

Communion Service

Bro. Lee Vayle - October 3, 1982

...Your Word, may it be enriched to us all again. May we have a little further insight to what we're doing at this time. In this service commemorated to Your care. We pray, Lord, in Your name, we pray, Lord, according to Your will. We know therefore you have the answer, we are very, very grateful. In Jesus name we pray. Amen You may be seated

1. Now, this is our first communion and foot washing here. I apologize that we are remiss in not having one in the last month. But, we just did not, and now we are to the place where I feel it's a little easier to have the service of this order. And, I'm going to bring a little message now communion and of course I'm taking it in a minor way from what Bro. Branham said, and we're reading in 1 Corinthians 11:23-26. And you will know that Paul the apostle received this by revelation.

Now, there's no doubt that he knew that people were doing this, but he would be so confused as to why they were doing it, that he might have come to the place where they said they stole the body of Jesus and cut in up in pieces and tried to eat it.

So, who knows what Paul might have said, especially when he got so mad he killed people and thought he was doing God a service. He was a good old boy, but (you know) that's what Cain did. He killed for religion.

2. Now, Paul got this by direct revelation:

(23) For I have received of the Lord that which also I delivered unto you,
He didn't get it from Peter, James and John, he got it from the Lord)
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 ye, as oft
as ye drink it, in remembrance of me.

(26) For as often as (you) eat this bread, and drink this cup, (you declare,
show) the Lord's death till he come.

Now, there is no place in the Bible where the Lord's Supper as It is called,(and that's in verse 20.)

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

Now, you see, he said, "You're not eating the Lord's Supper by what you're doing. But, It was called the Lord's Supper.

3. Now, there's no place in the Bible where the Lord's Supper is spoken of as Communion. The word 'communion' as Bro. Branham said it's from the Catholic creed of taking eucharist, which is the emblems. (The Lord's Supper)

Communion according to the dictionary is the 'act of sharing'. Bro. Branham used it as the interchange of thought. People speaking one back to another. And as he said, *"The bread and the wine do not speak back."* He said, *"No way can anybody tell me that a Catholic priest can turn bread and wine into the body and blood of Jesus, when rats and mice can pack it off and eat it."*

Now, that's taken from Father Chiniquy's book, 'Fifty Years in the Church of Rome', where a poor old Catholic priest was dissolved in tears and almost insane because the mice had eaten the 'Bon Dieu', had eaten the good God. But, when mice can eat the good God...my... doesn't even...[laughter] You know isn't strange?

4. Now, as Bro. Branham has correctly said, *"this is not what the Bible says as to being Communion."* Verse 26 tells you what It is. So, let's read It.

(26) For as often as (you) eat this bread, and drink this cup, (you declare,) the Lord's death till he come.

So, this, the Lord's Supper means, that the Lord's Supper is a testimony or a confession, or a witness, or a preachment about the Lord's death. And it is to be done right up until it can't be done anymore, until it is done anew in the Kingdom of God. Matthew 26:29. Now, it's to be done by us.

(29) But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Now, He tells them, that until they come to the Millennium, or such a time which would stop them, they have to keep doing it, and then start doing it again. Because, He referred it in Matthew 26 to the Lord's Supper. So, evidently in the Millennium we'll be doing it.

5. Now, we must note that both the broken bread and the cup of wine signify the Body of the Lord, and the Blood of the Lord, and are taken together at one time and signify one act. One act. Not two acts, but one act. Because, many people say, "Broken body, blood. Blood, broken body." No way. The Body and the Blood came from one act which was from the breaking of the body of Jesus.

What I'm saying is, that the body was broken open by beatings and lashings, and cruel torture. So, that even the crown of thorns punctured the veins that would not have emptied themselves, even when the spear in the side let the rest of the blood out. There's certain veins which cannot be emptied, which are in the temples. The crown of thorns opened them up. And when the spear stuck His side, it was proven that Christ's heart was broken, because under extreme conditions of heart brokenness, the pericardium becomes full of water. So, the spear went up and broke the pericardium where the rest of the blood could come through, which I think was mostly water by that time.

6. So, broken body and shed blood do not have even kindred meanings, they have one meaning. For, it was the breaking of the body that released the blood. In fact even in the Book of Peter, It says, "by His bruise we're healed," not bruises. So that most writers believe that the body of Jesus was so cruelly cut and marred that His body was one vast bruise. In fact, most historians agree that His body was marred beyond the body of any man, or any men. Because, He could not die until He released His Spirit that He might pass from this life. And that's what the Scripture agrees with, that He was horribly mutilated.

The reason He was mutilated, one reason beyond the fact by that bruise, and by the stripes we're healed, is that they had to keep the Passover lamb up for two weeks (I believe it was, ten days, or two weeks, I forget which now) in order to prove the lamb to be what it was fit for the sacrifice. And this One here proved not only by His life, but in His beatings that He was that fit Lamb.

7. So, you can't separate the bread and wine as some people do. You may not have known this, but it's been my experience that I have seen people who will eat the bread, walk off and leave the wine. Not so, they're one.

You can understand why they take the bread, because you see, that does not signify the blood. And we must be very careful about the blood. Well, you better be careful about the body. Because, the blood is valueless to a degree, unless you are in the body. So, there's no such thing, no such thing, no such thing; let's get that flat: 'no such thing', as anybody thinking, "Well, I'll go part way." You go all the way. It's bread and wine. The body was broken, or the blood would not have spurted out. He was so ripped in His body, that His blood flowed.

Now, if you don't think that's possible, you just talk to doctors and criminologists, and they will tell you, yes, slash wrists and a slash throat. And without even slash wrists and getting this particular jugular, or the major arteries, you can cut enough until if that blood is not stopped, you will die, or you can have internal hemorrhaging, and the blood pass in your bodies by vomiting, or through the lower bowels, you'll still die. And what is that from? Ulcers that break. That's a cut body. That's a broken body.

So, you see, you just don't separate. And the reason I'm saying this, is (you know) people are cagey. You know, don't take God for a fool. I know we do so much of the time. I think we stopped doing that. I think we've stopped doing that.

8. Now, from verse 26, not this act is the confession of your faith. Not the Apostles Creed, your act. Not reciting, something, you're doing. You are confirming your faith in the remission of sins by the Blood. You are confessing and confirming your revelation of your remission of sins. You are also confirming your revelation of that much maligned, disrespected and peculiar doctrine of serpent seed. Because, you don't offer the fruit until you offer the Blood for the sins.

Now, it is invariably, and irrevocably a memorial service. It is a memorial service.

[1 Corinthians 11:] 24-25.

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

It is a Remembrance Service. Now, you understand, it's a Remembrance Service. And this will never change as far as I know, because we have already learned from Matthew 26 to 29, that we will drink and eat anew with Him in the Kingdom.

Also, the Book of Revelation gives pre-eminence to His sacrificial death as you will notice in Revelation 1:4-5.

(4) John to the seven churches which are in Asia: Grace be unto you,
and peace, from him which is, and which was, and which is to come;
and from the seven Spirits which are before his throne;

- (5) ...from Jesus Christ, who is the faithful witness, and the first begotten
(that is the first born, from) the dead, and the prince of the kings of
the earth. Unto him that loved us, and washed us from our sins in
his own blood,

You notice, the Blood is mentioned. And It's mentioned in connection with Him. So therefore, the remembrance is of Him shedding His Blood. (See?) But, without Him wouldn't do it. There wouldn't be any. He's the Blood of God.

9. Okay, also, 7 and 8.

- (7) Behold, he cometh with clouds; and every eye shall see him, they
also which pierced him: and all kindreds of the earth shall wail
because of him. Even so, Amen.
- (8) I am Alpha and Omega, the beginning and the (end), saith the Lord,
which is, which was, and which is to come, the Almighty.

(Verse 18)

- (18) I am he that liveth, and was dead; and, behold, I am alive for evermore,
and have the keys of hell and of death.

Now notice, how did He die? He died through the breaking of the body.

10. Revelation 5:5-7.

- (5) ...one of the elders (said) unto me, Weep not: behold, the Lion of
the tribe of Juda, the Root of David, hath prevailed to open the book,
and to loose the seven seals...
- (6) And I beheld, and, lo, in the midst of the throne and of the four beasts,
and in the midst of the elders, stood a Lamb as it had been slain,
having seven horns and seven eyes, which are the seven Spirits of
God sent forth into all the earth.
- (7) And (the Lamb) came and took the book...

(Starting at 9)

- (9) ...they sung a new song, saying, Thou art worthy to take the book,
and to open the seals thereof: for thou wast slain, and hast redeemed
us to God by thy blood out of every kindred, tongue, and people,
and nation;
- (10) And hast made us unto our God kings and priests: and we shall reign
on the earth.

Notice, by the Blood. (See?)

- (11) And I beheld, and (lo, and) heard the voice of many angels round
about the throne and the beasts and the elders: and the number of
them was ten thousand times ten thousand, and thousands of
thousands;
- (12) Saying with a loud voice, Worthy is the Lamb that was slain to
receive power, and riches, and wisdom, and strength, and honour,
and glory, and blessing.
- (13) And every creature...(upon) earth... (said the same thing) ...honour
...unto him...unto the Lamb for ever...

(14) ... (they) fell down and worshipped him... (that's the Lamb.)

Also, the Bride who is redeemed is called the Lamb's wife.

11. [Revelation] 19:7

(7) Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and (the) wife (of the Lamb has) made herself ready.

The Bride is called the 'Lamb's wife'. The ultimate of God embraces the Lamb and is found in Revelation 22:1-3, which means what I'm saying to you is this: the last place which goes on eternally has the Lamb right there.

(1) And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

(2) In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, yielded fruit every month: the leaves of the tree were for the healing of the nations.

(3) And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

So therefore, there is no record at anytime through eternity where the Blood is ever disassociated from us. (See?)

12. Now, whether we continue to eat and drink a memorial service through all eternity I do not know. But, His death will never be forgotten. It is true that Revelation 21:3-5 must come to pass.

(3) And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

(4) And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

(5) And he that sat upon the throne said, Behold, I make all things new. And he said (to) me, Write: for these words are true and faithful.

Now, it is true that we will forget and no longer have a remembrance of that which is upon earth. But, there is nothing said we'll ever forget the Lamb. Nothing is ever said about the Lamb being forgotten, and Lamb means 'death'. There is no record but, said it is true. Revelation 21:3-5, must come to pass as concerning us, but there is no record of the remembrance of His death ever leaving us. No record.

13. All right, we notice something else, it is 1 Corinthians 11:27.

(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.

Now, that word 'unworthily' means 'in an unworthy manner', which they were doing in verses 17 to 22. They were making a big feast. They were making divisions. They were making light, they had no revelation of the solemnity of the Blood. They had no revelation of the breaking of His body which shed the Blood, which meant so much to them.

So, we must remember then that, thus verses 28 and 29 follow naturally after verse 27, that says: "We must not drink unworthily." So we read verse 28.

- (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, and eateth and drinketh damnation (or condemnation, or judgment) to himself, not discerning the Lord's body.

14. Now, in other words there is not sufficient, or serious thought on Him Who died for us. Not sufficient depth of appreciation of the agony and suffering and humiliation; not sufficient gratitude for it all; not sufficient understanding and identifying with Him and His death.

What we're seeing here is, as I understand this, that the people never understood what the breaking of the body, the consequence shedding of the Blood did for them in their status as Christians. And you know, I'm afraid that that's something that's been with us, (not us as a group but I mean the church) and could continue to be. Unless, we become a little more serious about His Presence.

I suppose the sobriety that Bro. Branham said was lacking when the Pillar of Fire stood six inches from him and over people's heads, they ran around talking, chewing gum, acting very foolish, in the very Presence of God. What Scripture said, "Why did you not tremble in My Presence?" [Jer. 5:22a]

And I'm afraid that, (though that is true, it is true) that we could also be in a serious problem today by putting much emphasis on the Presence, and learning to be more sober, which we will certainly learn to be, (and we've just going to be that's all there is to it, because that's what we've got to be and we will be there for) we might be a little prone to ignore the statement that Bro. Branham said in the Seals. (And remember the Seals are the Thunders) *"How can you make a man a sinner when the Blood of Jesus Christ scatters sin until there be nothing left of it?"* I think one place he said, *"no evidence."*

15. And I think myself that many times that we try to talk ourselves into discerning the body, talking about great love we have for each other, and (you know) get things out of your heart and (you know) get things away that you have a disagreement in, clear things up. I think that's all good. And I know it's good. But, I don't know that that is really what he's saying here.

At least put it this way: I would say that this is also what he's saying, if he's saying the rest. He's saying, *"People, you have never allowed yourselves to receive an in depth revelation of exactly what that Blood means to you."* Because if you really did, you couldn't help but have a different atmosphere in your services, you couldn't help but have a different atmosphere in your life. And Bro. Branham categorically put atmosphere down to nature, and nature down to what lay in the soul.

16. In other words, the soul has never been thoroughly nourished on the revelation of the tremendous value of the shed Blood which came, not through them sticking a spear in His side, but by literally breaking that body open. Just, except for breaking bones like somebody might deliberately throw somebody off a seven story building onto a bunch of spikes. Just literally shredded with the terribleness of what they did to Him. And that Blood falling upon the ground in order to purify the ground, which in turn will bring back our bodies from the dust, and give us glorified bodies because of the Life that was released, because of the Blood that was shed.

So, when you begin to see what Paul is seeing here, and then from chapter 11, you go right into gifts. There's no doubt in my mind that these people were so puffed up with their gifts that who gave two cents for the Blood. "Well, thank you for the blood, Lord, now what else is new, hallelujah." Pentecostal hogwash, the Twentieth Century.

"What new thing has been revealed to you? What new thing has happened to you? I talked in tongues today." (Yeah)

17. [Corinthians] 11: Women out of turn, even back there cutting their hair like prostitutes, which is a sign of divorce or prostitute; shaving it right off. Men not taking their proper position. And then come into the church and appreciate the Blood? (Fap!) Going through the Remembrance? (Phfft!) Paul said, "Get out of here, what do you think you're pulling off?"

See, it's the sobriety of the fact that goes plumb to Philippians Who being in the form of God right there in the Pillar of Fire, God made a way to leave the Pillar of Fire and come down in a human body, and there stand amongst men. And so enforce that person by his life and re-enforce that God could understand the sufferings in human flesh. Look it, this desk could never understand suffering in human flesh. It doesn't even suffer as a tree that gets cut down. The Indians tried to tell us it shutters, but (you know) forget their nonsense. Indians are cooped up anyway, bunch of heathens. (See?)

God came down, and through the flesh the sensate being, He, Himself knew everything single infirmity, but that One becoming a man in the sense of taking on Himself the robes of a man, could now become a high priest having shed His Own Blood. And you know, there is a lack in the church. I've seen this years and years ago, (when I preached on 'The Power of the Cross') the majority of people never understand the power of death to the old nature where the power of God is released. Because, they're so imbued with "I'm full of the Holy Ghost and got gifts, hallelujah," that they never ever realize the power of the Cross.

18. And we're looking at the same thing today. Paul putting it right in here to the Corinthian church. Church out of order. People out of order. Everything out of order, and literally made the Blood a mockery, and the service became a mockery.

So, we must examine ourselves, and if not tonight, because this is something we're just learning about for the first time in a different way, that we must become more and more sober, and examine ourselves as to how deep we are in this faith. This revelation of His death, and what it has done and is doing for us.

Now remember, the Supper was held daily back there. Bro. Branham said, "*Branham Tabernacle you do wrong, they did this every day back there, we do It once a month.*" He didn't say you had to do It more than once a month. They did It daily. Their remembrance was every day. They remembered Him as the dear dying lamb and His love and His benefits daily. We only once a month and that on Sunday, the day where in we commemorate His Resurrection. So thereby, we celebrate both His death and His Resurrection. I don't say that's wrong, but I don't say it's right. Because you don't have it according to Scripture's being right. It is something that we are doing that the prophet allowed.

I do not say that we should change it, I merely bring to your attention that they, everyday made sure their minds were jarred to the reality of taking that which made them remember. It was a memorial. It was a confession. I was a preachment. It was a teaching that they did. We, once a month had better begin to examine ourselves more than once a month. He paid the price of death. We love Him because He loved us, we live because of Him, which means we're no longer separated from God.

19. Now, we talk about the baptism with the Holy Ghost, and that's absolutely true. You just must never cease to praise God for the baptism with the Holy Ghost. But the point is this: how did the baptism with the Holy Ghost get here? Well, It tells you in the Book of Hebrews which I've read many times in chapter 10:12.

- (12) (For) this man, after he had offered one sacrifice for sins... (what was that? He offered His body. He offered His life. They drained the blood) ...sat down on the right hand of God;
- (13) From henceforth expecting till his enemies be made his footstool.
- (14) For by one offering he hath perfected for ever them that are sanctified.
- (15) Whereof the Holy Ghost is also a witness to us:...(the baptism with the Holy Ghost proves that the Blood has been applied.)

Now, if the Holy Ghost could only come, because the Blood is applied, there is no way that anybody can have a true baptism with the Holy Ghost and not revere the Blood. No way. We just become negligent, and we need our minds jarred, (as one might say) or our pure minds, (hopefully that's true, and it through the Blood) have a renewal of the understanding of what the Blood does.

Now, without that Blood today, we could not stand in His Presence, but be naked and ashamed. We thank God for His death and declare our thanks and faith in partaking of the simple elements; which are those, which we recognize as the Blood, the emblems of the Blood and of the Bread.

[Preparations begin for setting up the table of the Lord]

Remember, there's nothing anywhere could ever give us any hope outside of that Blood. There's no gift, there is no anything in the realm of Almighty God.

And as we do, let's remember, let's face seriously and soberly at what the songs are saying, what we're saying when we sing the song. [Nothing but the Blood of Jesus]

You know, if there was some other way that God could have used, He would have used it. To the Jews (you know) it's a stumbling block. To the Greeks it's absolute foolishness. You and I don't understand, but we believe. And that revelation does something to us. That's the most wonderful thing of it all. It is 'a revelation'. It's just absolutely phenomenal to know that this is true. How do you know it's true? Because, something inside witnesses to you.

So, we go to the table of the Lord. Before we do let's just pray one more time.

Heavenly Father, we ask You now to bless the people as they come forward in remembrance of the great death of our Lord and Savior Jesus Christ. Who, in our likeness and in flesh stood here in that form, You in Him, and with Him, and in such a way so lived, that when He gave His life, which could not be taken from Him, the blood was completely drained from His body, and He being theirs, still had to give up that life until there was nothing left but the cold corpse hanging upon the Cross. It's hard for us, Lord, to even begin to realize what that meant, and for what that is.

Perhaps, Lord, later down the road we will know as we have not known at this point, but we do, Lord, have that revelation that this is the remembrance of that which was done, And we partaking, Lord, make a confession tonight that this is what happened, this is in remembrance. And we remember It, Lord, and we know that and believe that there will be a time when we won't recognize It through all the eternity. That being so, how important It is, how serious we ought to be, because it must have been serious to Him.

He Who said, "I can presently call twelve legions of angels." Very, very serious, Who said, "Let this cup pass if it can pass, but let Thy will be done." Tremendously serious. And, Lord, we have not resisted unto blood striving against sin, but we know even in the Garden drops of blood

appeared on the forehead. Actually sweat blood, coming to the place of the full measure of consecration unto death.

I know, Lord, there is many things that theologians say we're wound up in. The horror of Him becoming sin for us, which we don't know if that were true or not, we don't know all those things. But, we do know there lies in here that which is eternal in its merits and its efficacy. With the centrality of the Cross is indeed, the centrality of redemption and of the universe. And the Lamb's Blood has never, or ever lose its power, because it has become an eternal factor.

Lord, You've warned us in Your Scripture, let it be serious and sober, and examine ourselves. We do, Lord, and in our examination we find that we are very faulty as to the depths of the true passion and compassion which should be in us through the revelation of the Holy Spirit concerning this. And we ask You tonight, Lord, not only to forgive us, but to help us that we may think of Him Who died that we might live.

Oh, not just one day a month, but every single day. Even many times a day, Lord. The sobriety, because it is high time to be sober concerning God and the things of God. This is what we pray at this time, Lord, as we partake of, and we give You the glory, Lord, as we pray and as we partake, because we believe that You are helping us from moment on. To come to that position, because You love us as a husband loves his wife. In fact, You love more than that. That was maybe just, and It was just a type of the real.

And so, we're praying to You tonight our Husband, commemorating the Lamb death, our Husband's death that He might bring us forth. Lord, that is wonderful, we appreciate it. We open our hearts and minds as never before and give Thee praise in Jesus' Name. Amen.

'The Lord bless you'.