

# Stewardship Q&A #3

*Fruit-Multiply-Bear*

*Eve had Seed: Gen 3:15*

December 6, 1997

Shall we pray. Heavenly Father we thank You for Your Presence, and Lord You said if we asked anything in Your Name You would do it for us, and we're just asking You [ ] to fulfill Your Word by helping us to have faith in You tonight, that that Word might be fulfilled in us, which is to receive the true instruction of the Word of God by the Holy Spirit, touching our bodies, giving us strength, and helping us in all [measures] that [are] necessary, that Your Name might be glorified through this Word, which we know as Bro. Branham said, brings the absolute fullness of the Holy Spirit to the stature of a perfect man, piling Word upon Word, while we learn to get out of the way, and let that light be released in us. We give You glory, hopefully, in the Name of Jesus Christ, our Savior. Amen.

You may be seated.

1. Now, this is number three, on the series, which we're starting on "Questions and Answers," and we took a couple of questions, the first of which was "How can you tell or can you tell if a man is truly [of] the five-fold ministry?" And the question, of course, came really more direct to me, which I don't know that I handled exactly right to get the emphasis, how could I tell as a person if someone is a true five-fold minister, and I can't. If you came to me and said, "Bro. Vayle, I'd like you to talk with me and tell me if I'm a five-fold minister," all I could do for you would be to simply talk with you concerning what a five-fold minister is. And especially as Bro. Branham said, *"If you have a call, you don't want to answer it. You want to get out of it."*

It's the person that wants to be a minister is usually a deacon or an elder, because he wants it. And when he desires that position he desires a very wonderful position, and his character, even as Bro. Branham said, must be even above that [ ] [of] a minister. Now you say, "Bro. Vayle how can that be?"

Well, I'm glad you asked the question, because I can tell you David was the prophet-king type of the Lord Jesus Christ, and he was the [ ] [really in and out of sin.] [Within] himself. He didn't ask for it. He was anointed for it, and he had to do it. And he had a lot of capabilities, because he had [ ? ] from God. But he superceded the capabilities of God by yielding to the flesh. Contrary to the command, he coveted another man's wife; he had four hundred women out there--my [ ] [goodness], what was in that man? Then, he not only coveted, he committed adultery. Why would he do that? Let's face it; now you men are men, you women are women. Now you tell me why would he do it? The next thing he killed the husband. Now, tell me that man had character? There [ ] [were] men in the nation [that] had far superior character, when it comes to what you're looking at.

2. Now I could talk to a person and say, "Well, so-and-so and so-and-so," but I could never tell if a man really was part of a five-fold ministry. That's between him and God. If a man says he has a part, I say, "Fine, I believe you." Because, if I didn't, then I got to know how God's leading me.

So, that's really what I want to put across, of course, if you really want to know who's in the five-fold ministry, you just go to the Book of Revelation, the first Church Age, they came along and they were false apostles. How do you know? They weren't saying what Paul said. Simple as ABC. And then, remember, on top of that they're not only talking about what Paul said, as you know giving forth the truth of what Paul said, they had to have a revelation.

Oh, by the way, I told you how that gnosticism is in the land didn't I? Well, as Bro. Joe White told me the other night; he was on the internet. And this is going to teach you a lesson; get off the internet, unless you want just to do it for fun. I've been telling you what's out there all the time. And so, the fellow said to Joe, "Oh," he said, "We don't really listen to Bro. Branham anymore. We're way beyond it."

I said, "My God, Joe, that was done sixty years ago with the Latter Rain bunch. They said, "We don't need the Bible.""

That's the same junk they pulled on Bro. Branham, and this woman talking, "Yap, yap, yap, yap, yap."

*"Woman, shut-up and sit down."*

They said, "Bro. Branham, she had fresh manna."

From hell! Wisdom from above and wisdom from below, my brother/sister, are two different things, but they can manifest [ ] [vividly]. So I don't know the first thing about who's in the five-fold ministry, or anything else, [ ] I got to take care of myself, and if I'm helping you, good enough, if I'm not, [ ] [ I'm a debtor.]

3. Okay, next [ ] we were dealing with the question – not so much a question, a statement. Bro. Branham said that Eve should have borne Christ. Now I took you on the principle which I knew best at that time, from Alpha to Omega, that sowing the seed must bring forth a hundred percent what is in that seed. So therefore if I find something planted in the Book of Genesis, and I say, "Just a minute that's oats." Now you follow what I'm saying, kind of this is allegorical--just to illustrate. That's oats. But when I get to the Book of Revelation, I find its wheat. Then, it wasn't oats! It was wheat! Okay.

Jesus' parable. A man who had talent, brains, a good field, money, servants, the whole bit, he went out and he sowed good grain. A few days later the grain came up, and the people came, "Oh master, I don't understand it. This is terrible! You planted good seed out there. The field is full of tares!"

And remember, the tare and the wheat in the first age look identical. I know that for a fact, like, you know, in the States as well as Canada, they got wild oats. Wild oats, oh man, it's a little shorter than the real [?], but it's beautiful, it's green, it looks full, it's great... [ ] [but]. Nothing to it. It's wild; [ ]

So, what did the man say that owned the place? "Oh," he said, "come on, don't rip it up. That's your idea. Don't rip anything up. Let it grow to the harvest. Then, the seed is separated." See?

And that's what we're looking at in this Word when I took Genesis to Revelation to show you how we knew that that seed was Christ. Now tonight, I'm going to approach it from a different manner, and when my conclusion comes by reading a simple verse, we'll begin to wonder why everybody didn't see what Bro. Branham taught--I hope. Now I'm not going to be perfect. The board is here, because I'll maybe need it for just a couple little things. I don't know that I'm really going to need it, but just in case I do, I want to have it handy. [ ]

4. You just bear with me now as I read my notes, because I'm going to be very careful, and to be honest with you, after I got through writing my notes, I realized there are many things that have been coming into my mind that were actually better than my notes, but I didn't take time to revise my notes, so I'm trusting for what I put in my notes that I sat back in the room there, that I'll be helped by the Holy Spirit to begin to show you every single thing that's in my mind, as we trace this Word of God, to show you that Eve actually, actually her seed, in the definitive form of how we trace through the Bible.

So hopefully... And remember, this is Lee Vayle talking, because I never talked to Bro. Branham, but I have confidence that he, who told me to do the Seals the way I'd done the Seven Church Ages, in

spite of the fact that I said, “Bro. Branham I cannot do it, and I don’t know that I will do it,” said, “*Bro. Vayle, you can do it, and you will do it.*”

In other words, if time went on and all, I insisted I would have some form of correction ... [ ] [from him.] [He] said, “*You don’t need me.*” That was the idea--that I was supposed to do that.

5. Now the thing is this: any command that a prophet gives that comes from God, or any commandment God gives any prophet [are] God’s enablements. So, I trust that I’m able to show you from Scripture. Now you won’t be led astray on the very grounds that you know that Bro. Branham said it. I’m just trying to give you an understanding that I have. Many times things simply come to me. I don’t ask for it. I never beg; I never borrow anymore. I learned my lesson many years ago. And, when I needed help, God gave me. So I don’t want to make any mistakes. [ ] You listen as I read, and I’ll try to show you as carefully as I can what I’m into.

6. So, to do it we go back to Genesis, the seed chapter, and it’s chapter 1. And we’ll get through this question; we’re going to close as early as we can, because I don’t know if I’ll be here tomorrow or not. I just can’t tell you how it will be. But, if I am here tomorrow, and it’s possible I will, we’ll just take another question or so. [ ] I just got to be honest with you: I’m just plumb worn out. That’s all. Years, up until this time, when my voice was bad and my throat, I could preach enough to get the pips off it, now, I even talk to people on the phone a bit, I’m worn out. I simply can’t do it. So, I’m going to do my best, if I don’t hack all night, by the grace of God I trust we won’t. He gives us strength. We’ll just read this Scripture and help you reading my notes, and then show you what we have in mind here as perfectly as we can.

7. Genesis 1:26-28, which you know are very favorite verses of mine.

(26) And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

(27) So God created man in his own image, in the image of God created he him; male and female created he them.

Now, when you talk about creeping things, please just don’t think that’s those little serpents and things running around. That’s going to be ants; that’s going to be anything that creeps and crawls; that’s going to be bacteria, everything in the world man has complete control over. There’s nothing here that man was not given to have power and dominion over--complete authority.

(27) So God created man in his own image, in the image of God created he him; male and female created he them.

(28) And God blessed them, and said unto them, Be fruitful and multiply, and replenish (that word ‘replenish’ is absolutely wrong, it’s ‘plenish’) the earth and subdue it: and have dominion over the fish of the sea, and the fowl of the air, over every living thing that moveth upon the earth.

Now number one, the word ‘fruitful’ means ‘bear’, ‘bring forth fruit’, ‘be or cause to be’, or ‘make fruit’. The word [ ] ‘fruitful’ also means to ‘grow’ and ‘increase’. The word ‘fruit’ now means literally or figuratively ‘a bough’, and it means ‘a reward’.

So therefore, when you’re talking of fruit, you’re talking of a substance, which comes forth, even as the word ‘reward’ means today ‘to earn’. So something must be done in order to bring this forth. And it is all here in Scripture that it can be brought forth.

8. Now [as to] the word ‘multiply’, the principle root means ‘to increase’. Now, listen carefully to the words. First of all the word ‘fruit’, literally or figuratively, is ‘a bough’. So, that means there’s something there that you have to have, and to [ ] [be] fruitful to bring forth this thing. And you see your trees; they have boughs, and on those boughs comes a developed thing which you call a fruit.

Now the principle root of ‘multiply’ means ‘increase’. Now watch. ‘Abundance’, ‘be in authority’, ‘to bring up’, ‘to continue’, to enlarge’, ‘to excel’, it means ‘exceedingly’, ‘be full of’, ‘be or make great, or even greater or do greatly’, ‘grow up’, ‘heap up’, ‘increase’, ‘be or give or have more in number’, ‘multiply’, ‘nourish’; it means ‘plenty’; it means ‘to store up’; it means ‘thoroughly’.

[ ] You heard the words. Now just start thinking with me, as I go over my notes. Putting these two words together, ‘fruitful’ and ‘multiply’, there is actually no reason to believe that this is all about procreation and bringing untold numbers into the earth. So, there goes your Mormons. They got the doctrine [of] polygamy to have ten, fifteen, or a hundred wives, to get them all pregnant, to bring all these souls in that God has up there ready to come down. How many do you think came down?

9. So, look at this carefully now. Now, listen with me, because I’m not through. On the contrary, we find multiplied birth as a result from the falling into sin. Genesis 3:16. Now you can’t argue with me, because I’m telling you Scripture.

(16) Unto the woman he said, I will greatly multiply thy sorrow (that word in the Greek could be a conjunction, or it could be a preposition. I’m not sure what the Hebrew is, but it could be.) I will greatly multiply thy sorrow even) thy conception; (and it is really true) in sorrow shalt (thou) bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

You can see right here that procreation absolutely took a turn from the good to the bad, and there now becomes intense desire on the part of both parties, and there’ll be a lot of, lot of, lot of children [that] don’t even belong there. Now, if you don’t think that’s right, why is there going to be a White Throne judgment and annihilation of literally billions?

10. So, all right. These words cannot mean ‘multiplied conception’. Right? [ ]. Are you getting what I’m saying? Are you following what I’m saying as trying to teach you what this is all about? [ ]

[ ] I won’t be with you long, so let’s get an understanding. And you’re going to find I’m right. I trust you’re quietness is just reverence for the Word of God. [ ]

Now, but to me these words express the potential, or what lies within the male and female that God brought forth, so that from what those intrinsic spiritual blueprints in those spiritual genes contained, there could come forth a race, a credit unto their God and Father and manifest their potentials. You follow me? You want it read again? How many want me to read it again? [ ] Good, so at least some of you want it. [ ]

[ ] Now, let’s go again: ‘fruit’, literally or figuratively ‘bough’, b-o-u-g-h, a reward. I’m going to get something. Fruitful: ‘bear’, ‘bring forth fruit’, ‘to be or cause to be or make fruitful’, ‘grow’ and ‘increase’. Increase: ‘abundance’, ‘be in authority’, ‘to bring up’, ‘to continue’, ‘enlarge’, ‘excel’, ‘exceeding’. Okay. These two words, therefore, have nothing in my books in the original concept in the Garden of Eden, previous even to it, before they were put in flesh... These two words mean, as I can read from the original, all the expressions in the roots thereof, they express the potential, or what lies within the male and female that God Himself brought forth, so that from what those intrinsic spiritual blueprints... that’s everything in there, everything I read... in the spiritual genes, those blueprints in there, could come forth in their full potential under God.

11. Now, stop and think. I'm talking in terms of the spiritual, not the physical. Look at our lives; look at the New Testament; study the words of Paul; study the words of William Branham; and you can see I'm telling you a hundred percent what William Branham taught in the stature of a man that's become mature, in the full stature. Where you grow right up into Christ, with a complete Headship. [ ] Now, go back to the sermons of William Branham. And we're not talking about legalism; we're talking about learning to get out of the way. Now we'll hit all this as we go down the road. In other words the fullness of a predestination. Thank God we have the Millennium ahead of us for further sanctification down the road.

Now you will notice that all definitions are positive, but all could be easily turned negative. [ ] What is a lie but a truth that was there in the first place, turned around? What is death? Life gone to a negative. Every single thing in there, you will notice that all definitions are positive, but all could be easily turned negative, though at that time of pronounced blessing there was no negativity suggested.

12. Then came in Genesis 2:16, when Adam and Eve were two spirits in one flesh. And in Gen 2:16-17:

(16) And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

(17) But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day (of the eating of it, dying) thou shalt surely die.

And Adam almost got to one thousand years, but he died. [ ] [At], about 930 years old? And Eve likely died a whole lot sooner. Methuselah came to be the old; what? About 960, or something like that? Nobody got to the thousand.

(17) ...in the day (of the eating, of dying, thou dost) surely die.

In other words the processes have set in, appointed unto man once to die, after that the judgment. So instantly, we see that the flesh could be dangerous, though necessary. And this is what I was going to tell you, what Bro. Branham said. We were put here in the flesh to be tested. So the flesh is very, very dangerous. Very dangerous. Thank God we have the Holy Spirit to help us through.

13. Now, with that I want to read Gen 2:8.

(8) And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

(9) And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; (and) the tree of life also in the midst of the garden, and the tree of good and evil.

And then, preceding that, he says over here in Genesis 1[:29]:

(29) And (the Lord) God said, Behold, I have given you every herb bearing seed,

Now actually we find here the fulfillment in chapter 2 what was said while he was in the spirit form, in [verse] 29, warning him what lay ahead. So therefore, before this person, Adam, ever was put into the flesh, where he could be tempted, he knew a great deal of things, which this parallels with Jesus Christ, Who alone [ ] [had] a theophonic form... Now Adam was not in a theophonic form; [ ]. He left that, not having any knowledge. But Jesus in His theophonic form, Word body, Spirit body, as Bro. Branham called it, He knew. He was all ready fully aware of every single thing, and He remembered when He came to earth. Now Adam here was already warned ahead of time. He already knew in the spirit form body what was ahead of him, and what lay here. [ ]. Then, in the body he was given complete

information, because God did not leave him without all those things that were completely necessary for him to have in that life.

14. Now, look at it as the same thing we have right today, we have the full warning of the complete Word of God right here before us, and we have our bodies, knowing we can be tempted, but everything is outlined here before us perfectly. So, no one has an excuse. That's what the Bible teaches us.

(29) And God said, Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in the which is the fruit of (the) tree yielding seed; (so that you may have it).

Now I want to stress particularly in verse 29 where It says here, not only concerning the herb, but it says, "In every tree in the earth, which is the fruit of a tree yielding seed." So, the stressing here is I'm looking at a principle, and so here's where I'm going to try to take you. Now you got to watch from this point on where I want to take you. As a principle you are given every tree in which is the fruit of a tree yielding seed.

15. Now here's what I wanted the board for, because I want to copy down, and I can see this better than I can see the Bible here. And so It says here, "You are..." I should have had somebody that can write nicely and rapidly do this, but it's all right. I can read it. If you can't, I'll read it for you... "are given every tree in which is the fruit of a tree yielding seed."

Now the reason I write that is because I want you to understand exactly what I'm driving at. You are given every tree... Now see this is, you are given every tree. That's the subject; that's the object, the accusative case. Now, in which is the fruit of a tree. See? Now double underline this. Which is the fruit of the tree. See, I'm trying to get the emphasis here, because we're going in a certain direction. Yielding seed. So you are given every tree. But there's a definition there. In which is the fruit of a tree, yielding seed. So you have the fruit of a tree, yielding seed.

16. So, you're looking at a tree, then, that bears fruit. It bears it on the bough. Now that tree has within itself life, which is what we're looking at, to reproduce more life. So, it comes up, and it comes through the bough, comes out in the fruit, and it's yielding seed. And this is where you get your law of your sowing and your reaping. So therefore, you have a seed. Now that's what we're looking at here, so let's get my notes now, and see we follow through. So, first of all you are given every tree. A definition in which is the fruit of a tree yielding seed. See? How you read things and put it together makes it a whole lot different from what just casual reading is, because you've got to get into a principle. And this [is] where I have found many times, not many times, but sometimes, I disagree with how Bro. Branham's sermons come out--because it's a matter of punctuation. It's a matter of what you're seeing. So, listen now.

17. Number one: here is an apple tree. Number two: on it hangs fruit, which is an apple. Three: in the apple lies at least one seed. Four: the seed in that apple continues the power of reproducing itself. See? Okay. Bear, bring forth fruit, be, cause to be, make fruitful, grow, increase. Understand now? [ ] [Fine.]

The seed covering, which is called an [ ? ], many times, the seed covering, (Now we're talking of the whole thing now, of that life within there) because you know you don't have any good time with a corpse, and you wouldn't be any good as a corpse. We're just not talking now of anything. We're talking now of the actual truth of growth, life, production, where are we at. Okay. The seed covering, and the pulp, and the enzymes, and the minerals, and the vitamins, any and everything, which is you call synergistic, which work together, complementary, and are necessary, pulp, anything else you want to call it, are, therefore, the invisible life that keeps coming forth by a process set forth by God, that is simply called sowing, caring, and reaping.

As Bro. Branham said, *“If you take the properly germitized seed, and put it in a properly fertilized earth, all it requires is the sun and rain.”* Now that’s a very simple statement, and it’s very true. But it’s actually much more complicated, and yet it’s even simpler than [how] Bro. Branham said it.

18. The production of what you want from the blueprint, which is spiritual, lying in the genes within there, now must have something to work with in order to bring forth what is in the blueprint. Now that becomes a true logos! We just stop right there. That becomes a true logos. That’s why you must never confuse Bro. Branham’s statements of Jesus being the Logos, and then turning around and saying he wasn’t! Do you follow? The genes, the spirituality, the spiritual thing, containing the spiritual genes, that which is invisible, but is living, has within it a complete pattern. Now then, if that did not bring forth what is in the complete pattern, that thing, then it’s not a logos! Did I lose you? Shouldn’t by now. That’s why Bro. Branham could say in Jn 1:1, *“In the beginning was the Word, the Word was with God and the Word was God, and that Word is Logos. If you make that Jesus, you got three gods,”* yet turn around and absolutely say, *“When that light came forth, that’s Logos.”* Do you follow me?

Now I’ve never preached this clearer in my life. And I never grasped it till this moment to be honest with you; so don’t feel bad. I’m supposed to be, you know, able to listen, to do a few things, but I really can’t.

19. Okay, number six: all manifestation of life, which is in itself invisible, life which is invisible, see, needs some material to identify it. The manifestation by identifiable material, and shape, and color, and taste, etcetera, [ ] gives us a way to categorize all life forms and can know what is coming forth. In the event we cannot identify a seed, we simply plant it. See?

What if you couldn’t tell niger from thistle? Niger’s what you get from India, and we call it thistle seed, and give it to our little friends, the canaries. Don’t we? Wild canaries, finches. It’s not thistle seed. It’s niger. And yet, I suppose it’s a thistle seed of some kind. But you know, you identify it. [ ] Now I’ll try to bring everything together, just follow me and listen as though you’re, you know, hearing something that’s, you know, available. [ ] I know where I’m going.

20. We go to Deuteronomy 7. Now remember, the subject is Eve should have borne Christ. Deut 7:12.

(12) Wherefore it shall come to pass, (this is the blessing,) if ye hearken to these judgments, and keep, and do them, (notice you got to get them first to do them, you got to keep them in your heart, in your mind.) that the Lord thy God shall keep unto thee the covenant and the mercy which he sware (to) thy fathers:

(13) And he will love thee, and bless thee, and multiply thee: (and he’ll) also bless the fruit of thy womb, and the fruit of thy land, thy corn, thy wine, thine oil, increase thy kine, (notice the word increase,) and the flocks of thy sheep, in the land which he sware unto thy fathers (in the land and so on).

So, and all right now, we’re looking at this thing here, and we’re looking at fruit, and we find here a fruit that’s in the womb. Now, just keep in mind what I read back here about the tree, because we’re talking about production, and we’re going to get it down to humanity here, and where we get it back to where we want to go. Here we see that children are a called fruit that is produced through the womb. Now when we’re talking about fruit and these things, the womb is the earth or nourisher of what is in the womb. So, the womb and earth can be called the same thing, and they’re nourishers of what lies there. But that’s all. That’s what it is. And what is in the womb is an egg and a sperm. At harvest time a child comes forth and due to a genetic pattern you can tell exactly who the father is. And, if the baby is a foundling, even the mother can be identified. Okay?

21. Let's go to the New Testament. Now remember, our subject is Eve and the seed. In Lk 1:30-32:

(30) And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

(31) And, behold, thou shalt conceive in thy womb, and bring forth (fruit)...

You say, "Well, you read it wrong."

No, I didn't read it wrong, I just read it 'fruit'. Okay, what 'fruit'? Okay, a son.

(31) ...and shalt call his name JESUS.

(32) He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto him the throne of his father David:

[ ] We go to [verse] 39, starting:

(39) And Mary in those days (rose), and went into the hill country with haste, into (the) city of Juda;

(40) And entered into the house of Zacharias, and saluted Elisabeth.

(41) And it came to pass, Elisabeth heard this salutation of Mary, the babe leaped in her womb; Elisabeth was filled with the Holy Ghost:

(42) And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. ([She] didn't even know the woman was pregnant.)

Bro. Branham said, when Mary got there, the Holy Ghost gave John the Baptist, which was dead in the mother's womb, life. And it was the Holy Ghost life, and you can tell that, because he had the Holy Ghost from his mother's womb. Just a double [ ] [portion] as it were. Now the babe leaped in the womb.

So now we're looking [ ] at the tree; we're looking at seed, we're looking at fruit, we're looking at the whole process in nature. And remember, everything that God does, you can see a replication in nature. You can see something there. And you'll find that Bro. Branham's language is right down the line with the Scripture here. And I try to get this the best I can for you.[ ]

22. Now with that we see Gen 38:6-9. Just to bring these things together. All right.

(6) And Judah took a wife for Er (that's one of his sons) his firstborn, whose name was Tamar.

(7) And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him.

(8) And Judah said unto Onan, Go in (to) thy brother's wife, and marry her, and raise up seed to thy brother. (Well how are you going to raise up seed without fruit? Because the seed is in the fruit. See now you're getting something pretty synonymous.)

(9) And Onan knew that the seed should not be his;

Well, when you talk about male sperm, and the ejaculate, if that wasn't his, whose was it? It certainly wasn't some visionary thing, or some spirit come into the room. This is real sexual intercourse for

procreation. So, now you've got seed in the child identified. The child would not be his, I've explained that to you before, how that happens. It was really as simple as A-B-C. Because you come from a certain line, it doesn't matter exactly who you are, there's trillions of sperm there, over a period of time, every one identified by Almighty God. You coming from the same father, your brother would have the same. And so, therefore, within your male ejaculate, and his would be identical coming on down, but it wouldn't be identical as per person, but that lifeline coming down, the sperm that you could carry could be your brother's. You could both be carrying the same. In other words, from the same source. And you can understand that very easily on the very grounds that every male no doubt carries two seeds, or they could, one of Adam, one of serpent. So you can see right here in God's program, because this was a selected race of people, positively Onan could have brought forth children unto his brother. Sounds strange, doesn't it? [ ] It's easy as A-B-C.

23. Putting this altogether we recall Bro. Branham called woman a fruit tree. And also, she is a garden according to the Songs of Solomon. And Paul calls us the agronomy, or the agriculture of God; that goes for all of us. She is the one and only one that bears the fruit of the Adamic race and the serpent race, depending on which life is in the male donor sperm. Eve was and is the mother of all living, (See?) or the fruit bearer of two mammals. Just quite simple. Now, what we call sperm, both visible and invisible... Because it is actually, you have visible, but then, it's the invisible. That's why if you took the sperm, that's actually a logos, and then, when you get the actual child born, that's a complete logos. The work's done in that particular area.

24. So now, what we call sperm is both visible and invisible, and what is visible does not always contain the invisible or life, and, if it doesn't, the man is called sterile. Now you got one right there. [It] should have been something, but it died. So, it can't reproduce itself. See? That's why you get under the third and fourth generation sexual sins, if you get syphilis, the child could be born blind, deformed, something, and by the [ ] [fourth] generation there can be no reproduction. The body may have certain functions but that one would be an idiot, incapable of reproduction.

So, I just wanted to bring that to your attention. The egg also, which is visible, may not receive sperm, and she's called barren. Because the fact of the matter is, though the woman does not carry life essentially, for reproduction, and has the pulp there, [ ] if that pulp did not have the blood there, and that which is necessary to bring about the life, it would be nothing. So, when people use the term concerning only the male, you know you'd have to be a little bit out of touch with reality, to feel that the woman contributed nothing. Or how come she's got blue eyes, the husband's got brown eyes, and before it's over they're like us: one with the brown eyes, one with blue eyes, and one hazel. The woman contributes. We'll touch this and show this more perfectly. [End of side one of the audio tape.]

But put the correct and healthy sperm and egg together in a good womb... And the woman bears seed, which is fruit, and in that fruit is more seed to come forth, male and female, as we see in 1 Cor 11:8-12. Now, here's what I want to get to here. And this will answer your question later on down the line--another question. [ ]

25. (8) For the man is not of the woman; but the woman (is) of the man. (That settles it right there. Genesis. The woman is of the man, the man is not of the woman, period. That's original principle, creation, and what we see set forth here.)
- (9) Neither was the man created for the woman; but the woman (was created) for the man.

Now, what is this going to be? Some great thesis on the chauvinistic male where he is the head of the house, and he's head of the woman, and the woman is merely dirt under his feet, and blah, blah, blah? [ No, No.] He's not talking about that at all. He's talking purely and simply of laws of procreation and living and those things, which we are talking about even now.

- (10) For this cause ought the woman to have (the sign of authority) on her head because of the (messengers or) angels. (whatever. Now watch.)
- (11) Nevertheless neither is the man without the woman, (and) neither the woman without the man, in the Lord. (That's how God made this.)

So therefore, though the woman was made for the man, why was she made for the man? To reproduce himself--to bring on another Adam, (See?) because that was given by God, the precept and the plan, of how this should be worked out. And Bro. Branham categorically stated that the spirit, male and female, was there for procreation. But remember, it wasn't there just to multiply. It was to bring forth children unto God who would show forth literally, what you might say is, the image of God, or the attributes of God, or the glory of God, or the greatness of God and his family. He wanted something of His lineage, because we are His lineage. Unfortunately we have a bad deal with our flesh, but we are put in to be tempted, and now with the Holy Spirit it's just the same as though we actually have everything under control, or do have under control, and can have, and should have, to be in this walk.

26. Now:

- (11) Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.
- (12) For as the woman is of the man, so is the man also by the woman; but all things of God.

So, what you're looking at here is the fact that you cannot get away from the processes of reproduction, so that the woman does have a specific part, wherein she bears the fruit, she bears that seed, which is necessary in order to keep propagating, and bringing the life on the earth, and bringing the full commitment that God wanted. [ ]

27. Also, notice now in Romans 9. I'm not sure I've got this perfectly the way I wanted it in the chronological sequence, but I'm going to use it again anyway. Rom 9:7.

- (7) Neither, because are (they) the seed of Abraham, are they all (the) children (of Abraham):

Now here's what we're looking at, as I said before. The baby and seed become synonymous. Children and seed become synonymous. Because the life of the male, with the life that the female got from the male, coming together, brings forth that invisible into a manifestation, which is a perfect logos, or a manifestation of that invisible life that was there that God wants. And He brings it forth.

28. Now again.

- (7) Neither, because are (they) the seed of Abraham, are they all (the) children (of Abraham): In Isaac shall thy seed be called.

Now we're differentiating [ ] between the seed of God and what is not the seed of God. You are right back to where Bro. Branham brought out when I first didn't understand serpent seed, when he talked to me about it. Down there in the river one time. He was fishing; I wasn't, because I'm no fisherman. He said, "*Lee, what do you think about serpent seed?*"

I said, "Well, what about it?"

So he talked about Eve being seduced by the serpent. And somehow, I believe I'd heard of that before in a very vague manner of some description. I wasn't impressed.

And I said, "Well, [it] didn't matter to me." I said, "Disobedience, it could be 'eat an apple'. It could be 'throw a stone in the river when you shouldn't', or any old thing, as long as an act of disobedience."

"No," he said, "*but there's got to be a seed.*"

I never caught it--not until later, when I realized that he was the infallible prophet. Then, I knew that serpent seed had to be it. And, when I accepted serpent seed, I could see exactly how predestination would be and why it must be! And why there wouldn't be any permanent hell; there'd be an annihilation, although I did believe in annihilation. It began to come together.

29. Now it tells you right here: Isaac was the manifested life that God wanted; Ishmael was also a manifested life. And both of those women had fruit of the womb. And both of those women had seed. And in that seed they reproduced men that could further reproduce with women. You can't disqualify the woman. You get rid of the woman, you got rid of the man. Get rid of the man, you might as well shoot the woman. She [ ] [isn't] going to bear anyway.

Now, where does homosexuality come in? See, the whole thing stinks. Women--two lesbians--they've been together. Now one's going to get a male sperm donor; she can have a baby. You know what they'd have done in the old days with her? They'd have burned her at the stake. Wouldn't have even worried about a stake, just burned her. Listen, I'm not vengeful or mean. I'm just telling you what's happening. This is so wrong, it's pitiful. And you got the results of what Eve did in that garden. It went into... Oh God, it went into every filthy thing under high heaven. [You] and I have a problem with the whole thing. See?

30. Now, with this we're going to go to Gal 4:22.

(22) For (it's) written, Abraham had two sons, one by (the) bondmaid, (and) the other by a free-woman.

So, now you've got sons, and this is what we're talking about; because this is what we are looking at. We're looking at the life, which is produced by that which has that life; but a woman is necessary for the reproduction, the replication. Do you follow me? Good.

Now, in the light of the fact that Jesus, born of the virgin Mary, bruised Satan's head, this seed of Gen 3:15. Gen 3:15.

(15) And I will put enmity between thee and the woman, and between thy seed and her seed;

The fruit of her womb; the male child; the propagator, the continuator. Continuator? That's a good word; I just made that up. [ ] [It] would be nice if there was such a word. [ ] He which continues. See?

31. Now He was Jesus Christ, the Son of the living God, yet God said, "Eve's seed." So, she did have it altogether before the fall to bear Jesus. She destroyed it--interrupted it all. It is that simple. It would have been a virgin birth or a spoken word birth. Now, let me show you the simplicity, and let's go into it again. Here:

(15) I will put enmity between thee (the serpent) and the woman (Eve), and between thy seed (serpent) and her seed;

Yet, Bro. Branham said, and the others all say categorically, the woman doesn't have a seed. Yes, she does, if she gets it from somebody! Now she got it from the serpent; then, she got it from Adam. She should not have done it! And, when it says her seed, she must have had it! or God could not have said, "You have a seed." (Do you follow?) Who bruised the [serpent]—the devil's head? Jesus.

Now I've taken a full hour to explain a very simple thing, which I could have said, "Look, let's just look in the Bible and forget sowing and reaping. Let's forget Alpha and Omega. Let's just go here and read the plain truth."

32. So, Eve should have [ ] [born ] [Him]. Right? Because she was the mother of all living, and when Mary was born, the virgin Mary, huh? She had to come down from Eve and from Adam. She was no serpent [ ]. And Jesus came forth from her womb as a fruit, as a seed, and as Bro. Branham said, "*The seed burst and brought forth His life upon you and me to bring us back to God, to seal us in and bring us forth in the resurrection, because Jesus the Christ was the first fruit.*" He was the first fruit of God. He was there before us. We were in Him. We came down through the Adamic race. He is the first begotten from the dead, the first fruit that we're going to come back with Him. And He'll be the first One there, and we'll be all around Him.

So, you can see when Bro. Branham said it, and I have never read under any consideration anybody who ever said what Bro. Branham said, but here it is right as simple as A-B-C: He said she had it. And she [ ] [lost] it! She never said, "Be it unto me according to Thy Word," but a little lady named Mary, way down there in Israel, [ ] said, "Be it unto me according to Thy Word." And right then, the created sperm and egg was in her womb, and she brought forth that seed which is Christ. Right? Well, if you like long explanations, you got it.

33. We had a question here. The question is: "Bro. Branham said, the people said, how did the serpent seed come over in the flood."

He said, "*Why in the ark. They came over by the women.*"

Now the question is: is that right? Well, sure it's right. I ask you a question now. The person is really asking that question, it's really a [ ] [poor] question, because the fact of the matter is, why didn't they also ask; well, how did the righteous seed come over? There wasn't any seed that didn't come over, except by the ark. And, if Noah was the last perfect person living, his wife [wasn't]. Then by his wife, three children were born--three males. And they were not genetically perfect anymore.

Now simply listen, you are dealing with two spiritual forces--two lives: one is of the devil and one is of God. And the one of the devil is by an animal called the beast--the serpent. And he impregnated Eve. Now you've got from Cain, then, the ability to impregnate any egg that comes down. So therefore, he could take the daughters of Eve, and impregnate them, and what is the life in there? The life that is in there is from the male, which is from the serpent. So now you've got the whole [ ] [race] messed up. That's exactly why you have predestination. That's how you've got a serpent seed, and God will condemn and destroy them. That's why today you've got natural brute beasts!

34. Look at that kid in Kentucky [who] killed those children. What about the one that's in Tennessee. Was it in Tennessee? He killed them down there. What's going on in Dayton? Dayton's got one of the biggest murder rates in the world! "Oh," they say, "the reason we got it, is because we're the only ones that report all the homicides. Nobody else does."

Oh, come on Dayton; get off of it. I can take the history back when they started to be sleaze balls, and tell you why they're sleaze balls right now. [ ]

So, that's how it came over. Now let me show you. It's right here, in 1 Corinthians, which I read. And it's the 11th chapter, which I also read. And it tells you right here:

- (8) For the man is not of the woman; but the woman of the man. (True, we got that. Verse 11.)

- (11) Nevertheless neither is the man without the woman, neither the woman without the man,

Now I say, what about your homosexuals now? No longer they got an interest in Almighty God, and nothing. Now, if they're not natural brute beasts, it leaves me wondering, what in the world is a natural brute beast? Well, I don't think they're even natural brute beasts, I think they're so horribly unnatural, I wouldn't even give a beast that much downgrading. I go along with Bro. Branham.

35. Now:

- (12) For as the woman is of the man, even so is (also) the man by the woman; but all things of God.

Now the beautiful part I'm looking at right here is: all things of God; so that everything coming forth, God is over it, and above all [ ] [us] God. But you're going to have serpent seed, and you're going to have the true seed, and it's all coming forth through the male and the female. And there were males and females on the ark, and that's it. And that's the way it is right now. And you don't know that the children you have, until down the road, or the judgment, whether they're true sons of God, daughters of God, which is really children, because there's neither male nor female in Christ. And, if there's neither male nor female in the body of Christ, there's neither male nor female back there. And procreation's all over. That takes care of that. You can't tell, and I can't tell. See? Like you go around, you think love's the answer, and Bro. Branham said, "*Well Christian Science show a hundred times more love than people called the Bride and all.*" Like I said about David. He's an actual prophet king, forbearer of Jesus Christ--David's throne. Imagine that! Jesus, David's throne. [ ] The throne's been purified. The Empire's been set up by God.

36. So, there we are. That answers your question on that particular area. [ ] I'm going to close, because I gave myself the privilege of quitting early tonight. And trust to get back tomorrow. We'll see. I thank God for helping me. [ ] Bro. Branham said [ ] "THUS SAITH THE LORD," and we say **everything** that the prophet said, although embellishing upon it, as long as we stick exactly what he said, and take it right back to exactly what It said, the principle, we have no worry that we're going to get off the Word for one single, solitary minute.

So all right, so let's just bow our heads for a second before we have the Communion/Foot-washing service.

Heavenly Father, we want to thank You for the opportunity You've given us to come together [ ] to discuss Your Word, and we just pray, Lord, that it will be blessed on the grounds that we have tried to bring forth exactly what is in Your Word, to see the truth of the Word as Bro. Branham brought it forth, knowing as we've known for many years that no matter what subject we study, we can find it many places in the Word, as it were under almost many headings, but it's all there in its marvelous way of bringing forth many, many facets. And we thank You, Lord, that we finally realize that just the truth and the simplicity of Your Word, that You said, "Her seed," absolutely the woman, that fruit tree, to have brought forth the Son of God, spoken Word reality, and turned It down--coming forth four thousand years later. And now we look back, and we praise You for it, that we have this revelation as never before, two thousand years even after that.

So, we just thank You for Your kindness and Your love and Your mercy, and pray, [ ] that in all things Your Name may be glorified, especially by a walk which we would certainly enjoy for Your honor and glory, [ ] [and]; not for any self-gratification, as though we said, "Look what we did," or "Look how we conducted ourselves," or anything along that line, but for the glory of God. Putting away those things for Your sake. [ ]

So, Father, we just pray in the rest of the service You'll bless in communion and foot-washing, and may we not be like those who were in Corinth, even in the time of Paul, who, when they came together, went away the [worse] for having been together, but we go away Lord all the better for having been together, and we believe that's what Your Word does, because it's a light to the pathway. It illuminates all that where we tread, [ ], where we know that every place our feet tread upon we can be victorious. We commend ourselves to You tonight. In the Name of Jesus Christ, we pray. Amen.

## Communion Service

1. Now we want to look at Scripture a little bit, just before we take the Communion Service, and it says here in Galatians, which I kind of want to go to the chapter 3, and in Gal 3:13, It tells us that:

(13) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Now to begin with there, It says that Christ has bought us back from the curse of the law, or gotten us away from the curse of the law, so that a price was paid that we wouldn't have to endure the curse of the law. Yet the same Paul who wrote this said that the law was a schoolmaster to lead us to Jesus Christ. In other words, the law was given a long time after the promise of redemption, and the promise of the seed, which we read about tonight, given to Adam and Eve, when God spoke to Eve, and the law, which dealt in various ministries in worship, and brought condemnation to people's conscience and heart, and wasn't able to do anything but to further ?exaborate?, or cause problems, with the very fact that man now tempted in his flesh, and having a fallen nature, has to look in the mirror of the Word and realize just what a terrible person he is. Just what a condemned person he is. Knowing that person has fallen from the image of God in the sense that he is a child of God, and look what he's done.

2. Like talk about David. You look at David, and the law was a real schoolmaster to David. Now he didn't listen very much to the schoolmaster, because that schoolmaster, it said, "Thou shalt not covet thy neighbor's wife," it didn't do a thing to the guy's heart, as he looked at this beautiful woman. I mean it didn't do a thing. And then, "Thou shalt not commit adultery." Well, he knew that, but what did that do for him? And, "Thou shalt not kill." He knew that, what did that do for him?

And so, when he stood face-to-face with it, he wasn't only condemned, because he was what he was, he was condemned because here it was in solid black and white. And he had to face the thing. And he wasn't to unhappy about it, because he'd got a pretty callous nature by now, I guess puffed up, because he was the king and done mighty exploits, and blessed of God, wrote Psalms, everything else. And, you know, he just kind of got carried away with himself.

And Nathan the prophet came, and he said, "Now," he said, "there was this man, and he had this one little sheep, and he loved it, just like a daughter, or like a wife to him, and nourished, everything else, and the neighbor across the road had a great, big flock, and he had everything going for him, and this man came by, the rich guy came by, and just killed the little sheep."

And oh, man, David was incensed, he just went wild. He said, "Why, that man should die."

He said, "Thou art the man."

Now what do you think David felt like? Two bits? Worse than that. Now he had to face not only what he did, coming back on his head and his family, but he corrupted the whole nation.

3. Now that's what you're looking at. You're looking at a complete corruption. You're looking at yourself tonight; I'm looking at myself. And no matter what you look at, if you don't believe in the blood of Jesus Christ, washing away all sin as Bro. Branham said, the blood of Jesus Christ scatters sin until you cannot find any trace of it, then how can you make a man a sinner? A man is a sinner because he sins, has sinned, and is sinning, and will sin. So how are you going to do it? You can't do it; you've got to have something. And it's the Blood of Jesus Christ that did it. And It says:

(13) Christ hath redeemed us ( which means he paid the price, he bought us)  
from the curse of the law...

In other words, as the Bible said in the Book of Revelation, "Double unto her double what her sins are." Do you realize what I'm telling you is we already have guilt within us, we know when we're wrong. Then when you're faced with the actual Word of God, the Holy Ghost coming down and condemning, and letting us know where we stand, that's a double, double unto her double. So how are we going to get away from the fact of the nature, plus the condemnation written concerning the nature, so here what are you facing? Judgment. You're facing death. So now the Blood of Jesus Christ sets us free.

4. Now It says:

(13) Being made a curse for us: (because it's) Cursed is every one that  
hangeth (up)on a tree:

In other words, there is a penalty that must be meted out by God, was meted out upon Him, and so that He was crucified. Now watch,

(14) That the blessing of Abraham might come on the Gentiles through Jesus  
Christ.

Now this message then is not just to the Jews. Paul explained to the Jews in Hebrews what he's explaining here to the Gentiles. But he's not going into the full depth of it. He's no doubt done that before others have done it. So he's merely telling them here by turning away from the grace of God and from the blood of Jesus Christ, as though there's another way, which remember to the Corinthians he said, "Another gospel." See? Another spirit. It won't work; you've got to get right back to the original.

So, he says here, with the Gentiles coming in, because that was the promise to Abraham. "You'll be the father of many nations" -- he's the father of all nations actually, because they're the only ones that are, you know, after Abraham are going to come in on that ground, the righteous Israelites and the Gentiles that were foreordained of Almighty God.

5. Now it says:

(14) ...that we might receive the promise of the Spirit through faith.

Now, what is that promise of Spirit? The shed blood and you believe it, receiving Jesus Christ as your Savior, because He died for you on Calvary, and shed His blood. Therefore having been justified by faith we have peace with God. Water baptism, the sanctification putting us apart, the baptism with the Holy Ghost indwelling us, sealing us back unto God, so not just as the curse has gone, which means separation from God, even though you die, you're now guaranteed the resurrection.

So, when you commemorate the death of the Lord Jesus Christ, and you're commemorating the fact that He died upon Calvary. You're commemorating the fact that He rose from the dead, and the life that He shed, as Bro. Branham made clear, that I don't know any theologian or anybody ever made clearer, outside of Bro. Branham, that the animal life could not come back upon the believer, the one that was giving the propitiation, but the life of Jesus Christ could come back upon us, which is a sealing us in, and

giving us that help to live victoriously, as Bro. Branham said, “*So we ought to live, so we’re able to see our loved ones in the resurrection, and actually be a part of it.*”

6. That is the whole thing, though your resurrection and mine does not depend upon works. No, no, it doesn’t. People might think so, but that’s not true. Appointed unto man once to die, and after the judgment. Everyone must stand before the judgment seat of the Lord Jesus Christ, and give an account of the deeds done in the flesh, and everyone’s going to. And those even that have eternal life, they will be given there a citation, as Bro. Branham saw that in a vision. All those things.

But the big thing we’re talking about is the fact when Jesus Christ died upon Calvary, and we commemorate that. We also commemorate by the drinking of the wine, that the Holy Spirit has come back, and that Holy Spirit is, like the wine, is life-giving. It doesn’t go stale. There’s something about the wine, the better wine, that’s the longer wine, the older wine, the good wine. The wine of the Holy Spirit, not creeds and dogmas. And you know, we’re back to the old wine, the original wine, we’re right back to it. Because we’ve seen God in our midst and we know what it’s all about. And we’ve seen the original light. We know that He is risen from the dead, we know that positively, and we do know we have of His Spirit. Why? Because we honor the Son, we honor the Father, we honor the Word, we say amen to every single word, not understanding it all.

7. You know, it’s marvelous to know that when we commemorate by these two emblems that we have before us tonight, that we know positively that by Jesus Christ’s death, was guaranteed to us that we would positively be sealed in by the Holy Ghost, every single Gentile called of God. Every seed of God, not one is going to, that’s ordained unto the Bride – now remember the foolish virgin weren’t ordained to that. The wise virgin are the Bride. Remember He said, “I used to know you as my wife, I don’t know you anymore.” It’s the wise virgin that came in. And it could all in be at this very time, I don’t know, all in, I wouldn’t say, but I have a feeling that this could be the last little bit of child training, we’re going through, I don’t know, it could well be. I know that the troubles are down the road. I know that. Like Paul I can say much tribulation will inherit the Kingdom of God. There are dark things coming. But really you don’t need to worry. You will not sink, you will swim; but you may have one tough job swimming, because this is not the dog paddle, and this is not the Australian crawl, and it’s not the crab, and all the other things they do. It’s not even the old frog method.

8. I’m telling you, I know what I’m talking about, but you will; you will find the waters will carry you across. It might not be what you think and what you’re looking for in the sense of the word, but I can assure you, you will get there, you better believe that. Why? Because you’ve been sealed in by the Holy Ghost and God will take you through. You’ve received the promise by faith, not by works of righteousness, not by anything you and I have done, but because we’re seed, because you are a seed, God has sent forth His Spirit into your heart. You were born from some woman’s womb, you were born from somebody’s sperm, you were, you were handed down that way from God. And we don’t look too good in the flesh. Don’t worry about cosmetics, my brother, my sister, let the old heart be circumcised by the Holy Ghost. Let the Word of God fill us, you watch what happens at that day, because the Word of God today is some living here will not die, they will not see death. And the rest are going to come out.

9. So this is what we’re talking about tonight, when we talk about taking the Lord’s Supper, you better believe tonight that it’s all wrapped up in that. That’s the open door, that’s the gateway, that’s your permission. That’s the price paid, that’s your token, that’s your ticket. That’s your assurance, that’s God Himself, and the same Baptizer with the Holy Ghost has come down to seal in the boxcar. Himself. Everything is in order. As Bro. Branham said, “*We’re on the waters,*” he said, “*the ship,*” he said, “*the stabilizer at work,*” he said, “*we’re cresting every wave.*” He said, “*We’re on our way, we’re going there.*” Waters to cross. This is what it all stands for tonight, brother/sister, you just let your mind go and believe God tonight in His Word, you can see, my, my, my, these little emblems here, they mean all this to me, yes they certainly do, they certainly do. Let’s rise.

We'll just ask the brethren to come forward now at this time then. So fine, we'll just bow our heads in prayer, and then the brethren can start serving, and you know how we come from the back, to my extreme left, and we come around and go...

Heavenly Father, we want to thank You now for this time of fellowship we've had, and now Lord for the blessed time around the Lord's Supper here, these gifts You've given us Lord, whereby we remember You, these ordinances, which You've established in the church right along with water baptism, right along with the foot washing, but meaning ever so much to us. Meaning so much more than we could ever visualize. So much more and yet so simple, no matter how hard we try Lord, we might try, that we might do honor unto You, it won't work, this is what You want. And may we understand what You want, and enter into the Spirit in which this was given to us, imbibe in that Spirit, and walk in that Spirit. Where people today, Lord, will have Christmas trees, and great festive occasions, thinking they're honoring Your birth. The same way Lord they'll pass around loaves of bread and holy water, and do many, many things Lord they think is a better way than what You ordained, the simple broken bread that is taken, the simple little act of drinking wine. The simple blessing standing here as Bro. Branham said, standing guard. What more could anybody want than what You've said, Lord, what You said was right. And, if You said it's right, then it is right, and everything therein is exactly how You put it. This as it were Lord is not a logos, but it could be a sort of that thing tonight, as we look back and see these are the emblems of reality, which not only were, but are, and will continue to be, because the Lamb will be on the throne, the crucified, resurrected One, Who shed His Blood, sent forth His Spirit, and the Pillar of Fire above the throne, and we around there about. And we know nothing more is required, except a penitent heart. Help us to examine our hearts tonight Lord as we partake, and know that every price has been paid, every sin has been washed away, and now we walk uprightly and godly amongst the brethren. Unto Thee we give glory, in Jesus Christ's Name, we pray. Amen.