And, in this fourth message I would like to deal with certain Scriptures concerning the handling of finances in our personal lives. In other words God has said certain things about materiality that concern us as Christians. And so, we're going to go back to the Book of Matthew, of course, in Mt 6:19-21, which is pretty well our foundation, though we might have used others. And It says:

(19) Lay not up for yourselves treasures upon earth, (Now, when that word 'treasures upon earth' is used there, you know that he's talking about something that you are familiar with, that you handle, that is considered a treasure. Right? So, let's not get any far-fetched ideas. Let's just get right down to the nitty-gritty. So, he says:) wherein moth and rust do corrupt, (Now, that tells you right there: there's perishable things, and then it says:) thieves break through and steal: (It means somebody considers it valuable, but they want to get it from you, and they want to get it the wrong way. See? Like for nothing.)

(20) But lay up for yourselves treasures in heaven, where neither moth nor rust do corrupt, where thieves do not break through and steal: (Now you must be handling something down here that can be transferred over there. And it's not just a comparison; it's an actual fact. There's got to be something here in the material that is usable in such a way that it will not be counted here, but it will be counted there. See? Now:)

(21) For where your treasure is, there will your heart be also.

Now verse 24:

(24) No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. You cannot serve God and mammon.

Now right here It tells you that your choice is to serve God in the field in which you live in order to lay up treasures. In other words, your lives cannot be devoted to materiality as an end in itself, but the materiality must be used in such a way that God is glorified, and thereby you lay up treasure. Because, look; I'm not an angel; you're not an angel. You're not in heaven; I'm not in heaven. We're here. And so, therefore, there are certain things that we just operate in—our milieu, as you might call it. See? And there's a way to use it so that it's transferred to the other side.

2. Now, that's what we're trying to get into our hearts and minds. Now, if I am any judge of the meaning of this Scripture, I see a thundering warning of the dangers of a wrong relationship to material possessions. The placing of possessions controls the heart; the placing of possessions controls the heart. "For where your treasure is, there will your heart be also."

Now, that's an axiom that God laid down. He didn't say, "Now, when your heart gets all so-and-so and so-and so and so-and-so, then, you know, something else will happen, like the treasure." He says here: how you are handling what is treasurable in earth (See.) will make the difference to your heart.

Now people want the cart before the horse. It doesn't work that way. Principles are so involved that, if you deliberately follow a law of God, something will happen to you. It will happen to you eternally; it will happen to you and stay right here; or it will happen and transfer over yonder.

3. Now this is the law, of course, that I told you about last February, I think, when I was here, that Dr. Crane does not mention; but he says, "Many people have trouble with their marriages."

And the man said, "Well, I can't love my wife like I used to."

And she said, "I can't love my husband like I used to."

"Well," he said, "that's very strange. When you were courting, you had no trouble." He said, "Now go through the motions, and the corresponding emotions will come."

In other words, act as though you love each other, show that you look like you love each other, put every effort into it, and the corresponding emotions will come.

4. It's the same thing that Bro. Branham told Ernie Fanler, as you all know. He said, "My wife has a devil. I'd like to cast it out of her."

And Bro. Branham said, "*Absolutely, you need to do it, and I'll tell you how.*"

Well, Bro. Ernie's ears, you know, they're not like a donkey's ears, but they sure looked like them for fifteen seconds! Well, he spread the ears out like big fans to get it. And Bro. Branham said, "*Nothing to it. Tomorrow when you're up town, before you come home, buy the biggest, nicest box of chocolates you can and a lovely bouquet of rose, wrap on the door, and, when she comes to see who's there, sweep her in your arms, give her a big kiss like you used to, and give her the candy, and you'll cast the devil out of her.*"

5. So, what we're looking at here is contrary to the so-called Christian experience and Christian training. In other words, let's face it: we have not been led by the Holy Ghost as revealed in the Word. We've got our own ideas about the subject, and therefore, we're a mess. Now you've got to come down to the nitty-gritty that you wouldn't like to come down to where you say, "Now, dear Lord, I'd love to love my wife with that fervent passion I had," and she says, "Lord, I'd love to love my husband with that fervent passion I had, and I'm sure You'll do something about it."

That's just as stupid as the woman who called in the pastor, and she said, "Oh," she said, "dear pastor, dear pastor, I want you to pray for me; please pray for me."

"What's the matter, dear sister?"

She said, "I have got to have patience."

He said, "All right. I'll pray." And he said, "Dear Lord God, send this woman tribulation."

She said, "Hold it! That's the trouble."

“Oh, no, sister dear, the Bible says, “Tribulation worketh patience.” Now you can’t go against the Word of God.”

Now I’m sorry. I would like to wave my magic wand, but I don’t have one; because, if I had one, I would have waved it over me. See? I’m not exactly nuts. Well, I’m pretty close to it, but not exactly. If I had that magic wand, I would have ‘wanded’ myself. Ha, ha ha. Life is not a magic wand, my brother/sister. Hebrews 12 says it is a school of training. Whether you and I like it or not, we’re in that school of training.

6. So, It says here: “Where our treasure is, there will the heart be also.” It does not say, “Where the heart is, the treasure will follow.” It says, “Where the treasure is, the heart will follow.” So, it is incumbent upon me to do something about a treasure. Then something inside begins to happen. Now I’m talking to Holy Ghost-filled people who do not believe in the spurious, phony miracles. Now would you like a phony, spurious miracle? I can help you. It’s as simple as A-B-C. You go back to where you were in latter rain, and you go into a little room and shut yourself in, and you pray and you pray and you pray, and you pray for blood and oil. And, when the blood and oil comes, you come out of the room so sweet, so loving, so kind, and so, no longer a chauvinistic pig of a Branhamite, because you just endorsed women preachers. Huh? Do you want a phony miracle? Now you can have it.

Now, where do you go from here? Shall we go home? Shall we keep talking on the subject, because I’m not here for phony miracles. See? I just can’t get off the Word. It’s our job to stay with the Word.

So, now, how we do with what we have has the power to control the destiny of the person, for there is no doubt the word ‘heart’ refers to the whole man. It refers to the whole man; no longer just feeling. It’s the man himself. In other words, in the heart there is all these various qualities—you know, out of the heart proceedeth adultery, fornication. Out of the heart proceedeth all the good things, too. And so, therefore, we are talking about the whole man, because the whole man is epitomized here in the vessel of the heart.

7. Now, let’s go to Luke. And we’ll refer to Luke again, because that’s a very good passage, and I think I want 12:16-21. And It says:

- (16) And he spake a parable, saying, The ground of a certain rich man brought forth plentifully:
- (17) And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?
- (18) And he said, This will I do: I will pull down my barns, and I’ll build greater; and there will I bestow all my fruits and my goods.
- (19) And I will say to my soul, (Now, watch; where he’s going to build barns, he’s going to fill them full of goodies. And then, watch what happens to the soul: same as the heart.) Soul, thou hast much goods laid up for many years; (And the heart went right to the barn full of goods. See? The Bible doesn’t lie. If It says one thing one place, It’s got to say the same thing in another place.) ...much goods laid for many years, take thine ease, eat, drink, and be merry.
- (20) But God said unto him, You fool, (You miscalculator; you moron.) this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?
- (21) So is he that layeth up treasure for himself, and is not rich toward God.

And he's talking about material things. Now, if he had said, "Look, I've got so much. What am I doing here with those poor people starving?"

8. It could have been like the four lepers: they could have said, "Ha, ha, ha! That bunch of birds in there kicked us out, and we're lepers. Boy, have we got all these goodies these Syrians left. Oh, man! We'll just stay here with our leprosy and contaminate the whole thing, and we've got enough to last us until we die, and even the rats can come in and have some fun."

They said, "What are we doing here with this great day of rejoicing, when those people in there need help? Come on, let's tell them about the goodies that are here!"

They shared; they took material factors. And their name is down in history in blessing.

And this fellow went down in shame, as a rotter who shut up his bowels of compassion and said, "Well, Lord, bless me and my wife and my son, John." What is it, what's four and no more—whatever it is. It won't work.

9. Now materiality can and will shape lives and destiny. Materiality can and will shape lives and destiny. It is much like foreknowledge and predestination. Luke 16:25:

- (25) But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

Now back on earth he had a chance: the chance that he had was foreknowledge pointing to a destiny. Two men had it. One man chose wrong materially; the other man chose right materially. But Abraham looked back, and he said, "You had your chance to do something with your life and the things that are physical, concerning the physical life, and you missed it. Now you're going to pay for it."

The other fellow did right, and he laid up treasure. And they both became an eternal proposition as foreknowledge and predestination. See?

10. Now, if some think this is a little strong, let us go to 1 Tim 6:3-12, and I hope I can talk fast and cover Scripture fast. Otherwise, I'll have to call another meeting for Saturday night, and it's too late. (1 Tim 6:3-12)

- (3) If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, (And I've been reading them to you.) and to the doctrine which is according to godliness;
- (4) He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, (Oh, that sounds just like today. I don't like that.)
- (5) Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness...

Can you imagine a man in this Message saying, "I must be doing something right the way God is giving me all this money"? And the man that believes the Seals are to the Jews attacked a minister in Ontario and said, "Who are you anyway? You haven't got the Holy Ghost! Look what God does with me: gives me a quarter million dollars a year!"

Well, preach it, Bro. Vayle; you're a skunk, so... Yeah, I'm going to tell you something flat: When a man says and does a thing in public, it's open for grabs. Any sermon, anything I say, you can do what

you want with it, good, bad, or indifferent. I said it; I did it. I'm ready for judgment on this earth and in heaven—not that I'm smart and boasting and have got no fear. Let's get it straight, brother/sister: you're a marked man already. So, let's get down to business.

11. It says right here:

- (5) ...Supposing that gain is godliness.
- (6) But godliness with contentment is great gain. (There's the real gain. It's godliness that is gain, not gain that is godliness. For, listen:)
- (7) For we brought nothing into this world, and it is certain we can carry nothing out.

But it's how you do with what you've got while you are here that will give you a status as to final rewards on the other side. And, remember; the Resurrection is, as Paul said, "as the stars, the sun, and the moon, as they all differ in glory, so in the Resurrection." [1 Cor 15:41-42]

Now, if we've all got the same body as Jesus Christ, there's only one place we'll differ, and that's in the preeminence and eminence, one over another, according to how and what we have done here with what we've been given to do with. That's why a glass of cold water counts, and the widow with the little mite gave a million times more than the big shot with the dollar bill. Follow me? The memorial the woman had, who broke the alabaster box over Jesus' feet... He said, "This will be spoken of eternally." And it will. Every place the Word of God has ever gone, she's been immortalized and memorialized, and it'll go on for eternity. That's all she had, and that's all she needed to have. Yes, sir. Two bits, brother/sister, is better than a million dollars.

12. I think it's the little Livingston boy, (I'm not sure who it was.) who was given a dollar. Well, it wasn't a dollar, but we're going to call it a dollar, because it was back in England. I don't know how they'd work this out in pence and tuppence. And you know, who cares? But he was given a dollar, according to our money.

And so, he was very happy, and he said, "Well, I'm going to tithe; I'm going to give a dime to the Lord." He said, "That's lovely. I'm going to give a dime to the Lord." And he said, "Well, that's strange," he said, "ten cents for God and ninety cents for me," and he said, "I'll give Him twenty cents."

And he got very happy, and he looked at it again, and he said, "That's strange: twenty cents for God and eighty cents for me."

That didn't look too good; so, he said, "I'll give Him thirty cents."

And he looked at thirty against seventy, he said, "Well, that's hardly fair: thirty cents for God and seventy cents for me."

And he kept on going down, and he got to fifty cents, and he said, "That's a lot better. But," he said, "God's better and bigger than me; so, it's very strange I should have fifty cents and He have fifty cents. I will give Him another dime; so, there's sixty cents for God and forty cents for me."

"Well," he said, "that's a lot better. But," he said, "when you consider the magnitude of the whole thing, it is really so ridiculous. It's disproportionate. So," he said, "I will make it thirty cents for me and seventy cents for God."

And finally he got down ten cents for him and ninety cents for God. You know that little boy... I wonder what treasure that little kid has in heaven. (See?)

Many people would say, “Well, it’s just a little story. Isn’t that nice? Let’s go out and do a million buck’s worth.”

Your million bucks can perish with you. See? All we’ve got are certain things to work with, brother/sister. There’s nobody any different. So, materiality is a pretty remarkable thing to work with.

13. Now we brought nothing into the world; it’s certain we’ll carry nothing out. But, in the meantime we work with it.

- (8) And having food and raiment therewith let us be content.
- (9) But they that will be rich fall into temptation and a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition. (In other words you’re lost. In other words, when materiality is used in the wrong way, you enter into chaos and lose everything you could have laid up. See?)
- (10) For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.
- (11) But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.
- (12) Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

In other words it doesn’t matter whether you’ve got little or much. It all depends on what you do with it. See? In other words the point always lies there that man is acquisitive. God made him acquisitive. When God said to Adam, “Rule over all nature,” He meant it. And we have in our power the ability, even given by God, to raise up substance to ourselves. But that isn’t what counts. It’s what you and I do with what we have, our attitudes right according to the Word of God. And God is giving us the privilege of laying up treasures with it. You see?

“There is that which scattereth and yet increases, and there is that which withholdeth more than is meet, but it tendeth to poverty.” [Prov 11:24] And God said, “You start doing with materiality the wrong way, and I can blow on it, and then it’s just like a bag with holes in it.” See? There are principles laid down here that we have to follow as carefully as possible.

14. Let me get this twelfth verse here. I think that’s what I want to look at. I’m going to take the fifth part here: and It says: [1 Tim 6:5]

- (5) ...Supposing that gain is godliness: from such withdraw thyself.

There is no such thing as ever thinking that the wealth within itself is godliness. Jesus said, “It’s harder for a rich man to enter heaven, than a camel into the eye of a needle.”

“Well, who can be saved?”

He said, “Now, hold it. With God, all things are possible,” showing that there is a possibility to use what we have to a great end. But It tells us here in the Scripture that spirituality and worldly goods have actually within themselves nothing in common. But, if you use them properly, your life and the things that are here, great gain will accrue to you, and you’ll be setting up yourselves rewards in heaven.

15. Now, notice; as I said here, the fifth verse of this portion of Timothy that “supposing the gain is godliness.” Now, that goes right along here with what I read in Matthew 6. I’ll get it for you. And in Mt 6:24:

- (24) No man can serve two masters; (Now, notice:) no man can serve two masters: he will hate the one and love the other; or he will hold to the one and despise the other.

In other words there has got to come a time in our lives when materiality becomes one hundred percent under the dominion of the Holy Spirit, or we will never come to the place of the full obedience to the things of Almighty God. See? Because they don’t have anything in common, (They’re opposite.) and either one can become a master. And there’s a great danger of materiality becoming our master. Now Jesus warned us, and Bro. Branham warned us: Now he said... Here’s the thing: He said, “*I’m devoting my whole time and life to this Message.*” Now he said, “*But I’m a little fearful that, because of the cares of this life, people are not devoting themselves to It.*”

16. Now, what lies in the cares of this life? Either you think you’ve got too little, or you want a whole lot more, or you’re not handling right what you’ve got. Now there’s two masters struggling for you, and one is not just the devil as a being, but the the devil is identified and represented in cosmos, the world, and what the world can give to you. That’s why Jesus was tempted by the devil in material things: “If you be the Son of God, turn it into bread.” See? Number one.

“If you be a Son of God, jump on down.”

“If you be the Son of God I’ll give you all this out here, and that’s good and fit that you should worship me for it.”

You see? Materiality. It’s a bad thing when people don’t understand what I’m talking about tonight; so, I’ll show you in Mt 6:24, buttressed by what Paul said in 1 Timothy 6.

Now, as I say here, that materiality has nothing to do with God per se, because God made it all, and it’s all going to perish. But what you do with what is here, how you use it, will be laying up treasure in heaven, though the thing itself will not be there.

You say, “Well, what is it, then?”

It is that motivation and desire to use everything for God, you see. It’ll be there. Now that’s why I mentioned about the temptation of Jesus. Now we should notice here at this time that the very temptation and materiality which Jesus refused, is coveted by the end time, Laodicean, ecumenical church. What Jesus turned down, the church takes up. See?

17. Let’s go to Rev 3:20, and here we see:

- (20) Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. (Now, notice down here in verse 18:)
- (17) Because thou sayest...(verse 17) I am rich and increased with goods, and have need of nothing. (Now, that’s exactly where the church was: materially speaking, the church is destined to control the entire wealth of the entire world, and right here the church is full of wealth, and it equates materiality to spirituality. So, they say...)

- (17) ... We're rich and increased in goods and don't lack a thing. (And Jesus said:) You're wretched, you're miserable, you're poor, you're blind, you're naked. (You see? Now: the voice of materiality has destroyed the Voice of Jesus, the Word, and again a perfect illustration in Mt 6:24.)

Now, let's face it, you in Canada know what I'm talking about: the Salvation Army: soup, soap, salvation. Today it's nothing but a public center (See.) who got together under Miss McPhale and the rest of these birds. And the United Church, the Methodists and Presbyterians got together in Canada and formed the Canadian Commonwealth Federation, the CCF. You've got the same thing in Saskatchewan under Douglas. It's a misconception. They have believed that the destiny of the Holy Spirit in the church was to transform the world into a better place for people to live. And it's a Roman Catholic dogma that they're going to make the world so good that Jesus has got to come down and reign, when He said, "I'm going to destroy it before I come back." You see? You understand now why I'm talking this way about materiality. You just can't escape seeing what I'm seeing, because it's laid out here before us.

18. Now, let's take a word from the prophet, and I'm going to read something back here before I quote him. And I won't even have to quote him, and you're going to catch it, because you know what I'm talking about. I'll read it. It's over here in Exodus 32. Here's where Moses is called by God. Exodus 32:7:

- (7) The Lord said to Moses, Get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:
- (8) They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.
- (9) And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:
- (10) Now therefore let me alone, for my wrath may wax hot against them, and I may consume them: and I will make of thee a great nation.

Verses 15-28:

- (15) And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other side written.
- (16) And the tables were the work of God, and the writing was the writing of God, graven upon the tables.
- (17) And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. (Warring against God is what it was. See?)
- (18) And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.
- (19) And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

- (20) And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.
- (21) And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?
- (22) And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.
- (23) For they said unto me, Make us gods, which shall go before us: and as for this Moses, the man that brought us up out of the land of Egypt, we don't know what is become of him.
- (24) And I said unto them, Whosoever hath any gold (Golden calf), let them break it off (Earrings and nose rings, see?). So they gave it to me: then I cast it into the fire, and there came out this calf.

Now, that's strange—like a supernatural act. In other words the minute that you turn from God, there's only one place to go, and that's materiality, because, you see, they had known the true God, so they couldn't be taken up with nymphs and this kind of thing and that kind of thing; so, they got taken up with gold.

- (25) And Moses saw that the people were naked; (They were rich, increased in goods and didn't lack anything. "You're wretched, miserable, naked and blind, and don't even know it.") And Aaron had made them naked unto their shame among their enemies.
- (26) And Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him.
- (27) And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.
- (28) And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. (All right.)

19. Bro. Branham talked about the golden calf scheme, and the golden calf scheme is with us today. People think that by the use of money you can extend and enhance the Kingdom of God until everybody wants money, money, money, money. And they said, "That'll do it." And the preachers are all saying—not all preachers, but the preachers in organization and these free denominational preachers, like Oral Roberts and Bro. Osborne and the rest, are saying, "Send us the money, and we'll do the work for you."

How in the name of common sense can anybody do your job, when you are a part of the body of Jesus Christ? There is nothing under high heaven that allows you to give money in order to get someone else to do your job. And yet they say, "Give us the tools; we'll do the job." And there is only one word: you should send them a saw and maybe a little hammer or something, but by no means send them your money.

20. When was the Holy Spirit augmented by money? Now it's not that money and these things are not necessary. But, when do they take precedence? Because the precedence is always finances. See? Yet, you

go back and trace the lives of the great men of Almighty God. They went to continents with nothing and did the greatest work the world has ever known. The Church of the Open Door, under the old face of the man, learned the lesson of obedience unto God until Hudson Taylor said, "When I go to China, there's no use asking anybody but God for my living. Therefore, I will never hint, I will never beg, I will never borrow, I will never make my want known; it is only God Who knows and God Who will help me."

Well, Hudson Taylor was working for a living, making daily wages. And so, one week, Friday night came, the boss forgot to give him his money, and he said, "I will not ask. The boss will bring the money, or I will not have it."

Around ten o'clock at night the boss came hurrying to Hudson Taylor. He said, "My dear son, why did not you ask me? I had forgotten."

Hudson Taylor would never, ever, let anybody know any need. God had to supply. And that man shook a nation.

Now, brother/sister, if God could shake a nation by sheer faith in the understanding of materiality, what could He have done with that plus the gifts of the Holy Ghost? But the gifts of the Holy Ghost have led men into a trap, because the golden calf has gone ahead of the gifts, or been with them.

21. Now I'm going to go to Rev 2:26-27, and you'll notice what I read, please. It says here:

(26) And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

(27) And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

That is the battle of Armageddon after the Laodicean age, the golden calf, materialistic concept of the church, the same as happened back there in the Book of Exodus when the priests took up the sword and killed the man who endorsed the golden calf.

I want to tell you tonight, brother/sister, that there is a Bride in this earth right here who's not going to die. And she is going to join the Bride of all ages upon white horses and come down here with swords and kill and destroy and break into shivers as dust, that great church that prides itself on its money.

Now you can say what you want, but I've got the Bible.

You say, "Bro. Vayle, I don't think I want to do such a thing."

The Bible said, "Cursed is he that restraineth his sword from drawing blood."

Now you can be cursed or not. It's up to you. That's why I said the other day: "Be very careful. Give way to wrath." In other words, let your wrath wait until the White Throne or the judgment of God falls—He'll do a better job, but you'll be there. That's why you can turn this cheek and that cheek, let them take your coat, let them take your coat, do anything at all. It matters not, because the very thing this earth is being cursed for right now is the misuse of the substance that lies here.

22. Now I'm not through preaching yet. We've got just all kinds of Scripture. Now we can see in Rev 13:11-18. It tells us here:

(11) Another beast came out of the earth, having two horns like a lamb, spake like a dragon. (That's where there's few people. That's the North American continent, and that's the two horns. They came over here for

religion's sake, the civil and the religious horns; and then, it begins to speak like a dragon. In other words the same voice of Rome is in America.)

- (12) And he exerciseth all the power the first beast had...
- (13) ...And he brings fire out of heaven (Which is the atomic bomb.)...
- (14) ...The whole world is decived by the miracles, (In other words they think America is invincible, but there's a God bigger than she is.)...
- (15) And this gives new life and ability to the beast...(And then, It says in verse 16:)
- (16) And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:
- (17) That no man might buy or sell, save he that had the mark, or the name of the beast.

In other words they control the whole world system of finances. Why? Because of a misuse—a misunderstanding. And they say, “This is it;” But it’s not it. As I recall, Bro. Branham said, “*The lying sign and wonder of the last pope is bringing the financial system back to the people so commerce begins to flow and everything looks very good.*”

There’s nothing to it, because it’s going to be destroyed. America takes over and finishes what Rome started: world church empire in control. How? By money; by money. See?

Now, and we can see exactly why Jesus spoke as he did in Mt 6:24, “You can’t serve two masters.” See? God epitomized in the right use of what here is upon earth; the devil epitomized in the wrong use of what here is upon earth. That’s why I keep on trying to show you people: all power is of God; and all things are pure to the pure in heart; there is nothing evil in itself; it’s what you do with it. And what you do with it places you under a headship, whether you’re serving God or serving the devil. You follow me now?

23. In another Scripture we have this money called ‘filthy lucre’. So, let’s take a look at what the filthy lucre stuff is, and we’ll find out why in 1 Tim 3:3-8. It says here:

- (2) A bishop (That’s an elder.) must be blameless, the husband of one wife, vigilant, sober, of good behaviour, and so on.
- (3) Not given to wine, no striker, not greedy of filthy lucre. (And the eight verse:)
- (8) The deacon (also) not greedy of filthy lucre.

In Tit 1:7, repeating the same thing as was given by Paul for the same cause:

- (7) ...Not given to filthy lucre. (Verse 11)
- (11) ...Teaching things which they ought not, for filthy lucre’s sake.

In other words, It says right here, “This one is not given to filthy lucre,” and then, It explains It: for money you will change the Word of God.

I want to ask you a question: Why else would you change It? There wouldn't be any way, because there are only two masters: mammon and God. Now you can only serve God as you're serving in here.

Now I want you to look at this thing: here, on the one hand, is the temple of God, the part God ordained. Now He said, "The brazen laver is there, and the altar is over there; and here are the golden candlesticks, here's the show bread, here's the thing. Now the priests do so and so."

Now He said, "The Ark is borne with stakes through the rings and on the shoulders of Levites." And, on the other hand, David comes by, forgetting, and he said, "Build a new cart, and put it on it."

And God said, "Whoop, whoop, whoop, whoop! Hold it!"

You follow me? They were worshipping God with what they had here to worship Him with, but they were outside of the way God said to do it.

Now it's the same thing here; there's no difference. I could use my life here, and the material things here in the right way, or I could use them in the wrong way. And, if I use it the wrong way, I'm building up the devil's kingdom. If I use it the right way, I'm building up God's kingdom. Because, look; you and me is all we got, and what we've got to work with. So, it depends on how you use and what. It's not the 'what'; it's the 'how' of the what, you see, that's being used in here.

24. Now, let's go to 1 Pet 5:2, where you notice how the Bible agrees.

- (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.

In other words it's the thing to do. Now someone comes along and says, "Well, all right, that one won't give the preacher any money."

Well, you've got to be nuts. You're going to have to give him money; you've got no choice. But he's not doing it because of money. Now he's going to get money, as we'll show you; but that's not what it's all about. But the church system goes that way.

25. Now a lot of... Let me show you now: A lot of fine men start out right, like I mentioned how that Rockefeller gave the Northern Baptist a million dollars. And I was with the Northern Baptist. Of course, I didn't join them. But, had I stayed, I could have said, "Well, I've been preaching for you guys a long time. I'd like a part of that money, you know, that's in the fund." I want to have my 'fun' fund, and so, maybe, I could have got some.

But, what happens? I'm going to tell you what happens and what's very, very bad. And I see it around the country, and I'm afraid it's amongst us, too. Here's a fellow, and I don't really like what's going on, but he feels there should be a church in a certain area, and he's not even ordained to preach, yet he'll start a church. And he preaches a bit, and then, the people start bringing their tithes. And he'll say, "Well, I'm not a pastor."

Then, why does he take the tithe? But he takes the tithe and builds a church. Now taking the tithe and building a church... The first thing you're going to have is an organizational spirit, because that's where Pentecost went offbeat. They began building their churches, and then, somebody came along and said, "Now wouldn't it be awful if somebody came by here and gave you the wrong Word?"

And yet, you're supposed to be full of the Holy Ghost sitting there, so that you can't be deceived. Oh, boy!

If the doctor gives you a laxative, then he turns around and gives another laxative to make the laxative work that should have worked in the first place! God gives you the Holy Ghost, but somebody else has got to give you something else to make the Holy Ghost work? Now somebody's nuts, but I'm not—at least I hope not. All right.

26. Now, see, those fellows worked, built a church, organization comes in; and now, what happens? They build up a pension fund, as Bro. Branham said. Now the Word of God comes by, which is revealed in its hour, and those people cannot quit the organization, or they can't get their money back they put in there. The organization won't even give you your money back. They'll say, "You stay with us or else." And so, the 'else' takes hold, and they say, "Now I can't make a living."

Well, I've got no organization behind me, but what little money I've got could go just like that. I'd let it go. If God wants to cast me into hell, that's His business. If I've got to stand here thinking I'm Bride and teaching the truth, and I'm not, that's God's business. I didn't ask to do it; there's something God is making me do. Now that's simple as A-B-C. And, if you can't see that, you've got to learn to see that, because that's what the prophet taught. See? He said, "*If God wants to cast me into hell, I'll love Him just the same, if I've got the same spirit I've got now.*" The spirit he had was away from the financial, the material things of this world, and he built solidly on the spiritual things of this world. You see?

27. Now folk... [End of tape 1, words missing] ...not noble, not to its highest ability or the best usage, so here we see a stern warning against any person who would allow any mixing of a ministry with a desire to make it pay off or to serve, because money, or what money buys, is involved. It could also warn us that base gain is not laying up treasures. In other words you use it all down here, and you use it up. It's all gone. That's what the church did not heed, and we see it end up in Rev 18:3, that's verses 3 and 7-8. Let's look at It.

- (3) For all nations have drunk of the wine of the wrath of her fornication, the kings of the earth committed fornication with her, the merchants of the earth are waxed rich through the abundance of her delicacies.

Now 7-8:

- (7) How much she hath glorified herself, and lived deliciously, so much sorrow and torment give her: for she said in her heart, I sit a queen, and am no widow, and shall see no sorrow.
- (8) Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

You see? She made mammon her ultimate, and she said, "By material things, which are here to be used, I can and will use, and I will use them in such a way that this is going to be God."

But she was wrong: she didn't take what she had according to the Word and use it according to the Word, and she ended up serving the devil.

28. Now I hope you're catching what I'm saying. And I know you may be puzzled, but we'll just bring it right down the line as I go along, because this is the Bible. It says right here: "All nations committed fornication, and they've all waxed rich. We're rich, increased in goods, and don't lack a thing."

"We are the bride of Christ. Look at how we prosper; look at our churches; look at our worship; look at our mission fields; look at this, look at that. Look, look, look, look. See what we have done with what we have."

And God spits on the whole thing, and burns it up. Why? Because it wasn't what they had was wrong; it's the impact or the importance they put on and what they did with it. Now, same thing with you and me.

29. So, you can see here Mt 6:24 again: mammon is judged. Now, watch the language—I'm not trying to kid you here, because you'll say, "Well, Bro. Branham said it was 'this sin' and 'that sin'."

This is also sin. See?

Now he said here:

- (7) How much she hath glorified herself, and lived deliciously, so much sorrow and torment give her: for she said in her heart, I sit a queen, and am no widow, and shall see no sorrow.
- (8) Therefore shall her plagues come in one day, death, famine and sorrow; she's got to be burned with fire: for strong is the Lord God who judges her.

Why? Because she took her money and used it to her end as a denominational figure: "Bind the souls of men." She never used that money for the good of the people, or the poor of the land, doing the service of Almighty God. And the same money that Rome and the world has is the same money you and I have right now. There's no difference.

The same breath we draw; there is no difference. We wear the same clothes; there is no difference. But we're doing something different from what they're doing with what we've got. You follow now what I'm trying to tell you? All right. Like Bro. Branham said, "*I won't leave my money for the antichrist. I'd sooner build a church.*" Nothing wrong with building a church; nothing wrong with having a home base. It's what we have with our ideas as concerning it.

30. Now we're talking about this money: We've got to watch it. It's not evil in itself, but it constitutes a tremendous danger; however, ministers of the Gospel must have a living. Now we're going to look at what Paul teaches about ministries, because Paul warns, and Peter warns, "Don't you preach for filthy lucre." The Gospel does not involve itself in money, though money is involved.

So, 1 Cor 9:1-18:

- (1) Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?
- (2) If I am not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are you in the Lord.
- (3) Mine answer to them that do examine me is this,
- (4) Have we not authority to eat and to drink?
- (5) Have we not authority to lead about a sister, being a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?
- (6) Or I only and Barnabas, have not we power to forbear working?

Now he's talking about devoting his full time to the ministry.

32. Now, listen:

- (7) Who goeth a warfare at any time at his own charges? (It doesn't say "some of the time." It says, "Who goes at any time at his own charge.") who plants a vineyard, and eateth not of the fruit thereof? or who feeds a flock, and eats not of the milk of the flock?
- (8) Say I these things as a man? or saith not the law the same also?
- (9) For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?
- (10) Or saith he it altogether for our sakes? For our sakes (altogether), no doubt, that is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. (Just like when Moses brought the manna down, he ate it with the people. Now:)
- (11) If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? (Now we want to go thoroughly into the ministry and money, because this is a touchy point.)
- (12) If others be partakers of this authority over you, are not we even more so? Nevertheless we have not used this authority; but suffer all things, lest we should hinder the gospel of Christ.
- (13) Do you not know that they which minister about the holy things live of the things of the temple? (The Levite takes of the very sacrifices that came to the altar of God and they which wait at the altar are partakers with the altar?)
- (14) Even so hath...(Now, listen.) even so hath the Lord (The word 'ordained' by many people is too soft. The actual Greek is "even so hath the Lord commanded.") that they which preach the gospel shall live of the gospel. (In other words, that's the job they do, and that job pays, and that job pays money. Now I'm bringing you a very poor vernacular here, because I want to get it across.)
- (15) But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.
- (16) For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! (Now he said right here, "The Gospel owes me a living; I'm not taking it." See? "I'm not preaching for money, but I know this one thing: I can't stop preaching. I've got to do it regardless of whether I get a nickel or not.")
- (17) For if I do this thing willingly, I have a reward: (Notice: the attitude is what counts.) but if against my will, a dispensation of the gospel is committed unto me.
- (18) What then is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

32. Now we note certain verses: in verse 1 Paul asserts his authority which follows is based on them being his own sheep—“Are not you my work in the Lord?” His authority is based upon the fact that he has raised this people up, and therefore, they are entitled, and he is entitled by them, to a living. They are entitled to make him a living, and he is entitled to take the living. See?

Verse two is a further clarification of verse 1. He said, “The proof that God has set me among you is that you have been won away from the hands of the devil, and you have been won unto Jesus Christ.”

Now verse 2: “Mine answer to them that examine me is this...” Evidently some people question his right to live by the Gospel. That thing is being done today. I’ve heard people say, “Well, you shouldn’t pay your tithes; just put them in tapes.”

Well, that’s all right if you want to do, but it’s not the Bible.

33. So, there was a question that came up by the flock at that time that needed clarification. Verses 4-6, where he said, “Have not we power to do so and so?” Now the apostolic declaration of the right to expend all his time and energy on the Gospel to the exclusion of all other work is his right. Now, that’s of the five-fold ministry. See? They have the God-given right to exclude themselves from every single thing but the ministry of the Word and the ministry to the people. And, remember; Paul said in 1 Cor 14:36-37... I’ll just read it for you here. He said:

(36) What? came the word of God out from you? or came it unto you only?

(37) If any man think himself to be a prophet (That’s one to whom the Word comes.) or spiritual, (That’s a man full of the Holy Ghost.) let him acknowledge that the things that I write unto you are the commandments of the Lord.

Now Paul has laid that out very, very clearly.

In verses 7-10 [back to 1 Cor 9:7-10] he illustrates by nature, and confirms by the Word, that he is right. “Why,” he said, “the very Word of God says you don’t muzzle the ox that treads the corn.” He can reach down and get a mouthful every now and then, as he keeps going around, to get his strength. And he said, “Did God write this for the sake of the oxen or for our sake altogether?” And he said, “For our sake altogether, because the oxen will always get his mouthful of corn.” But he said, “They might try to stop the preacher from getting what belongs to him.”

Now, in verse 11 he affirms their obligation to support him.

34. And from verses 5 and 12 it looks as if they were helping others who were distant and refusing him. Now in verse 5 he says:

(5) Have we not (the authority) to lead about a sister, a wife,... (Now, of course, he couldn’t lead another single woman around. You think that would look good? It’d be like Peter. Peter had a sister; it was his wife. And a man can’t lead some woman, unless he’s her head, which is by marriage. So, this Scripture doesn’t sound the way it’s written, but the actual truth is: In the Greek, it’s ‘being a wife’; the sister is the wife.) as well as other apostles, as the brethren of the Lord, and Cephas?

So, now it seems as though they were willing to support somebody way down the road, but they wouldn’t take care of their own pastor. Have you ever seen that happen? I’ve seen it happen so many times, I could just about write a book. But it wouldn’t be a very happy book. And I’m in a happy mood; so, I’ll forget that one.

35. Verses 13-14: he lays down the law of ministerial support.

- (13) Even so hath the Lord commanded that they that which preach the gospel should live with the gospel.
- (15) But I have used none of these things: neither have I written these things, that it should be so done unto me: (Now he said, "I haven't taken advantage of what God has allowed me to take advantage of.)

Now in Gal 6:6 we see a continuation of the very same thing, and It says:

- (6) Let him that is taught in the word communicate (or give) unto him that teacheth in all good things.

And 'all good things' is the Word of God. So therefore, there was a law laid down that the ministers are to be supplied by the people to whom the Word is going. And please note: He never forbade them helping other ministers. He never said, "You don't help other ministers." The whole ministry is involved in the plan that Paul set forth.

Now, back in 1 Cor 9:15-18, you can see why he spoke as he did in verses 1-14. The fact that he refused to cease earning his own living had given a false impression that this authority was not a blanket proposition to all ministers, seeing he refused to get his living from the people, and he brought his own help with him—took care of himself. The people got the idea there was not a blanket coverage for the entire ministry, but you could do one thing here and one thing there, and that is absolutely incorrect. There are no two ways of supporting a ministry. There is only one way: It is a blanket coverage. So, the entire ministry, like Paul, has the authority to take support from the people.

36. And we will see in 2 Cor 12:11-14 he apologizes for saying one thing and doing another. Let's go back. People say, "Bro. Branham couldn't make mistakes."

Well, the apostle Paul did. He boo-booed. It wasn't that he made a real mistake. The thing is: he had to apologize here. Now, let's look at verse 11:

- (11) I am become a fool in glorying; you have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.
- (12) Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.
- (13) For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

Any preacher that refuses to go God's way, refusing the manner that God has ordained, is wrong and must apologize to the congregation. Paul did.

You with me? Well, I lose a lot of people right here, because they've got their own ideas. I'm not begging for money; I'm just telling you what It says. Who cares? I've been put on, starved on, robbed, everything else; and I'm still going down the road. So, don't worry about me, kid. I've been there where you haven't been. Yep. I've prayed patches on my patches, food on the table, everything else. I doubt if one of you have done that. I've been lied to, maligned, stolen from, everything else—my letters opened, everything else. Oh, yeah, all in the name of Jesus. Hallelujah!

And Paul boasted, and he had to come right back and apologize. You know why? He was outside the will of God. You believe it? You better believe it. It's in the Bible. I didn't write the Bible, but I sure like a guy that can apologize. Bro. Branham came back and apologized to his wife, apologized to his lawyers, and we ought to apologize, too, if we're real men of God. Because, you see, look: you have got to conform to that Word, even if your pride comes in and says, "Look, I'm not going to be caught dead with anybody pointing a finger at me, as though I took one plug nickel. I am going to do it my way."

And God just knocked Paul right down, and said, "Now go back and apologize, because you hurt those people and made them inferior." An inferior church is one that doesn't obey God to take care of its pastor the way God ordained it. Sorry about that, but I told you a long time ago: "I never wrote the Book."

37. Now the one way the congregations of God take care of all the servants of God is outlined in Heb 7:1-10. So, we're going to take a look at it; and then, we'll take quite a few things about that. Now verse 1:

- (1) And this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; (Now the seed of Abraham goes up; we're going to meet Melchisedec in the flesh. In the meantime we already saw Him here in the Spirit, identified in William Branham. So, we know all about it.)
- (2) To whom also Abraham gave a tenth part of all; being first by interpretation King of righteousness, and after that King of Salem, which is, King of peace;
- (3) Without father, without mother, without descent...

Well, this Fellow is real peculiar: never had a father, didn't have a mother, and there He was. Well, if He didn't have a father, didn't have a mother, He was before Adam and Eve.

Well, who didn't have a father and didn't have a mother, if it was before Adam and Eve? God! Very peculiar. You know a lot of people thought that Bro. Branham, speaking on Melchisedec, said, "This is one of the seven mysteries under the Thunders." And I can just see those theologians saying, "Look at that hillbilly, trying to make himself somebody, talking about Melchisedec."

Yet Paul the apostle told the same church... And I can read it right here to you. He said, "By the time you should have been teachers, you're a bunch of babies with milk." And he said, "I should have told you about Melchisedec, but," he said, "that's for mature people who've come of age." And Melchisedec could only be exposed and made known in the seventh church age of maturity. And He came right down here and showed Himself. And people looked around and said, "Hey, that fellow Branham sure got some ministry, but he sure is wrong."

How many of you knew it was Melchisedec? He preached a whole bunch of sermons on it here. It was ten years after the man that preached them was dead...only caught on then...one of the great mysteries. Here's a great mystery right here: We're going to meet Melchisedec as we go up after the heat of the battle. The same Melchisedec came down here at the end to serve us communion.

38. Now:

- (3) Without father, mother...and made like unto the Son of God; abides a priest continually. (What was the Son of God? Eternal Sonship, my foot! He was God manifest in flesh.)

- (4) Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.
- (5) Verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take (Now, listen: have a commandment to take) tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:
- (6) But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.
- (7) And without all contradiction the less is blessed of the better.
- (8) And here men that die receive tithes; (It doesn't say, "Men that died back there received tithes." It says, "Men here, dying now, were receiving tithes.") but there he receiveth them, of whom it says that he liveth. (So, It tells you that Jesus is receiving tithes now.)
- (9) And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.
- (10) For he was yet in the loins of his father, when Melchisedec met him.

So therefore, as the law said, "Tithing is the one support of the ministry." So, it has never ceased, and it will never cease. There is no way that it possibly can.

39. Now, that all the five-fold ministry partakes of the tithe is seen in this chapter, Heb 7:4-6.

- (4) Now consider how great this man was, unto whom even the patriarch Abraham gave a tenth of spoils. (Now you know all this, but it's all right.)
- (5) Verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

Now It says right here that we, as one body, are the body of the Jesus Christ; there is a five-fold ministry that is represented of the Holy Ghost to bring the Church to perfection. And it is those that receive the benefit of that ministry who are to pay tithes in order that those men may devote their lives, a hundred percent, to Almighty God in order to help the sheep.

- (6) But he whose descent is not counted with them received tithes of Abraham, and blessed him that had the promises.
- (7) Without all contradiction, the less is blessed of the better.
- (8) And here men that die receive tithes; and there he receiveth them, of whom it is witnessed he liveth.

See? Now, what did Paul say? "It is ordained that they which preach the Gospel live by It," and here he's telling you that it is the same system that endures. Many people try to obviate the tithe, the same as they try to get rid of 'women cannot wear men's clothes'. The wearing of men's clothes is a type of nothing; it is ordained of God that men have one clothes; women another. And, neither is the tithe a type

of anything—it is a way that God has laid down and set in order. So, only types and shadows are fulfilled and may disappear, but that which is not a type and shadow cannot ever disappear. It must be fulfilled at all times.

40. Now, so, the ministry must partake of the tithing, even as it was in days of old. Even a fully ordained, full-time elder could partake of the tithe, as far as I can understand. 1 Timothy 5:17-18. Now I want to look at this and show you something here that I believe to be correct. Now Paul is saying here, verse 17:

- (17) Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and doctrine.

Now there are elders who do not labor in Word and doctrine: they labor in other portions of the ministry, but It tells you here that these men are teaching in the church; they are handling the Word of God the same as a pastor would do. Now It tells you, “They are counted worthy of double honor.” Now, what’s a ‘double honor’?

- (18) For the scripture said, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his hire.

So therefore, if there were in the church elders who had to help the pastor, or help the people to the extent that it would be a full-time ministry, he would have to quit his job and the church would support him. And there’s only one way to support him: He’d have to take part of the tithe. See? Just what the Bible says.

41. Now, going back to Heb 7:6-8 again:

- (6) But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.
- (7) And without all contradiction the less is blessed of the better.
- (8) And here men that die receive tithes; (That’s a straight, solid statement: men that are here are dying. They’re receiving tithes right now. And then, It explains It:) but there he of whom it is witnessed he liveth.

In other words the Melchisedec priesthood, of which Christ is the high priest, has a priesthood right now in the form of a five-fold ministry, to whom has been added, by the grace of God, a number six, which has been the deceiver of the church in some ages: the elder, who labors full-time, and they are to be cared for.

Now in these verses we see most explicitly that the law of the tithe is carried on as the one way the ministers live. And we further see in verse 8, part b, that the tithe is still the Lord’s—not man’s. That’s why the Scripture says: If you have something that belongs to some other man, you’d better be careful. The only thing I know belongs to any other man that’s in my position is that ten percent that God entrusts me to take care of a five-fold ministry.

Now, and I want you to also notice: you go to the Old Testament: if a man, for some reason, has to borrow his tithe, (He can’t pay it.) he’s obligated to pay an additional twenty percent. I’m not trying to make money from it; I’m just telling you what the Word of God says. You do what you want.

42. Now, the gathering of the tithe is seen in Mal 3:10-11; so, we’re going to just take a little look at it. I don’t want to bore you with what you already know, but I want to nail some things down here, because we’re not just talking in general terms of what you already know, and I want to proceed to some things that hopefully might be of interest to you. Verse 10-11:

- (10) Bring all the tithes into the storehouse, that there may be meat in my house and prove me now herewith, saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.
- (11) And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. (And so on.)

Now in here you can see that the tithe is to be brought in, not sent. That's why Bro. Branham said, "*Every Christian needs a church to go to, to worship and to pay his tithes.*" See? You put the two together, because it is to be brought. Now, notice what we find in here. And, when it is done in faith... And believe me, God will honor even such a thing as this.

Now it will be up to the pastor to allocate any surplus to other ministers. Now the surplus is actually anything over at least a hundred and ten percent to a hundred and twenty percent of the average wage of the land. Now the reason I say this is because I'm going back to my typing: twelve tribes took care of one tribe, so therefore that's a hundred and twenty percent of the average. I'm told that... I haven't followed it myself, but I'm told on good authority Bro. Branham made the statement that *eleven tribes*... How did he put it? He got it in there as though there were only twelve tribes, but there were thirteen tribes. See? One tribe was in the middle, and the one tribe in the middle was able to get the twelve tithes on the outside; and Bro. Branham, reckoning, put it into eleven instead of the twelve, which would be the same thing anyway, because it wouldn't make any difference back in those days. But, when you go by the pure type, it was twelve.

43. Now you say, "Bro. Vayle, why is it that God would deliberately give the pastor over and above the average congregation or the elder?"

For this reason: they must be given to hospitality, and they will take care of the strangers and the people where the congregation will not, and you cannot put the burden upon them in a way that they cannot make a living because of the welfare of others that is indicated. So therefore, God, in His wisdom has so set it that there would be more than an average, because they've got to do more than the average person will ever do in the congregation.

Now I'm not saying 'except for certain individuals'. There might be individuals do more than a pastor, but I'm talking now across the board that God has so arranged this, because those people, the pastors, are responsible to find out first, and they will find out first about the people who have need; and they must, and will be, the first ones to do something for the welfare of anybody; and God has so ordained it, then, that they would have a little more in order to make all things equal. Just like It says in Scripture, "Those that gathered a lot of mammon had no more left over than those that didn't have too much." And, when we understand the Scripture correctly, and do right by God, you'll be surprised how God will be able to make what little we have become an abundance, where someone with real abundance might not do half as good.

How many times have you seen people that make a whole lot more money than you do, and they don't make out near as well? That's just the way it is. You've got to have this understanding. See?

44. Now, no minister, whatsoever he is, can be supported until the local pastor is taken care of as he ought to be. Bro. Branham said, "*Not even missions can be sent anything, until the pastor is taken care of.*" Now we're just laying down what the prophet said.

You say, "Why do you say those things?"

Because we like the people to know what the prophet said according to the Word of God, so there's no problem; because there is a problem in this world: Who are you serving, God or mammon? Now there's only one way: We've got one body, one atmosphere to breathe, one road to go down, certain things to handle. There is no difference. It is: What are we doing with this material life that's in existence? See? "He that seeketh to save his life for his own sake shall lose it, but he that loseth his life for my sake shall find it." And, do you know what that word in the Greek is? It's 'soul'. That's why, when the fellow said, "Soul, thou has much good laid up for many years," He said, "You fool, this night you're dead."

So, we're on very serious ground, touching this subject. That's why I'm calling it a 'priority'. Now you might not be enjoying it, but it doesn't bug me one little bit, because this is the message God gave me. As long as He gave me the message, I'm going to preach it. Now someone's going to get some good. I get some good myself, because every time I go over it, I see the responsibility that is upon the people and upon myself.

45. Now, no pastor should act as though the tithe is his; that's 'all' his. He is duty-bound to lay the surplus aside and give it to the four other members of the ministry, as he is led of the Holy Ghost. To do otherwise is to have the Oneness spirit of the Roman Catholic Church.

Now I made a mouthful of a statement. I could be in error, but I don't think so. I don't know how well you folk know the Oneness movement, but I do. The first thing the preacher says is: "These are my sheep." And so, he takes out the biggest pair of shears he can have, and he plucks you right down to the skin. He said, "This is mine."

I know a lady whose husband is a Oneness preacher of great repute in Indiana. I think it's Evansville, Indiana. And way back there, when little old Bro. Johnston was the assistant pastor, (and, as the assistant pastor, entitled to tithe and a full portion of the tithe) that man was letting his wife buy forty dollar dresses, in the day of the two dollar dress, wearing it once and giving it away, and buying her a poodle diamond necklace. Snotty-nosed poodle, as Bro. Branham called them. And the idea was, "I labored—these are mine. It's all mine." Now that's the filthy lucre.

Brother/Sister, when he got the hundred and twenty percent, or a little better minimum, as his basic... And not saying God couldn't bless him further, because, as he obeyed further laws of God and showed himself to be what he should be, God has said in His Word, "Give, and it shall be given unto you." There was no limit. God wasn't starving the man.

But the man's attitude of Oneness... Now, I know Oneness preachers: If one of the congregation dared to go hear a Trinitarian, the next morning the preacher knocked on the door and was ready to excommunicate them and throw them in the pit of hell, because they went somewhere else. The fear of club, the Roman Catholic tradition, is that Oneness spirit, and the Oneness spirit is the spirit that would crucify Bro. Branham and hated him as nobody else hated him. The Roman Catholic Church wrote a lovely report about William Branham, but I know Oneness preachers who said, "Well, it's time God killed that false prophet!"

46. Oneness spirit takes all the tithe and says, "It's mine." I wonder today, when money is so fluid in some congregations, I wonder if there could be pastors who are taking in forty, fifty, sixty, seventy, eighty-five and a hundred thousand dollars, and say, "It's mine."

It's not theirs. It's their responsibility, but it's not theirs. I may have some differences with Bro. Rosenke, but I'm going to say this flat: Leonard is a hundred percent right, that, when he goes to a church, you do not take up an offering for him. Either some tithe is waiting, or he turns the offering back and walks out. He's right.

Well, you say, "He's proud to do it."

No, he's smart to do it. Why should he, for any reason, give anybody the impression that he is going to join the golden calf scheme, and indulge in the filthy lucre-euchre, a game that's going on.

Now I like what Bro. Branham did. He took what was necessary at the end of the week. If he had some money, he gave it away, and said, "*Lord, fill my pocket again for what I need.*"

Don Ruddell went to Bro. Branham and said, "Bro. Branham," he said, "I'm getting quite a bit more money than I need. My church has grown big; tithe's coming in. I don't need it all. What shall I do?"

Bro. Branham said, "*Do what I do.*"

He said, "What do you do?"

"*Well,*" he said, "*Don, I take what I need for me and my family; the rest I give away to the ministry.*"

47. Now, none of the five-fold ministers live off of offerings. Now there are maybe certain conditions that he might not get an offering: for instance, he may preach in a church where some guests come along, some people from the outside come along; they don't tithe there, but they say, "I'd like to do a little bit." And oftentimes it could be said, "Now, look; the offering is taken care of, the brother is cared for, but I know some might be sitting here that would like to do something, because you've not had a share in it. There's a little box at the door; you just drop it in. We'll see he gets it."

But that's it; that's it. We don't have two systems; we don't have one system for a pastor, and another system for the other four. It's one system.

Now the tithe, therefore, is taken by the local church, and it is used exclusively for the entire ministry. Bro. Branham said, "*You do not give it to the widow; you do not give it to a building fund; you do not give it any place but to that one end.*"

Now I'm going to say something here that maybe kind of a puzzle. It puzzles me: but Bro. Branham limited the times when there was the right to know, or even ask about, the amount of tithe or where it goes, except for the treasurer and the pastor knowing. Now that's all right under certain conditions Bro. Branham wanted it. I'm not against it. I don't know just what all he had in mind.

It could be that, if a pastor needs a congregation instead of his own conscience to be led by the Holy Ghost to direct him, then it's time to start improving. But you know the Bible says to make all things open and above board, and I think it's a mighty good thing. I don't say you should do it, but in my own case, for year after year, (and many brethren) simply record exactly what has come in, how it has come in, for what purpose, and how it is expended, and they put it out there for the people to see that all things might be decent order. I don't say that Bro. Branham said that had to be done. On the contrary, it looks as though he preferred that certain things remain in a certain area, that we trust each other, and in the way of trust and in love, the thing would work itself out.

48. Now, let me talk about the tithe as a priority. The prophet said, "*The tithe comes first.*" And it does.

I know right here that many people may say, "Well, I'll tell you what: I believe you've got to pay your debts first."

I remember I was talking to a man many years ago, and he said, "Now," he said, "as soon as I got saved I realized that I had to pay all my debts, so I told the Lord, 'Now, look, I'm going to pay my debts first, and then I'll start supporting the church.'"

And I said, “You’re exactly wrong.” I said, “You’re robbing God; and, if you rob God, and you put the tithe in the distant future, then you’re obligated to pay in twenty percent per year on your tithe.”

Bro. Branham said, “*The tithe comes first.*” He said, “*I always pay my tithe; then,*” he said, “*I’ve got to take care of my family, and then,*” he said, “*if I’ve got a debt, and I can’t pay it, I go to that person, and I say, ‘I’ll give you twenty-five cents per week.’ If that’s the best I can do, I’m going to do that one thing.*”

49. Now, let’s go back to 1 Tim 5:8. We’re putting things in priority, the way they must be, according to the Word of Almighty God. Now I know that some of us may not think as the prophet thought, but we have to do what the Bible says as the prophet taught it.

(8) If any provide not for his own house, and especially for those of his own house, he hath denied the faith, he is worse than an infidel.

Now It says right here, “If any man can turn his back on his brother and not help him, and doesn’t take care of his family, he’s worse than an infidel.” See? Now we’ve got an obligation here; we’ve got to take care of the family; we’ve got to pay our debts. The Word of the Lord says, “The tithe is God’s, and it comes first.”

I could relate to you numerous instances, and Bro. Branham himself said, “*I could stand here and tell you what the tithe has meant to me, and how I paid it, and how God has blessed,*” and he would never go back on his decision to believe the Word of Almighty God.

Now, so therefore, we pay the tithes, we take care of our family, then we must declare our intentions to whomsoever we are in debt and go and tell that person we are going to pay it off somehow.

50. Now, let me also say the only command you have that is compulsory giving is the tithe. There is something right there many people don’t understand. There is no compulsion for you and me to give outside of the tithe. You are at liberty to help others, and so you should. But, watch: a whole chapter on the subject of helping the needy is in 2 Cor 9:1-15. So, let’s find out what It says there.

Now I’m very careful to show you priorities, because I remember too many times when dear, sweet people said, “Well, that lovely widow down there, she’s got to have help; I’ll give her the tithe.”

You don’t give her the tithe. I remember years ago an old Bro. Taylor, a friend of mine, told me how, when he was on the board of the Church of England, one of the elders... There was a little old widow there, and they would go by on the morning and knock on her door when she got her little money, and said, “We’ve come to gather the tithe,” and she said, “Oh, I just haven’t got much money. I just...”

He said, “Sorry, sister. The Word of God says, ‘Pay your tithe.’ Bring us your tithe.”

She’d get out her purse and shake it and give the tithe. While she was giving the tithe, another guy snuck around at the back door and left a box of groceries with maybe ten times what her tithe was. But they insisted the tithe was brought in. Why? Because God said so! Nobody was trying to rob her. She just wasn’t very smart, so they had to take her the way she was and blessed her anyway. They were going to make sure God blessed her. You know some people just have the right brains; others don’t. Some people do just the right thing; others won’t bend themselves.

You say, “How?”

You can go ‘how’! Do something about it. You know this business. Say, I hope you’re getting your priorities right now, kids. All right.

51. [2 Corinthians 9:1]

- (1) For as touching the ministering to the saints, it is superfluous for me to write you:
- (2) For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many there.

In other words your inspired giving has inspired many people. And we don't have to be like the red feather campaign in chess where they put a big thermometer there, and they say, "This company gave that much, and that company... Now what's your company going to do?"

Phooey! A bunch of hogwash. See? Now:

- (3) Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, you may be ready:
- (4) Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) [we, not you, he said] should be ashamed in this same confident boasting.

He said, "I've been telling everybody that you were going to give a big offering just like you said. Now," he said, "I want the thing all ready when I get there with those guys, so I won't be embarrassed."

This old boy, Paul, he just was not a shrinking violet. Heh, heh. He might have been one of those lilies came out of the mud, but, boy, he sure put his flower up there.

- (5) Therefore I thought it necessary to exhort the brethren, that they go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

Now he said, "You gave it out of a free heart and all. We're not trying to coerce you, but we expect you to live up to your word."

In other words, put your money where your mouth is. Ho, ho. I like this old boy—crusty old Jew. He just came right down the road like a steam engine. Very gentle, heh!

- (6) But this I say, (Now, listen. Now he's really getting into them.) But this I say, He which soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap bountifully. (Now, that's not tithe. You're going to get a blessing for that; but, notice how you get a blessing here. Now, watch:)
- (7) Every man according as he purposeth in his heart, let him give; not grudgingly, or of necessity: (You don't have to give it, but because) God loves a cheerful giver.

Now It didn't say that about the tithe; nothing to do with it. You're stuck; you've got to. You've got to take care of the ministry, whether you like it or not. You've got to take care of your family, whether you like it or not. You've got to pay your taxes, whether you like it or not. But you don't have to do this. If you want to sit there and say, "Well, those brethren are starving, those lazy bunch of bums; they could move or something," that's your privilege, old flintstone—old cheerful—you know, scrooge!

52. Now, watch: God loves a cheerful giver.

- (8) And God is able (Now, watch:) to make all grace abound toward you; that you, always having all sufficiency in all things, may abound to every good work:

Now I didn't write that, but I believe it. Now you don't have to do it; nobody does. But, when you say you're going to do it, you better do it.

- (9) (As it is written, {Now, boy, that's flat—final. Not 'it's somewhere in the Bible', if that means "THUS SAITH THE LORD".} he hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. {Laying up treasure, just oodles and gobs.})
- (10) Now he that ministereth seed to the sower {the prayer of Paul now in the Holy Spirit}... Now he that ministereth seed to the sower {That's God.} increase the fruits of your righteousness;)

That's what I've been telling you all along. It's what you do with the right attitude. Your heart expands, you become a different person, and you lay up treasure in heaven. See? The whole Word of God coordinates.

- (11) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

Everybody gets happy. You get blessed, treasures in heaven, multiplied back on you; and people say, "Oh, I'm so glad for that church that sent something down here to help us." See?

- (12) For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

Say, "I want people to thank God. I want God to be glorified."

Well, sit on your hands, and don't put them in your pocket. It's not that you're stingy—a lot of you folk are left-handed, and you keep your money in your right-hand pocket. I'm not kidding. I'm trying to make you laugh a bit, but I'm serious.

53. I believe in this. I do this. I learned this years ago. And, remember; besides: It's Laodicea. There's lots of money out there. Some people are so scared with the Lord coming. If you had the chance to build a house, build the house and make twenty-thousand dollars. You'd sooner sit on your can? Get off your lazy cans! Build a house, get the twenty-thousand dollars and do something for Jesus with it. William Branham said, "*If I was building a house and hammering nails, and I knew He was coming tomorrow morning, tomorrow morning I'd get up hammering nails, and He'd take me off the scaffolding perhaps.*"

Huh? I don't mean to yell and get mad at you, but the thing is: you've got to be waking up, if you're on the wrong track. There's nothing wrong with materiality. We are material. We are here. I've got to eat, but it's what I eat and how we eat it. And many times it's not what I eat, it's how we eat it. Any doctor tells you, "Never eat if you're upset."

I'm just about always upset. That's why I... [Makes burping sound] What do you think you're burping and grunting and groaning for? Huh? It's not the food that gives you ulcers or diabetes. It's the nature of the brute. So, do you follow me? I hope you do. I hope I didn't lose you just then. It all relates, you see.

54. (12) ...By many thanksgivings unto God;

(13) Whiles by the experiment (That's a poor word. That's 'experiential part'.) of this ministration they glorify God for your professed subjection unto the gospel of Christ, (What!? You mean I'm actually subject to the gospel of Christ to do goody-goody for people?) and liberal distribution unto them, and unto all.

"I didn't know that was part of the Gospel."

Until I read it just now, I never read it before quite this way myself. So, we're having fun together tonight. I just love discovering things with people. It makes you that much happier.

Ever discover a flower together? It's much nicer. You ever do things with your wife? It's much nicer than doing things alone. It's much nicer with the family. So, I've had a good time this last minute, discovering this.

55. (13) Whiles the experiment of this ministration, (And the experience of this ministration giving with the right attitude, having promised, knowing there's no pressure, but you want to do it.) they glorify God for your professed subjection unto the gospel of Christ.

If I'm, then, professing subjection to the Gospel, I just can't say, "Be warmed and clothed. God bless those dear folk. O Lord, have pity on those dear ones: They're starving," and you've got a nice, fat tummy here, known as the 'dumbluck' stomach; it dumblops over your belt. Huh?

You don't talk like that. You say, "Where is the help needed? I'm going to do something about it."

I don't say: take the food out of your children's mouth. But I'm going to tell you something: It'd do a whole lot of you families good to do that, because you feed your kids too much. You wonder why they get to be such big, fat palookas later on. You know why? Because you make little, fat palookas into big, fat palookas. You give the little babies too much, and their tummies get too big, and then, the fat's in the fire, and it's all over. Keep your kids thinned down, make them lie on their backs so they kick their legs up and down and stay thin. Huh? Give a few shekels and food to the neighbors, you know, somebody out there in never-never land. That'll help you, too. I should talk; but I do. I've got to give a little more, because I'm getting a little fatter. You know, I lost two inches, thank God.

56. Now:

(14) And by their prayer for you, which long after you for the exceeding grace of God in you.

(15) Thanks be unto God for his unspeakable gift.

I'm going to tell you a story. My notes, somewhere, will mention the left hand not knowing what the right hand does. Now you know the way I preach and the way I am, I can make enemies. Now you sit at the table with me; there's a big difference in me preaching: I seem to kind of have a mean nature that likes to just sort of pour it on, you know, cut you a little bit and, then, pour some salt in. It's kind of fun.

But, when I sit with you, I'm never that way. You know that. In my home and all, there's no fussing and fighting. I treat you nice, and you know why I do: because I like you to treat me nice. But my preaching often confuses people. And there's a certain fellow (I won't mention his name, because I don't want any glory to Lee Vayle.) but I want you to know: this fellow would misunderstand me. He's a wonderful brother in the Lord. And so, one day I knew that his wife was going to have a baby, and he had

no money; so, I sent him the sum of five hundred dollars, which was not tithe, but a pure gift over and above the twenty percent, as I recall, that I usually take right off the top, because I wanted to help him. But I did it in such a way that he, today, doesn't know, and will never know, unless God shows him, that I sent it.

But, you see, he was hearing my tapes, and he wanted to learn something, because I have a reputation. It's not really warranted. People are just nice, that's all. And Bro. Branham said some nice things. So, they kind of think I've got more on the ball than I do. I've hardly got a ball, let alone have something on the ball.

And so, this fellow I know had his troubles. But after the five hundred dollars got there, (And he didn't know it.) something happened in his heart, and he loved me, and the Word began to take effect, and he told me, but I never told him what it was, and I'll never tell him what it was.

57. But I'm telling you, because I want you to understand; because I'm hitting you awfully hard tonight, and I want you to know I'm telling you the truth from this Word. Are you doing it, my brother/sister? Because you have as much chance as I have. Are you doing it? Is God getting glory? Are people thanking God? Don't let your left hand know what your right hand is doing. Don't be as the hypocrite who blows a trumpet.

Now I know many times you cannot help it, if people have just got to know. That's all right. God's in that, too. He understands. But you can and must, if you want to have the real confession of faith. And she would, if she had it; but I say, "Look, you're wrong." You don't do anything for anybody who can do for himself. Find the person that's stuck. The Word of God is against "Now, scratch my back, and I'll scratch yours." Now I know that we can't help ourselves being nice to those that are nice to us; and so we should be. But, if you really want to lay up treasures, look for someone that needs help, find out about it, and do what you can. See? Now I just told you that to help you.

58. Now: 2 Corinthians 9:1-15. Go back to verse 7:

(7) Every man according as he purposeth in his heart, let him give; not grudgingly, or of necessity.

Don't be talked into it. Don't be bamboozled by letters. Get with you and God and say, "Lord, is there somebody out there needs help?" Start opening your eyes, and see what God can do. See? There it is.

But, look at the promises of verse 8:

(8) And God is able to make all grace abound toward you.

You wonder why you're falling short of grace? You aren't helping anybody.

"Give me grace, Lord."

Well, give somebody ten bucks. Twenty bucks?

59. I remember years ago I went to Youth for Christ. And so, I said, "Two bits for Youth for Christ."

And the Voice said, "Two dollars."

I said, "Two bits."

The Voice said, "Two dollars."

I said, “Two bits.”

The Voice said, “Two bits will cost you ten dollars.”

I said, “Here’s the two dollars.”

I’m not lying to you. I gave them two dollars. That was a lot of money in those days, because I wasn’t getting anything. I think I was even working for a living that time—about a seventy-five cents an hour or something. See?

60. Now:

(8) ...All things abound, all grace, all sufficiency abounding...

Now ‘abounding’ is like overflowing. Now I’m not preaching Laodicea here to you, where you’re going to be rich, rich, rich. I am talking to you in the Word of Almighty God, where you have a promise, which is written, that God will stand behind, wherein you know your getting and your giving is glorifying God and, thereby, laying up treasure. Now that’s a different proposition entirely.

It is likewise seen in Lk 6:38.

(38) Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

In other words, if you, in time of trouble, from your heart or from your lean measure—your penury, you begin to give, God will measure it to you. As the widow who had the two little sticks... What can you cook with two sticks? Not two trunks of trees; two little sticks. And the prophet said, “How about making me a cake first with that bit of oil, for the Lord has given me a Word for you.”

She could have said, “That con artist! I know those preachers. They just come and get you: those A.A. Allens that take away your property, sign your property.”

Can you believe that a man of God would get a widow to sign away her property for the Gospel? Now the man would never do that, if God spoke to the woman. Would he ask for rings? ask this...?

Well, where does this nonsense come from? From the devil. It doesn’t come from God. Now I will show you later on that you could give things like that. But you better know it’s God, brother/sister, or go to an extreme.

61. But, you see, this here says with what measure you give, it will be given unto you. Now, if that was given in the Holy Ghost, God would be obligated to give that person several houses.

I’m going to tell you something: I gave up for God a home, and I’ve had several offered me, but I’ve turned them down. I’m not lying. I would have property right today in excess of a quarter million dollars minimum, if I’d have just taken it. I said, “No.”

Now I could be a fool for not having done it. I admit it. But I wanted no strings. I want to be my own man for God, so someone couldn’t say, “Well, Bro. Vayle, you and I are going to be buddy-buddy.”

I don’t want any buddy-buddies. I want to be left alone. I’ve got a hard enough job now trying to hear from God. Back when I was at the Baptist church, I got so many letters from headquarters every day I said, “Oh, boy, if I could hear from heaven this often, I’d be the most spiritual man living.” So, I said, “Keep your junk;” I left them. Why should I be buddy-buddy? I don’t want to be buddy-buddy; I want to

be God's buddy. I don't want somebody telling me what to do. I can't even hear from God. Why should I listen to you? You can't hear from God. Why listen to me? But we can both hear from God, if we go to God's Word. See?

So, when you see this verse here, and you see somebody going to try to take your house and this and that, you say, "Now just a minute. It says, 'With the same measure I mete, I will get.'"

Do you know that I will get that house back?

You just say, "No, you've got to sacrifice."

I say, "Why don't you sacrifice?"

"Well, you talk about 'God's man deserves the best.'"

He does too deserve the best, but you also are God's people. You deserve the best. What is the best? Doing the right thing in the right way; laying up treasure. Oh, yeah, I like this message better as it goes on. Gets out some kinks, doesn't it?

62. Now many of us may be prone to use this verse to obtain a gain, (That's what I just read.) and behold, it is but filthy lucre. The priority there of having gains is found as we read 2 Cor 9:8-11. We're going to go back to that now, (See.) because your man can come along and say, "You give, give, give, give, and you're going to get these great, big things back."

You know, something like one minister... I do admit that I admire him, because he tells the truth. He says that the lack of money is the root of all evil. Now that's not true, but I admire the fact that people come up right flat and tell you. The other guys put it onto God. You know, really, you can buy God for nothing, and sell Him for everything; but there's a Judgment Day coming. See?

63. Now 2 Cor 9:8-11 again says:

- (8) And God is able to make all grace abound toward you; that you, having all sufficiency in all things, may abound in every good work.

Not pile up money and riches and buy Cadillacs. I'm not against you buying anything you want to buy. That's all right. But the promise of God is not that you become inflated with the world's goods, but that God gives back to you, so that you can do all the more for God.

Why do you want to get spiritual? So you don't lose your temper anymore? So you're sweeter and all? No! So you're a real witness to God. You're not concerned, concerning yourself; you're concerned, concerning Him. And, why do I want anything in this material world? And taking the promise of God and say, "Lord, you said, 'Give and and it shall be given', because then I'm going to have that much more to help somebody else." See?

64. Now, let's prove it. I'm going to go to Eph 4:28, and I'm going to read It a certain way:

- (28) (Let him that stole, steal, no more laboring with his hands." Is that what it's saying?) Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good, (That he may have to give to him that already has, feed his family, take care of the preacher. All those things are good. It doesn't say that.) That he can have to give to those in need.

What do you want from God, and why do you want it? Do you want from God in order to be of more service to people? Abraham, as I showed you in the “Prayer” series said that. “Why,” he said, “Lord, for this very purpose are You come here that I may serve You and worship You.”

Every great thing we get from the presence of God, whatever, is to love Him better, to serve Him better, and to aggrandize Him and not ourselves. And I can see William Branham, right today: The way people make over him, he would tear his glorified hair right at this moment, if he were here, when he came here to show us the ‘altogether lovely’ Jesus he adored.

I love Bro. Branham, but I’ll tell you flat what I told him: “You are not Jesus Christ; you are not my Savior; you did not die for me.” I’m beholding with a veil Him Who has set Himself at the head of the church to raise the dead, of which William Branham is one. And William Branham will only stand ...?...and I can see him, and weep with him, because of that One that set Himself at the head of the church, even the full return of the full Holy Spirit: Christ the Logos standing here today. Yeah, that’s what we’re talking about.

Why do you want things? What’s this money all about? What’s materiality all about? To be used in the right way, so we’re laying up treasures, having more to help people, to do more good. Not this old bit: I gave twenty dollars, and the next day I got in the mail telling me that my uncle had died, leaving me thirty thousand dollars. So, watch me go to Hollywood now and out to the Virgin Islands, and we’re going to have a ball and spend it all. Well, I just may give the church twenty percent, and, of course, the miserable government is going to take an inheritance tax out. Well, but I will still have a ball.

Well, I can understand that, but it’s very, very carnal.

65. We’re going to get Lk 6:30-36. I guess I’ll take time to read them. Hey! Look what time it is. Oh, well, we’ve only got an hour and a half to go—not too bad. There’s something about midnight, and “All is well.” So, we’re Scriptural, if we just get there. And at midnight the friend came knocking for two loaves; so, let’s see what happens. I haven’t even gotten to Luke 6 yet. Luke 6:30-36:

- (30) Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. (Hmm.)
- (31) And as you would that men should do to you, do likewise to them also.
- (32) For if you love them... (That’s the verse, you see, that my wife and I have our trouble over. Not really, but I think I see this clearer than she does.) For if you love them which love you, what thank have you? for sinners also love those that love them. (Oh, boy, do they.)
- (33) And if you do good to them which do good to you, what thanks have you? for sinners can do the same.
- (34) But if you lend to them (Or give to them) of whom ye hope to receive, what thanks have you? for sinners also lend to sinners, to receive as much again.
- (35) But love your enemies, do good, lend, hoping for nothing again; and your reward shall be great,

Period! God said so. I didn’t say so, but I’ve been preaching it all night, and here’s the proof: It’s what you do with what you have, how you do it, and we’ve all got the same thing. There is no difference. Where one person will lay up treasure in heaven, the next fellow goes “Pbbt”. The moth and rust get it.

- (35) ...and you shall be the children of the Highest: (Why? Because you are like Him: you're good to the bad, and you're good to the good. It doesn't make any difference. If somebody needs some good, say, "Hallelujah! I can help out.")
- (36) Be you therefore merciful, as your Father also is merciful.
- (37) Judge not, that you be not judged: condemn not, you shall not be judged: forgive, and you shall be forgiven:
- (38) Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. (How can God do it? He's going to make somebody do it.) For with the same measure that you mete withal it shall be measured to you again. (See? All right. Beautiful.)

66. James 2:15-16, and It says:

- (15) If a brother or sister be naked, and destitute of daily food,
- (16) And one of you say unto them, Depart in peace, be warmed and filled with my blessing; notwithstanding you don't give them the things they are in need of...

Boy, are you a hypocrite; have you missed it! What do you think God is going to do? Send down some Parker House rolls with bread and honey? Nah. Go in the deep freeze and get them out yourself and feed them.

I didn't write the Book; I preach it. I sure wish I lived it. Anybody can preach it. I told you when I started this series: there's three kind of preachers—those that preach and live it, those that are a bunch of hypocrites—they act as though you don't do it, but he does, and you know he doesn't... Oh, boy, we won't name a few names there, because it might get in close to me, myself.

Then, there's a preacher like I kind of figure I'm part of him, and I guess maybe most of the preachers fit in that category. We get very red in the face, but we preach it anyway, because we're embarrassed to know we're not doing too much about it, and we hope maybe somebody down in the congregation may take up the challenge and take the treasures that you or nobody else wants.

I'm like Bro. Branham: he said, "*If we're not Bride, there's a Bride somewhere, and by the grace of God, I won't stand her way.*" So, I can get pretty embarrassed preaching this, but I'm going to preach it anyway. Just hope it gets a hold of my heart.

67. Now we must not be like the rich fool, over there in Lk 12:16-24:

- (16) And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:
- (17) And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?
- (18) And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

(19) And then I will say to my soul, Soul, you've got a lot of food laid up here;

You can take your time to have a good time, just to be merry, and eat and drink and just lavish it on yourself, because you deserve it, old boy. They're yours. Yes, siree. That's all my crowd; that's all my tithes. And that's all my money; that's all my farms. Yes, sir. That's mine. I'm going to have a good time. I'm going to do it all by myself.

(20) And God said, ("Hey, man, you missed the boat; you're very foolish; you're a moron. You're a dead man.")

Now, who's going to have all these things? Didn't even have time to make a will. His own kids couldn't get it; some crooked lawyer got it.

(21) So is he that layeth up treasure for himself, and is not rich toward God.

You say, "That's just a parable."

It's not. This man has the same things you and I have got to work with, and nothing else. And, by the transforming power of the Holy Ghost, we can take anything at all in this world and use it for the glory of God; or, by our selfish carnality, we can take the same thing and use it selfishly. And God says, "I'm sorry; it's wiped out."

Now it's just that simple, because what else is there in this life?

68. You tell me, what else is there in this life? How many feet you got? Two. How many eyes? Two. What do you wear? Clothes. Where do you live? In a house. What do you drive? Car. What do you breathe? Air. What do you eat? Food. You show me that anybody's got anything different from you to work with. It's how do you do it, what you do with what you've got, in what spirit.

That's why I keep saying, "A glass of cold water." And I know I was misunderstood at camp, because I tried to explain to you. People say, "Well, that's unconsciously." I'm not talking about unconsciously; I'm talking about doing it until, when something comes up in your home, when somebody walks in unexpectedly, and the wife is all nervous, (She wants to chew her husband's head off.) you just keep your big, fat teeth in your big, fat mouth, honey, and you just say, "I'm doing it unto Jesus," and you just watch what happens.

69. But, if you don't conscientiously start doing something in Jesus' Name, when the chips are down, you won't do it. I've said it, and I'll say it again, "If I can't lift ten pounds today, I will not lift ten pounds tomorrow." If I don't start sometime doing something about this simple, common, pragmatic type of living—not some ethereal thing way out there, (Because that's what it seems they want in the Branham Message.) way out there, beautiful thoughts, have my beautiful thoughts, have my lovely little mysteries and all. Now you have it. I'm going to tell you flat: I would sooner just not know half as much as I know and do what I'm preaching tonight, because my Bible has assured me, when I do this, the whole body shall be full of light, and I shall know the doctrine.

Now, if you think you can know the doctrine without this first, you've got the cart before the horse, and you missed what the prophet said; because he said, when he got through preaching, "*Now just be as simple and sweet and kind as you can, and live that Christian life, because,*" he said, "*the time you think you know is the time when you don't.*" He said, "*Now just live it.*"

70. Now I'm trying to preach a simple fundamental that is going to be the help that God said it would be. Now I read down here:

- (22) And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what you're going to eat; neither for the body, what you're going to put on.

In other words he said, "This is not the paramount thing." Now he didn't say for one minute now, "It's okay, boys, run around naked; don't worry about eating. In fact, don't bother eating again."

He never said that. He is drawing a comparison. Like Paul said, "I will never eat meat again, if I'm causing my brother to stumble." See? I can tell you one thing flat: Paul... I'm sure Paul ate meat again. But, you see, it's what he had, and what he did with it, and how he did it.

71. He said here:

- (23) Isn't the life more than meat, and the body more than raiment?
(24) Consider the ravens: they neither sow nor reap; and they have no storehouse and barn; but God feeds them: how much more are you better than the fowls?

And you know there are not many ravens anywhere, except around up here at Waskesiu, where there are all kinds of ravens. See? You people up here in Saskatchewan, you've got the thing already laid out for you. You notice the ravens up there? I didn't see one of them with a storehouse. Boy, they were fat and sassy—eating good.

And God said, "Look at those." What are they devoting their time to? They're devoting their time to me in their own way; I'm taking care of them. Now you devote your time to me. See? I'll take care of you."

In other words, your priority: putting God first, getting the right attitude toward materiality. God is showing us here that in the final analysis, no matter how well we take care of ourselves, there has still got to be a higher authority to take care of us in the end. So, put Him first in everything, and then, you watch out! He's going to bless you. You see?

72. Luke 12:29-34:

- (29) And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.
(30) All these things the nations of the world seek after: and your Father knoweth that you have need of these things.
(31) But seek ye the kingdom of God; and all these things shall be added unto you.
(32) Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.
(33) Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.
(34) For where your treasure is, there will your heart be also.

In other words the constant reiteration, "Don't you let anything take preeminence over what the Word of God has said about it." Go out there and make all the money you can, but know one thing: that

money is to be made that I can help more and more people. See? Not to hog it. Now, sure, you lay up for your children, but always keep your motives right, and God's bound to bless you.

73. Look how God condemns the wanton gathering of wealth. Let's go to James 1 and see the condemnation here. (Jas 5:1-6)

- (1) Go to now, ye rich men, weep and howl for your miseries that shall come upon you.
- (2) Your riches are corrupted, and your garments are motheaten.
- (3) Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days. (That's exactly true. This is the end time of Revelation.)
- (4) Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. (The rest, the harvest, rather.)
- (5) You have lived in pleasure on the earth, and been wanton; you have nourished your hearts, as in a day of slaughter.
- (6) You have condemned and killed the just; and he hath not resisted you.

The thing is: the rich man, who wants money for the sake of money, is the curse of this earth. You've got a trouble like today in America over the oil leak, the whole thing, because men have taken natural resources and used them as their own. Now the Bible tells you this: To you people that have money, you that are rich, you that can manipulate great fortunes, He says this: "You hire people, give them a fair wage, give people a living, forget about yourself, and know you're here for a purpose." Just like God is God of the universe, so you men that wield power, wield it for the good of others.

74. Now, let it come down to the church. See? That's why I said a long time ago: Why aren't gifts operated? Because the right spirit's not amongst us. Oh, this person wants this gift; that person wants that gift. "Look at me, look at me, look at me."

Well, look at me; you ain't going to see nothing. Look at yourself; you're going to see just the same: a couple of frauds. But you begin looking to each other and wanting to help somebody, it'll lay a burden on your soul. When somebody's dying with cancer, call the whole church and get on your face before God, till heaven opens up. See? Now we're going to get somewhere; we're going to lay up treasure in heaven.

You've only got one... Now you've got the same body I've got—same clothes, same everything. What are we doing with it? Sinners have got the same thing, but there's a people that listen to what God said about them and what to do with what lies here. And God said, "Now you've got a real testimony; now you're My children; now you're laying up treasure," and the person that does the very same thing in the wrong way has lost it all. You see? Now that's very true.

75. How wonderful to have such a spiritual outlook on life that our priorities on finances are lined up with the Word of God. Now we must not be carried away to thinking we should give away everything and live hand-to-mouth and cause family problems. That is not so, see, although I do know that sometimes ministers were called upon to give everything, even their families. But, don't worry; that's in very rare cases, very rare. God Himself said that there are some who are called upon to give 'father,

mother, sister, brother, family', the whole bit, for the glory of God. And it's happened only in very rare cases. And, when it happens, you've got to do it anyway, but God will give it all back.

Now I know that there comes a time when you may think, "He won't give it back; I'm not going to get it." But God's Word holds true: He is not going to fail you. See? Whatever I've given up, what it's cost me, I have this assurance by God Himself—not in myself, no sir, but God has given His Own assurance, contrary to my own unbelief—that He will still bring to pass what He said, because "I did what He said. It's out of my hands." The minute you do what God says, it's out of your hands. Faith has nothing more to do with it. It has passed from faith to obedience, and that's the obedience of faith. And then, it's in the hands of God, and God cannot fail. The trouble is: there's not enough of obedience of faith.

76. Now the secret of staying with the Word: earn all you can. As old Wesley said... A man went to see Wesley and hear him, and Wesley preached one sermon, "Earn all you can."

He said, "That's my man."

He went back the next night, and Wesley preached, "Save all you can."

He said, "Hallelujah! I'm going to get religion."

The next night Wesley preached, "Give all you can."

He said, "He's gone to meddling."

He walked out and went home.

But that's the Bible: earn all you can, save all you can, give all you can. But, let that... Listen: but, let that giving be led of the Spirit, so that men do not con you or you give to those who don't need, or you simply give because you think you heard from God. Make sure you have heard from God. Yes, sir.

77. You know, it's important for a preacher to be at his post of duty. I always have believed that. I remember, years ago, in the old days, when I first started preaching, I didn't have a car; so, thank God, I used somebody else's, temporarily. I felt one day that I should leave my own people, just have a prayer meeting, and go to see some folks and have a meeting about twelve miles away.

Well, I felt so strong, I said, "I'm going. It doesn't look logical; doesn't look sensible. I'm going to start hitch-hiking."

I had just gotten on the road, and the doctor there was going to that same city. I jumped in the car. There I was.

I got to the home; they said, "Oh, Bro. Vayle, the Worthingtons... They just had a donnybrook. I don't know if the silverware's been picked up, and the dishes that have been smashed. They need you."

So, I hotfoots it down there, about a mile down the road. Well, fortunately, the dishes had been picked up, and the silverware had been put back, where it belonged; and I got them together, and we started to pray. They gave their hearts to the Lord and, from that time on, lived gloriously for Jesus Christ.

If you're led of the Spirit of God, you don't have to have any worry; because, if your heart's right, your motive is right, the Word lies there, and "he that winneth souls is wise." [Prov 11:30]

78. So, the thing is: nobody's going to con you tonight; nobody's going to oppress you tonight. I'm only laying out the Word of God here for you to look at It, take a look at It, see what you want to do about It,

see if It's really right, and then, begin to condition yourself to hear from God. Don't listen to me; don't listen to me—what I've done. Don't try to send somebody five hundred dollars. It won't work in your case. See? It won't work in your case. And, when you give, don't regret it. How often I've been in Pentecostal churches and hear a guy say, "Well, I've given to that fellow, and he disappointed me. Why would I want to give to anybody else?"

I've given thousands of dollars, and I have not one regret, only I wish I'd had thousands more.

You say, "What if somebody blew it?"

Let them blow it! It's out of my hands. I often make a statement some people misunderstand: I say, "Look, I pay my tithes; and, if I give that tithe to a certain preacher, and he goes out and gets drunk, I don't care. I don't make him account for one cent. That tithe belongs to him; and, if he gets drunk, fine."

They say, "Bro. Vayle..."

Don't 'Bro. Vayle' me. You 'brother' God. God will take care of that brother who used that money for booze. In other words I'm trying to show you something: Get your priorities lined up; get your motives lined up; get your feelings lined up; get your conclusions lined up; put it in the hand of God; having heard from God, say, "That's it, Lord," and walk off. You'll get so gaumed up, as Bro. Branham said, you won't be able to afford a horse back. Your freedom goes out the window; you'll be pitiful. Just learn simply to do it. I'm going to tell you: Whatever I've put in practice, God has never failed to back up and bless it.

79. Now I want to be sure for us to see another spiritual priority we have when it comes to money, and that's over here in Jas 1:27. And It says here:

- (27) Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widow...

And in 1 Timothy... We're going to set the breakfast back to nine o'clock tomorrow morning, I think. We're going to have to do something I'm keeping you so late, but I want to get this finished. 1 Timothy 5:3-5:

- (3) Honor widows that are widows indeed.
- (4) But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God.
- (5) Now she that is a widow indeed, and desolate, trusteth in God, and continues in supplications and prayers day and night.

And 9 and 10 verses:

- (9) Let not a widow be taken into the number under threescore years old, having been the wife of one man,
- (10) Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

Now this is along the line: What can I do for widows in the church? What can I do to help people? You only help those that absolutely have to have help. You are not an institution to provide people with

money so they can sit around and lollygag. There's no place for you to do for people, when they can do for themselves. The laws are strict. It also says here that, if that widow has children, or she has nephews and nieces, they're duty-bound to do something about it. See?

80. We believe in helping everybody we can, but we're under no obligation to help anybody that is not going to appreciate it, you know, in the sense of treat things right. We are under no obligation to help people who will not help themselves. Do you follow me? See, there is no such thing as being haphazard with the Word of God. There are rules laid down. And It says this woman has got to be even sixty years old. Why? In those days they could work and do something. Paul himself said, "If there's a young widow, let her marry, or she'll 'start running around'."

In other words Paul believed in busy, busy, busy, busy—everybody work, work, work. Everybody do something. See? Everybody sets their motives so that whatever you do for somebody is going to have a blessing on it.

81. Verse 16 says:

- (16) If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

Now it's told you: You don't help anybody where the responsibility can be delegated legally upon the individual. That's why the government is in the rotten shape it's in, because they give people relief, and they don't ask any work back. If the government would stay right now and say, "Look here, there's tin cans to be picked up," and the unions got smartened up—the unions are the cause, see. Greedy people; they're greedy. They even tell the people in jails, "You can't make shoes, because then, you'll take a job from somebody out there in the world."

Why shouldn't both people make shoes? Give those in jail something to do; turn them from crime. Why should kids sixteen years old, and older people, sit around for the fourth generation, drawing their breath and taking our taxes, when you've got roads out here so rotten, you don't dare put a car on it. Get them out there with a pick and shovel. Pay them a good wage. Absolutely.

And the church does the same thing. The church is not an institution to perpetuate laziness or any type of foolishness. It says right here. In other words Bro. Branham said, "*Investigate the cases.*"

Someone comes along, says, "I need help."

You say, "Bro. So-and-so needs help."

"Stand at the back door; and, if people have a bit of money, they'll help you."

See? Oh, yes, sir, be very careful here. Great care is to be exercised here; but nonetheless, we should always set our hearts to keep them open and to give.

82. Let's go to Ps 146:9. I hope you're not getting mixed up here, because I opened up the door one way to be soft, next thing slam and be hard, but I hope you follow me here, brother/sister.

A fellow comes through, and he says, "Let me borrow..."

"What do you want it for?"

I remember a fellow came to me, and he said, "Hey," he said, "I'd like the price of a meal."

I figured the guy wanted money. I said, "Come on in the house. I'll feed you."

Oh, he sat there, and he choked the food down, and I watched him do it, too. He never came back.

Another time some guys came by, and I thought, “Boy, here’s a chance to win souls.” So, those poor fellows, you know, they knew the ropes; don’t worry. And they came to a little old mission I had, and they wanted a little bit of a hand-out. And I talked about the Lord, and they gladly got down on their knees for fifty cents a piece.

And, when they went, I said, “You stupid jerk. They never got saved. You try to win a soul for fifty cents. Drop dead, you’re worse off than they are. You think I got a reward? Huh! I lost a buck! Should have just said, “I don’t think you need it, really. You want it for liquor or something.” You know? Took me a long time to learn not to give a drunk guy a dime. I used to think I’d be so tender-hearted; give them a dime, the last dime I had maybe. Nah. Phooey. No, no, brother/sister. Giving has got to be one with the Word of God, under the laws of God, or you don’t get your reward. You just get ‘took’. Oh, brother/sister, study the Word of God, and be led by the Spirit to know what it’s all about.

83. Psalm 146:9 says:

- (9) The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

That’s true. Remember also in the Book of Malachi, It speaks of widows, because we’re talking about them. Malachi 3. I’ve got a strong feeling for widows, because the Bible said to remember them—widows and orphans. See? Malachi 3:4-5:

- (5) And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

Right in the last day and God gives a warning to the prophet Malachi: Be careful, try to help people, but be sure you help the right ones; be led of God. You can be led of God; I can be led of God.

84. I believe in phenomena, brother/sister. I know of an old man. I never met him, but I knew his son and his wife. This old man in Calgary was always led by the Lord. One night he was awakened up out of a solemn sleep, and God said, “You go down to the C&R Depot, the station down there, and wait for the train to come in.”

He waited for the train to come in. A man came off the train and walked over and took his hand, and that man spoke in a foreign language, and he spoke back in a foreign language, and the man bowed his head and thanked him, got back on the train. Till the day the man died, he never knew what happened. But God knew.

85. Old lady Tyler, she’d be a nut to people today...just a real, screamin’ old nut. Yes, sir. She was stupid to her husband; she’d be stupid to anybody right today. And one day God said, “McCloud, McCloud, McCloud, McCloud, McCloud.”

She said, “What about McCloud?”

“McCloud, McCloud, McCloud.”

She said, “Okay, I’ll buy a ticket to McCloud.”

She bought a ticket to McCloud, and God said, “Bread, bread, bread, bread, bread.”

She bought a couple loaves of bread. So she went down the street, didn't know what to do...just walk, walk. Suddenly God said, "Get up them stairs."

She walked up the stairs and God said, "Open the door."

She opened the door, and here was a woman dying. She was starving. And she fed her and took care of her. Now she could have gone down to the Salvation Army. She would have wasted her time. She could have gone down to the Pentecostal church and dropped money in the alms, and she would have wasted her time. But she heard from God.

You say, "That's impossible."

It's not impossible. People have just given up; that's all. They haven't set their hearts to lay up treasure in heaven. They think there's got to be some great big spiritual thing going on. Oh, listen; I don't have time to talk about gifts, but I should keep you here long enough to do it.

86. Now, let's get right to the depth of the reason for a priority, that is, God's priority, concerning wealth. We get it over here in the Luke 16, the first 13 verses, and here's what It says: [Lk 16:1-13]

- (1) There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.
- (2) And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship, that thou mayest no longer be a steward.
- (3) And the steward said within himself, What am I going to do? My lord takes away my headship, my stewardship: I can't dig; and I'm ashamed to beg.
- (4) I am resolved what to do, that, when I am put out of the stewardship, that they may receive me into their houses.
- (5) So he called every one of his lord's debtors to him, and said unto the first, How much do you owe my lord?
- (6) And he said, An hundred measures. And he said, Take your bill, and write down fifty. (He said, "I'm going to do you a favor. Remember, when it's your turn to do me a favor, I'll be back.)
- (7) He to another, And how much do you owe me? And he said, An hundred measures of wheat. And he said, Write down fourscore. [Words missing]
- (8) And the lord commended the unjust steward, because he had done wisely: (You say, "Holy Mackerel! What's going on?" He commended the unjust steward. He said, "Hey, that's a pretty smart fellow I'm letting go," because he had done wisely.) for the children of this world are in their generation wiser than the children of light. (Now, watch: I've been preaching this all night long:)
- (9) And I say unto you, Make to yourselves friends of the mammon of unrighteousness; (The thing that the world can be crooked with, and rotten with, and dirty with, and destroy with, you take the same rotten thing. But you don't let it work against you; you make it work for you.)

that, when you fail, (When your life is gone, when it's all over) they may receive you into everlasting habitations. (Where is an everlasting habitation? What are you doing? Laying up treasure. Now, watch:)

- (10) He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. (Bro. Branham said, "*The little things count; not the big things.*" Now, listen:)
- (11) If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?
- (12) If you have not been faithful in that which is another's (The only thing that I know you and I have got that somebody else owns is the tithe.) who shall give you that which is your own. (Now, let's get this straight.)
- (13) No servant can serve two masters: (But the serving is in the same field with the same thing, with the same services being done, but it all depends who you've got your eye on, and how you're doing, and what you're doing.) either he's going to love the one, and hate the other, or he will hold to the one, and despise the other. You can't serve God and mammon.

Now It says right here: if you want a deeper Christian life, all the way around, you're going to have to start here and put into practice that which is going to cause your heart to be where you want it—not visa-versa. I'm sorry, not visa-versa. I wish I could say it, but I can't say it.

87. Now: verse 8 explains the first seven verses:

- (8) And the lord commended the unjust steward, because he had done wisely, for the children of this world are in their generation wiser than the children of light.

In other words It says right here: The world knows better how to use the things of the world than the children of light do. The children of light get all mixed up in their thinking. They can't seem to understand: they're in this world with worldly things, and there's a way that God can bless them and put them up in glory, to make real use of them. So, they never try to understand, and never try to do what's right. It seems they just aren't smart enough, but the world goes out there, and they know how to use it to an advantage.

I want to ask you a question: how many of us are living our lives to advantage? Now we've got the same body, same eyes, same ears, same nose, same breath, same mouth, same tongue, same feet, same food, same clothes, same house, same everything, same privilege, same prerogative, same law, same everything. Now the point is: What are we doing about it? There are not two kinds of life. People are all mixed up on the word 'zoe'. The word 'zoe' is not eternal life. The word is 'zoe'; we get the word zoological—just life, ordinary life. But God takes it and makes it immortal. Now, where do you think you're going to go from here?

"Oh, I'm going to go on a cloud, Bro. Vayle—cloud number nine, and I'm going to whisk around for eternity, just sort of drift, and drift..."

You're goofy. You're going to come back here and build houses, eat grapes, eat figs, have a good time plucking the pomegranates down, pruning off the tree to tell them to move, watch the pretty birds and the bees and talk to the tigers, pat the old panther on the tummy and say, "Hey, boy, roll over. You're under my little cactus here." The cactus won't hurt him, see, the leaves will open up.

You ain't going to be on cloud nine messing around. You're going to be doing things. I'm trying to get you down to earth where it is. We don't have any big pie in the sky stuff. Same pie here; same pie there; same sky. See?

Now, that explains verses 1-7: the believer is dull and slow at learning about the power, the proper use of materiality, to turn it to his true advantage, which is for the future in the Kingdom of God. But, watch how you give it. Don't let the left hand know what the right hand does. See? Watch what you're doing.

88. Now, notice verse 9:

- (9) And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when you fail, they may receive you into everlasting habitations.

And it's telling you right there what I've been telling you: lay up treasure through the right motivation of the property, the worldly goods of this hour.

Now, for the big clincher, in verses 10-11:

- (10) He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. (Now:)
- (11) If you therefore have not been faithful in the unrighteous mammon, who will commit to you the true riches?

And I'm going to tell you what Lee Vayle sees here. Now, you don't have to see what I see. That's your business. But It says, "He that is faithful in what I've been talking about in all these four messages..." (which is the least of everything, because it's going to burn. But your record of how you handle it is going to be up there to give you rewards.) It says that, "if you are faithful in the least, you will be faithful in much."

And, what is 'much'? Well, you can look at 'much' different ways. 'Much', first of all, to begin with, will be the true Word of Almighty God, the real revelation; secondly, your position in the Kingdom, in the Resurrection; thirdly, showing that you are a manifested Son, that you can handle it.

Now, does it pay to have priorities, or doesn't it? Does it pay to make this life count, or does it? The question lies before us. Let me tell you, brother/sister, and I'm going to tell you flat: I will not concede from this Scripture; I will not give in to admit and let anybody tell me that any preacher who deliberately mishandles money, or has a racket and a gimmick, can preach the true Word of God. I don't believe it. I do not believe that God will commit to him the true riches, if he is not faithful in what I've been talking about his week. Now that's what I see in this Scripture, because It says, "If you cannot handle the unrighteousness, if you haven't been faithful there, God will not commit to your trust the true riches."

89. Now I'm going to lower the boom. Any preacher that thinks that he can get by without paying his debts—or any person—or bamboozle anybody, in my books, cannot possibly have the true revelation from Almighty God. Now I'm just going to put it plump and plain. I'm sorry. I have run across too many men who literally squander their lives. They do not pay their debts. They're up to their ears in thousands of dollars, but they suddenly want to preach. Now I've got just one Word to you, or anybody else across the country: Pay your debts; don't go preaching, because you'll mess up. Because It says, "If you don't handle this, God cannot trust you where the Word lies."

I don't believe that it's possible to do it, because Bro. Branham hit the golden calf scheme as no man living. When every other preacher would have said, "Ah, a million and a half dollars! Oh, ho, ho. I can

win the world for Jesus, hands down, feet up in the gutter. Glory!” he said, “*Take it away! Get it out of here!*”

A million and a half dollars.

You say, “Bro. Vayle, what would you do?”

I’d run for my life—not with it. I don’t want it, brother/sister. If people could not give me a twenty-five thousand dollar house, don’t think you could give me one million dollars, or fifty thousand. I don’t want it. I would sooner have the faith, which I do not claim I have now, but I would sooner have the faith that says, “If God so clothed the grass of the field, which today is, and tomorrow cast into the oven, how much more will he clothe you? If God feeds the sparrows, (They don’t toil; they don’t have to work; they don’t gather in barns.) how much more will He feed you?”

If I can get there, I don’t care about fifty thousand dollars, five million dollars, or one extra thing.

“But,” you say, “Bro. Vayle, if you had it, you could win souls.”

You are crazier than a hoot owl; because, if I cannot win souls without a million dollars, I’ll never win them with a million dollars. You know why? Because they’d all come to Bro. Vayle with the money, and I’d have so many phony two-bit, ten-dollar, hundred dollar bought-Christians. Shee! You can have them. I don’t want them. Pay your debts. I don’t say go down and pay them right now. I said, “Tell the man you owe him money.”

90. Years back, when Bro. Branham said, “*Doc, what are you doing pastoring? You know you ain’t no pastor.*”

I said, “I know that. Well, what am I supposed to do?”

He said, “*Well, get on the road like I do.*”

That’s easy said, yeah, “you know, more like me,” yeah, yeah. Whew! I should get on the road like him! So, I did. I said, “Lord, I don’t know if I can get on the road or not. I’ve got this debt on my car: twelve-fifty.”

And the Voice said, “Don’t tell a soul, and you’ll get it.”

My wife will tell you: I didn’t tell anybody, but man, was I happy. I knew I’d heard from God. I didn’t say I heard God Himself. I heard ‘from’ God. Somebody talked from God. I didn’t say it was God, but somebody from God sure talked to me.

Within two days, or three days, I had the twelve hundred and fifty dollars.

91. I’ve been in debt since then. But, since 1962 I learned a lesson: Get out of debt and stay out of debt. Now I don’t really own anything, but I don’t owe anything. Do you think if I owned property and everything... I’m not against owning property now; but, if you think for one minute that if I had myself in a situation that some people have that I could help my brethren who need worse than me? Now, when I preach my sermon, I actually lied to you, because I am living a lie. I am helping brethren who have more than I have in assets: a nice home... But the church was split by crass, carnal men, and I can’t let my brother down. And though his assets on the book may be sixty, seventy thousand dollars, than mine—oh, ten or twelve thousand bucks, whatever it is—I’m free of debt, and I can help him.

Now some of you people, you’ve ridden yourself to the place you can’t help anybody. I’m sorry for you. You see, I can help people, but how much I help, I don’t help near enough, because I could do more.

You understand what we're talking about now? We have got to begin to live it. Simply look around you. See? Start looking for somebody that has needs. Maybe God will wake you up. I wish He'd start waking me at night. I can see Sis. Tyler, being waked up: "McCloud, McCloud." He can't even say, "Gruenthal, Gruenthal, Gruenthal." And I'm very close to you people. If you had trouble up here, I don't suppose I'd know it from 'split peas from buttermilk'. I've got to get in the place, see? and the way for me to get there is to follow God's laws. See?

Now, so we understand these things. You see? We simply cannot treat the material things in the wrong way—now preachers, especially. They simply can't do it. It's impossible.

92. Now, look at verse 12:

- (12) If you have not been faithful in that which is another man's, who shall give you that which is your own. (I consider that to be the tithe, see?)

Now I'm going to skip some things here now. Now, verse 13:

- (13) No servant can serve two masters: he'll either hate the one, love the other, hold to the one, and despise the other. You can't serve God and mammon.

If money gets a hold of you, you've lost God. Let God hold both you and your money, you're in good shape.

Now I just want to say something here to us about preachers, and that is in the verse 12, though, actually, it applies to all of us more than just a preacher, but:

- (12) If you have not been faithful in that which is another man's, (And the pastor has all the tithe, and he doesn't help the other brethren, the congregation then...)

What if a spirit gets on them and they figure, "Well, there's nothing to that. I just won't do what the Lord tells me to do," and then there's going to be a bad problem there.

Now, Rom 12:11:

- (11) Not slothful in business; fervent in spirit; serving the Lord.

Now what God says to all of us, He has told us there that we're in business, and we are not to be slothful. Bro. Branham made the comment, he said, "*There are three things that get to the preacher: popularity, money and women.*" Bro. Bosworth said there's a fourth one, which really is related in there with the money. And he said 'mismanagement' or 'slothfulness'.

93. Now, yes, beloved, in this kosmos world system of materiality, there is set a God-given priority concerning it of Gal 6:7-10. And I'm closing out now.

- (7) Be not deceived; God is not mocked: for whatsoever a man sows, that man shall reap.
- (8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap eternal life. (Now, what's he say?)
- (9) Be not weary in well doing: for in due season we shall reap, if we faint not.

And right back to what I told you to begin with: You've got one body, one set of ears, one set of eyes, one set of teeth, one tongue, two hands, two feet, clothes, houses, living. The sinner's got the same thing. There's nobody different. But what you think of it, and how you use it, makes all the world of difference. If you use it wrong, you lose it all; if you use it right, you take it all with you.

Now, what do you want? You will take character with you. You will take treasures in heaven. You will take crowns of righteousness. Your eye will be single to the light. You will never be deceived. You will never be lacking the Word of God, because God will see that you get It. Do you follow what I'm talking about?

94. Now I want you to get the picture. I'm not going to leave till you get it. You are human beings, physical, in a physical world. You are not spirit beings in a spirit world. Do you follow me? So, you have got one thing to do: Use what's here according to the Word. Do you follow me? That's all there is to it, and that's where we're missing the boat.

The highest authority in the world... Where are my priorities? My priorities are right here. What has God said about me while I'm traveling this pilgrim pathway? What has God said about my attitude? What has God said about my job? What has God said about how I work? How do I treat the men that work under me? How do I treat my boss? What do I do to the government? What do I do to my wife and kids? What do I do to my society? God has said a Word about everything, and the man that will simply do it, he's taking this life into eternal life.

In other words I want you to see: there is no cessation. I'm losing my hair. I've got wrinkles. I've lost a lot of teeth. I look down at Bro. Friesen there... He doesn't look as well, (And he knows it.) as he did two years ago, but he shouldn't, because he's the same age as I am. He can pick right up. But the point is: I don't care how much Bro. Friesen picks up, he's still Bro. Freisen. He's going... The outer man's perishing; the inner man's being renewed. And what is in that inner man will come forth one day with a new outer man, and everything the inner man was will be in the new outer man—live forever! And it's the same Bro. Freisen. He's not going to be Joe Bush, or George Brown, or Tom, Dick and Harry. Do you follow me?

95. Now, that's what I believe it's all about. So, may God help us to put our priorities where they belong, which is pure and simple. We've talked about them tonight. Live your life, not way over there somewhere, but right here, right in this place. Consult His Word, and see what He said. You and I can do it. Take a little time, and before you know it, the heart just follows right in line. And the very thing that you don't feel at ease with right now, you start to feel at ease. The very thing that you wondered about will just fall right in line. You don't be worried about doctrine anymore, this, that and the other. You'll just go right down the road. And you'll say, "Hey! What happened?"

Well, they just smartened up.

"Why, he's not the same guy."

Are you kidding? He is the same guy. No different, and he's going to take it all the way to eternity. You believe that? It's exactly the Word of God.

Shall we rise?

Heavenly Father, we often think there's a great day coming, but that's wrong. There's a great day now, but all it is: that day is simply going to manifest what's exactly here: the Kingdom of God right now amongst us, the Kingdom of God within us. Lord, I pray that, as the prophet said, "*We will not be a future-minded people, but a present-minded people.*" Quit that looking backward, quit that looking

forward, looking right now, always reminding ourselves: It's not the big thing; it's the little things, understanding now, Lord, where our priorities belong.

Father God, I've got faith tonight to believe that this Word that's being preached is going in good ground, and I'm part of it, with everybody here. And it's going to bring forth fruit. It's going to quicken our hearts and minds. It's going to bring us into the divine revelation of what really is divine, and that is: this eternal life is now, and it's the same life we're going to have on the other side, only under different conditions. And then, thank God, if we really apply ourselves here in our priorities, in Your Glory we'll shine, and having laid up treasures and crowns, having, Lord, all these rewards at hand. And we can have them!

Nobody's got a problem. There's not one here that can look around and say, "I am ill-equipped." That's a lie from the pit of hell. There is not one here can say, "I lack a gift." That also is a lie from the pit of hell. There is not one that lacks in anything, of any grace whatsoever. There's only one thing anybody can lack in, and that is his own self, wherein he will not say, "I will do what that Word says." Everybody can do it: same Word; same everything.

Father God in heaven, I pray that they'll see that tonight. I pray I'll see it. And, Lord, I pray we'll also get all enthused now and encourage each other, lift up the hands that hang down, keep trying to eliminate the minds that don't see it. Father, we've got a good atmosphere right here now. I don't want the atmosphere to go. There's an atmosphere now, Lord Jesus Christ, that begins to put into practice more and more... It is what the prophet said, "*The gifts up on the shelf,*" as it were. They'll begin to happen like popcorn across the audience: not one person remain unhealed; not one person that won't have this and that—instead of looking way down the road for this kind of a pull... But that's fine, Lord, I'm looking forward to this thing and that thing. We're looking right now, Lord. God, help me.

If I'm a hypocrite here, Lord, cut off my lying lips; shut me right down, Lord. I know I'm going to go on the other side just the way I leave here. I'm not kidding myself, I know that, and yet, Lord, I am kidding myself, because I'm not serious enough about it. So, just help us tonight.

Lord, from now on I pray that over this pulpit the Word's going to go forth in such a way that there'll be a constant reminder—not anybody being hurt, but everybody just being helped. That's all: light coming in, light manifesting, deeds coming to light, deeds turning right around, no longer being wasted, but being glorified.

Just think, Lord, tonight I can take and do things that are going to get glorified. I can give, Lord, a glass of cold water. I can say a kind word. I can exhort. I can cheer somebody up. I can show a little mercy. I can show a little kindness. I can do a kind deed. I can help somebody, sending thoughts of goodness and prayer and all. And then, it's going to go right on to heaven, and you're going to glorify it. Not like men here: take a bit of plastic and baby shoes, and it passes away. But it's sitting over there waiting: this life of mine, completely immortalized, the zoe. Others going to lakes of fire, but we're going right on, O God. Lord God, if it hasn't struck our minds, strike tonight. Let the Fire of God fall.

Heavenly Father, bless each one, Lord. I know You have, but the people tonight, Lord, seem so sweet, so responsive—surely the good ground receiving good Word. Then, It's going to come forth. Thank you, Lord, for the assurance of faith tonight. This meeting has not been in vain. There is a fruit that must come forth, for Your Word cannot return unto You void; for You, the Lord God, hath planted and watered It. None shall pluck It out of Your Hand. Father, I believe that tonight, and I thank You for It. By faith tonight, I believe it's done.

Now unto the King eternal, immortal, is the only-wise God. Be all power and honor and glory through Jesus Christ, our Lord. Amen.

The Lord richly bless you. Let's sing "Oh, How I Love Jesus."