

Communion # 1

Bro. Lee Vayle - March 2, 1986

Let us just pray. Heavenly Father, again we're grateful to be allowed this privilege of coming into Thy house, Lord, in Thy Presence knowing, Lord, that You're here, the Pillar of Fire ordained to take us into the Millennium; these things proven, Lord. Where other men guess and think they know and argue back and forth, we do know because we have believed the simplicity of Your Word, that You come forth by means of a prophet. That's what You've done, the time of Moses; You're doing It now, veiled in human flesh, Lord. We realize that. Understand some of these mysteries. Don't understand them all but we do understand some. For we understand we're grateful for, Lord, and we just pray that You'll illuminate our hearts and our minds that we might know all that we're suppose to know, Father. We know we will because You promised that.

Give grace and mercy this morning, Lord, that we might give glory unto You. Help us in our studies. In Jesus' Name, we pray. Amen. You may be seated.

1. Singing that little chorus 'Within the Veil', you notice how that people can be anointed by the Holy Spirit to come a great way into an understanding of the things of God and then miss them entirely, because they still want to go in the area of their anointing which would supersede ... if it could be possible, would supersede the anointing that God gives the prophet. You know, most people just simply don't like to acquiesce to the principles of God, that He demands that there be a prophet.

Now, I know that many people would say, "Well look, I wasn't back there with Israel."

And that's before the time of the Lord Jesus Christ [that] Israel said, "We don't want to see that Flame of Fire. Don't want to see that...and hear from God, so we want a prophet."

And say, "Well, that's binding on Israel, that's not binding on us."

Well, that's very great. Why didn't you do something about the fact that "as in Adam all die" ... about that one? You didn't sin the way Adam sinned, but you're stuck with Adam. See, people don't want to realize they're stuck. Now, that's not a nice word to use, because it kind of signifies there's something ulterior there. It's not a matter of being stuck, and yet you are stuck.

2. In other words, you and I don't tell God anything. We have to listen to His principles, and His principle is that there'd be a prophet at the end-time: "I'm going to send Elijah." And of course, they conveniently want Elijah sent to the Jews. They don't realize when they sing that little song 'Within the Veil', that is absolutely true, because the veil of creeds and dogmas, carnality and flesh, have all been set aside in this last hour. And man is now behind that veil and the very Presence of Christ Himself.

And the Word has been truly exposed, as It says over here in 2 Corinthians that 3rd chapter. He says here,

(15) But even unto this day, when Moses is read, the veil is upon their heart(s).

(16) Nevertheless when it shall turn to the Lord, (that's the heart shall turn to the Lord,) the veil (should) be taken away.

And of course, in Israel that's going to be a national spirit. With us, it's a one-by-one spirit.

(17) Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

(18) But we all, with open face beholding as in a glass the glory of the Lord,...

That word, of course, is the assessment. What the true assessment of God is ... what He is, actually, when it's broken down to "an understanding which comes by words".

3. What is this we are actually looking at? What is it anyway? Comes to the Logos. It comes to that Word revealed. Now it says, right there, that you are to look at that. You are to see Christ exposed at this end-time. See God fully revealed at this end-time through the Words that God gives. And, of course, They'll come through a prophet. And It said, "When you accept that, you'll be changed to the same glory."

We've been going on from glory to glory since the time of Luther through the Wesleyan's, through the Pentecostal's, and now to this hour. Many people can't understand that but that is the truth. And we've been going on and on. Now it's come to a maturity. It's face to face. And the Scriptures says, "When we see Him as He is, we're going to be like unto Him."

4. Now, the song [Within the Veil] goes on to say, "They saw beauty there." That's a lie. They thought they saw beauty. The beauty that they saw was that anointing that gave them their own imaginative understanding and not a vindicated one. That's the reason that they killed Christ the first time, and that's why they try to kill Him now, though they can't do it because He's here in the form of the Holy Spirit.

"Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, (and) now henceforth know we him no more." [2 Cor 5:16] Everybody wants to know Him after the flesh. Israel killed Him after the flesh. And now that He's here in the Spirit, they want to crucify to themselves the Son of God afresh. They're doing it.

5. Now, I'm going to take just a little bit from last night again, because I want to get into a question brought to me by a phone conversation. Now, last night we talked about the Lord's Supper, and we're going to discuss that this morning the best we can.

And we read, of course, from 1 Corinthians the 11th chapter which, of course, we're reading from this morning. And we took those verses in there, 23-26, and it says ...

- (23) For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread;

Now, remember this little message that Paul has given, and the correction that he brings to this understanding of what they are doing. This ceremonial ordained rite within the church that [had] gone to seed, and it had fallen into disrepute. And now he's saying, "Listen, the same ... this was given to me by divine revelation. I was not there, and nobody told me. This is what the Lord delivered to me."

- (23) ... the same night in which he was betrayed (he) took bread;
- (24) And when he had given thanks, he (broke) it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me.
- (25) After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do (you,) as oft as (you) drink it, in remembrance of me.
- (26) For as often as (you) eat this bread, and drink this cup, (you) do (declare, proclaim, or show forth -- that would not be by precept, but by actual example -- the death of the Lord.)

It signifies the death of the Lord. And it doesn't only signifies the death of the Lord, it signifies everything that the death stood for, and what it accomplished. So make no mistake about it, this ordinance is not a tiny ordinance. This ordinance really has a magnitude that we seldom go into and perhaps we dare not go into, but we ought to go into for our own good.

6. Now, this signifies the betrayal of the man who shed His Blood and gave His life. So the broken bread signifies the broken body, the wine signifies the shed Blood. And the shed Blood signifies the Life that was poured forth, allowed now to be poured forth, because [of] the shedding of the Blood.

So therefore, the Blood works the perfection in the human being, and It continues to work the perfection. It is once and for all. For the Baptism with the Holy Ghost is once and for all. And you cannot receive It unless you are thoroughly cleansed by the Blood of the Lord Jesus Christ, and the Holy Ghost cannot leave you.

We believe in eternal security here, make no mistake about it. But you had better have the security to be secure with. Don't take some lock that runs on a combination of one, two, three, and anybody can take it away from you. Get the lock that seals you in. There is a sealing in, and no man can pluck us out of His hand.

7. All right. We go to Hebrews which we did last night, in the 6th chapter, and there we find that the people at the end-time in a repeat ministry of the Lord Jesus Christ when He was here in the flesh, a repeat ministry in the Holy Spirit -- and a greater ministry than ever -- they had

crucified to themselves the Son of God afresh. Now, let's notice that. It says in verse 4, [Hebrews 6:]

(4) For it is impossible for those who were once (for all) enlightened,...

Once for all means 'once for all'. That's the end of it. Seven Church Ages, seven church age messages. There's going to be a last Message. Once and for all, God will declare Himself, and it's all over. Then you face trial, you face judgment, you face punishment. See? It's the end-time.

(4) ...and have tasted of the heavenly gift, (literally) made partakers of the Holy Ghost.

(5) ...taste of the good word of God, and the powers of the world to come.

That means an 'absolute dynamic, tremendous Christian experience', in the sense that it has to be all of God. But notice, something happened. They evidently turned down the enlightenment and took everything else.

(6) If they shall fall away, (it's impossible,) to renew them again unto repentance;...

Now, they can have all of this and still not know repentance. You say, "I don't believe that." Well, believe what you want to believe. I'm not here to coerce anybody. I'm pretty rough sometimes when I preach, and I get carried away thinking that verbosity and loud preaching has anything to do with the truth. It has nothing to do with the truth. Now, I may be loud and strong with the truth, but it doesn't do one bit more good than being soft and gentle with the truth, because the truth is the truth. See, whether you're drinking apple juice out of a wash tub or little tiny thimble makes no different, it's apple juice. So if I should roar up here it makes no difference. The truth is the truth. And that's why I say, it doesn't matter what you believe. It's exactly true, it doesn't matter what I believe. And [the reason] I use that terminology 'it doesn't matter' is this: that you and I don't have any input. So, why don't we just keep quiet and sit down and listen.

8. See, "Blessed are they that have ears to hear". And with your ears you see. That's why it's good to have big ears and small mouths. Most people are small-eared and big-mouthed ... like yours truly, and it just isn't very good. See?

"If having fallen away, they cannot be renewed to repentance." That means your water baptism is shot. And what you think is the Holy Ghost baptism is gone. And what do you do?

(6) ...(You) crucify to (yourselves) the Son of God afresh, and put him to an open shame.

In other words, you say, "That is a lie." You say, "Well, that's what Israel did." That's what the Gentiles are doing. Can't people ever understand Matthew 4, and Matthew 12, that there's a repeat ministry of the Lord Jesus Christ to the Gentiles, where He does in the form of the Holy Spirit through a prophet exactly what He did under the flesh, in His Own body of flesh?

9. Matthew 12 has nothing to do with the Jews. Let's go read and find out. We'll take our time this morning. If I don't get through, you know how I go around here ... I don't care one way or the other, as long as we begin to understand what we repeat all the time. Repeat it, repeat it, till you get it. Now, it says here in Mt 12:15,

(15) ...when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

(16) And charged them that they should not make him known:

(17) That it might be fulfilled which (was) spoken by Esaias the prophet, saying,

(18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; (and) I will put my Spirit upon him, and he shall shew judgment to the Gentiles.

Now, that part right there is where everybody gets confused. All this ministry up there tells you down here, He's going to show judgment to the Gentiles. See? Now, judging between. A judgment can go either negative or positive. It's always positive, but it'll be negative for the person. In other words, it can be good or bad.

10. Now notice, in verse 19,

(19) He shall not strive, nor cry;...

Now, hold it! You mean to tell me Jesus in Jerusalem never strove and cried? You have got to be insane, spiritually speaking. He cried at the great day of the feast. Jn 7:37-39, says He cried. He was in the street preaching. He strove. He beat them out of the temple with whips made out of cords. He kicked their tables over, and kicked them over with the tables. He argued. He fussed. He was sarcastic. He groaned in anger. Yes, He did. His eyes flashed in indignation. And you tell me he didn't strive? You got to be ridiculous. Then this refers someplace else. Do you follow me? Oh come on, don't be children, get with what's been taught you by the prophet. Not by Lee Vayle, I'm only re-teaching for your benefit and per mine, don't worry.

(20) A Bruised reed shall he not break, and smoking flax he shall not quench,...

11. What's the bruised reed? It's what the shepherds used. It's what they lean upon. It's a large reed in the orient. But when it gets old it begins to come to the place where it'll fracture. Just like your furniture with not enough moisture, it'll begin to crack. And at that time they break that reed because it's no good anymore to lean upon. Now, [if] you tell me He left anything for Israel to lean upon but Himself, you don't know your Bible. So, give me a break, stay home at nights and start studying. Right. Don't bother looking at anything else and wondering, but let's get with the understanding here.

The smoking flax He will not quench. What's a smoking flax? It's the wick in the little lamp of oil that they put in the window that stands there day and night for the family to be guided by --

"The light is on. Come home" -- or some weary stranger. You tell me where God directs anybody to Israel anymore? He quenched the flax. You can't put new patches on old garments. He said, "I am the Way, the Truth, and the Life." And He said, "I told you, if you don't believe I Am (which is Jehovah), you'll die in your sins."

12. But to the Gentiles He doesn't do that. He restores. He brings us back to the original staff to stand upon, the original wick which is fed by the original oil, to bring us to perfect restoration to take us in. So you can understand what I'm saying here, Hebrews 6 tells you there's going to be a complete and fuller manifestation and revelation of Jehovah God Who is Spirit. And you don't know Him after the flesh. Everybody is looking for the body to come. The body is not going to come; you are going to go to it. That's right. Everybody knows that.

Then what is this? This is the Appearing. Everybody says Jesus Christ was God. They call Him a third person. He wasn't a third person, He was The Person. God is Spirit. How many spirits are there? One! See? That One Elohim, Jehovah (call Him what you want) made Himself a body out of His Own Substance, so that the Body was so much God, yet It was a part of God. Now let that dazzle your mind.

13. You say, "What does it mean, Bro. Vayle?" I'll talk about it sometime when I get a fuller revelation. In the meantime, I just quote the prophet. Well, I can understand exactly what He's saying, sure, but I can't tell you all the truth of It. Nothing to it, actually, when it comes right down to it. You're a life that's in a body. You've got a channel that produces life -- a sperm and egg. That's how children come, plus a multiplication of cells from the chemicals of the earth. It's all God did. So the body was so much God it's a part of God. Still is. But the body's up there.

When Paul met Him on the road to Damascus He was in a Pillar of Fire, and He said, "I Am Jesus."

Paul said, "I don't know Him after the flesh." Never did, and he won't for some time.

14. All right. Now at this end-time, in Hebrews the 6th chapter we see this ministry, the Presence of the Lord Jesus Christ, having descended from Heaven with a Shout in the form of the Holy Spirit, right at this end manifested Himself.

And as Peter said, "In the last days He'd poured His Spirit upon all people." Everybody, any flesh at all -- saint, sinner, who done it, who didn't. Protestant and Catholic, makes no difference. Spiritist, makes no difference. Anybody gets anointed, and they'll produce for great signs and wonders that only the very Elect will not be deceived.

Now, it says right at the end-time, "They will crucify to themselves the Son of God afresh." [Heb 6:6.] How? On the very grounds they reject the Light. And Light is Word, revealed Truth.

15. All right, we understand that, then. So let's go back to Luke the 23rd chapter, as we did last night, and begin to see what happened back there, and that's what's going to happen here. 23-24.

(23) And they were instant with loud voice, requiring that he might be crucified.

Now, what are they doing in our age? With a loud voice they want to crucify Him. And notice, the voices of them and of the chief priests prevailed. The hierarchy and the people were in one accord. "Blind leaders of the blind falling into the ditch." [Mt 15:14]

And remember, they crucify to themselves the Son of God afresh. And what was the cry back in Israel? "We will not have this man to rule over us. Away with Him. We have no king but Caesar." [Jn 19:15] The same people say, "We have no leaders, but the church leadership." That's why the Voice says, "Come out of her, my people." How can you be in organization and go to Heaven? I'm going to tell you right now, so get ready for it: you're going to go to the lake of fire. (See?) You might as well be ready for it; that's the way you're heading. Evidently, that's what you want. Because, if you didn't want it, all you got to do is come to Christ.

16. I think, pretty hard to turn down what was here in the end-time. The people didn't find it hard at all. Do you know why it wasn't hard at all? Because they could produce the same signs and wonders, except they couldn't handle that Word. They never have been able to, and they never can. From the Garden of Eden where Satan could not handle the Word, except pervert It by lies, neither can any man, outside of a prophet, handle the Word of God correctly. It is not given to him.

Now, when the Message comes forth -- the Message of the hour -- that man will handle the Truth that he needs, whether he be a five-fold minister or whatever he is, because the Elect will not be deceived. [Luke 23:]

(23) ...And the voice of them and the chief priest prevailed. (Now, it's prevailing right now. All right.)

(24) And Pilate gave sentence that it should be as they required. (And so that's exactly what happened.)

17. We went then to [verse] 27,

(27) And there followed him a great company of people, and of women, which also bewailed and lamented him.

(28) (And) Jesus turning unto them said, Daughters of Jerusalem, (now listen carefully,) weep not for me, but weep for yourselves, and for your children.

Now remember, just before Pentecost Jesus told them, "But you wait for the Holy Ghost and be witnesses unto Me."

And when the Holy Ghost came, Peter said, "For the promise is unto you and to you Jews and children (Jews), and all that are afar off" (Gentiles), and at the end-time as the children who get turned back to the Fathers.

So, he's telling you right here, "If you're going to cry, you'd better cry at the end-time where they crucify to themselves the Son of God afresh.

- (29) For, behold, the days are coming, in the which they shall say,
Blessed are the barren, and the wombs that never bare, and the
paps that never gave suck.

In that day the women and the people said, "Blessed is the womb that bare you, and the paps that gave you suck." So, this statement is not for back when Jesus was there. Right? Certainly right. So it's for the day when He gets crucified afresh.

Now ... and Bro. Branham explained that,

- (30) Then shall they begin to say to the mountains, (In this hour of
the second crucifixion and rejection, see?) fall on us; and the
hills, cover us.

Now, if that isn't true, brother/sister, then I'm a liar and the whole Bible's a lie. So why fool with it?

18. Let's go to the Sixth Seal, Revelation chapter 6 and read the Sixth Seal. [Chapter 6:]12.

- (12) And I beheld when he had opened the sixth seal, there was a
great earthquake; and the sun became black as sackcloth of
hair, and the moon became as blood;
- (13) And the stars of heaven fell unto the earth, even as a fig tree
casteth her untimely figs, when she is shaken of a mighty wind.

In other words, every dream and every hope the church has is going to die. And the millions that say we're going to make the Resurrection we're going to be in the Rapture, will not make it. They're going to die. And the churches that say, "We represent God", are going to be found to be liars. They're going to die. They do not come to fruition. See? It's too late. The harvest is over.

- (14) ...the heavens departed as a scroll when it is rolled together: and
every mountain and island were moved out of their places.
- (15) And the kings of the earth, and the great men, and the rich men,
and the chief captains, and the mighty men, and every bondman,
and every free man, hid themselves in the dens and in the rocks
of the mountains; (And that covers the whole gamut, for the
whole world.)
- (16) And said to the mountains and rocks, Fall on us, and hide us from
the face of him that (sits) on the throne, and from the wrath of the
Lamb:
- (17) For the great day of his wrath is come; and who shall be able to
stand?

Why? Because they crucify to themselves the Son of God afresh, when He gave them every evidence, every manifestation, every demonstration it was He Himself Who is here, the same as He did before. There's every evidence, every Scripture fulfilled. Nothing...

19. Now watch: [Luke 23:]

- (31) For if they do these things in the green tree, what shall be done in the dry?

Now listen, He said, "If they crucify me and set me at naught when it's just started, what will it be at the end-time?" What are the people going to do then? What will it be?

Well, brother/sister, what is the rain? What brings it forth at the end-time? Latter rain. And in the time of the latter rain, the former rain. So the demonstration of power vindicating the truth and the virility. Not merely the veracity, but the virility of the Word of God. Which means there are people standing today who are not going to die.

20. Let's go back to Hebrews 6 again and begin to see it, exactly what we read. See, there's no mystery here. You just let your mind go. Just simple as ABC. Now it says, [Hebrews 6:]

- (1) "Let's go on to perfection;"

How are you going to go to perfection, which is conclusion? Paul couldn't bring the thing to conclusion, no way. When is conclusion? Right here, [Hebrews 6:]

- (4) For (it's) impossible for those who were once (for all) enlightened, and have tasted of the heavenly gift, were made partakers of the Holy Ghost.
- (5) ...have tasted the good word of God, and the powers of the world to come.
- (6) ...(having fallen) away, (that's the real translation) to renew them again (to) repentance... (never change their minds, they're stuck, it's over.)

They cannot accept the reality that has been proven. They will accept everything else, but they cannot take the enlightenment. The vindication is merely a stanza, or a principle within itself, and does not indicate anything to them. They cannot listen to what they are seeing, and they cannot see what they are listening to. Blind leaders of the blind. Laodicea -- wretched, miserable, naked, blind -- and don't know anymore than to crow about it.

Now...

- (6) (If they having fallen away they can never be renewed to repentance. There's never a change of mind)....seeing, (what have they done?) they (have crucified) to themselves the Son of God afresh, and put Him to an open shame.

Now listen, he'll tell you all how this takes place.

(7) For the earth which drinketh in the rain that cometh oft upon it,
(where into a little simile here now, or parable or whatever you call
it,) and bringeth forth herbs meet for them by whom it is dressed,
(receive) blessing from God: (Now watch,)

(8) But that which beareth thorns and briers is rejected, and nigh unto
cursing; whose end is to be burned.

21. Now, in spite of all this up here, the magnitude of the manifestation of God moving in anybody and everybody under the anointing, they are still called briers. They are still call that which is for the burning.

Now it says, "... is nigh unto cursing, whose end is to be burned." In other words, "nigh unto cursing" means they're right up at the time of the great tribulation. And they will enter it and be burned. Now, this is what we see here.

Now, we talked about this last night for the very reason that you understand this: every time you take the Lord's Supper in this building here, you people are already aware of what you are doing and why you are doing it, and what you are commemorating, and what you are into. You have acknowledge your escape through the death of the Lord Jesus Christ. And you acknowledge that you have not crucified Him to yourself at the end-time. And you stand inviolate, and unblamable before Him, because you, through the spirit of discernment, have discerned and understand what is the truth and what is reality. Now, I hope you are catching these things; I have drilled on them, ever since Columbus. [Ohio] I haven't had a meeting for a long time.

22. All right. Now, the reason I speak thus as I'm doing on the Lord's Supper this morning [is] because I had a telephone call. I've preached twelve or fourteen sermons on the Lord's Supper. I have not ...?... explaining myself on every single facet I can possible explain myself. And yet people, because they cannot help but get a-hold of one little segment of one little thing, and they don't even know what's being said.

The closest to what I'm going to quote you is this coming back (because I didn't write it down) was, "Bro. Vayle, you said that you don't care what a man does concerning the Communion." In other words, "You don't care what he's doing; he can take it [Communion], as far as you're concerned".

Now, you can take that statement exactly as I said it (which I don't know those are the exact words) and you can run with it, if you don't know why those things were said, and in what context.

23. So, once and for all -- and the thing will be on video as well as an ordinary cassette -- I want to clarify every single thing that I can, concerning the statement I make concerning anybody: that if you are smoking and you genuinely want to quit, and you feel that you follow this Message and you are a child of God but you are not living in victory, I or no one else will stop you from taking the Communion.

Now, if you are living in gross sin, that's a different thing entirely. But if you are drifting and not struggling, and you are vaunting yourself that you can get away with things, then you have no place at this table, and the Church can and will take action. But if you're struggling ... and many people don't know how to cease their struggling and get victory from God. They don't understand the power of decision, the power of prayer, and these things. And the church has not help them too much.

And then, I stand with Bro. Branham who made the statement to me personally, concerning a certain person, who now denies it. Who said categorically, he said they thought they could fool... that I didn't know, speaking behind my back smoking. But when the party came confessing it and wondering if he should take Communion with his wife, Bro. Branham said (and these are the words to me. I don't know... did he lie? Did I hear wrong?) ... he said, *"I told him in faith to take the Communion, and one day it would go."*

24. We have a man sitting here, his own testimony is that he was alcoholic. But as far as he was concerned he was saved, baptized in water, but he was still back in the old ditch. But he said, "I came knowing that one day I wouldn't do that again," and he didn't. And to prove the fact that he is not an alcoholic and cured by God, is [that] he can drink a glass of wine right now, which I'd be glad to present to him and let him testify before you (if you needed proof) that he will not stagger nor fall and go for a bottle of booze ... which no alcoholic can do unless he's delivered by Almighty God.

No, I'm not angry at anybody, but I think we ought to get things cleared up, and not run with fallacious statements. Now listen, we do not encourage people to sin, but we encourage them to live above sin. And we try to help them in such a way as to give them faith to overcome negativity, and in them give them a positive faith to overcome through the Blood of the Lamb and the power of the Holy Spirit.

25. People need encouragement to overcome. So, in nowise is this encouragement and sympathy meant to comfort people in their sins. It is our job to encourage the weak to overcome by looking to Jesus, and not discourage them by getting them to look at themselves. You cannot of yourselves lick anything. See? They already know their failure.

There's one person here ... and I'm going to call several things this morning and you automatically know, as well as I do, what you're doing. And there isn't anybody needs to point at you, you know ... or you're spiritually blind and Laodicean. Now, it's just that simple, because we haven't fooled anybody here. If this Church is not open and transparent, I don't know what is. Nobody has ever tried to hide anything, and I don't think anybody will. And I don't think anybody can. Because, if the Bride is Elect and She can't get fooled by muck-rake out there, She's not going to get fooled by anything that's in the church. See? All She's got to do is watch.

26. Now, we're going back then, to 1Cor 11:17-22.

(17) Now in this that I declare unto you I praise you not, that (you)
come together not for the better, but for the worse.

- (18) For first of all, when (you) come together in the church, I hear
that there be divisions among you: and I partly believe it.

Now listen, this has to do with the Lord's Supper and coming together. Not just a regular worship service, but a special one in this hour, where we know, that where we stand, what is going on, absolutely know the prophet, know the way of the Lord, understand these things, and nobody can change us.

When you take these elements ... do you understand ,people, what I'm saying? Look, I'm not thinking that I'm getting a feedback that is negative. I'm just trying to impress you: do you really know what this stands for? Or are you back there in Pentecost, or with your Mennonites. Or your God-knows-what -- your Methodists, your Baptists, your...who knows and who cares? Are you still back there where you could take It [the Lord's Supper] in the morning and say, "Well, this is fine. Oh, I understand that he died. Oh yeah, I recognize Blood."

27. That's not it, my brother/ sister. What I'm talking about is It. [Bro. Vayle knocks a few times] Do you understand, when you take [It] you're realizing what is taking place in your hour? Look, you might not be able to express it. You might not have great feeling over it. You might not be able to what? ... to rhapsodize, and enthuse, and project. But do you know in your heart this is true? Do you know it in your sensibilities, your mind, "This is true! This is what has happened"? It may not be quickened. It may not turn you into somebody that's (well, how do you put it?) ... you're in paroxysms of delight, visions of rapture. But in your heart you know. And you say, "I know what this Blood is about today. They've crucified my Lord again. But I haven't done it; my hands are free of innocent Blood". See? Understand these things, brother/sister.

28. [1 Corinthians 11:]

- (19) For there must also be heresies among you, that they which are
approved may be made manifest among you.

Say, how big was that Corinthian Church?

"Oh, Bro. Vayle, I think they had six hundred."

What if they had only ten?

You say, "I think you're going to make me count myself."

Well, that's what it's all about. Now,

- (20) When (you) come together therefore into one place, this is not
to eat the Lord's supper.

What is not? It doesn't say that you come together and you don't eat the Lord's Supper. He's telling you what they do is not to eat the Lord's Supper. Paul doesn't even recognize this as the Lord's Supper. He said, "That's not the Lord's Supper. What are you talking about? What are you trying to tell me, that's the Lord's Supper?" Well, let's get this thing all ironed out today.

- (21) For in eating every one (takes) before (the others) his own supper:
and one is hungry, and another is drunken.

Some had a lot to eat and some had a lot to drink. That's not the Lord's Supper, that's a guzzle. Or you can call it the love feast ... call it what you want! (Phffft ...yeah.) Let me tell you something. (Oh, I won't bother.)

- (22) What? have (you) not houses to eat and to drink in? or despise (you)
the church of God, and shame them that have not?

Now, they did this in the church of God. The building designated was evidently called the Church of God. And the people inside were the Church of God, and they were sure doing despite.

- (22) ...What shall I say to you? shall I praise you in this? I praise you not.

29. Now, in verse 17 (we've covered this before) it tells you categorically, that you can come to the house of the Lord and partake of the emblems and leave a worse person than when you came in. Because, if what I'm telling you is the truth and you'll reject it, you have already stepped down. You say, "I don't think so." That's your privilege. Think what you want. I'm not here to coerce you. Not here for church members, anything else. Some people get a lot of joy out of seeing how many they can baptize. I simply don't baptize. Somebody else does it, and we watch. That doesn't make me some kind of a fruit inspector. That's my nature; that's how I do things.

All right. You can be a worse person having come in and taken It. Doesn't do one thing for you, uh- uh. If you're wrong, It does harm to you. See? Now it all depends on which way you go. Now, if you take It right, something will happen to your faith and you begin to raise up. If you take It wrong, you just become more confirmed in your ways of understanding.

30. Now we're going to read from [1Cor 11:] 23-32.

- (23) For I have received of the Lord that which also I delivered unto
you, That the Lord Jesus the same night in which he was betrayed
took bread:

- (24) And when he had given thanks, he (broke) it, and said, Take, eat:
this is my body, which is broken for you: this do in remembrance
of me.

- (25) After the same manner also he took the cup, when he had supped,
saying, This cup is the new testament in my blood: this do (you)
as oft as (you) drink it, in remembrance of me.

- (26) For as often as (you) eat this bread, and drink this cup, (you) do
shew (declare, manifest, or preach a sermon on) the Lord's death
till he come.

- (27) Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.
- (28) But let a man examine himself, and so let him eat of that bread, and drink of that cup.
- (29) For he that eateth and drinketh unworthily, eateth and drinketh condemnation (or judgment) to himself, not discerning the Lord's body
- (30) For this cause many are weak and sickly among you, and many sleep.
- (31) For if we would judge ourselves, we should not be judged.
- (32) But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

All right. Now, you can see in the first section of 1Cor 11:17-22, and I want to read verse 34 with it.

- (34) And if any man hunger, let him eat at home; the (you) come not together unto condemnation. And the rest will I set in order when I come.

Now, there's a lot of things out of order in that church, and this was entirely out of order. And this wasn't the Lord's Supper; this was their own supper. See, nothing to do with It.

31. Now, this section here that I read first of all, 17-22 is: the whole church was in a ceremonial formula not ordained by God, and it was a judged church. And the church was judged wrong and a failure. He said, "You're wrong."

Now, how would you like to have a messenger come on scene and say you're wrong? Now, this was the very man, Paul, that opened this church up. He was the founder. He said, "You got many teachers, but only one father when it comes to the gospel." He said, "I was the one that came here." He went to Galatia, and he said, "You would've given your eyes for me, if you could've done it. When I wasn't well (he said), you would've given me the coat off your back, the shirt off your back. You'd have plucked out your eye. Nothing was too good. But (he said), you've turned on me." They were doing something wrong, too. They were a mess.

That's what Bro. Branham said: "*The Church does not come together primarily...*" I'm using the word 'primarily', stuck it there. He said, "*It does not come together for fellowship, period.*" But there is a sense of a fellowship, because we're uniquely brothers and sisters in Christ. And that is a blood relationship that is a type of fellowship. But he said, "*You come together for correction.*"

And you notice the whole Bible is pretty well... the whole Bible is a doctrinal precept what God ordained, and how men react, and then God sent the man to correct it. In the case of the Lord Jesus Christ, He could not correct man, so He died for man, and He let His Own Life then be a substitute, looking down the road when He'll create again out of the original dust and cosmos (all those things), and bring forth immortal bodies.

32. Okay. This, then, is to the group of people locally as a Church. Now every Church body, therefore, that adopts any Christian rite in a perverted form, or adds any ceremony to it, or takes from it, is a condemned and judged church.

Take water baptism: Mt 28:19 says, "Go therefore in all the world, preach the gospel, and baptize in the Name of the Father, Son and Holy Ghost," which is a Trinity. And yet, on the day of Pentecost Peter said, "Repent and be baptized in the Name of Jesus Christ for the remission of sins." [Acts 2:38] And there is no place in the entire Word of God or the first four hundred years of church history where anybody baptized outside of the Name of the Lord Jesus Christ and used titles.

The Roman Catholic church admits they brought it in, and admits that the Protestants have adopted it. And therefore, the Protestants are Roman Catholic. And you can say what you want. Do what you want, it's your business. You can say, "Well, I'm not." Well, I've got news for you: if you're baptized in the Trinitarian way and you stick with it, you are not Protestants. You're protesting nothing; you just say you are. That's a lie, and you know it's a lie.

33. You say, "Can you prove it?" You bet I can prove it. Times Magazine proved it. Times Magazine showed that every denomination comes from the Catholicism. The world knows it. What's the matter with the sleeping, stupid Christian? Wretched, miserable, blind, naked, and don't even know it. But Times Magazine knows it. Politicians know it. You think they don't? How come the Roman Catholic church has been recognized, then, as the purveyor and the disseminator of American tax payers' money in foreign nations right now? And they also add a little thing in there, and you know, it's like the hierarchy, maybe some great Protestant, "Well, you know (phffft) ... he ain't worth much, but along side of a lovely pope, you know, because... hallelujah, maybe he could just fit in."

That's Reagan and the whole bunch on down. That's Christianity for ...?... Protestants already obey Catholicism. And the Catholics are taken over by the Pentecostals. Oh, brother/sister, rise unto starlings ... they look brown at a certain season, but awful black a little later on.

34. Water baptism ... let's look at water baptism. They used titles instead of names. Then they fuss about whether it's immersion or sprinkling. Then they say, "Well, water baptism, you get saved by water baptism." They confuse water baptism with spiritual baptism, the baptism with the Holy Ghost. As It says in Ephesians 4 and 5, "There is one baptism." See? They're confusing it. Then they give a meaning, sometimes, to water baptism apart from 1Pet 3:18-22. And in verse 21 he says,

(21) (Water baptism is)...not the putting away of the filth of the flesh,
but the answer of a good conscience toward God,...

Yet the Church of Christ baptizes people in water unto forgiveness, and so do the Jesus Only Pentecostals.

So therefore, all you've got to do, according to them, is be baptized in water and you've got it made. Catholicism, right to the hilt. Because, if you're sprinkled or baptized by the Roman Catholic, you've got it made. Who said so? The Baptist and Methodist are no different. The Methodists sprinkle, the Baptists baptize, and they baptize you into the church. But they only baptize you literally into the local assembly. And no local assembly is any church, neither is any organization. *"It's merely a lodge"*, as Bro. Branham said. See?

35. And notice, it was the prophet Paul and the apostle Peter who put this in order. Peter put in order water baptism, and Paul put in order the Communion rites. So disobedience to revealed truth puts the church away. Let's find out over here, in Rev 2:5,

- (5) Remember therefore from whence thou art fallen, and repent,
and do the first works; or (I'll) come unto thee quickly, and will
remove thy candlestick out of his place, except thou repent.

The first church was told that. When you get into sin, when you're off the Word the candlestick goes. And what's a candlestick? Signifying light. And you're no longer in the light, no longer a part of it. What can be more true, brother/sister? And yet people sit like bumps on a log. But you get in a meeting where Billy Graham is preaching, the Pentecostals are having a good time, you know, with bringing on an ecstasy and delightful things of preaching healing and seeing things. Oh it's wonderful, wonderful! But you get the unbiased truth, something's wrong somewhere.... [End of side one] to simple church ordinance. A very simple church ordinance is a water baptism. But history proves that even it has been a doctrine of great contention, and religious historians say that even in the first century the church fathers were arguing over child and infant baptism. Did you know that? Read your church history.

36. Thus, in all church ordinances -- water baptism, communion and foot washing -- the whole local Church of believers should be of one mind with the revelation of the messenger of the age. Now, Paul said over here, he said, "You come together. And one of the things you come together for is Communion." And he said, "You come together," and he said, "When you do come together, (he said) you're the worst for it, because you're doing it wrong and you're being taught wrong. Because, there's divisions or sects among you." (S-e-c-t-s.) There is also s-e-x among them... illicit. The church was corrupt. It didn't matter what the (?) way they were taught. They wanted what they wanted, and they got it.

And they said, "It's okay."

And Paul said, "That's all wrong."

Now listen, in 1Cor 14:32-38,

- (32) And the spirits of the prophets are subject to the prophets.

- (33) For God is not the author of confusion, but of peace, as in all churches of the saints. (Like as in Ephesus.)
- (34) Let your women keep silence in the church; ...is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.
- (35) And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

And yet they're in the pulpit. What if that doesn't mean that? Well, would you call this a barn? A hog pen? Is it a machine shop or garage? No woman gets in this pulpit. This is a Church. She doesn't have a voice. Doesn't run her down; that's just the truth. Have you got a voice in Rockefeller's money? Have you got a voice in the [Andrew W.] Mellon foundation? Can you put your two-bits in and get away with anything in the Ford foundation? No, you're just excluded, and you don't make any big deal about it. Then, why make a big deal about this? I'll tell you why: pride. Pride is sin. Rebellion. A woman preaching the gospel is a rebellious woman. And when she cuts her hair and does what she does, shows what she is.

You say, "What about a man?" We're talking about women. Don't change the subject. You treat with male and female in two different categories one hundred percent, though they must both come by the Blood and the baptism with the Holy Ghost and the same Word. But in the Church, which speaks of officials and the power of authority, it is not vested in any woman whatsoever. And when she gets out of place, everything is out of place. But when she's in her place, it's the most blessed thing in the world. So, what do you want to be? Do you want to be a blessed thing or a horrible thing?

37. Now let's keep reading, [1Corinthians 14:]

- (35) And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.
(Now listen:)
- (36) What? came the word of God out from you? or came it unto you only? (Now, Paul is pinning it down -- authority.)
- (37) If any man think himself to be a prophet, or spiritual,...

Now, the prophet is the head man. That's the Word of the Lord comes to him, and comes to us through him. Now, if you're spiritual, that means you've got the baptism of the Holy Ghost. And that means you got a part of what's in the prophet, and from the prophet. So therefore, you'll be one with the prophet.

- (37) ...let him acknowledge that the things that I write unto you are the commandments of the Lord.

Now, he didn't say what Peter wrote, because Peter was not involved with these people. But Peter said, "Paul says the same things that I say, but he says them in such a way if you're not

careful you'll be fooled." He said, "You watch it, because you'll run with it and you'll wrest to your own destruction." See.

38. Now notice, this is important: this Church here (I'm talking about our Church) has a scriptural obligation that all of us agree in the doctrinal teachings of William Branham which he has taken from the Bible. And also fully accept and agree with the democratic principle he laid down for the Church from the same Word of God, which includes: electing the officers; and installing a pastor; and the taking of tithes and offerings, and the dispensing of them; and the care for the needy; and all of those things that are written in Church Order. And there isn't one person has anything to say about that at all, from the pastor on down -- elder, deacon, whatever you call them. It's a Church order.

Where there is a leeway, he let you know what the leeway was. In other words, a multiple choice. Sometimes there's a multiple choice. I would say in our particular condition there's a multiple choice here, because we do have a benevolent fund when it comes to helping the needy. Bro. Branham said, *"If there's a need that you don't need to plague the church for ... say, if the man stand at the door, and if you have something to give when you go out, the man can receive it from you."* But our church already has a setup where...say, any emergency, any exigency, we have a fund that people have given to and we take care of the needs. But those needs cannot be dispensed by anybody outside those in charge, which are the deacons and the pastor in that particular authority. Now, people may go to the trustees and do certain things like that, which is all right, but it has to come down literally through the deacons. It always has to come through that, because that's the way the Bible said it.

There were seven original men full of the Holy Ghost in faith that took care of those things for the churches. What were they? They're called the original deacons, real servers. So we watch those things, but we'll get to that later on.

39. All right now, that's dealing with the Church as a composite as a body. See? Now, the Church can be horribly wrong all together in their doctrine, because they have allowed someone to come in and say something contrary to the prophet which was Paul, and the apostle which was Peter. The Church can accept and therefore be condemned by going off that Word. See? It mustn't do it.

Now, let's go to the individual. The individual is in 1Corinthians 13 also, and you'll tell by the very language, for in verse 27, [Chapter 11:] beginning it says,

(27) Therefore whoever shall eat this bread, and drink this cup of
the Lord, unworthily, shall be guilty of the body and blood of
the Lord.

(28) But let a man examine himself, (it doesn't say let the church examine
themselves, now. He's already dealt with the church. Now it's the
individual,) and so let him eat of that bread and drink of that cup.

- (29) For he that eateth and drinketh unworthily, eateth and drinketh
(condemnation) to himself, ...(didn't say to the Church; said to
himself.)

Now, if you're sitting in a messed up church you're messed up by listening and going their way. But you could be messed up sitting in a pretty good Church, that might be right on that Word. Now if you're messed up, you will not affect that Church. You sure affect yourself, though. Now, there's an affect you can give to the Church: if you're a real Christian and you're living lax, you can stop somebody getting healed. You can stop faith in those things. But I'm talking, you'll understand, in the principles of the way out. You can be wrong, but there's no way you can really rock this Church unless the Church wants to be rocked. See? Now, this is where the individuals come in, your stand and my stand as individuals.

- (29) For he that eateth and drinketh unworthily, eateth and drinketh
(condemnation) to himself, not discerning the Lord's body.

- (30) For this cause many are weak and sickly among you, and many
sleep.

- (31) For if we would judge ourselves,...

Now listen, he pins the thing down, then puts it how we all act. Because, the whole church is not doing these things but individual members are. Then he says, now you watch... rather I say, watch how Paul's putting it. Hits the body, individuals, goes back to the body of Believers. It says,

- (31) ...we shall not be judged.

- (32) But when we are judged, we are (trained or) chastened of the Lord,
(we're chastised,) we should not be condemned with the world.

- (33) (Therefore,) brethren, when (you) come together...tarry one for another.
(And so on.)

40. Now, today people get upset over various...well let me get back to 29 and 30 again.

- (29) For he that eateth and drinketh unworthily, eateth and drinketh
(condemnation) to himself, (or judgment) not discerning the
Lord's body.

- (30) For this cause many are weak and sickly among you, and many
(do) sleep.

- (31) For if we would judge ourselves, we should not be judged.

- (32) But when we are judged, that we are chastened of the Lord,
that should not be condemned with the world.

So you can see here now, from what we read, that individual abuse was widespread on the grounds that It said, "For this cause many are weak and sickly among you." There was a widespread abuse in the individuals as well as the Church body.

Now listen, brother/sister, you can go to a church where the Word is...just nowhere the Word of God, and see those people live tremendous beautiful lives; doesn't do any good. Oh, it doesn't hurt in the sense they're going to be condemned for it. It isn't they're going to lose for it, they're already lost. They'll get off with a better judgment, but they're not born again.

Then you're going to see a Church that stands for that Word and a bunch of godly folk, and you watch the sinners come in like a bunch of buzzing flies. Does that make the Church a mess? No, not unless the Church wants to be a mess.

No. Look-it, every Church has believers, make believers, unbelievers. Now don't go pointing fingers, because who knows, grace extends even to the Lots that were just a penny. Abraham, a silver dollar, but the silver dollar wasn't always bright. He had his dull moments, too.

41. All right, there is no Church that is perfect. No sir! No Church. Never has been, never will be, when you want definition of perfection. So what's the remedy? The remedy is verse 31 and 32.

(31) ...if we would judge ourselves, we should not be judged.

(32) But when we are judged, we (are then talking to the Lord, and saying, "Lord I am guilty." And always Bro. Branham said, *"If there is a law, there has to be a penalty. Then God must deal with that person."* See?) ...so we should not be condemned with the world.

Now, the world is going to get a judgment and a punishment. And when their punishment's over they'll be annihilated. The Saint does not become annihilated, nor does he go to purgatory. This is your purgatory here; this is your purgatory.

When David made a sin (it was a great sin), God gave him three choices. And he said, "I won't make a choice, I'll just put myself in Your hands." Because David was scared, and God chasten him. See? God knew what was right. So, you understand, there's a remedy there.

42. Now, today people get alarmed, or upset over smoking (certainly, so they should), over cut hair (it is entirely wrong), over dress. The way women dress and the way men dress, too, is also very wrong at many times. And it is a consensus of those who believe this Message that, certainly we should not condone it. And we don't, as a principle. But if anybody is doing it, then of course (this being so obvious), we must cut him out of the Communion. We don't want it being done. Well, that's true to a degree. But if you're going to act on those things, then let's go to the Word of God and read Col 3:5-15. And you tell me if smoking is any worse than this? Maybe it is and I'm not smart enough to know it. Beginning at verse 5.

- (5) Mortify therefore (put to death therefore) your members which are upon the earth;...

In other words, "take a gun and shoot each other" ... It doesn't say that. Mortify your members means: what's in you that's naughty, what's causing trouble.

- (5) ...fornication, uncleanness, inordinate affection, (see, you can carry affection too far to where it's really wrong.) evil concupiscence, covetousness, which is idolatry:

- (6) For which things sake the wrath of God (comes) on the children of disobedience:

43. Now, Paul does not say the Colossians were disobedient children. We are not disobedient, because the prophet through the Spirit of God has turned our disobedient hearts to the wisdom of the just, like John the Baptist did in the days of Jesus, and the hearts of the children are turned back to the fathers. But can any one of you tell me, here, that you don't have some of these in your life? As one person said, "Everybody has a little bit of larceny".

- (7) In the which (you) also walked some time, when (you) lived in them.

And they had it. Now he said, "You've got rid of all those rough tough ones."

- (8) But now (you) also put off all these; anger, (I'm going to delete that one because I can get pretty sore, at times. And don't worry about) wrath, (because I've been known to blow my stack and malice, (well, only on occasion when they really deserve blasphemy, (I've blasphemed the Word same like you filthy communication,...
- it.)
have.)

That's just not cussing and filthy language, four letter words, that's gossip and everything else that goes with it ... defamation of character.

- (9) (Now what about lying?) ...seeing that (you) have put off the old man with his deeds;

- (10) And have put on the new man, which is renewed in knowledge after the image of him that created him:

44. Now, that tells you: the secret of getting rid of all this stuff is to take on what is in Christ and believe It. And It will ... like I told you, that walnut that falls on the ground and will not let anything else grow, it'll just kill it right out. It's like acid on the ground. It's like weed spray on the weeds. It'll kill it. You should let the Holy Ghost turn loose in your life. You receive Him, you watch these things are going to go. It'll start with the grosser things, like when they take the gold and beat it on the anvil and all the rough junk gets out of it. Then when it gets to the place where it can be worked, because it's malleable and clean, then God takes the little hammers and puts a "little needle work" in, as Dr. Carter one time said, (the great English preacher from Pentecostal over in London -- tremendous preacher and teacher) ... that little work.

Then you watch the fine needle work come in, where God begins to dress you up and make you more and more in His Image. See? After His image.[Colossians 3:]

- (11) There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.
- (12) Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;
- (13) Forbearing one another, and forgiving one another, if any man have a quarrel against any: (Now, what about that one? Forgiving. Come to the table without having forgiven people, see? ... if any man have a quarrel against another:) even as Christ forgave you...

What did He ask you for when He forgave you? Nothing.

- (14) ...above all these things put on (love), which is the bond of (perfection.)
- (15) ...let the peace of God rule in your hearts, to the which you are called in one body and be thankful.

Now that's not just a peace that's in your heart, that's in the assembly. Peace with every man.

45. Now, I will take my stand here: that if we not necessarily allow, or encouraged, but understand there's no perfection this side of the Resurrection, who's going to stand up here and tell anybody in this church, "Look, I know what you did, and you're not going to take This. I know you're history. I've watched you." Or have everybody confess, and say, "Now, what did you do this week?" This is not an inquisition. This is where you examine yourself. I don't, and nobody else does, unless you're in gross immorality that is visible, and you flaunt it. And people take sides and flaunt it. Then kick him out and everybody with him that does the same thing. Take away the privilege of the Church protecting him and the Blood of Jesus Christ. Put him out there. And if he's a child of God, he'll come back. And when he does, then don't throw it up in his face.

Now you see, people say, "Well now, look-it here, if that person is smoking ...". Now, I don't agree with smoking. Look, that's an acquired sin. Many things we have are not acquired. Little kids bite as soon as they find they've got teeth. They scratch as soon as they find they got claws. Nobody teaches.

46. All nature's fallen, but the point is: God did not say, "Hey, I'm making room for any sin." Nor did He say, "I'm kicking anybody out because of a sin."

The prophet said himself, "*We backslide a thousand times a day.*"

What did he mean? We make wrong judgments. Our faith doesn't rise to every occasion. And I'm not a champion of sin, I'm merely trying to explain, and I am explaining my stand. Now if a person says, "I can smoke if I want" ...

I say, "You certainly can."

Come ahead if you want. But I'm telling you, you're not going to hurt me or anybody else, because I'm going to tell the whole Church, and say, "Don't mind him." Oh, you already know. You'd know by then... the word would be gone around, "Don't mind the person."

It's like a marriage ceremony, "Anybody knows any reason they shouldn't get married, say it now or forever hold your peace."

And you'd simply tell the folk, "Look, people come up here and they know they're doing these things ... look, it's their own risk."

But I'd sooner people judge themselves and say, "Lord, I'm sorry."

47. How many times a day can you get sorry? If we're supposed to be forgiving seventy times seven, how many times does God forgive? He doesn't have to forgive any number of times. It's already taken care of. How can He impute sin, when the Blood of Jesus Christ has scattered where there be no evidence? How many perfect the Church through the Blood, if the Blood doesn't perfect it?

See, let's understand. But there's a growth that's required of people. And in there there's the insidious factor that we have a nature that Bro. Branham categorically said should be annihilated. Well, how do you annihilate? You annihilate by giving precedence to the Word of the Living God. You first of all acknowledge the correctness of it, that this is right, and you know it shouldn't be done. And you put yourself in a position whereby, with the help of the Holy Spirit and the help of others, you begin to gain the victory. And you will get ... we'll talk about those things.

48. Let's go to Ephesians the 4th chapter, and begin to see these things. Okay, we're going to read in 20-32.

(20) But (you) have not so learned Christ;

(21) If so be that (you) have heard him, and have been taught by him, as
the truth is in Jesus:

How were you taught by Jesus Christ personally? Through a prophet.

(22) That (you) put off concerning the former (behavior) of the
old man,...

Notice, every time It says, you put it off. It doesn't say God puts it off, It says you put it off. Now people go around looking for God to do everything. What if He gave you the tools to do it? You say, "Great, I'll do it."

No, no, you hold back and you say, "Lord, now direct me in doing it." Now we're getting consecration and all these things lined up. See?

(22) That (you) put off...the former (behavior) of the old man, which
is corrupt according to the deceitful (pleasures or) lusts; (In other
words, you like to do it.)

(23) And be renewed in the spirit of your mind;

Get a new spirit. In other words, let the spirit work through the born-again soul.

(24) And that (you) put on the new man, which after God is created in
righteousness and true holiness.

(25) Wherefore (put) away lying,...

Well, it's okay to lie as long as you don't smoke. No trouble brethren, just lie...oh yeah, no trouble there at all. (Phfft!)

49. Well, you know, that's getting exactly like the joke the fellow told me down in Vass, North Carolina. He said, "This certain young Baptist preacher full of faith and fire came to this local Baptist, Southern Baptist assembly down there in the south and he looked around, he saw the people, you know, smoking cigarettes. He preached a strong sermon against cigarettes. The deacons came and said, "Now son, you preached a great sermon against cigarettes and we sure agree. But, you know, a couple of us brethren smoke and some of the church members that pay good money here. We don't want to hurt their feelings, do we?"

He said, "Oh no, you preach on something and I'll preach on something else."

So he preached next Sunday on booze. And he preached a real good sermon on booze ... should've pleased every Methodist. And they came again and said, "You know, son, look," he said, "That was a great sermon you preached. We admit, you know, that that's wrong. But look, people are people, and some of the finest people in town come to this church. And, you know, they're not outright boozers, but they have their cocktails and their little parties, you know. You know, we'd appreciate it if you just lay low"

Well he said, "I'll do that." So he laid low.

And next week he preached on gambling. (And you know what happened in Florida. You know, some of those old folk ... people paying a nickel a game or something, you know,) Well, they said, "You can't... well ... oh look, even some of the sisters, you know, play bingo and bridge for a little bit of money. What is gin-rummy without a little ...?... , you know, a little bit of money to make it amusing?"

Well he said, "Man, what can I preach on"?

Well they said, "Hey, there's a few Republicans down there in that town, you preach on them."

"What am I going to preach on?"

50. It's the same old thing that a lot of preachers in this Message started. All they could preach on was short skirts and short hair. Forget it! Short hair is wrong. Short skirts are wrong. But I'm going to tell you one thing: there's a lot of other things that people get convicted of. That's one reason I couldn't see beards around this place.

How come that people wearing beards came into a church, like in Joe Coleman's, nobody said one word to those people. About six people got saved. Next time they appeared there wasn't one whisker on the face. What did it? Some hookey-poky? Well I'll tell you, God knows how to deal with people. But it says, "You put it off." You put off. And they're supposed to put it off. Let me keep reading here.

51. He said, "Don't lie. Tell the truth." Now It says, [Ephesians 4:]

(26) Be angry, and sin not:...

...?... me, be angry and sin not. Well, Jesus Christ was angry and He sure didn't sin. It was a righteous indignation He rose up with. And He said, "This can't be tolerated."

And we say, "Smoking cannot be tolerated." That's exactly true. Nor do we tolerate it. If I tolerate a smoker and I'd be smoking and tell you folk, you could do it, too. Neither smoked nor drink, never have; that doesn't do one thing for me. Because, I sure told my pack of lies ... you bet. And got madder and hotter than a firecracker. I didn't kill, because I didn't have the guts to kill. But I think I was just as lethal with my words, and even worse than with a gun. It said,

(26) ...(Don't) let the sun go down upon your wrath:

In other words, clear the record. Don't give place to the devil. Now watch this:

(28) Let him that stole steal no more:...

They like to change that to the new translation: "Let him that stole, steal. No more laboring with his hands." But it doesn't say that. [laughter] Oh, it's in the church all right, don't worry.

52. I knew a guy back in Canada (I didn't know him, but I knew of him), he was in the Glad Tidings Tabernacle there in the city of Vancouver. He was a deacon or trustee or something. And the offering, it was a big offering; he stole enough to build a house. Then he got convicted. I think he would. [laughter] I can understand that, from past experience.

(28) ...but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Didn't say build up a big fortune and...you know, lord it over the people, and bring something better to church than somebody else has got.

Now, Bro. Branham liked coming to church looking nice and neat and clean. Now if all he had was coveralls, he'd have wore nice pressed clean coveralls. But when he had a real nice suit he wore it. I know people around here think I might want you like fashion plates. Well I'm not a fashion plate. I like to dress nice; it's all I've got going for me these days ... so why not? And

maybe that's all you got, too, and don't know it. You're getting there, too. Getting old -- hair falling out, teeth gone.

(29) Let no corrupt communication proceed out of your mouth,...

Corrupt communication can be a defiled Word of God. Could be creeds and dogmas that don't have a thing. Could be vilification, abhorrent language, filthy language. Could be something non edifying. For it says,

(29) ...but that which is good to the use of edifying, (building up, not tearing down,) that it may minister grace unto the hearers.

(30) And grieve not the holy Spirit of God, whereby (you) are sealed unto the day of redemption.

(31) Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

(32) And be ye kind one to another, (and) tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Then what if you came up here and don't do that? You know something? I want to tell you something: I would sooner smoke cigarettes than have that. Because I'm going to tell you something: I could shake cigarettes just like that. You think I couldn't? I've shaken different things. And I'm still stuck with some things that I weep over literally day and night, that I shouldn't even be up here. Now, who's going to deny the Blood? Who's going to misunderstand me now? A bunch of legalists? A bunch of Pentecostals? I have to talk this way because this tape goes a long way. And they'll go a long way, too, because I'll see this goes out. Send it to everybody. You can even give it away, as far as I'm concern. I'll pay all the costs. See?

53. Let's go to 1Tim 5:8. It says here,

(8) But if any (man) provide not for his own, especially those of his own house, he (has) denied the faith, is worse than an infidel.

It says right here, that if you do not help those in your body Church, and especially those in your own house ... Now, you don't help anybody outside of your own home unless you've got it to give, knowing your own home is well provided for. Because Bro. Branham categorically said, *"No mission offering goes to any missionary until your home base is taken care of."*

Now, you and your wife and family may have an agreement. I didn't ask my wife, I told her what I was going to do. There's only hope I had of getting anything in this life was the way of Almighty God, because I'm not smart and I can't beg. I'm too proud, I guess. I tried a gimmick once, I told you, thirty years ago. Never tried it again. I'm not interested. Oh it was a legal gimmick. But there, you see, I'll talk about that later, too. A lot of things are legal, but better watch them, kid.

54. So I said, "Look, I'm going to give twenty percent."

The Bible says, "Take care of widows and orphans." I know a widow so, for a while, I'd give her ... out of every hundred I'd give her ten dollars. And I'll give the ministry ten dollars. So I gave ten dollars, and ten dollars. And right away, for some strange reason, my nephew began tithing and I got, before he quit tithing, twenty twenty-dollar bills. For the Bible says, "Give and

it shall be given to you. And with what measure you mete, it shall be meted to you." [Lk 6:38] So if you give dollars, you get dollars. When you get [give] tens, you get tens.

Now look-it, I'm not trying to make you greedy. Anybody leaving this building not understanding, anybody on tape, I will deal with you down the road, or God will. So you better watch what you're thinking, and what you're going to think. Because if you think I'm telling you to be greedy, you are wrong. I was protecting myself with the Word of Almighty God. When I gave twenties, I got twenties back. I already got that. When I gave hundreds, I got hundreds back. When I gave thousands, it came to thousands. And many of those thousands I've turned down flat, and refused property which would be in excess of maybe half a million dollars. Much better than that.

And If you think I'm lying, I will take you to the people that I turned their property down. Time after time ... not one, not two, not three, not four. I think there was a fifth (it wouldn't matter anyway). I've had people made me offers. But you give in order to receive. Sometimes you have to ... as the Bible said, "They that go forth weeping bearing precious seed, shall doubtless come again bearing sheaves." [Ps 126:6]

55. And bishop ...?[Palli]... the Hindu bishop (former Hindu) explained it. He said, "In the Orient... in the East there's much starvation. And in the springtime, (he said) we've got the seed left over from the winter, and here the kids are starving. But if we give them the seed, we cannot plant. So we cry putting the seed out knowing we might not get a harvest and the kids die anyway, but we've got to take that chance. But (he said) in the fall they come back rejoicing--because the kids did have it pretty tough, maybe had to eat grasshoppers' legs or locusts, and little spears of this and spears of that, but they got through-- and they came in bearing."

Sometimes it takes a sacrifice, brother/sister. But It says right here, "Take care of your family first. Make sure the family is taken care of. And then, if they agree, you could sacrifice a little bit. That's why you do what you want here in offerings. We tabulate them different from tithes, (sure, we do). You do what you want in the building. If you've got it, you give it. If you're a Christian you will. If you haven't got it, forget it; you're not obligated. And nobody asked you to borrow it, either. No sir. If you want to give a bit and struggle by it, that's okay. Some of us don't have to struggle. And if we don't give the proper amount, then we ought to be ashamed of ourselves. It's just that simple because they that have, give; those that don't, can't.

That's exactly what the Bible teaches. I could go on here for hours and take you to tithes, and take you to offerings, trace it down through in the Book of Corinthians where Paul is setting the Church in order, like Bro. Branham did.

56. Let's go to 2Thessalonians the 3rd chapter. And we see the same thing over here reiterated in the 10th verse.

- (10) For even when we were with you, we commanded you, (commanded you!) if any would not work, neither should he eat.
- (11) For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.
- (12) Now them that are such we command and exhort by our Lord Jesus Christ,...

Notice he said ...didn't say, "Boot them out." Why not? "Just kick out, get rid of the bum." Why not? Doesn't say that, does it? No. "We command you exhort." Exhort means 'to get them in a place where they want to go out and work'. The nobility of it.

57. I preached a series on 'Priorities' [August 1978, Saskatchewan] ... maybe you don't remember that, years back there. Hit the income tax thing. Everybody hates it; pay it anyway. If there's a legal loop-hole (a legal, just thing) which I never took for years ... My God, I spent a lot of money that I shouldn't have spent. It's all right, though, somebody gets a benefit. I paid my Social Security the same way. Years back when they didn't have enough money coming in to pay Social Security, I did a little lie about it, sure I did. I wouldn't put in my (what do you call it?) legal deductions. I knew what my attitude was. Before God, my attitude ... and I told ...?[Alison] ... , I said, "Look, honey, if I don't get anything back, somebody will get some help down the road. So, that's great." I more than get it back today. If it fell through, so what? See, God knows what's in your heart. And your action, my brother/sister, are not so much what God judges, but what's behind it. Because, that's what the prophet told me; he said, *"You see, Lee, you've got to know what's behind it, why the fellow is that way."*

Some people are nervous, jittery, jumpy all the time. Why? They might've been actually born that way, and they never learned the ways to overcome.

"Well, kick him out. Don't give him Communion. Jump on him."

58. Now, listen, [2 Thessalonians 3:]

(12) ...we command (you) and exhort (Paul's exhorting) by our Lord Jesus Christ, (Now he said, "You've got to do this, and I'm pleading with you, I'm exciting you to do it.) that with quietness they work, and eat their own bread.

(13) But (you) brethren, be not weary in well doing.

Now, it tells you right there, you may have to carry those people [for] some time. Don't let it bug you too much. Say, "Hey boy, look-it, I just as soon have this marshmallow fudge myself to eat. You haven't got enough brains to go work for a hotdog. Now, I got to give up my marshmallow fudge so you can have a hotdog." No, you can't say it that way. You got to put it there, but you can't say it that way. You got to show mercy with cheerfulness. And you can be cheerful that you're not going to get bad calories and a bad stomach eating that goo. [laughter] If that's the best you can do to encourage yourself, then you encourage yourself.

But listen, God watches those attitudes. Don't say, "Well, I'll do it this time." Uh-uh ... I'm guilty. But I'm saying, that's not the way to do it.

59. Then look at discernment. What ... Bro. Branham took this same Scripture on discernment and he said, *"Discernment. Not discerning the Lord's Body."* And the first thing he came to, they didn't discern the prophet. That threw them all out.

Now, what if you came here all dressed up like a good sanctified Nazarene, Methodist, Presbyterian, and a Pentecostal, stand here, "Oh listen, I can tell you my life is A-one; it is holy" ... and you turn down the prophet? Now where are you? Uh? Who's going to give Communion?

Brother/sister, as long as we're all striving for the grace of God, there's no big problem . Once we stop striving, stop believing, it's too bad.

60. Now, there must come a time when smoking, short hair, wrong dress must go. Nobody said we keep believing, and keep believing, and keep believing and don't doing, don't doing. Let me tell you flat: anybody... woman that wears her dresses wrong, cuts her hair, she knows what she's doing. And anybody that smokes knows what he and she is doing. And anybody can quit. You say, "I don't believe that." I do. If you were a prisoner in a war, today, and thrown into a prison and you couldn't get cigarettes, you'd quit. Then quit! It's so-called 'creature comforts' that gets people all messed up --the lust of the flesh, the pleasures. That's exactly what's wrong.

I remember old Ralf Brewer smoked cigarettes; he said he quit. So the wife said, "Did the Lord take it away?"

He said, "No." He said, "I didn't ask Him should I start, (he said) so I didn't figure I should ask Him to help me quit." [laughter]

I like that. He had one eye. He could see more with one eye than you and I can see with two. Nice old boy. He's a good old boy. Gone to the Lord now, see? All must go, but is there any excuse for these other sins which we overlook, and then not make them go?

61. Let's go to 1Peter, then I'm going to try to finish up. Because, I see you're getting my point here, but who knows whether they're getting my point on the tape? There'll be questions thrown at me at this one too, but I won't answer them. I'm not interested, in this point on.

All right listen, 1Pet 1:18-19.

- (18) Forasmuch as (you) know that (You) were not redeemed with corruptible things, (such) as silver and gold, from your vain (behavior) received by tradition from your fathers;

Now it said, "Everything you've got by tradition is wrong, I don't care what it is."

- (19) But with the precious blood of Christ, as a lamb without blemish and spot.

- (20) Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

Now then, He was made perfectly manifest in these last times. God has raised Him up. We see all these things.

62. Now, we come by the fact of the Blood of the Lord Jesus Christ and the power of Almighty God. Now, God has called us to holiness. Now, what must we do? We must partake of the Communion, yet refrain from sin, all the while knowing that there is no perfection this side of the Resurrection. So therefore, Communion is a disciplinary ordinance. It's an ordinance whereby we judge ourselves and say, "Lord, look, I know that I'm not worthy of this. But I realize this is where the worthiness is: that You don't see me, You only look at me through the Blood. And all You can do is hear my voice and see Jesus."

That's what the prophet said: "*He doesn't see you, He doesn't see me. He sees Jesus.*" And that's what we're supposed to see. It is to bring us to the place of death to the flesh, for the emblems we take signify death for sin and of sin. What do we take these for? It signifies death: the death for sin and the death of sin, the complete putting away. Once and for all, it's put away.

63. Now, if we really understood that, how thankful we would be! But somewhere we're not enlighten. Why? Because of creeds and dogmas saying the wrong thing. Do you know what those creeds and dogmas are? 'Work out your own salvation' ... [which] means you can get lost.

"Well you can get yourself out of the hand of God. God did this, but you've got to do that."

No! You're going to make it, brother/sister. You'll make it. And if you live in sin, God will clean you up and get you out of here. Let's understand that. Let's understand where grace ...[is a]?... true eternal security, but let's understand that man's got a part, too! And he can imbibe of the grace of God's cup and live in a victory. He certainly can, see?

64. Now, what attitude is the right attitude? The right attitude we've read over here already, in 1Cor 11:33.

(33) Wherefore, my brethren, when (you) come together to eat, tarry one for another.

[You say] "I know something's wrong in my brother's life. We're going to take Communion. Father, I want to pray for him."

Well, you're acting like Job, now. You're acting just like Job. You're one of the real Patriarchs. You've entered into the foundation of the church, because you're praying. And you've overcome in some things. Now someone's praying for you, because they know that you've got problems, too.

65. Now, in dealing with this question, at this point let's emphasize 1Cor 11:28 and 31.

(28) ...let a man examine himself, and so let him eat of that bread and drink of that cup.

(31) For if we would judge ourselves, we should not be (condemned.)

That means, right there, take a look at yourself and say, "Have I been wrong since the last time I was here? What am I doing wrong? Where am I failing?"

Now listen, that must do us some good somewhere to help us on the road to victory, or why would we do it? Now Bro. Branham said, *"If you bring somebody else's sin from under the Blood, then (he said) God will hold you accountable for it."* So then, if you bring your own sins out, not from under the Blood, but though ... would you know your own nature in your life, what is it good for? It's good because God will deal with you in love and in mercy, and somebody's praying for you. And the whole Church now is acting like a membership in Jesus Christ the Lord, and that's going to help you.

You can see why I stand on the strict statement of not denying anyone the Lord's Supper, unless there has been a charge laid and proven of gross immorality. But this does not make room for wrong living. Now, that's what Bro. Branham did. But he stood there with love and a life, brother. He said, *"That man (he said,) he didn't try to assassinate my character."* He said, *"He knew better."* What kind of life did William Branham live that he could say a thing like that, just stand right there and say, *"He knew better?"* Not say, *"He knew better."* In other words, "I challenge you. Now, come on ... you find it."

66. Now, William Branham didn't smoke cigarettes because, God wouldn't let him. He didn't drink, because God wouldn't let him. He didn't mess with women, he was in a tube. But William

Branham had a lot of other things that had to come under the Blood and had to be taken out of his nature and life, too.

Now, let's look at... Now, here's a man we know. We know him very well. He's a real sweet guy, real swell guy. If he'd just come to this church and sit here and wouldn't open his mouth, and you watch him and ...say, you know, "I'm going to tell you, Brother and Sister Vayle, that man is the best Christian in this church."

He's no more born again than nothing. No more born again than nothing. But kind, sweet, generous, hardworking, loving -- he's got it. But he ain't got nothing.

"What about the Second Resurrection?"

I haven't got a thing to do with that. I don't know. I don't know a thing about that.

67. Let's go to Galatians the 6th chapter. Let's understand these things brother/sister. I'm not excusing anybody. I'm not excusing, I am just not accusing. And I'm hoping we have grace to be overcomers. All right, Galatians 6,

- (1) Brethren, if a man be overtaken in a fault, (you) which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest (you) be tempted. (How much have you tried to help people overcome cigarettes?)
- (2) Bear (you) one another's burdens, and so fulfil the law of Christ. (What about that?)
- (3) ...if a man think himself to be some(body) when he's nothing, he (deceives) himself.

"Oh, I quit smoking cigarettes, I'm a great guy. I dress right, I'm a great guy." Are you?

- (4) But let every man prove his own work(s), and then shall he have rejoicing in himself alone, and not in another.
- (5) For every man shall bear his own burden. (What do you think of that?)

68. Let's go to Jas 5:16.

- (16) Confess your faults one to another, and pray one for another, that (you) may be healed.

Paul spoke of that, too. He said, "Many people are sick right now." He said, "Confess your faults." That doesn't mean confess your sins. Tell where your weakness lies! If it's anger, admit it. If it's jealousy, admit it. Suspicion, admit it. Now, don't go around ... don't go around like you're boasting on it and dwelling on it, so you fill everybody's ears every time for months. Forget it! The more you act like that, the more you'll do it. This means once. Tell somebody. Ask them to pray with you. He said,

- (16) ...The effectual fervent prayer of a righteous man availeth much.

How much does it avail? Well, if Elijah could pray that it wouldn't rain for three years, then pray and it did rain, then what hope have you got to pray for a man and get help? All kinds of hope. No problem.

69. [...?...] Wednesday night, if I'm here, whatever ... I'll continue Wednesday night. But you're getting the picture, aren't you? Never mind or worry about the tape at all. You're getting the understanding. Look, nobody here is out to get anybody. Nobody is here to make anybody. We want to get our eyes on Christ and we know how to live. We know how to live, brother/sister. Now, if you need help, and there's something bothering you, you've got access to the elders, the deacon. You've got access to ministry. You've got access to your own home.

I want to tell you, years ago [my] wife never prayed for me. I got so sick I was mighty glad to have her pray. Get her up at night to pray for me. Let me tell you, your wife can pray for you, your husband can pray, your kids can pray, you can pray. Are you doing it? Now, that's the question: are you doing it? Or are you still back there in the clouds, "Well, I see that guy smoked a cigarette." So what, if he did smoke a cigarette! What is smoking you up? Now, my tone of voice doesn't mean to say, "Look, I don't care if the guy smokes, it's okay by me." It is not okay by me! I've got a daughter that smokes. I could ring her neck joyfully, if I thought it would cure her. [some chuckling] Wrong cure, eh Pete?

[Tape ends]