

Godhead – Q&A #1

Salvation of Our Souls; Romans 8
October 7, 2000

We are very glad of Your Presence and we trust, Father, that You are pleased with our praises and wherein we lack depth, we pray somehow You will help us to get into that depth, Lord. We know the outer man is perishing, and surely then, the inward man is growing. May that be true, Lord, so that the inner growth of our lives will come to that place where You want us to be, and where we also want us to be, because we realize that we must be of one mind, because we have the mind of Christ. So, Lord, the depth is missing, and we pray You'll help us tonight. May the words that we speak be from You. May we have help in understanding. And we give You the glory in Jesus' Name. Amen.

You may be seated.

1. I noticed that there's been a lot of reporting on the pope, and I know Bro. McRae has mentioned it, how the Pope has told the people that the Catholic Church is a superior church and has means of grace which no one else has, because they have a pope. And that's the stupidest thing. All you have to do is read history. They never had popes to begin with. And Peter certainly wasn't a pope. And, of course, they've taken the name 'Vicar of Christ'. 'Vicar' means 'vicarious' or 'instead of'. Peter never was 'instead' of Christ. The Holy Ghost was 'instead' of Christ. That's why the Catholics believe the pope is infallible, because he's the Holy Ghost to them. And it's absolutely horrible to think that they're living under such blasphemous names, which they certainly have, and the Protestants are contributing to it. And even the Anglican Church, which has a tissue paper thin difference between the two groups of people is very upset. I guess the great prelate there, Dr. Carey, says, "The Church of England and the whole wide Anglican community does not for one moment accept that: its orders of ministry and Eucharist."

So, now we're taking the Lord's Supper. Hallelujah! That's great. And everyone is taking it in vain and drinking it in condemnation. But they're all so happy!

2. That's what I said a while ago about bearing the name of the Lord. Oh, they're bearing it. But they're going to have to answer for it. If you bear the Name, you'll answer for it. I'll answer; you'll answer. As I've said many a time about these preachers out there, gathering money in the name of the Lord, "You can get God for nothing, sell Him for billions," but one day God is going to demand His capital and interest on it. Then what's going to happen?

Well, that's where you say, "I don't believe that."

Well, you better believe it. Matthew 7:

(22) Many will come in that day and say, Lord, Lord, have we not cast out devils in thy name, prophesied, done works?

(23) I never knew you: depart from me, you workers of iniquity.

"Oh, just a minute. What's iniquity? Why, you said, 'Heal the sick, raise the dead, cast out devils,' and so on. We did it!"

Yes, you did it, all right. See? Look, there's no such thing as ever, ever, ever taking one Word of God out of context. The Word of God must remain within the framework of the Word, or you are in trouble. Cain did it the first time: he offered an offering which is acceptable—the fruits—but, thereby, he

denied he was serpent seed, turned down the blood, and killed Abel. And that's what the Catholic Church has done all along.

3. So, I'm glad people are alert all the time. They send me these little articles, which are nice, and I can read them to you; but, of course, you know about it. But we understand who the true vicar is. We understand prophets. And it's strange: every time you pick up anything about a prophet, and William Branham's name is mentioned, they'll say "We know it's false."

And, where do they go? They always go to Deuteronomy 13.

And we say, "Hey, fellow, I want to ask you a question. Can there be a counterfeit without an original?"

"Oh, no, no, no."

"Well, Deuteronomy 13 is the counterfeit. Show me where the original is, and let's get to it."

They can't. They just sneer the big sneer, you know. "Why, you punk jerk, who are you to talk to me? I'm got a PhD and DD."

Yeah. As old Buckman said, "You get colder by degrees." You also get hotter, too. (Wrong fire.)

4. You know, Bro. Branham made a statement... I want to read you something here. This is really something that I'm going to read you. Remember, Bro. Branham said, "*The pot can't call the kettle black.*" Huh? What did he mean by that? Well, it's like the fellow said, "There's so much bad in the best of us, and so much good in the worst, so it doesn't behoove anyone to call anybody anything but something nice."

I'll read you this from the World Press:

"Read Your Report on Africa. On the cover of the May 13 and 19 issue of London's influential conservative news magazine, The Economist, declared Africa to be the hopeless continent. Citing floods in Mosambique, famine in Ethiopia, mass murder of religious cult members in Uganda, anarchy in Sierra Leone..." Remember? You saw the pictures, and they've just been released recently by somebody that grabbed the camera, and you can see people being shot, people with their arms cut off...everything, and you can see thousands of little kids, cripples dragging themselves—no legs. So, that's old Sierra Leone. "...And a string of wars across the continent," the magazine continued.

"The new millennium has brought more disaster than hope to Africa. Worse, the few candles of hope are flickering weakly. Does Africa have some...?" Now listen; here's the catch: "Does Africa have some inherent character flaw that keeps it backward and incapable of development?"

Now the people in Africa didn't like that. In other words there again, you've got blacks and whites. Let's get right down to nitty-gritty: the superiority of the white man against the black. "Now the story which held up Sierra Leone's brutal civil war and a symbol for Africa," that's their big flag, their big symbol. You don't have to talk about diamonds and gems and things, see, right now here's the dirty work.

"...Hit a nerve and provoked a flood of commentary from Africans and Africa-watchers around the world. "The latest issue of The Economist magazine has set off a roaring debate," said the Johannesburg's weekly business magazine,

Financial Mail. Pro-Afro pessimism rules in Europe. The economists seem to have been spurred into libeling the entire continent by a set of random events.”

5. Now, what I’m looking at is this: now you may be startled to hear me say it, but just hold with me till I give you the whole picture. This paper says right here: “Does Africa have some inherent character flaw that keeps it backward and is incapable of development?”

Now they’re looking at economics, but I’m looking at the truth; because, when you talk about what he’s talking about, you’re talking about morals. And then, does Africa, as a nation, the black people, have an inherent—that’s ‘they’re born with it, so they’re going to do what they’re doing’—character flaw that keeps it backward? And I say, “Absolutely.” They positively do.

But then, what about Genghis Kahn? Didn’t he have the same inherent flaw? What about Mao Tse-tung? Didn’t he have the same inherent flaw? The Japanese? What about Hiro Hito? What about Abdullah, the Turk? What about Stalin? What about Hitler? What about Franco? What about Loyola, the white Jesuit out of Spain, who actually had the Catholics so stirred up, there’s nothing too fierce and too horrible, too vast, too strong, too wicked, they couldn’t perpetrate upon Christians or anybody else? Even Pizarro coming to South America, killing the Indians, doing everything he could, making them join religious cults, like the Catholics and all? Didn’t they have an inherent flaw that’s identical to what’s in the blacks? And I mention now... Let’s go to India; you’ve got the same thing.

We’re looking at the blacks; we’re looking at the whites; we’re looking at the reds; we’re looking at the yellows. The inherent flaw is in everybody. And ‘the pot calling the kettle black’ is the stupidest thing under high heaven.

6. What about America? What about the thirteen colonies? Didn’t even George Washington have slaves? How did the Americans treat the blacks? How did they treat the Indians? So, they don’t have an inherent flaw, because this is a rich, rich, rich nation? And because of us, even Europe is floating. I told you a long time ago the euro wasn’t getting off the ground, and I still don’t believe it’s ever going to be, because America built the image. It’s the only way it can build the image is by the money they’ve got and what they’re doing. When we’ll have a pope out of here? I’m not quite sure.

Now, what about Pol Pot? In Vietnam. What about all these people? There isn’t a nation that doesn’t have the same inherent flaw that Africa has. “For all have sinned and come short of the glory of God.”[Rom 3:23] And, as Bro. Branham said, “*There’s sinners—every one of us, coming into the world speaking lies,*” and are just waiting for hatred to spring in our heart and get somebody killed off, the same as Cain did. “There is none righteous, no not one. There’s none that doeth good.”[Rom 3:10]

7. Now, let’s bring it right up to date. You talk about murder. We, in America, have already reached a peak, because Gore will, no doubt in my books, be president. And he’ll get there because of women’s lib and women’s desire to control their bodies, which is to have abortions.

Now, when Jesus was on earth, they killed the infants. It was a place of high taxes; it was a place of the rich dominating the poor. And for all I agree with Mr. Bush in a certain sense of the word, “If you give somebody a tax break, give everybody a tax break.” But, let’s look at the fact in Sweden. They’ve got a ‘cradle to the grave’ policy, and there are still billionaires there. See?

We are a bunch of liars and as corrupt as anybody can be, and so are all the white people pointing their finger at another color and saying as though something the color and a little genius with economics makes them somebody great. Everybody sinned; everybody’s got the character flaw. And America has the worst ones, because Gore has absolutely stood behind abortion. Now abortion is no longer abortion—it’s murder!

8. Let me read you what George Will says:

“Republicans Canady and Santorum are in this argument over abortion and when is abortion murder. So, in October 20, 1999 debate, Barbara Boxer, a Democrat of Florida, joined the caucus. Santorum said, ‘You agree, since a child is born separated from the mother, that that child is protected by the Constitution and cannot be killed. Do you agree with that?’”

Boxer: “I think when you bring your baby home.”

“Well, bully; we’re going over the Golden Gate Bridge... Chuck him over. Hey! You squalling, stinking brat; you never should have been born!”

That’s abortion. Now, if you don’t want to vomit and go home and cry, there’s something wrong somewhere. This is America. This is Al Gore. I don’t care what Al Gore says. He’s a Democrat, and she’s a Democrat. She’s related to the Clintons by marriage. You know that, of course, don’t you?

“I think when you bring your baby home.” She said more. What she would not say was, “Yes.” In other words, just equivocate.

9. Now Bush is definitely against abortion. But I don’t agree with some of his stands on abortion, for instance, when he says that abortion is not justified under rape. If, in the Old Testament, a woman in whoredom was caught with a baby, they burned them both. I don’t believe that you can take abortion to the extent where some of them take and say, “No, it couldn’t be done,” unless the mother’s health is in danger. It’s not “her health” but “her life,” because Bro. Branham said, *“You can practice birth control if the mother’s health, particularly her death, could be imminent concerning that.”*

Now I’m giving you my judgment, not God’s Word on this. I’m just saying that I don’t agree all the way down the line with some people, but abortion is abortion. And, when you get to the place that the third trimester—you get anywhere—you’re absolutely on the grounds of committing murder, because Bro. Branham told that Mormon, who had a still-born baby, *“You’ll see that baby in heaven.”* The soul is the factor that counts; the spirit causes the body to react. So there, the brain and the soul can interact; because, remember: “The spirit of man is the candle of the Lord, searching all the inward parts of the belly.” [Prov 20:27] So therefore, God had to have a spirit to link up the mind, the body, and those things that are in the brain, to the soul, which is the inner man. So, you can see what they are doing here—killing.

10. We have reached the ultimate, I believe, as the last sign, when you have a man that stands up to head the government, and the women are all behind him—not all, but a great majority, and the idea she can do with her body what she wants to do; then, why does she not keep her body from sexual sins? All nature does it, except the female of the species, which is so-called ‘human’. And I’m not after women. I’m just saying, “This is the Word of God.”

And it’s too late in America: we will never wake up to the Word of God in America as a nation; and the world will never wake up; and the Jews will never wake up. For instance, when the Jews are brought back to God, Israel is brought back, the twelve tribes, 144,000, that are after the flesh as a nation. And it takes ten generations to breed back when you’ve got a Gentile and a Jew combined and bringing forth children.

I’m going to tell you one thing: when Bro. Branham said, *“A virgin birth is almost nothing along side of God bringing forth His children in ordinary birth like you and me...”* And I’m going to tell you right now, no wonder there’s only going to be 144,000, because they’ve got to be that Seed. They can’t be Gentiles. Get that flat! They can’t be Gentiles. They’ve got to come right down from Reuben and Issachar and Levi and Joseph, and the whole bunch of them...Benjamin...all twelve.

11. Now you just set your mind and begin to understand foreknowledge, election, predestination. Yeah, let me tell you something, brother/sister: don't you think for one moment that there's anything wrong with Africa that's not wrong all over the whole world and right here.

And, if you think they're barbaric, you better start reading a little bit of history: what the Roman Catholic white people did to other white people, called Protestants. Just read a little bit of it. And, if you want the great, big book that's thick, The Mirror, I'll give it to you to read. Or, if you want Foxe's [Book of Martyrs], I've got that, too, as far as I recall, unless somebody borrowed it...that thick. And you'll find out that anybody calling the kettle 'black', any white person trying to run down the black man saying, "He's got a moral flaw; he's got some kind of a character flaw," you'd better take a good look in the mirror and say, "Well, I'll tell you one thing: they don't have as much light as Europe had, and in that sense they haven't done anywhere near as Bro. Branham said, *"The white man is the biggest rascal of all."*

I don't like to be too negative, but there's one thing about it: I do read papers; I do read magazines; I do know a little bit about what's going on. And I'll tell you what: if I've already told you, it's nothing left, it's nothing left. It's just a shell. It's just an empty shell, like, you know, you can be tricked by an egg shell and think, "Boy, there's meat in that egg," but nothing but a shell. And all the trappings of Christianity and so-called civilization are here. But I've got news for you: as Bro. Branham said, *"The more civilization, the rottener it is, the more despicable, the more wicked."* All right.

12. We're going to get some questions here now, and if you're disturbed at what I've told you, you ought to be, because it is very disturbing, except for one thing: when all this happens, "Lift up your heads and rejoice, because your redemption draweth nigh." [Lk 21:29] Without what we have today, there could no wise be the Lord coming on the scene. I've told you, and I'll tell you again, "Without a pharaoh, there cannot be a Moses; without a Cain, there could not be an Abel; and without Pharaoh and Moses, there wouldn't come the Kora-Dathan-Abirams and the Balaams. They wouldn't be there. But there were also Joshua and Caleb. Yes!!

So, if you want Jesus to come, you'd better look for Judas. Yep. If you want the fullness of the Holy Ghost, we have Him right now, God Himself, because the baptism with the Holy Ghost gave way to the Holy Ghost Himself, and that's God. He's right down here now, ready to lead the Church into the Millennium. That's what He's here for, and that's what He's going to do. And, as Bro. Branham said, *"If we're not Bride, there's a Bride out there somewhere, and by the grace of God, I won't stand in her way."* And without grace, or with grace, I'll tell you one thing: He's got His Bride, and He's going to lead her in. That's as sure as you and I are sitting and standing here.

13. We have a question here: [Question #1] "With the understanding that our salvation and our healing are under the atonement, and also that we have come to the understanding that we always were saved, does the term 'salvation of our souls' refer to the redemption of our flesh and restoration of the Kingdom back to how It was in the Garden of Eden?"

Well, what that question really is outlining is the entire plan of salvation, how God Himself dealt with the conditions of sin in the earth back there and now, and whatever future conditions there could be, because salvation is of the Lord; and there's only one Savior, and that is God. There is only one Messiah, only one Christ, and that is God. And, how He worked it out through Jesus Christ in the atonement is through the crucifixion and resurrection of Jesus Christ.

Now, talking about the salvation of our souls, of course that word 'salvation' comes from the word 'save', or 'safe', s-a-f-e, because that's what you're looking at. Salvation would be to 'make safe', 'deliver you to a position of where you are free and uninhibited by what was there previously, because now you are set free'. It's like Dr. Scofield brings out: you were in the market place as a slave, you were bought in the market place, and you are taken from the market place, and, then, you are freed to have your life.

14. So, over here in Heb 10:38-39, It says:

(38) Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

(39) But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

So, right there, you're right about the soul. The saving of the soul, and whatever lies in the future concerning that soul, is absolutely guaranteed to that soul through salvation, which is by faith. So, if there's several chapters that deal with you through salvation, which comes by the atonement, which clears the way for it, and the answer is, "Yes, it takes you all the way back from the Garden of Eden, which was a very nice position, restores you to the Millennium, which is like Eden restored, and then takes you forward, because Eden was not a place of immortality." It was a place of immortality, which was what you might call 'open to mortality'. It was 'conditional'. That's the word I want. It was 'conditional immortality'.

15. But, when you are born again, you come to the place of unconditional immortality. So, really to bring this to a head... Well, I might read one more verse over here in James, just to let you know the word 'salvation' is in there, or 'saved'. James 1:21:

(21) Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save our souls.

So, you're looking at the salvation of the soul. And, remember; Jesus said, "Fear not him that can kill the body, but fear him that could destroy both body and soul in hell." [Mt 10:28] And, remember; Jesus went down to the prison where the souls were. So yes, that is true; it contains all of it.

16. Now to get the picture, and I know that I really don't have to read this to you, but because the question is here, and we'll go into it, we're going to the Romans 8, and here's what It says:

(1) There is therefore now no condemnation to them which are in Christ, who walk not after the flesh, but after the Spirit.

(2) For the law of the Spirit of life in Christ Jesus...

Now that's the law of the Spirit of life in Christ Jesus. Now that's not a law that you can utter, and that's not a law that you can write down, and that's not a law that you can produce by anything within yourself. The law is 'the life is in Christ Jesus'. And, when you get him, you've got it. And that is by faith. See? And that's the baptism with the Holy Ghost. Rebirth and baptism is one and the same thing. See?

17. Many people read that wrong. They don't read it right. As I told you the other day, you have to watch your prepositions, where It says in the Bible, "In the beginning was the Word, and the Word was with God;" that's 'with'. It's a very strong word, and we went into it. But then, you get low down, It says, "In him was life." Now you've got 'with' and 'in'. Then, you've got prepositions 'of'; then, you've got prepositions 'for'; then, you get prepositions 'to', because all things are of God, by God, for God. You've got to watch your preposition. If you don't watch your preposition, you just go into confusion.

Look, I'm going to tell you something: language is the greatest thing in the world; and, if you don't parse it and don't understand what you're saying, you can't make yourself really intelligible. You cannot communicate. Therefore, this is a revelation, and you must read it mechanically, exactly as God gave it and the Holy Spirit opened it to you. And the more you do that, the more you're going to find and

understand, led by the Holy Spirit, certain things about God Himself. And, at the end time It says we're going to know as we're known.

"Now, just a minute, Bro. Vayle, how far does that go?"

Don't ask me. I'm not that smart. But I can tell you one thing: we're going to go a whole lot further if we're here even a while. And, when Bro. Branham comes back, we'll go a whole lot further. And we see Him again, a whole lot further. We're coming to that place. Remember, Jesus said, "No man knows the Father but the Son." [Mt 11:28] How close do you get to that? I don't know, but there's a whole lot closer than we are now. Okay.

18. Now It says here [Romans 8]:

- (3) For what the law could not do, (That's that written Word, the ten commandments.) was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

Now, right there you've got the answer: the atonement. God did it for us through the Son. Now we can stand up and condemn sin in the flesh like Paul. He said, "When I would do good, evil's with me," and he said, "When I would do the good, I can't do it," "When I don't want to do the evil, I'm caught up in it." [Romans 7] And, if you don't think that's true, how could David commit adultery with his neighbor's wife, covet her, commit adultery (It wasn't exactly rape, but you better believe it was pretty close to it.) and then, kill the husband? Now that's like the pot calling the kettle 'black', what I read about a while ago. You talk about a mess.

Now It tells you right there that God did something about it, because all this is death. And the life is in Christ, and he that has Christ has life. "I am the way, the truth, and the life. No man comes to the Father but by me." [Jn 14:6] So, okay. God made a way, and He had to make it through the atonement.

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

Now that's what Bro. Branham tells you. This is where the baptism with the Holy Ghost makes it commensurate with a Word-body. Now, oh, that's a tough one. I'm going to be honest with you, it loses me right here. I believe it; I admit it. Now, am I going to say, "I ain't got it"? I can't say I haven't got it; can't say I haven't got it. I've got it; but, can I get out of the way? Can I get out of the way and know that the Word of God is the most precious thing in all the world, and, if I dare to obey It, dare to live It, no matter what It seems to cost my flesh, I'm right up there with God—where He wants me to be?

19. Now:

- (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; to be spiritually minded is life and peace. (Now he's talking about grace and law there, what God did, and what you can't do, and God's doing for you.)
- (7) Because the carnal mind is the enemy of God: for it's not subject to the law of God, neither indeed can be. (It tells you right there: you're beat down; you ain't got a hope. You've got to go to God and get what God's got for you, and what God's got for you is His Son, the Life that's in that Son. So, He gave him, and now the Life comes back upon us.)
- (8) So then they that are in the flesh cannot please God. (But watch:)

(9) But you are not in the flesh, but in the Spirit.

There's where Bro. Branham is right again. The baptism makes it commensurate, having bypassed that Word-body. See? You try to say that Bro. Branham didn't tell you the truth. See? I disagree with just about ninety-nine percent, whatever percent the Branhamites are. Who cares? I go right to the Word. Everything Bro. Branham said is Word. Here It is right here. I can preach hundreds of hours yet, if God saves me. Everything is going to go right to the Word. See?

I want to tell you something: when Bro. Branham was behind the curtain of time, he said, "*I preach what Paul preached.*"

They said, "We're resting on that."

He didn't say, "The Book of Revelation." The Book of Revelation was only necessary, let's face it, for Rev 10:1-7, the Seventh Seal, and the seventh-age prophet. That was merely the whipped cream and the cherry on top of the sundae. The sundae is Paul's message. I really should call it the 'carcass', the 'meat', the 'big meat dinner', the 'pie that followed the big beef dinner': Paul. You watch, Bro. Branham reiterated Paul right down the line, explained every single thing.

20. Now he says here:

(9) But you are not in the flesh, but in the Spirit, if so be the Spirit of God dwells in you. (That's the baptism with the Holy Ghost.) Now if any man have not the Spirit of Christ, he is none of his.

Now that tells you right there that every Son, Paul mentioning it, Bro. Branham defining the Bride as Paul did, said, "*There's not one of you 'not' going to be filled with the Holy Ghost.*" Now, where's your Roman Catholic doctrine that makes it anathema if you say, "Well, surely, I was foreknown of God, and I am a child of God."

Do you think I'm going to come through the pope? No way! That's fine for them.

21. Now:

(11) But if the Spirit of him that raised up Jesus (If you can't find the difference between the Spirit of God, because Jesus is a part of God, the same like you and me, so He's got to have that Spirit that was Him come back upon us.) So the Spirit of him that raised up Jesus from the dead dwells in you, he that raised up Christ from the dead shall quicken your mortal bodies by his Spirit that dwelleth in you.

Now there is Ephesians, what Paul said in Ephesians: that the Spirit of God, the baptism, is our sealing in, the token, the sealing in to the day of redemption. The day of what redemption? Of your body! Because the body has to die, go to the dust, unless it's stopped here in 1 Corinthians 15.

So, you've already got the Holy Ghost in you that's quickening you against the day that you die--turned to gas and ashes, maybe all to gases, that's all; the Holy Spirit brings it all back together again. As Bro. Branham said, "*God will create again, not by sex, but through the resurrection, bringing all these things together.*" And you'll be that person, like Job said, "I'll see God in my flesh." He didn't say, "In somebody else's flesh."

You know, a lot of people don't even believe in the Resurrection anymore. They don't believe in your body coming back glorified. They didn't even believe that in Paul's day. If they didn't believe it in Paul's day, they're not going to believe it today.

22. So, let's keep reading:

(12) Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. (Now here's where free moral agency comes in: your choice.)

(13) For if you live after the flesh, you shall die...

Bro. Branham told of the girl that did it. Hundreds do it. Why, you take the Lord's Supper in vain. People get sick. Why? They're bearing the name of the Lord in vain, mocking the Eucharist. Hey! The world is in a serious condition. They're like the man that had one foot in the grave and one on a banana skin. And, believe me, they're on the banana skin. They don't think it: they're on the solid rock of the pope. "We have the pope."

That's the biggest liability there ever was. He's a liar, because he can't do anything that Jesus did. The vicar of Christ!—He's here for the Holy Ghost? He knows he's a liar. You think he doesn't? Come on!

(13) ...But if you through the Spirit mortify (There you are: mortal...bring to death.) the deeds of the body, you shall live. (That's why Paul said, "I keep under my body," hold it up where the body can't get control. Now, watch:)

(14) For as many as are led by the Spirit of God, they are the sons of God. (Now, where is the Spirit? It's in the Word.)

(15) For you have not received the spirit of bondage again to fear; but you have received the Spirit of adoption, whereby we cry, Abba, Father.

` Now all you've got to do is take that back to Cain and Abel. Abel, the seed of God through Adam, mother, Eve, he just took the Word of God--died for it. Cain came along, took the Word of God, misinterpreted It, misplaced It, said he wasn't serpent seed, killed Abel. One person got out of the way; another person got in the way. That's all.

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

(15) For you have not received the spirit of bondage again to fear; we receive the Spirit of adoption whereby we cry, Our Father. (Father, Father. What does that mean? That means you're trained in the Spirit, you're trained in the Word of God, you're acting like a child of God, living epistle read and known of all men.)

(16) The Spirit bears witness with our spirit, that we are the children of God. (Now, how's that? Because it answers to the Blood. And Paul himself said, "If you're Seed, you're positively going to be baptized with the Holy Ghost." This is not a chance life; it is a predestinated life.)

23. I'm not through reading yet. Let's keep going.

(17) And if children, then heirs; heirs of God, joint-heirs of Jesus Christ; (Now, watch:) if so be that we suffer with him, that we may be glorified together.

(18) For I reckon the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us.

- (19) And the earnest expectation of the creation waiteth for the manifestation of the sons of God. (In other words all nature, everything, is waiting for God to deal with us. Why? Because we're the ones who got nature all messed up. So, if we ever get un-messed, nature gets un-messed. Simple as A-B-C.)
- (20) For the creation was made subject to vanity, (pride) not willingly, (That's the vainness of man. And 'vanity' also means vain. And 'vain' means 'It ain't no good...it doesn't work. Their worship is 'vain'. Try all you want, it ain't going to work. See?) ...Not willingly, but by reason of him who has subjected the same in hope,
- (21) Because the creation itself shall also be delivered from the bondage of corruption into the glorious liberty of the children of God.

See? They follow the children of God. No glorious children of God, no glorious liberty of creation. Don't you know that the White Throne has to be over before the New Jerusalem and the New Heavens? They're waiting for the ultimate. And then, when they get to the ultimate, they get the ultimate. When God gets His ultimate in us, at that particular point, then we get the ultimate from God in creation, at that particular point.

You say, "Why do you say that?"

Because I don't know that eternity ends in Revelation 22. And by the way, if you want to know how eternity feels, I'll tell you: how many realize because this summer was so beautiful, time went just as fast? You do? That's eternity. It's so lovely and wonderful, just... You don't even know it's going on. You don't feel it. It's beautiful. See?

Like when you were a kid and you were eating all the ice cream you wanted. You could do it forever, just eating lovely ice cream, because man, that's what you want. But, how quick does it go? Oh, man, I just had one hour about eight thousand hours ago.

But you get in eternity, everything's so nice. You just forget time; just forget time. It goes quick like. In other words you're going to be able to take it, enjoy it, and it'll be very reasonable to you. So, all right.

- (23) And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption to wit, the redemption of our body. (There you are again: the body would be redeemed.)
- (24) For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? (In other words, when it's in your possession, it's all over.)
- (25) But if you hope for that that you don't see, then you wait with patience for it. (Now:)
- (26) Likewise the Spirit also helps our infirmities: for we know not what we should pray for as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered. (There again you find: the baptism makes it commensurate.)

- (27) And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

24. Now here's what I'm driving at, to answer the question:

- (28) And we know that all things work together for good to them that love the Lord, (And who are they? They are those) who are called according to God's purpose.
- (29) For whom God did foreknow, God also did predestinate to be conformed to the image of God's Son, that he might be the firstborn...the Son might be the firstborn among many brethren. (Now that's the firstborn, to begin with, when he came from God, "My Only-begotten Son," and he's the first begotten from the dead. See? Now, when you get a first fruit, it means a whole lot more to follow. How many? We don't know.)
- (30) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

So, there answers your question. Salvation... Salvation is 'to deliver to a place of safety'. That means salvation is wherein you arrive, and the arrival, in this Bible, is not until Rev 20-22, the New Jerusalem, the Lamb on the throne, the Bride around the throne, the 144,000 in attendance, the Lamb on the throne, the Pillar of Fire, Jehovah-Elohim, above the throne, manifested in that Light, and the foolish virgin on the outside, bringing their glory in.

Then, you see the cherubim; you see what they call 'the beasts', or the living creatures; you see the archangels, and angels, whatever else permitted by God. And God becomes All and in All, and the All and in All is the Spirit of God, from God to his Only-begotten to every one of His children, no matter what the status is, (See.) no matter what the status is.

25. And Bro. Branham said, "*All right. All of you will find out some day you always were saved.*" And that's exactly what John preaches in the epistle of John: the Seed coming from God cannot sin; and, if It cannot sin, then It cannot be lost. So, you see, you always were saved. What are you looking at? You're looking for the body, and It tells you right here: it takes you right down here.

- (30) ...Whom he justified, them he also glorified. (And that's already taken place, because Abraham came out of the grave, Sarah came out of the grave, Isaac came out of the grave, and I have no doubt that Jacob came out. But I'm sure Esau didn't; Ishmal didn't. No!)
- (31) What shall we say then to these things? If God be for us, who can be against us? (Paul, in my books, could have said perfectly, and no breaking of Scripture, and It said, "If we are of God," that's it, because he said it right up here. See? It takes care of it. Now, here comes your salvation:)
- (32) He that spared not his own Son, but delivered him up for us all.

That's a 'fait accompli'; that's a thing done; it's over. No child of God is going to miss it. They can't help it, because it's a done, done thing. And we know it's already done, because the first half of the First Resurrection has been consummated, and they that were here on earth were taken up into glory with

Jesus. And they said, “Who is this King of Glory? Make way for Him! The Lord Mighty! The Lord of Hosts!”

As Bro. Branham said, “*He went down and tore the gates off of hell, and brought captivity out, and made it captive to him.*” Those which were once captive are now captive to God. And captive to God in this sense is absolutely the Scripture that says, “As in Adam, all died. In identical manner in Christ they’re made alive.” [1 Cor 15:22] You had nothing to do with that; you’ve got nothing to do with this, because who can tell a father how to deal with his family?

Would you like to tell me how to deal with my family? Well, I might be well off if you did, but I would like you to challenge God, and say, “Lord, I’d like to tell You how You deal with Your family.”

Right now you’re gone, because you never were one of His.

26. That reminds me about abortion. What if they killed the very child that could have helped America? What if they destroyed the most beautiful singer, the most beautiful artist, the most dedicated patriot, a great servant of a nation? Childbearing is far beyond the act of sex. God only gave that act, and gave it so strong in order...because when He made the command, “Be fruitful and multiply,” He had to make a way to make sure it was done. And that’s the way it’s done. But it’s under the Word of God. And, when they left the Tree of Life to go to that Tree of Good and Evil, and that’s what it’s all about. The good was Abel was born; the bad, Cain was born. Okay.

Just you listen to me: you’re going to find out a lot of things as you go along: not that I’m smart, but the point is: I know everything in this Bible is so true and so absolute that Bro. Branham taught it, that everything he says means something to me—not everything, as though I know everything he said. I’m talking about what I do know, and that is true.

27. Now, watch:

- (32) For he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
- (33) Who dares lay a charge to God’s elect? (Who dares condemn me? That’s what It really means.) God has justified me.
- (34) Who condemns me to death? (Because that’s what condemnation is.) Christ died...(That’s fine, but that doesn’t do it. He’s risen. And, when he rose, I rose with him.)...yea rather, risen again, who is even at the right hand of God, who makes intercession for us. (Now, watch here:)
- (35) Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- (36) It is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.
- (37) Nay, in all these things we are more than conquerors through him that loved us.
- (38) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
- (39) Height, nor depth, nor any other creation, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Now you'll notice, It doesn't say 'sickness' in there, because part of the question here is about sickness. See? Later on It gets into... It's not part of this question, but the part of the question is 'sickness'. "By his stripes we are healed."

Healing is a minor. Healing is simply a minor. Sickness is simply a minor. These are the things that count, because sickness has to do with our own bodies wherein we have certain problems which are innate to us, and we get them in there, and they have to do with our system. But all of these other things are outside of us. And here we have the chance to act correspondingly with the Word of God against every one of these things. It doesn't say 'sickness'. But, as Bro. Branham says, "*Something's got to take you out of here.*" And many times it's just some kind of sickness, because the outer man perishes. What does it? Many, many things do it. See?

But in all of these things here is how we, as people, deal with life on the grounds of the Word. And the promise of God is here. "God spared not His Own Son but delivered him up for us all" freely. Then, freely He will give us all things. And no matter what you're going through here--and even sickness--you and I can still be healed, because age has nothing to do with it. Many times sickness comes, because we have done wrong things, like taking the Lord's Supper, and all those very things. That's right there: sickness and all. But healing is a minor along side of this, because the body has to go down to the grave; and then, God will raise it.

28. So, the question here was, then, [Question #1 continued] "With the understanding that our salvation, our healing, were under the atonement..." (Well, that was in there.) "and also that we have come to the understanding "*we always were saved,*" does the term 'salvation of our souls' refer to the redemption of flesh and restoration of the Kingdom of God back to what it was?"

Well, the point is this: there is a promise for restoration of the Kingdom, and we've had that, Rev 20:20-22. Well, the point is this: you aren't going to get there unless your souls are saved, and that comes by the atonement. Salvation means you have been delivered to a place of security and preservation. That's why in the Greek the word is 'sozo' for 'healing', which is the same as 'salvation', because when you talk about healing, when you talk to a doctor, he will tell you that healing refers to reconciliation. See?

You talk about the word 'synergy' when it comes to what you eat and all, how it affects you--does it line up with the other? And so, when you talk about 'healing', you're actually talking about 'reconciliation'. If your ankle is broken, and is healed, it's now reconciled to your body. And reconciliation is a tremendous part of Scripture. So, when you get the word 'sozo' for healing, you go right through the whole list.

Certainly, healing is in the atonement, but especially "by his stripes we are healed." But the great thing is: that is a minor. The big thing is: because we have been baptized with the Holy Ghost, we now are in a position, which Bro. Branham actually told us, is the same as—I call it 'commensurate'—to not having bypassed that body, or being in there. Now that may sound very strange, but the fact is: you understand that God allows this in order to give Himself great glory and us even greater glory than we had by the sheer force of being children of God and, then, brought up to the Kingdom.

29. [Question #2] "What aspect of the baptism with the Holy Ghost is temporary, understanding that the life of the Word comes back upon the believer and energizes the seed or modicum of life of God in us?"

Well, the point is: the second sentence is not necessary. The aspect of the baptism with the Holy Ghost is temporary. Bro. Branham said, "*It's temporary.*" The fact of the matter is, he also said, "*It runs out.*" And I use that term. In other words there comes a time when there's no more Seed to be joined back to God. Just that simple. And that's the time the redemption of the body must set in; and that's now. And the process is going on now, because there's not going to be a rapture till the dead come out of the ground, and the few remaining people here are changed, standing right here, not losing a breath, not

losing a wink of the eye, not losing a step. Bro. Branham said, “*A sweep will go over you,*” and “you’ll be changed in a moment, a twinkling of the eye, for this mortal must put on immortality--this corruptible put on incorruptibility.” [1 Cor 15:52-53] And, when that is done, that’s it. There’s no further baptism with the Holy Ghost. It’s all done.

So, that’s why it’s temporary. And it’s temporary, because it makes it commensurate with what you and I missed, and gives us the opportunity to have the power of God in our lives—*dunamis*—and wisdom, combined in us, because the Holy Ghost teaches; the Holy Ghost empowers. We have what God wants us to have, right from God, and we have the vindicated Word; so, our mechanical minds, the mechanical faith is right, then the spiritual faith becomes right. Go right down the line. And there’s not one of us that cannot walk in the light and be obedient to the Word, because life is already in the Word. The minute we receive It, and really believe It and take It to heart, It becomes life in us, and we can walk in the light and do what God wants.

We don’t have to live in sin and adultery and the lust of the flesh. We don’t have to. No way. You know, dare to be a Daniel! That’s fine, but don’t dare to be a David. Not that I don’t admire David. I do, I love David. I’ve got all the sympathy and everything else for him. I understand even why Solomon went haywire the way he did. I’ve no trouble with those things. But I’m just saying: Look, you don’t look at that. You look at the Word. Paul was the one person who said, “As I follow Christ, you follow me as an example.”

I heard one man say that, “And I’m going to tell you one thing: I don’t want to end up in hell.”

He made the statement, unless I heard him wrong.

30. [Question #3] “Phil 3:10: Does this knowledge of the power of Christ’s resurrection come in this hour by vindicated Word and the consumation of the mysteries? Can verse 10 be a part of that which brings about verse 11, perfection, the Word brings, even to the change of the body?”

Well, we better take a look at that. Philippians is a great Book. Well, they are all great Books. Bro. Branham used Philippians, you know, when it came to revealing the mask, using the idea of the mask. All right. It says here, then, Phil 3:10:

- (10) That I may know him, in the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;
- (11) If by any means I might attain to the out resurrection from among the dead. (The actual eleventh verse is very, very poorly interpreted. They haven’t given this the right meaning.)
- (11) If by any means I might attain to the out resurrection from among the dead.

The ‘out resurrection from among the dead’ means that a certain number (Bride) are going to come out, and the rest are going to get left. And Paul said, “I want to be one of those that doesn’t get left.” That’s what he’s telling you, plumb flat. Now that’s the second part of the First Resurrection. The first part we’ve had. Bro. Branham told us that. They’re up there with Him, somewhere, in some kind of a realm, and we’re down here waiting, and we’ll be caught up with the others coming out of the grave to the great Wedding Supper.

31. “That I may know him, in the power of his resurrection...” Well, let’s put it this way: there’s no way that Paul could know this apart from what he already said, and that’s over here in Ephesians after the Holy Ghost runs out. [Eph 1:15]:

- (15) Wherefore also I, after I heard of your faith in the Lord Jesus, and love unto all the saints,
- (16) Cease not to give thanks for you, making mention of you in my prayers;
- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
- (18) The eyes of your understanding being enlightened; that you may know what is the hope of his calling, and the riches of the glory of his inheritance in the saints, (And from there, you go to what?)
- (19) The exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ, when he raised him from the dead, (Now there's the answer to your question. It's going on now.) and set him at his own right hand in heavenly places,
- (21) Far above all principality, power, might, and dominion, and every name that is named, not only in this world, but in the world to come: (Up to the Wedding Supper, brother/sister.)
- (22) And hath put all things under his feet, (1 Corinthians 15) and gave him to be the head over all things to the church,
- (23) Which is his body, the fulness of him that filleth all in all.

In other words every Word of God is now fulfilled concerning the Bride and Jesus Christ. It's all there, and it's going on now. And Paul said, "I may know Him in the power of His resurrection." [Phil 3:10] Well, Paul is going to know him in the power of His resurrection coming out of the grave. We know him in the power of his resurrection standing here on earth. That's 1 Corinthians 15:

- (51) Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,
- (52) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead in Christ be raised.

32. Then, you go to 1 Th 4:15-16—same thing, all right down the line. You understand that? Okay.

Now that's pretty well what we want to look at, but to begin with, this can't be used as a purchasing venture to gain the out-resurrection, because that is predestinated from foreknowledge, election, and down to predestination. Bro. Branham said, *"It's like a bolt of cloth. You put a pattern on it, and you cut out the pattern. What's left is identical to what is in the cloth that makes the dress or the garment."* He said, *"Wise virgin, foolish virgin, they're all virgins, but the one is cut according to cloth. The one group had oil in their vessels."* And, what contains the oil? The Holy Ghost; the Word of God. The rest came out of denominations where the oil had left the Word. The Word was no longer vital; the life had gone out of it. It's not that the Word still isn't standing there, but the life has gone out of it. Bro. Branham said, *"It's like manna...bread...full of wiggle worms when left over from another age."*

Now Bro. Branham was a very pragmatic person. He just told it as it was. And you talk to these nice, nice people that deny the prophet and deny everything we say. "Oh, I'm horrified he should say that about the Word of God."

Well, just a minute, honey, there's a prophet with "THUS SAITH THE LORD."

"Ah, horrors! Don't...oh, don't..." And he runs screaming. But wisdom is justified of her children. Thank God I'm wise, if they're not. I've got no problems with these things. Look! I've got to believe what I am, and where I am, and who I am, and where I stand. I can't afford to be fooling around.

33. Let's take a look at this here and see where we're coming from. You can't purchase anything. It's been purchased for you. If God gave His Son freely, then everything else is free, and there's some things in there that are free except on the grounds of faith: you pay the price of faith. And you go through the process thereof. And that's merely learning to bring your body under control.

So, what does Paul say in Gal 2:20? He said:

(20) I have been (Not 'I am' crucified. That's ridiculous. How could he be crucified with Christ? Christ is no longer crucified. It's over! He died once; he's gone!) I have been crucified with Christ. (And that's the actual truth of the Greek.) Nevertheless, I live; yet not I, but Christ lives in me: and the life that I now live in the flesh, I live by the faith of the Son of God who loved me, and gave himself for me. (And Paul said, "I learned to get out of the way; that's all, learned to get out of the way.")

Ephesians 3:20. Oh, I forgot to look through all my various translations. I've got about thirty-two of them actually somewhere around the place. Here it is, Eph 3:20:

(20) Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us,

(21) Unto him be glory...(And so on.)

That in the actual rendition means this: 'according to God exercising His Own power within us'. In other words, just like with Jesus: "I don't have thoughts. I don't have any works. I say what He tells me to say. I do what He shows me to do. The fact of the matter is: I'm not even doing it; He's doing it in me. Can't you believe that?"

Now that's where you and I are according to this Scripture in our own little niche. And you're not called to raise the dead; you're not called to pray for the sick; you're not called to run around like a bunch of whirling dervishes: "Oh, how great I am! How great I am with the Spirit of God!"

34. Years ago I said to a young kid going to be preacher, I said, "Les, it all depends; do you want to be great for God for God, or great for God for Les Petry?" And I was in my early twenties when I said that. So, I had a lot of wisdom as a young man. Didn't apply it. Wisdom, unapplied, is a bad deal. When He told me not to call myself 'unclean', I thought I was more humble than God.

I've lost what? Out of my eighty-six years? You know how many I've really lost on that? Sixty-three. See? I'm not afraid to tell you the truth, because it's going to be all done on judgment day. You'll know all about Lee Vayle, inside out and outside in, everything else. And God will have to say, (But I don't think He will.) "He learned his mistake, and he apologized. But it didn't do him much good, because he laughed in my face. He denied me."

Now, remember; He said, "You deny me, I'll deny you before my Father. You confess me, I'll confess you." [Mt 10:32-33]

35. You know, you and I should not take these things lightly. But at least I'm doing something in my old age: I'm telling you young people the truth. And, if I'd have been taught like I'm teaching you, who knows? I wouldn't have to tell you so many negative things. That's for sure. But right in here tells you

the same things that Jesus said, Paul is saying, “Look, you don’t know what God will do, if you just get out of the way and let Him do it.” How people tell you, “God in one man is the biggest army in all the world. Moses went down as a one man army: ‘I’m going to deliver the children of Israel.’”

“Why? How are you going to do it?”

“Well, God is going to do it for me. I’m just going to stand there and let Him do it.”

No. The Pentecosts, they’ve got a better idea: they go to the Bible where It says, “Command you me concerning the works of my hand.” “God, I command You now concerning Your works!”

Oh, isn’t that delightful? Why, that’s the depth of spiritual folly. How’re you going to demand God?

“Well, He made it through Jesus. I can have it!”

36. I’m being tortured right now where Bro. Branham said, “*A servant of God is entitled to healing.*” That means ‘entitlement’; that’s mine. Why don’t I got it?

“Well,” you say, “Bro. Vayle, you’ve got it passively. It’s there waiting for you. Come and get it.”

You can say a lot of things. I’ve got to wait to find out what he really meant. I’m puzzled. I look at it; I look at Scripture concerning healing. Bro. Branham said, “*If you only knew who I am, you’d all be healed.*” We know exactly. “*If you believed the virgin birth, how it’s done, you’d be healed.*” We know it exactly. And I know positively John said, “If we know that He hears us, we know we have the petition.” [Summary of the three keys to healing. See messages in the “Godhead” series.]

How do I know God hears us? Because we never turned our ear from hearing His Word, so He can’t turn His ear from hearing our prayer.

What’s going on? I still don’t have answers. I don’t know, but I’ll tell you one thing: something’s wrong with me, not with God. I’m missing something somewhere. We’re all missing something somewhere. But I’ll tell you one thing: I still know this, and I know it to be true, that this Word is so powerful, everyone of us can be healed sitting in our seats. You don’t need hands laid on you. But that’s not bad. You can have hands laid—my goodness me—to receive the Holy Ghost even, or anything else. That’s no problem--no problem at all. Bro. Branham did till the day he died. See? So, all right.

37. To begin with, this Scripture cannot be used as a purchasing venture to gain the out-resurrection, because It is based on predestination, which is based on foreknowledge and election. And, remember: even Jesus was elected, was he not? Peter said he was Elect. Huh? Isn’t that nice? You and I are Elect along with him. He’s the Only-begotten. Now we follow. ‘Only-begotten’ means ‘uniquely begotten’, never to be gotten before, in the meantime, since, or ever. The only way that you and I are begotten, Bro. Branham told us that “*Jesus came just like we did, except he did not bypass that Spirit or Word-body.*” And he’s the first begotten from the dead, and we come right behind him. See? There’s got to be a first fruit. Can’t help it. There’s got to be a first fruit.

This has to be, what we’re talking about here, Paul, has to be a man dedicated to the position to which he is predestinated by God, and he wants to live a life worthy of that calling. Now we have to choose to live the lives that we are called to, the same as Paul. There’s no difference. There is no difference. No difference how we’re born. No difference how we’re saved. No difference how we apply.

Now there are gifts and ministries involved. Let me tell you something: that doesn’t take the average person to be in those levels of ministries and gifts, but every single one has a calling. And the thing to do is to find your calling and live within it. And you say, “How can I find it?”

Just live godly, and God will lead you. Just take a hold the Psalm 23; put It to your heart. Take the Psalm 1; put it to your heart. Take the Psalm 91, along with Romans 8. You'll get it.

38. [Question #4] "Please expand on the fullness of Godhead, as it relates to the Son of God, and what was the difference between God, how God was in Christ, and God in Bro. Branham, seeing it's the same."

Well, you know, I suddenly feel I'm finished till another time, which may be tomorrow morning. So, that's fine, isn't it? I think it is. Let's just take a little Scripture here; and we'll go back to that, if we finally get around to it tomorrow morning or another day, and I'm really trying to push the envelope, as they say, to get a whole lot covered, but we've got enough today. We had enough. All right.

I have a thought here, if I can find it. It's in Revelation 13:6. Before we read It, let's pray.

Heavenly Father, we thank You for the time of fellowship we had around Your Word, hoping, Lord, that somehow, some way, and we know there is a way, and You make a way to be led of the Spirit, that we will come to grips with life as it really is in the Word, and the tremendous benefits therein and thereof, so that we become these living epistles read and known of all men. And the living epistle we want to be is that we are that living Word, that really that we follow the Word and You can work through us according to Your Word; and we know, Lord, that You are the Rhema-Logos God. And we want to be children of Yours, and therefore, be a credit to You. And hopefully, Lord, we have given You some glory somewhere down the line and give You a little praise somewhere, somehow, Lord, getting out of the way, even just a little bit.

In Jesus' Name we pray. Amen.

[Bro. Vayle proceeds with the Communion service.]