

Faith In The Mind # 2

Bro. Lee Vayle – October 7, 1987

Shall we pray. Heavenly Father, again we want to thank You and praise You for Your goodness and mercy to us, Lord. We just ask You to be with us in this part of the service, that the Word spoken, Lord, may be Your Word, not just something we read out of the Bible, knowing that that is the Word, but the correct revelation for this hour so we know that it actually is the Word. And what we can expect Father then at this time, You've already showed us Lord, what we're into, and our expectations now Father have already superseded the Shout, in the sense that we know that has been accomplished, we're looking now Lord for the power of the resurrection to be released in us as individuals Father, to get us away for that great secret meeting in the air and the Wedding Supper. We thank You Lord that these expectations we have are absolutely based upon a proof that You've given us, that Your Word has already come to pass, and we're just looking for the next step. So Father, we just commend ourselves to You tonight, believing we're going to hear something that's good for us, to help us so conduct ourselves as honorable Christians of the Kingdom of Almighty God. In Jesus' Name, we pray. Amen. You may be seated.

Now I never got very far Sunday morning, if at all on Faith In The Mind, because there were some other things I wanted to sort of bring out, and hopefully something was accomplished in that particular area. So tonight we'll look at Faith In The Mind a little more correctly, that is to say we'll be studying it a little more thoroughly than the other day.

Now to get any kind of a foundation for this subject, which is Faith In The Mind, I think one should instantly go to 1 Corinthians 2 and just begin to see how the mind is set in the Word of God here, as to its particular problems, and... or you might say it's particular – well, problems is a good word – and also to its benefits.

Now Paul is speaking here, so we'll just take that entirely, at least most of the chapter:

- (1) And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.
- (2) For I determined not to know any thing among you, save Jesus Christ, and him crucified.
- (3) And I was with you in weakness, and in fear, and in much trembling.
- (4) And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:
- (5) That your faith should not stand in the wisdom of men, but in the power of God.

Now you'll notice in there that Paul had a vindicated ministry, which was very important as the foundation for the early church. And of course Paul has been preaching and teaching the people, and you know of course that he has to appeal to the mind. And so this is what he's doing here as we get into this subject of Faith In The Mind, and we'll see how the mind can be either for you or against you, depending how it is utilized. Now you might say that about everything, that's true. But this in particular is what we're looking at tonight.

And he said:

- (6) Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to (nothing):
- (7) But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:
- (8) Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

Now you see there was a verdict made to crucify him. The verdict was a wrong verdict. Now exactly then what was it that caused the verdict? Well, they had a wrong inspiration on what was actually done by God in their day. So they weren't able to judge correctly. Now keep the thought in mind: judging correctly, judging the fact. We're going to look at that in a minute.

- (9) But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
- (10) But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
- (11) For what man knoweth...

Now you can only really know as you come to a conclusion in the mind. And that conclusion of course would be something like they call the double blind test, when doctors, you know, want to prove whether you got a placebo effect or whether it's something real, and things like that. It has to do with science, because that's what the word 'knowledge' comes from.

- (11) For what man knoweth the things of a man, save the spirit of man which is in him? (And now pay particular attention to that verse right there – knoweth the things of man, he knows them by his spirit.) even so the things of God knoweth no man, but the Spirit of God.

Now it tells you there that the Spirit of God can come and give you enlightenment.

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

- (13) Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
- (14) But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. (In other words, there's a judging effect going on, so keep in mind the word 'judging'.)
- (15) But he that is spiritual judgeth all things, yet he himself is judged of no man.
- (16) For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Now I might just read a definition of the word 'mind', and it's from the Greek word 'nous'. "The organ of mental perception and apprehension; the organ of conscious life; the organ of the consciousness preceding the act, or recognizing and judging the fact" – mentioned that word 'judging', you see, it's done in the mind – "the organ of thinking and knowledge, that is the understanding or especially the organ of moral thinking."

"Now this mind, the word 'mind' in the Greek takes cognizance of external objects and denotes the reasoning faculty." In other words it's able to apprehend certain things that are going on outside of itself, make an assessment, come to a conclusion, and so on. "Its chief material organ is the brain, but all the senses serve it actively or passively. Mind is the human side of God's Spirit in man" – now here's where he's wrong on this – "as to its source, it is spirit. As to its action in man for intellectual purpose, it is mind, that is, the product of the spirit."

Now he's entirely messed up there, because it is not that which does with the Spirit of God, it has to do with your own human spirit. That is what you're looking at. Mind literally functions through material processes in a material medium. And that is the brain. So it would appear that the brain is the physical organ that's ordained of God for the use or manifestation of the spirit of man, and as Bro. Branham put it so correctly, being a prophet he would be very correct, that actually the mind is a part of the spirit and deals in the realm of the spirit.

But you notice in here, Paul mentions that man's got access to two spirits. Of course if he didn't have the one spirit, that he's permitted and allowed of God, he wouldn't be living. He would just be, you know, he'd be dead. And then the other spirit of course, that man can have access to, is the Spirit of the living God, which can give you an understanding of the things of Almighty God.

Now while man lives, we place memory in the brain. And that's true, it's made up of little wrinkles, and little places in there that – you know how it is – we use twenty percent of our brain, or ten percent they tell us, which maybe is closer to ten percent. But that's fine, in the Millennium we'll be able to use it for a whole thousand years, have all the facts, and keep on acquiring all those facts. But while man lives we place memory in the brain, and so it is as far as a mold or a means of remembering is concerned. But we'll go into Luke 16, and in there we'll find that memory and reasoning is actually in a spiritual part of man, and we know that the

memory, as far as the body's concerned, there is no remembrance, said the Word of God, in the grave.

So let's swing back here to the Book of Luke, and we'll just see this, I think it's chapter 16, alright, the rich man lifted up his eyes in Hades. Verse 19, and:

- (19) There was a certain rich man, which was clothed in purple and fine linen, and (he) fared sumptuously every day:
- (20) And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, (Now this is a parable, but it's got good meaning to it.)
- (21) And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.
- (22) And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;
- (23) And in hell (the unseen world, Hades,) he lift up his eyes, being in torments, (Bro. Branham described that,) seeth Abraham afar off, and Lazarus in his bosom.
- (24) And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.
- (25) (And) Abraham said, Son, remember...

So he's going to jog his memory right now, and this man is not in the grave, he's already in a state of decomposition, without a doubt, so you're talking to the real personality here, which would involve the soul. And how much of the spirit, I'm not qualified to say, because the Bible says, "The spirit goes back to God Who gave it."

Bro. Branham said, "*The spirit leaves, then the soul leaves afterward.*"

So I can be hazy on this part here, because I can't make it too clear to you, because I can't be definitive, except where Bro. Branham used the rich young man, the leader who turned down God. Who then built many barns and said, "Soul, thou has much goods laid up for many years, eat, drink and take thine ease." And then he made this same person here.

So we could well be looking at the man in the integrity of the soul. Now – which is fine by me, I'm not going to push the point. We'll talk about that a little later on; try to talk something about it.

- (25) (And he) said, Son, remember in thy lifetime (you received) good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

- (26) And beside all this, (betwixt) us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they (come) to us, that would come from thence.
- (27) Then he said, I pray thee therefore, father, that thou would send him to my father's house: (Now he's got quite a bit in compassion here.)
- (28) For I have five brethren; that he may testify unto them, lest they also come (to) this place of torment.
- (29) (And) Abraham saith, They have Moses and the prophets; let them hear them.
- (30) And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.
- (31) And he said, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Now that is a terrible blunt statement, but lets you know just how far unbelief goes. If a man came back from the dead, told them all about it, just "Pbbt," you know, what do they know. Just, well you know... You know what they tell me that the history tells us – I don't know for sure, Josephus perhaps; you know Lazarus was raised from a corrupted state, that was a literal resurrection – that they went about trying to kill him, to get rid of the evidence. Nice people in this world. Bless God.

So you see what you're up against today? Don't ever think, brother/sister, anybody is going to believe you. Just thank God that you believe what's happened in your hour. You'll never convert the world; you couldn't convert your own soul, so why take a crack at the world?

Okay, thus the mind of man, which embraces all mental processes, is not the physical brain but resides in the spiritual part of man, and he uses the brain as a vehicle, because everything has to have a vehicle to manifest. It's like you had to have a vehicle to manifest. And when your vehicle can go to the ground, God gave you a promise He would bring it back again.

All right, now Bro. Branham used the same thoughts that Doctor – oh what do you call his name? – used on body, soul and spirit. And was divided into three parts, where it's put body, then soul, then spirit, and they got confused on putting the spirit in the entire inner man, instead of the soul, and the Lord showed Bro. Branham that it was wrong that they follow these people, the theologian's concept.

So Bro. Branham starts out with the five senses, which are seeing, and smelling, and tasting and feeling and hearing. And then instead of going to the soul, he went into spirit, which included then: imagination, conscience, memory, reason, and affection. And then down into the soul, which is faith, hope, reverence, prayer and worship. Where you have the true contact with God. And he allowed this theological premise to stand, so we'll consider it to be perfectly legitimate and correct.

Now looking at the fact of the spirit, which can contact God or God can contact it, because the spirit in the Bible is called 'the lamp of the Lord', somewhere in Proverbs I think, I'm not sure. It has within it imagination – which is really reasonings – reasonings, conscience, memory – well you got reasonings here beside imagination, which imagination then in that particular case would be the ability to go beyond yourself, to think things which are not exactly right – and affection.

Now how right, as I say, they all are, Bro. Branham agreed to them, he never did actually preach on them, to my knowledge, to lay it out as a definite substance of 'THUS SAITH THE LORD'. But what we're looking at here, just reading this off to you, and looking at it, as it has been brought out by other people, and to a degree by Bro. Branham, we're seeing that the spirit of man literally has contact with the soul. And the mind of course, that is in the realm of the spirit, absorbing knowledge from the brain, the five senses, is able to transfer that knowledge into the soul, by way of the spirit, so that within the soul lies the one major function, which is choice. So the soul then has the ability to make that choice as to whether it will follow God or not.

Now, let's just being to look at some Scripture here about the mind, which evidently is a part of the spirit that we're looking at, and the spiritual part of man, and these functions. And just reading them is going to give us some tremendous insight, hardly necessary to use comments on them. And Paul is speaking here to the Romans, and he says in 1:15:

- (15) So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.
- (16) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
- (17) For therein (that's the gospel, the preaching,) is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
- (18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; (or hold down the truth is what they're doing. They hold down their revelation.)
- (19) Because that which may be known of God is manifest in them; for God hath shewed it unto them.
- (20) For the invisible things of him from the creation of the world (or the earth) are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

In other words, Paul the apostle bypasses anybody, the same as Scripture did, to merely call him a fool who denies the existence of Godhead. Now, in verse 21:

- (21) Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their (reasonings or) imaginations, and their foolish heart was darkened.
- (22) Professing themselves to be wise, they became fools, (they thought they were sophists, very smart. They became insipid, sickly.)
- (23) And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.
- (24) Wherefore God also gave them (over) to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
- (25) Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Then right on down and down and down. Then in verse 28:

- (28) And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Which we find right today, literally exemplified in homosexuality, is the actual manifestation of a reprobate mind. And the earth is full of reprobates. And you can see through the reprobation of mankind, you can see the elect are shining forth all the more, and the foolish virgin. At least they're coming into view also.

Now from this Scripture we read here, we find that the mind is very functional concerning God, concerning man's spiritual outlook toward God, concerning any spiritual outlook as pertaining to spiritual levels of some sort, and greatly influences every single thing the person then does in the body. So that the mind, though a legitimate and a good receptacle – or the brain, you could put, with the mind association – good receptacle to apprehend what it ought to have, can now literally turn around and refuse everything it ought to have, and end up a consummately everything it ought not to be in the sight of God, and doing what it ought not to do. See, because this is what it's telling you here.

Okay, now let's go to Romans 7, because this seems to be about the best book to be in, verses 23 and 25, and Paul is speaking here... let's just read a bit here. Verse 15:

- (15) For that which I do I allow not: (I didn't make any provision for it, he said, but I'm doing it. And) what I would, that do I not; but what I hate, that I (do).
- (16) If then I do that which I would not, I consent unto the law that it is good.
- (17) (For) then it is no more I that do it, but sin that dwelleth in me.

Now he's saying right here, "I actually believe," he said, "that the things that the Bible sets forth in the law should not be done, or should be done." But he said, "I find myself agreeing that it's absolutely true, that certain things should not be done, and I'm doing them. And I hate myself for doing it. And there's certain things I should be doing good," and he said, "I'm not doing too good a job at them, so I admit again," then he said, "what we're looking at is that there's nothing wrong with the Word of God, it's what's wrong with me. So I need to change, not the Word of God."

Like Bro. Branham said, *"Don't try to twist God's arm and change His mind about things; let Him twist your arm, change your mind."*

- (18) For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.
- (19) For the good that I would I do not: (and) the evil which I would not, that I do.
- (20) Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.
- (21) I find then a law, that, when I would do good, evil is present with me.
- (22) For I delight in the law of God after the inward man:
- (23) But I see another law in my members, warring against the law of my mind, and bringing me into captivity (in) to the law of sin which is in my members.
- (24) O wretched man that I am! who shall deliver me from the body of this death?
- (25) I thank God through Jesus Christ our Lord. (And they say it should be actually blotted out there.) So then with the mind I serve the law of God; with the flesh the law of sin.

Now that's not what Paul's trying to bring across here really, when you look this thing over carefully. It's just he's telling you... Well let's keep reading, anyway, right into chapter 8:

- (1) There is therefore now no condemnation to them which are in Christ Jesus... (Now skip that last phrase.)
- (2) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
- (3) For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

- (4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Now so therefore there's a big difference now between what is going on over here and what's going on here. Because in one place there is a real problem, the next place there is no real problem.

- (5) For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.
- (6) For to be carnally minded is death; but to spiritually minded is life and peace.
- (7) Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.
- (8) So then they that are in the flesh cannot please God.
- (9) But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell(s) in you. (So therefore you can please God. You can walk in the Spirit.) Now if any man have not the Spirit of Christ, he is none of his.

Well you're just trying in vain without the Spirit of God. Because you don't have a revelation of the Word, you don't have the strength to carry it out. See? Now,

- (10) (But) if Christ be in you, the body is dead because of sin; (we're all going to die,) but the Spirit is life because of righteousness. (There's your resurrection coming in.)
- (11) But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwell(s) in you.

Now what he's telling you here for this hour is very simple. What you have here is the complete revelation. Which given to the mind, in the form of a mental faith, or a sense knowledge, is taken by the spirit down into the soul and translated into a spiritual faith and a spiritual knowledge, which the power of that Word released gives you the ability to be an overcomer, even to the extent of immortality in this hour. Because this is not simply in my books somebody telling us that, you know, now that you're born again, you've got the baptism with the Holy Ghost, and that's the sign that you're going to come back in the resurrection. This is telling me here that there's a quickening power available, which is according to Ephesians 1, to quicken us right now. And that's coming through the spirit, which is irrevocably, immutably linked to the mind. So you could actually put mind and spirit as one, when it comes right down to it. So you're looking at this thing, then at least there's an interfacing, an interfunction there – it may be hard to understand, but this not too hard to understand, and that is the mind and the spirit are absolutely hand in glove.

Okay, now what we're looking at here then is that the mind is the enemy of God when it's purely carnal without the baptism with the Holy Ghost. It's purely carnal, the enemy of God, no

matter to what height it rises, how great it conforms to standards, how wonderful it brings power to perform, it is still the enemy of God. See? The mind has to come under conviction that it's the enemy of God, that you need salvation. If the mind never comes to that place – no way. No way.

On the other hand, the mind can be the friend of God. So boiling it down, the mind is a very peculiar thing. Before rebirth, and even after, if you don't bring yourself in subjection, the mind can be your enemy and literally destroy you; the mind can be your friend and literally build you up and make you what you want to be. See?

Now it says,

(14) ...as many as are led by the Spirit of God, they are the sons of God.

How do you know that you're led by the Spirit of God unless the Spirit of God transfers from your soul by revelation to your human spirit to your mind so you can discern?

All right, that's just what it said right here: "The organ of mental perception and apprehension, the organ of conscious life, the organ of the consciousness preceding the act or recognizing and judging the fact. The organ of thinking and knowledge, that is, understanding. The organ of contemplation."

Now you can see all of these things if you go in your Scripture, the Psalms, and the law, all the things, you know, the prophets, all of it, you can see how this dovetails with what they said.

All right, let's go now to Romans 12. Let us begin to see this, the first three verses:

- (1) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable (sacrifice). (In other words a reasonable sacrifice is to give everything to God. That's reasonable, because you want everything from God.)
- (2) And be not conformed (or do not be fashioned after) this world: but be transformed by the renewing of your mind,

In other words the mind must now go into channels that it did not go before. It must relinquish the channels which it formerly pursued and used, to take the channels that God sets down; that the mind should go into. Do you follow?

- (2) ...but be ye transformed...

Metamorphosized – is that the right word? Metamorphosize. I don't know. Who knows language? That's metamorphosis, it means change from a butterfly to a caterpillar – caterpillar to a butterfly – got it backwards. Metamorphosis. Metamorphosis. Some of those words bug me. There's a good thought – I got into bugs there.

- (2) ...be transformed (transfigured, oh start with transfigured,) by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Now it tells you right there, in stepping up in your life as a Christian you have got to get the mind conforming to God's channels and not the channels of the world. So there evidently must be some means that we can employ in order to build the mind up, which will feed the spirit, which will feed the inner man, the soul, the Christ within us, and give us this highly desired position. See? That's what you're looking at.

- (3) For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, as God hath dealt to every man the measure of faith.

In other words, what you're looking at is a revelatory experience that's going to help you through.

Okay, now, so we see here what we're looking at to bring us into a place of character, so the mind has everything to do with character providing you use the right character substance. Because you will get character whether you want it or not. Ha! That's a hundred percent right. You follow what I said? You will have, exactly whether you want it or not. So therefore there are ways to get this.

All right, Rom 14:5.

- (5) One man esteem(s) one day above another: another esteem(s) every day alike. Let every man be fully persuaded in his own mind.

Now it tells you right here that concerning some of the things of God you can come to a place of persuasion in your own mind. That means God has an answer for you. Now in here this is a bit skittish, because it says here,

- (6) He that regardeth the day, regardeth it unto the Lord; and he that regardeth not (that) day, to the Lord he (regards it not). He that eateth, eateth to the Lord, for he giveth thanks (to God); he that eateth not, to the Lord he eateth not, and (he gives) God thanks.

So you got two people here – now here is where you have proper community inter-character play. This one fellow says, “Hey, I don't think that it's a good idea to go down there to the shambles, the market, and buy that meat that we know was offered to gods.”

And the fellow said, “What are you talking about? There ain't no gods but God. If you're carried away with some stupid mumble jumble about this meat here, all I see is a hunk of fresh nice meat at a knocked down price. I'm not going down,” he said, “to pay Bishop Jones \$3.35 for that roast; I can get one here for \$1.10.” He said, “Well, I'll eat it.” So he goes home, praise God, thank God, eat a nice roast. The other guy, he can't do that. So he goes down, pays \$3.35, eats his roast, thanks God for that.

Now the one man cannot say to the man, “I thank God I'm not stupid like you are. You big jelly fish, you. What's the matter anyway? You know better than that.”

He says, “Well, I'm sure not like you are.” So you've got here a legalist, an Armenian and a Calvinist almost, at each other's throats.

It says here, hey look, the man that eats the meat offered to idols, there's no idols anyway; he has a good meal, he praises God. The other guy thanks God he didn't do it. But you see you got in there comes attitudes and judgments. See?

Now Paul says, "All things are lawful, but all things are not expedient. All things are lawful, but I'll not be brought under the power of any." [1 Cor 6:12] Again, "Happy is the man who condemneth not himself in the thing that he allows." [Rom 14:22]

So there's latitudes and the latitudes will be concerning your mind. Now Paul warns this, he said, "But listen, you watch very carefully when you've really made your mind up, it's a hundred percent true according to your conscious and something within you that you know that you can walk peacefully, and you won't be pulled this way or that way."

Maybe the guy wake up at two in the morning with a lump in his stomach, he say, "Oh my, I never should have got the meat out of the shambles, oh boy." His stomach didn't rebel because of that, he just ate too fast. He was so glad to get the meat at such a good price, he ate too much. Or something like that.

So you see, the mind plays a big thing in here and in there is that power to set a course! A judgment, a principle.

Now this was a little bit abstract there, but Paul brought it up, so I bring it up too. I won't shun what Paul didn't shun. 1 Cor 1:10.

(10) Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, there be no divisions among you; that ye be perfectly joined together in the same mind and in the same judgment.

Now there again we have hopefully what this church could stand for, but don't bet on it. Don't bet on it. Bro. Branham said, "*If two, ten people, ever got together with one mind, there'd be a rapture.*" And we've got a bunch, got more than ten right here, and there ain't no rapture.

But I'm pointing out the mind again. There is a mindedness. In other words, the mind is open to persuasion. If Mr. Jones could persuade the men in the church that polygamy is okay, and he performed it, so everybody else was free now, and they want to supply that disgusting thing, I guess they're persuaded. Are they of one mind? Could well be. I think a whole church is going to miss the Rapture there. You don't preach sin, brother/sister. You don't legitimize corruption. You come against it.

Perfectly joined together. What church that would be. But I'm going to tell you something. Paul demanded it. Now he said, "You've got many teachers, you got one father; I'm your father in the gospel." They had a lot of teachers; they sort of muddled the waters for poor old Paul. But we're looking at the mind again. Joined in the same mind and in the same judgment.

Now it's true that birds of the feather flock together. And it's true that you get your fellowship where your minds merge. If your minds are merging with my mind, and I'm doing the preaching and the teaching, then you're happy to be here. If you don't see what we see, then of course the people might not be so happy. Now you say, "Well fine, go someplace where

you're happy." Because look, maybe all we're going to get out of this life, some of us, is just a little bit of happiness somewhere, somehow. So don't sit around, be unhappy, thinking, you know, that something will work out.

No, there's a... it shows again the power of the mind, not to be subjected and intimidated, or for the sake of a spurious unity, to attempt to have one mind, but Paul as the legitimate prophet, apostle, teacher, was showing them what gave them the one mind!

And some were saying, "Well I believe Apollos this, and I believe Peter this and that and the other thing."

And he said, "That's not good. But I'm hoping," he said, "that you could really get together."

Now this church hopes to be built upon that premise and that platform. We started out here, several years ago, and we work on it. And we keep working, and by the grace of Almighty God, the people's minds will come more and more into what we understand – and it's like I get my phone calls, preachers phone me, people write letters and so on, not an awful lot, most of you preachers tell me how their congregation is doing, and they are so thrilled about this last series on the Perfect Faith, and I must admit that I am too, because I never saw before what I see now, only knew something was there but couldn't pinpoint it! And I tell you, brother/sister, this is bigger than we ever thought. And you know what does it? Sticking with this Word. You've got to bring the mind to a place. Because if you don't have the right mechanical faith, you won't get the spiritual. If you don't have the right conduit, God will not pour the life of that Word through it. So you got to be the right conduit. You've got to have the right Word. And you got the right Holy Ghost, something's going to happen.

All right. 2:16. We read it.

- (16) For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Now it tells you right here that Paul the apostle, like William Branham, and William Branham was not quoting this, and yet he was quoting it, in '64, he said, "*Lee, all my thoughts are of God.*" William Branham had the mind of Christ!

Now if we want to put on the mind of Christ, it's no big mystical thing. "Well I got to get doing this or doing that or feeling this." No, it isn't! It's listen to the teaching! That's all you can do! And if you're one of the lively stones, cut without hands, germitized of God, so on, all the metaphors you could use and figures of speech, you'll be there, you'll get it, be no great problem.

Okay, let's keep going. Ephesians 4, and we'll take verse 17 and we'll read on. Now here's where the ministry comes in that perfects the saints. This is our day.

- (11) ...apostles; ...prophets; ...evangelists; (and so on,) pastors... (verse 11.)
- (12) ...perfecting the saints, work of the ministry, (edify) the body of Christ: (and be builded up.)

(13) Till we all come in the unity of faith, the knowledge of the Son of God, unto a perfect man, the measure of the stature of the fulness of Christ:

(14) ...henceforth no more children, tossed to and fro...

And so on and so on and so on. Okay, and the 16th verse, built up – okay. 17, now watch:

(17) This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

If you miss this, and turn it down, you have a vain imagination! That's all you got! Because this was the authentic revelation. Now we're back to a greater revelation! Because this one, as Paul brought it, would not bring the resurrection! It only told of it. The resurrection we get will bring – I mean the revelation we get, which is the Shout, when the Lord Himself descends from heaven with a Shout, brings about the resurrection.

Now it says,

(17) This I say therefore, (you don't listen to anything outside of what the prophet said!)

Now you wonder why I scream at you. I know what's going on. I get phone calls. More and more I get phone calls of preachers in adultery. It only shows exactly what they are! They're dead fish! Stinks all around the country. And people that are supposed to know something! Well, I tell you. This is White Throne, whether you want it or not.

Now you can sit here and say, "Bro. Vayle, Bro. Vayle."

Bro. Vayle me all you want, little kids, I'm going to tell you something: this is White Throne. You do what you want about it, I don't care, it's your business. I cannot put you on His side and Him on your side. White Throne is set! So don't fool with this Message. In other words, I keep warning and warning, exhorting. Once in awhile I use a bit of a club and I say, "Well you do... I'll walk out on you if you fuss at me and my ministry, get yourself somebody else. My ministry goes with me."

And I'm going to tell you something, brother/sister, I stand there with all my heart in this, because I don't know which way to go. I have got myself so deep in this Message, with my mouth, that I am hung! And there's no use me trying to lie, and say, "Well I didn't mean it. I've got more thoughts now, I recant." I'm hung. See? You can be hung for a goose or a gander, it means the same thing.

Now he said,

(17) ...therefore, (I) testify in the Lord, (I'm telling you know, as my testimony, since this has taken place in this hour,) that ye henceforth walk not as other Gentiles walk, in the vanity of their (own) mind, ("In vain do you worship me, having for doctrine the traditons of men.")

- (18) Having the understanding darkened, being alienated from the life of God through ignorance that is in them, because of the blindness of their heart(s):
- (19) Who being past feeling have given themselves unto lasciviousness, to work all uncleanness with greediness.

In other words, you can't stop them! Like that bunch of jerks, homosexual perverts, reprobates, right on TV. "We're going to do it! We're going to have fun doing it! And we're going to get AIDS! And you're going to cure us, and you're going to pay for it, because we're going to do it."

White Throne. Oh that will be played. Those scenes will be played. See that film yet? ...?... Truth, I'm not lying to you, I'm telling the truth. They've laid it down. Well I've laid it down too. I ain't paying for it. They want to go to hell, go to hell. That's their business. [End of side one.] Past feeling! Without natural affection!

You seen the People's magazine this week? Take a look at it. Oh not Jessica Hahn and Playboy. That's on the newsstands too. Pick up the People, People magazine. Oh they're making a big presentation to Washington on the AIDS bit. And the male lovers making beautiful tapestries and things. Celebrating their filth. And I'm supposed to get all misty eyed and gooey with love and stuff. While they're destroying little babies not yet born and whole nations.

God's going to purge this land of the Sodomites, my brother/sister, and don't you forget it. And you kids hear my voice too. You watch your sex. You'll be caught flat down, you mess around. You better get your lives all cleaned up, make sure you keep your virginity, male and female. And that's no guarantee at this point. But it's the best you'll ever do. This is what the mind does, my brother, my sister. This is what the mind does. Filthiness of spirit! The Bible speaks of the spirit of the mind. This is what the best man can produce.

But he said,

- (20) ...ye have not so learned Christ;
- (21) If so be ye heard him, (that's Hebrews 12 to us day, our day,) and have been taught by him, as the truth is in Jesus:

As Jesus the man, the anointing, Christ, as Bro. Branham put it, we read it, Perfect Faith, does the same thing today.

- (22) (Therefore) put off concerning the former (behaviour of) the old man, which is corrupt according to deceitful lusts; (Pleasures. The word 'lust' I don't like; it means 'pleasures'.)
- (23) And be renewed in the spirit of your mind; (Get a new source of power there. Because your own spirit will just drag you plumb down into hell.)
- (24) And that ye put on the new man, which after God is created in righteousness and true holiness.

- (25) Wherefore (put) away lying, speak every man (the) truth (to) his neighbour: for members one of another. (And so on.)

Let's go to Col 2:18.

- (18) Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,
- (19) And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

What did Bro. Branham say on discernment? Didn't he recognize a prophet? Who presents the Head? The prophet. What do these men do coming along after Bro. Branham? Intruding into things which they don't even know what they're talking about! Acting as though they heard something or got something from God. Hogwash. I got nothing from God, let me tell you flat. I got nothing from God. Oh some little thing like well, you know, maybe don't go downtown today. Pbbt, you can get that from anybody – anybody can get that.

But some revelation. When the prophet brings the revelation, a puffed up mind, "Oh the prophet was wrong, I'll set you right." And go to hell with you? This is White Throne, brother/sister. How many preachers understand White Throne? Hardly anybody outside this church understands it. I'll challenge that statement. I'd like to hear from the preachers. If I'm wrong I want to know about it. Do they really know what the prophet said? I'm not boasting up here, just telling you the truth. Either Bro. Branham told me what I was or I ain't what I was. Why am I wasting my time? Why are you wasting your time? Let's go home. I'll give you your money back. There's ...?... money in the bank. How much do you want back? I don't want your money. It's White Throne. It's going to burn. Sure I got obligations, you've got obligations. Let's put her down right! No fear of God before their eyes! No shame in His Presence, although they're caught in their shame. "Oh the prophet made a mistake." Tell me where he made a mistake. ?Shows they? don't know what he's talking about.

- (19) ...not holding the Head, which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

That's the same he said in Ephesians. The mind of man gets in there. He's got to add to it. Like I used to feel so sorry for these poor old guys. "Well you know Bro. Vayle, the prophet, Bro. Branham is a great man, but I had a vision too." You had a vision, oh God. What was your vision? Some little tiddlywink thing. I'm on record of calling events just the way they are brother/sister, vision and no vision. And I have no vindication at all except having been vindicated as a perfect jackass. At least I got some perfection. Can't buy it.

1 Th 2:2. Or is it 2 Thessalonians? No, it's 2 Thessalonians [2:].

- (1) Now we beseech you, brethren, (verse 1,) by the (presence) of our Lord Jesus Christ, and by our gathering together unto him, (that's the Message.)

- (2) That ye not (be) soon shaken in mind, or be troubled, neither by spirit, nor by word, nor (as) letter from us,

Notice all those things can trouble your mind, get you out of contact with God. Out of serenity, out of peace, out of harmony, jangling, nerves, problems. Don't let your mind bug you. What did the prophet say to upset you? This upset you, then let's work on it. See?

Okay, Ti 1:15. And a few other Scriptures I suppose we could use – there might be one or two here. 1:15. But:

- (15) Unto the pure all things are pure: but unto them (which) are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.
- (16) They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

Now that's the people that deny divine healing! Where's your Baptist, Methodist bunch of them now, Church of Christ. Reprobates. Abominable! Unbelieving! Completely defiled. No wonder Bro. Branham said, *"Nothing outside this Message will come to life."*

And yet people want to feel nice and good about people. Even Pete gets upset, and he's not as bad as I am. Because he ain't up here ?hardly much time?. He gets upset that people come by and visit him, and say, "Well there's some lovely people there, you know. Well, you know, must be something there that's good." And preaching against the prophet, preaching sex and every rotten sin, congregation indulging. And a few people sitting around kind of pie-faced, and ...?... So therefore the guy must be okay.

Don't you ever come to this church feeling that way about Lee Vayle; you have to be sick, sick, sick. This is White Throne, kid, I'm telling you! Your blood's on your own hands coming here! Don't come here with any thoughts, "Well, he's a nice guy." I am not a nice guy! Let's face it!

A fellow said, "Are you as mean as you look or as mean as you are?"

Well I said, "I hope as mean as I am. I hate to be as mean as I look." Because my Lord that would be pitiful.

But let's understand the truth here! This is what the Bible teaches! And I'm teaching you the Bible! Look to the Head, look to the Christ of God that's here, brother/sister! The Headship doesn't lie in Lee Vayle, I'm no authority. When have I ever pointed to you to anybody but Jesus Christ in William Branham? Never have and never will, by the help of Almighty God. Of course I believe my ministry. And that's not using a negative, bring around a positive, make you feel good, "Well we'll trust him anyway."

That's not what I'm saying. I believe I've got a ministry! I believe what the prophet said! I believe the flame of fire witnesses to the Pillar of Fire! That's why I'm here; you do what you want about it! I just preach it. I can't do a thing about it myself. Unless God shows me something. But I believe I've got a ministry to perform, and it's been performed over the years. Check it out and see! Whoever worked with the prophet, wrote the books and did the things that I have done? Go ahead and check for yourself. Who'd he say to go and see, talked with

doctrine? “Oh that doesn’t matter anymore, see.” Listen, I knew it then, I know it more than I’ve ever known it, and I’ll stand with it.

Oh brother/sister, listen we’re getting so close to the Millennium and the things of God, I wish you could feel what I feel, and maybe you feel ten times as much as I do, I got calluses on my soul, there’s no doubt about it. Okay.

Many Scriptures I could bring to your attention, but let’s just talk a little bit – we’ll close, because I don’t want to keep you late. I don’t want to be late myself anyway, tell you the honest truth – how that wrong thinking, which is wrong use of the mind, will destroy the power of faith, and will render it void. And how the great prophet Abraham got by with a body that utterly denied every concept that God had presented, and he just went marching on.

Okay, Rom 4:13.

- (13) For the promise, that he should be heir of the world, was not to Abraham, or his seed, through the law, but through the righteousness of faith.

Now this must be a true statement, reliable to base our faith life on, our faith thought life on, as did Abraham. You understand what I’m saying? Abraham didn’t simply jump from nothing to something. Bro. Branham said, “*You’ve got to do something to make something happen.*” Throw the rock in the air, right? Cause the suction, bring on the earthquake. Okay? Yeah, what do you call them? First of all the whirlwind, caused the whirlwind. Okay.

- (14) For if they which are of the law be heirs, faith is made void, and the promise made (to) none effect:

Now he’s talking about Abraham and the promise. And bringing the son.

- (15) Because the law worketh wrath: for where no law is, there is no transgression.

Now that’s what Paul said. He said, “In me,” he said, “I admit the law’s the right thing, I know it’s a good thing, but boy it sure gives me trouble,” he said, “because I don’t seem to have the power to get the thing working right.” Verse 16,

- (16) Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of all,
- (17) (As it is written, I have made thee a father of many nations,) (and he wasn’t a father of nothing,) before him whom he believed, even God, (and notice, notice what he had to believe!) who quicken(s) the dead, and call(s) those things which be not as though they were.

Who was going to restore him, seminally speaking. Because he was now incapable of inseminating anything.

- (18) Who (when hope was gone) believed (on) in hope, (in other words there was no use expecting, kaput, gone. But he did it anyway.) that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

Now this is not through anything that you are doing yourself, but it is something God promised you in spite of yourself and you hold onto it. Do you follow what I said? And that's a pretty good statement.

- (19) And being not weak in faith, he considered not his own body now dead...

Now could anybody say tonight that we are weak in faith when we've got the perfect revelation for this hour? Now that's the thing, we think we're weak in faith. We're not. There never was a time we're stronger. Because that which is perfect is come. And that's the perfect revelation of this hour. And the perfect revelation is: "The Lord Himself has descended with a Shout". To give us a conduit, for the release of the power of that Word, resurrection, yes sir.

Tell you, you could say a word like "Robin, robin, robin, robin, robin." Pretty soon you conjure up a robin, your mind now. Say, "Resurrection, resurrection, resurrection, resurrection, resurrection." Let it begin to really, "Hey, it's here, it's here, it's here." In other words, words are tremendously fantastic in their power.

Now this is the promise of Abraham.

- (19) ...not weak in faith, he considered not his own body now dead, he was an hundred years old, (she was ninety, he never considered) the deadness of Sarah's womb:

Nothing fazed the old boy. He said, "Look, I didn't make the promise. God made the promise. He said He'd do it, then it's up to God."

Well you say, "Well God better be in a hurry, old boy, because according to when I look at you right now, you'll be seminally dead, if you aren't already."

He said, "It ain't got nothing to do with it. The promise of God does not depend upon my body, it depends upon God." Yes sir.

- (20) He staggered not (Sarah's trouble. He staggered not at unbelief, because that promise was just too far-fetched,) ...but was strong in faith, giving glory to God;
- (21) And being fully persuaded that, what he had promised, he was able also to perform.

Now notice, from the time he believed, for the next twenty-five years it took him to come to full persuasion, what if it takes us twenty-five years before the Rapture? Twenty-five to 1965: 1990. Not very much more to go. In 1990 they say the big depression is going to hit, make everything else look like a Sunday school picnic. Is everything coming together? It sure could be. Now personally, I'd like to speed it up a bit. I'm not saying that's my prerogative. Nobody's prerogative. You got to wait for God.

Okay, so you can see here that he turned the negative into the positive by refusing to deal with the negative, because the negative had dealt with him and it wasn't worth a hoot! So he said, "Forget it." There's no use dwelling on the fact that you owe half a million dollars. You better start looking for some way to get you out of debt with a half a million dollars, which really means you look for a million dollars, soon have the half million dollars you haven't got that you should have.

Okay. Let's look at Jas 1:8. Let's look at 6.

- (6) ...let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.
- (7) ...let not that man think (he'll) receive any thing of the Lord.
- (8) A double-minded man is unstable in all his ways.

That word in the Greek is 'double-soul' man. In other words you make a decision all the time, decision, decision. "Today I believe, tomorrow I don't. Today I believe, tomorrow I don't." Back and forth and back and forth. The mind.

Okay, let's go to Hebrews... 3, beginning at verse 1.

- (1) Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our (confession)...

Not profession, confession; means 'to say the same thing as'. So I am confessing, I'm saying the same thing as. Say, "Confess your sins." So I tell you what the sin is. You said, "Your sin is so and so," I confess it. And if it isn't the same sin, I can't confess it. Confess means say the same thing as Jesus Christ.

- (2) Who was faithful to him that appointed him, as also Moses was in all his house. (And so on.)
- (3) For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.
- (4) For every house is builded by some man; but he that built all things is God.
- (5) ...Moses (was) verily faithful in all his house, as a servant, (and) testimony of those things which were to be spoken after;
- (6) But Christ as a son over his own house; whose house we (are), if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Now that's exactly what it says here in Romans, that 5th chapter we looked at a long time ago; remember we studied it on character, trial of our faith. Not long time ago. Verse 3,

- (3) (Knowing also), we glory (we rejoice, glory) in tribulations: knowing tribulation works (endurance);
- (4) (Endurance, which is) experience; and (brings on character,)
- (5) And hope maketh not ashamed; (for) the love of God is shed abroad in our hearts... (See the circle you go through there. You glory in it. See? The things of Almighty God.)

All right, we read that one. Let's take a look at Heb 11:15. And notice that these people here that came out of the loins of Abraham, who was going to find the city which was made of God. And it said that – verse 13:

- (13) These all died in faith, not having received the promises, (they couldn't, wasn't ready, see?) but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on earth.
- (14) For they that say such things declare plainly that they seek a country. (Now that's happened for seven church ages; now we're there.)
- (15) And truly, if they had been mindful of that country from whence they came out, they (would have gone back.)

In other words, we create our opportunities to go ahead with God or go back by what we think and what we say. See?

- (16) But now they desire a better country... an heavenly: wherefore God is not ashamed to be called their God: he hath prepared for them a city.

What you're looking at here is God will back up His Word on your lips, in your heart and in your mind.

So that's what we're looking at tonight, and I don't want to go any further than this, because I think we've gone far enough. We might possibly read over here in Proverbs 23, I think is what I'm after, if I can find this little place where I saw it. Now let's see, Proverbs 3, go to Proverbs 3. That might be all right. Proverbs 3:

- (1) My son, forget not my law; but let thine heart (verse 1) keep my commandments;
- (2) For length of days, and long life, and peace, shall they add to thee.
- (3) Let not mercy and truth forsake thee: bind them (upon) thy neck; write them upon the table of thine heart:
- (4) So shalt thou find favour and good understanding in the sight of God and man.

- (5) Trust in the LORD with all thine heart; and lean not unto thine own understanding.
- (6) In all thy ways acknowledge him, he shall direct thy paths.
- (7) Be not wise in thine own eyes: fear the LORD, and depart from evil.
- (8) (It'll) be health to thy navel, and marrow to thy bones.

It tells you right here how to get your health back. It has everything to do with the mind; the psychosomatic diseases they claim are maybe responsible for over ninety percent of all diseases. What does stress come from? Well I realize that stress has its roots, much of it in the fact there's nothing left in the soil. But stress has its roots also in the fact that we don't know how to cope with life. We're not doing it, partly because the churches have deserted the Word of Almighty God. And so what you're getting is just a bunch of so-called psychology, which is hogwash. You're not getting it.

So when you look at faith in the mind, you realize this important truth. The mind is not neutral. It is like a fulcrum. And a board is sitting on it. And depends on which end of the board you pile the thoughts of your mind. Now if you pile the thoughts of your mind on the glory end, which is the Word of Almighty God, it will tip the scales right up in your behalf and my behalf. But the mind is ever so important, and remember it is tragically and wonderfully functional.

I just barely covered some of the thoughts. Next thing we'd have to go into something like confession, and all those things that have to do with the mind. But really the fact of the matter lies in this, as Bro. Branham said, the battle of Armageddon literally lies in the mind. And many a person had a great battle of his mind until he sold out to this Message. Once you sell to the Message, you watch how the mind begins developing in line with the Word of God.

Now when this Message comes, that's Heb 13:8, you don't throw away Mark 16, or any of the other promises. You just know that now the perfect is come and manifested, we showed you so clearly in Perfect Faith. That look, "If God spared not His Own Son, but delivered him up for us all, how shall He not also with him freely give us all things?" If the greater is here, Heb 13:8, how much more Mark 16?

So do you remember that? Please let's take it home with us, and let's try to specialize a little more. ...?... I'll be honest, I have let down over the years of teaching, on these subjects, I have let down. I used to preach an hour and a half a night for maybe twenty-two nights in a row. And people walked out of the building healed. People that couldn't sit there all night, bad backs, weak kidneys, sat all night, say, "Hey, I'm healed."

Come next day, say, "Hey do you really believe ...?... Well, what couldn't you do before?"

"Well I couldn't do this."

"How long?"

"Twenty years."

“Are you doing that?”

“Yeah, last four days.”

Say, “Well aren’t you healed?” I say, “My God, man, if he hasn’t got healing, what have you got?”

Wheelchairs empty. But you see I don’t push for that anymore. But I want to try to push a little bit in some of these messages, because I see Bro. Branham did. To help us to understand, look, we are literally without excuse. And we literally we don’t need an excuse. Why would we want an excuse when we don’t need one? My goodness me, if somebody says, “Come and pick all the pears off my tree you want,” I’m not going to bother growing pears. I’m coming to eat off your tree; I like that. I hope you enjoy me coming to get the pears off your tree.

Well that’s what we’re looking at tonight. You know. We’re seeing God has provided the great thing, and so we can reach out, honestly can reach out by what God has laid down. Let’s not forget anything a prophet said, but move in, on healing and all aspects. On all aspects. I’d like to believe that we can do this. I’d like to believe with the apostle John that we may prosper and be in health as our soul prospers. And brother/sister, if anybody’s got a prosperous soul today, we ought to be the ones. And John’s prayer for us lies there in the Word of Almighty God. And how true he said it, if we know that God hears us, he said, “If we ask anything concerning His will, we know that He hears it. And if we know that He hears, we know we have the petition we desired Him, what we may ask.”

So... of course there’s a lot of ramifications there on the ground of character building and all. The things there, but God’s delays are not God’s denials, as one person so well put. But we can begin to see some of these things in faith, that there are points in here that we have to look into, and keep aware of. I know I have to myself. Because I’ll be honest – frankly I let down over the years, because I am not called to a faith healing ministry. I got in it to prove a point, and I thank God He was good to let me prove a point. I thank God He let me prove many points. Of faithfulness of His faithfulness, I appreciate that so much. But that doesn’t mean for one minute that the people in this church cannot be healed. Take, as he said, this Message for your healing, because it’s the perfect Message, it’s substance for everything. Let’s rise and be dismissed.

Gracious Father, we want to thank and praise You again for Your love and Your kindness to us. We appreciate You being with us in this evening service Lord, we know that You’re here with Your Word, and we know Lord that Your Word has not been in vain. We’re positive Lord that it has fallen in good ground, we don’t believe there’s one person here who does not good ground tonight, good ground, Lord, well fertilized and watered, and the Word of God can come forth. Lord, I look forward in my life too, and I’m asking You Lord in people’s behalf, if not for my own, but even more for them, that You help my mind to come under absolute control of Your Word, Lord, even as they want their minds also to do, not only for their good but for others, that we may be lights in a dark place, giving forth Your light, Your life and whatever’s necessary.

Be with Bro. Klassen as he goes down to minister this weekend Lord, to the people in Carolina’s. We pray that whatever may be there, you’ll be more than sufficient to meet it, and the people together Lord will rise to every occasion to go on with You Lord, to seek Your face, and to just be so happy that they could come together and worship You Lord, be of mutual

comfort, admonition, consolation one to another, with the grace of God flowing, Father we pray that. Keep Your love with us here also at the same time, may we just love more and more Thee O God, and love Thee more and more, and each other more and more because that Word is releasing the love of God in our hearts, minds and lives. Even coming through in our bodies, Lord, let that be Father, I know that's a prayer You want us to pray Lord, and now You want us to stand with it, O God help us to stand with it. We ask these mercies in Jesus' Name. Amen.

'Take the Name of Jesus with you.'