

The Lord's Supper - Communion # 1

Bro. Lee Vayle - June 4, 1983

Shall we pray at this time. Heavenly Father, we we're so glad that we're here gathered in Your Presence. We honor You, Lord, just think that You've honored us, that's tremendous that the great King should come down, God Himself the Great One. God Who is Judge. God Who is Redeemer, God Who is everything the Great God. The Great One Who does not change in Himself, but is ever becoming, and now You're becoming the Resurrection and the Life to us, Lord, and we are so grateful, we're just so happy with that.

We thank You, Lord, for the quickening that You've given us to Your Word, and the quickening to life, O God, that we're not dealing anymore in generalities. We're not dealing in hope so, but a reality tonight, Lord, we are so grateful. What a tragic thing, Lord, that people out there have generalities, but we have realities, O God, we're grateful for that.

We praise Thee, Lord, ask You to bless each one now as we mediate upon Your Word, then get into the service that's commemorated unto Your death and the Foot-washing, Lord, which is also so essential. And You told us to do it, and we're glad to do it Jesus' Name. Amen. You may be seated.

1. Now, we're going to go into 1 Corinthians 11:23-26, because this is the table of the Lord tonight and Foot-washing...and hopefully the next time we'll take another facet of this, but I want to just look into this with you for a very specific purpose tonight.

Now, 23-26, 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:
- (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 ye eat this bread, and drink this cup, (you) do (show) the Lord's death till he come.

Now, the text really there is going to be 26,

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

Now, actually verse 26 is a one sentence sermon that contains the whole Bible narrative on the Redeemer and is the reason for the New Testament ordinance of the Lord's Supper.

Now, I'll go over that again:

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

Now, that's as I said, a once sentence sermon that contains the whole Bible narrative on the Redeemer and is the reason for the New Testament ordinance which we have today of taking the Lord's Supper.

2. All right, we're going to look at verses 23-25, because they describe exactly what we are told to do as our part in this ordinance.

- (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.
(Now, he's putting that with the broken body.)

- (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 (you) drink it, in remembrance of me.

Now, as I say 23-25 describe exactly what we're told to do as our part in the ordinance. And also verses 24-25 tell us exactly what we use in this ordinance, and exactly what each element stands for.

Now, first of all, It tells you that you are to take a 'broken bread'. And that signifies the body which has been broken. Then you are to take the wine (which is the literal wine) and you use it which is to signify that his life was given through the shedding of Blood. So, It tells you what each element is you're suppose to have and exactly what it stands for.

So, we're going to first of all consider the elements in verse 24 and it's antitype. We want to look at the type and the antitype.

- (24) And when he had given thanks, he (broke) it, (that's he took bread,
and he broke it) and said, Take, eat: this is my body, which is broken
for you: this do in remembrance of me. (Remembrance is a fact
that the body lay broken for you and for me.)

3. Now, let's go first of all to Luke 23:33, and It says:

- (33) And when they were come to the place, which is called Calvary,
there they crucified him, and the malefactors, one on the right hand,
and on the left. (When they came to the place, which is called
Calvary, there they crucified him.)

4. And over in John 19:14-18,

- (14) And it was the preparation of the passover, and about the sixth hour:
and he (said) unto the Jews, Behold your King!
- (15) But they cried out, Away with him, away with him, crucify him.
(That's your breaking) Pilate (said) unto them, Shall I crucify your
King? The chief priests answered, We have no king but Caesar.

- (16) Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.
 - (17) And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:
 - (18) Where they crucified him, and two other with him, on either side one, and Jesus in the midst.
5. Now, we go back to Isaiah 53:5, (and reading just a portion at this moment.)
- (5) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
6. And again in Zechariah 13:6-7.
- (6) And one shall say unto him, What are these wounds in (you're) hands? Then he shall answer, Those with which I was wounded in the house of my friends.
 - (7) Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Now, what you're seeing here or course very simply is the fact that the bread that is broken (not necessarily tiny particles, but that which can be taken a small part and then eaten) is typical of the fact that Jesus Christ had to die upon Calvary, were not only did they pierce his flesh, but also they tore asunder the man in three parts, because the body went to the grave, the soul went to Hades and the spirit went back to God Who gave it. And he was literally broken as a sacrifice, therefore, you and me in order to achieve an atonement for sin.

Now, we'll consider the element that we spoke of here as type and antitype (again) in 1 Corinthians 11:25, and It says:

- (25) After the same manner...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.
7. Now, we'll look in John 19:34, and It is said here.
- (34) But one of the soldiers with a spear pierced his side, and forthwith (there came) out blood and water.

Now, this of course is the final draining of the blood from the body where in It is said by those who are a little bit more concerned with physiology then I am, "That the spear no doubt struck the heart and broke the pericardium, [sac enclosure] where through intense suffering often times water will form, and the blood and water there came out."

It's also said that there are veins in the forehead in the temple which cannot be bled outside of an actual puncture from the outside, and therefore the crown of thorns relieved him of that blood. So, his life ebbed away with the shedding of blood. Now, the shed blood then is typified here.

8. And we also look in Matthew 26:27-28.

- (27) And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

- (28) For this is my blood of the new testament, which is shed for many for the remission of sins.

Now, you noticed the broken body and the shed blood are going together. And of course the body would be broken in order for the blood to be shed, but you cannot separate either one of them. They must be brought together. That is why the emblems must be used precisely and exactly as He said. They are bread and they are wine, and they must never be ever separated at any time. They must go together as we do ourselves.

9. Now, also we go to John 10:10-11, and we read verse 15, and he says here:

- (10) The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

- (11) I am the good shepherd: the good shepherd giveth his life for the sheep.

Now, you notice in here that he's speaking of life and more abundant. And of course we all know that back in the other days which we know that this age (or what we're in now) had to come out Pentecost. Now, some of you were never near a Pentecostal church which is no problem. But, you have to recognize that the Bride has to come out of the shuck which is Pentecostal, because that's where the life was. And back there as in most churches that are fundamental, even today, you will notice that they speak of life and then more abundant life would be the baptism with the Holy Ghost. But, that's not really true. The word 'life' is simply life. And zoe means from where you get the word 'zoology', which is the living, which we are part of that life. And the more abundant life will actually be in the Resurrection where we have the same life in a different body form, which makes it a million times more wonderful than we could ever have it. And you can't have it apart from the shedding of His Blood.

See, that's what He said. "I am come that they may have life, and that they may have it more abundantly."

- (11) I am the good shepherd: and the good shepherd giveth his life for the sheep.

In other words, it's an exchange. This one died, his blood was shed in order that the sheep would not have to die for that sin; there would be a compensation there. Just as soon as he gave his life something could be done about that one for whom the Life was given.

10. And then in verse 15:

- (15) As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. (Now, He tells you exactly what these emblems then are about.)

11. Now, the third thing we consider both the elements or types, bread and wine which are taken together in the light of the antitype and here you have flesh and blood. So therefore, we look at the two together. One was the broken body, and one is the shed Blood. And you put a body together of which we're speaking and you put Blood you're talking about a Life that's being presented in a form. So, it is a human being, it is a man presented to us who has given himself entirely for us with nothing left for himself. That's exactly what you will notice here, that this One gave His Life entirely for us so that He Himself had nothing left. He laid down His life, He laid down His body. Already He had given (as Bro. Branham brought to our attention) here in Philippians 2: (which I'll just read It for a second.)

- (5) Let this mind be in you, which was also in Christ Jesus:
- (6) Who, being in the form of God, thought it not (a thing to be grasped and retained) to be equal with God:
- (7) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
- (8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

You'll notice in here that He absolutely retained nothing for Himself. Every single thing was a portion, so when it came to Himself He fulfilled Isaiah chapter 53 perfectly.

12. Now, let's go back and read Isaiah 53.

- (1) Who hath believed our report? and to whom is the arm of the LORD revealed?
- (2) For he shall grow up before him as a tender plant, as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.
- (3) He is despised and rejected of men; a man of sorrows, acquainted with grief: we hid as it were our faces from him; he was despised, and we esteemed him not.

In other words here, we can take this word 'esteemed', and take it back where I took it to the Greek in the Father of glory. Which is an estimation. Which is an opinion. And here you can see that He was stricken because they didn't understand the Word. The Scripture said, "Had they known the princes' of this world had known, they would not have crucified the Lord of glory." [1 Cor 2:8] And so therefore they didn't understand the Word. This One Who was the Word is the Word and in this hour is giving us this tremendous revelation as it has not been known before. Remember, at this time there was no revelation. They could not see Him in the Word.

13. Now... I don't want to be like the fellow who all the time (you know) he had to preach on water baptism. And so one day they said, "I tell you what, you just preach on water baptism in Jesus' Name until you drive us all hokey. I don't know (but) if anybody could stop you, give you one kind of a topic that would stump you."

And one fellow said, (he was a wood cutter,) and he said, "Why don't you preach a sermon on this axe, (he said) see [this] axe cuts both ways and is very good, very this, you could preach a very good sermon."

The fellow said, "Yes," he said, "I think I could."

And the fellow said, "Yeah, and I don't think you'll hit that water baptism bit."

So, he preached along and he said, "Yes," he said, "remember way back there in the old days a fellow borrowed an axe under Elisha and he drop that axe in the water?" [2 Kings 6:] And he said, "By the way, that brings me right to water baptism." [laughter]

14. Now, you might have an awful job trying to stop me from talking about 'His Presence'. But I tell you, that to me is greater than water baptism. Because, water baptism also is in itself a type, but when you're dealing with Presence, you're not dealing with type, you're dealing with Person. So now here in this hour here where He was and Present, they did not esteem Him.

In other words, He simply wasn't revealed according to the Word. Now, He manifested the Word, and God revealed Him according to Word, but to the people there was no revelation. And that's what It says here.

- (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

The thing they did was to get Him out of the way by crucifying Him. Now, "they're going to crucify Him to themselves the second time afresh." [Heb 6:6] They're going to try to get rid of Him. Well, I've got news for you: He's down here and you ain't going to get rid of Him!

15. Now, if you want to go to hell without Him, be my guest. I preach tough, because I am tough! I'm sick and tired of this vomit that's being preached by so called believers in this Message. You do what you want. I keep on telling you, that's just why we've got this building here. And the minute any pressure falls, we just burn her up. I got Bro. Ed's permission, because he was going to bulldoze her anyway. He might not think he gave me permission, but he better know right now, he told me he was ready to bulldoze it. I think fire is better. Now, we don't intend to do that, but we intend to stay with the Word of God, that He (according to the Word) came down. And that He revealed Himself. And the prophet said, "*I wasn't that One, I was just a voice of one standing there.*"

Now, It tells you that the estimation was not according to the Word, and they crucified him. If the estimation which is the real understanding of revelation and giving Him His preeminence they would have never crucified him. See? No way. Now, the same thing obtains today.

16. Now, what did they do. The estimation was, "kill him!" Now, that was according to Scripture. And it's also according to Scripture they crucified Him to themselves afresh. What are you going to do about it? Well, I'm going to get up here and yell and storm and stomp and my eyes flash like a pin-ball machine, and nothing is going to happen, except you folk are going to agree and feel better about it. I'm not going to convert anybody. They're not going to change. There's no way they can change, let's get this understood. Because you got Alpha and Omega. And Omega never changes from Alpha. If It does, you've got a phony god that's a lead two-bit piece. Our American money ain't worth a 'hoop and didly', and neither would God be if He ever changed the Alpha and Omega concept.

17. Now:

- (5) He was wounded for our transgressions, (that the thing is passed) he was bruised for our iniquities:...

You got to take what is done, or forget it! It's not what He's going to do, no sir, and it's not what He is doing when it comes to this, you got to take what He's done. And when you take what He's done He begins building on that. See? And it's the same thing right today.

When you begin to understand His Presence, something will begin to happen to you. Now, I'm sorry for anybody that doesn't understand it, but something just begins to move like the moving of the wheels inside, and the wheel within the wheel.

You say, "Well, you got yourself psyched up."

Well, glory to God, at least I'm psyched up! (Fap!) You know, I don't go for that hogwash people preach.

You say, "Well, you got your own brand hogwash."

Hallelujah, it's been washed in the Blood.

18. All right, listen:

- (5) He was wounded...bruised for our iniquities: the chastisement of our peace was upon him; (and it's still is, because there's relaxation under Seventh Seal. Sure!) with his stripes we are healed.
- (6) All we like sheep have gone astray; (now we like hogs and dogs. Sheep!) have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.
- (7) He was oppressed, he was afflicted, yet he opened not his mouth: (they took away his ability to talk) brought as a lamb to the slaughter, as a sheep before shearer's is dumb, he (opened) not his mouth. (He couldn't!)

Why? Because He'd already done his talking. Now it's time for action. We've heard the prophet's Message, it's time for them to come out of the graves. Oh, people want to stand around. You want to stand around, you go ahead. I may be tough to anybody, but listen: I want you to understand this is a one way street, and it's only got room for one man at a time. Not even husband and wife can join arms and family or anything else as far as I read my Book.

Now, something at the end-time, God will take care of families. The prophet said that, and I believe it. I believe He'll do something but I'm going to right as I see this at this moment as we speak to adults and we talk about things that are in the Scripture here, we're talking to adult people.

19. Now, and here it is:

- (7) Brought as a lamb to the slaughter, as a sheep before shearers is dumb, (it wasn't anything He could say,) he (could) not (open) his mouth. (See? Once it was over, there was nothing left to say.)

Now, that's the same with this Message. "Oh, somebody's got to rise up." Hogwash!!

"The (Son) of Righteousness has risen with healings in His wings." [Mal 4:2] And I'm going to tell you something: we've waited six thousand years for His Elect! And you'll never cap His act. Yes sir, you'll never trump His ace, my brother, my sister to bring it down to the vulgar vernacular.

You will never show something greater than "The (Son) of Righteousness" right in this hour. That's the beautiful thing of it, see? It's all over. What message do you want? What hasn't the prophet brought us? I'd like to know. He said, "*Under the seal she has everything to put her in a Rapture.*" That's Resurrection. So, that means immortality. What does a man want? I don't know what people want.

I'll tell you, if he wants something don't look to me, it's already lying in your laps. Oh yes, brother/sister, I don't believe anything else but that. I'm sorry! I don't have any magic keys of any description, I have this Word!

20. If I got a phone call, somebody say, "Bro. Vayle, what signs do you think yet are to come in?"

"Well," I said, "Well, the squeeze hasn't come down, but what does it really matter?"

What he told me was, *"Don't look at what's going on out there. Don't look what the world church is into and the signs of the world."* He said, *"Look, (he told me to look) at what's for the Bride and It's this Word."* And It's He, Who is Life. The Bridegroom is for the Bride, and the Bride is for the Bridegroom and they're both Word. So, that's what you're looking at. What does it matter what goes on out there. Ain't going to do you no good.

I said years and years ago, no use looking out there, or outside the Bible that's for you, and everything in the Bible is for you. So why look out there where's there's nothing for you? Even if you're broken down, what you do is you don't bother looking for something to break you further down, you want to start to try to get out of the ditch.

"He opened not his mouth." [Isa 53:7] There's nothing more to say. The Message was over. Then what was it? It was time for the sacrifice. Now the Message is over, what's left? The atonement of mourning for the Jews. What's there for us? God avenging the Bride.

21. Okay:

- (8) Taken from prison and from judgment: who shall declare his generation? (See? In other words, he had no children.) he was cut off out of the land of the living: for the transgression of my people was he stricken.
- (9) He made his grave with the wicked, with the rich in his death; because he had done no violence, neither was any deceit in his mouth.
- (10) Yet it pleased the LORD to bruise him; (God didn't just say I'm going to beat him to a pulp and that will make Me happy.)"

This One was perfect so that God could receive Him in what He had done. Well, come on, you think it ever changes? No way.

- (10) When thou shalt make his soul an offering for sin, (then is when) he shall see his seed,

Now, He couldn't before. And until He comes down at the time of the end of redemption and opens the graves He still won't see His Seed in the form He wants to him in. Listen, I'm going to tell you something: God wants to see His Seed. In the Book, It tells you, Job said, "Thou shalt have a desire for the work of thy hand." [Job 14:15b] That's mankind. He wants to get those bodies out of the ground. You know, people aren't excited about the Resurrection immortality, because they're all the time looking in some corner somewhere. I'm excited about the Resurrection, because that's what's coming. We're not talking anymore here of something abstract:

- (10) It's he shall see his seed, and (he'll) prolong his days...

That's how men prolong their lives by having children. Because It's the same Life that came down. As in Adam all were born and came down here and dying; in Christ they're all come going right back to glory.

22. Now, they had to have a body in those days, they got to have a body now. We're waiting for the Resurrection. "He shall prolong his days." You think He won't when He's got a beautiful Bride around Him in the Millennium? Certainly prolong His day. In a human form they cut him off at thirty three years of age.

- (10) And the pleasure of the LORD shall prosper in his hand.

(11) He shall see of the travail of his soul, and be satisfied: by his knowledge shall my righteous servant justify many; (he'll) bear their iniquities.

(12) Therefore will I divide him a portion with the great...

Now you see, I told you He gave everything up and He had nothing, and now God starts to give it back. He gave up everything. Didn't keep a thing for Himself. The Logos didn't keep one thing. See what Satan did, he tried to get everything, and run everything, and ruin everything. This One was the Attributes of the Godhead bodily. And from the very beginning God could begin to use Him, because in Him was creation. And He began creating, and He begat in a form that God could begin to move and sweep in until God was completely glorified. And we are amongst those that are going to completely glorify God. Don't sell yourselves short. Surely you're a bunch of bums just that same as I am. Some of you drunk like a bunch of hogs and committed adultery like God knows what. For all I know, smoke cigarettes, and you'd take the gold out of your grandmother's teeth and had wicked thoughts. Same, everybody did, we're all tarred with the same rotten filthy brush. Sure it is, not one of us that wasn't in that mess.

But, I'm going to tell you something: He came down to deliver us from the enemy. We were the enemy's spoil. He went right into a theophonic form. He went down into Hades and He tore the gates of hell apart and brought them all up. Now, you think God's not going to divide the spoils with Him? Certainly He's going to do it. But you see, He gave it all up. He kept nothing for Himself.

23. Now, what about us tonight, how much of our creeds and dogmas have we kept? People all running around the country. I've been accused of splitting churches. I'll take you to Carolina where they really did split churches. And I'll tell you who did it if you really want to know, but I don't feel I want to embarrass this one fellow, because he's a good friend of mine now. But he went down with another guy and took them right back to Pentecost. There's no life in Pentecost, get that flat!

"What," you say, "Bro. Vayle, I'm sweet."

You're sweet? Ho, ho, listen, you're devilish. You ain't sweet. You're sick, you're devilish. Bro. Branham said, "*Pentecost is the shuck. The life is gone out of it and he said nothing but this Message will come to life.*" [knocks hard on pulpit while quoting] Either he's a liar, or he's a truthful prophet. Now take your pick, it's just that simple. You know, people run around like their in some kind of dither. Like a chicken with their head cut off.

24. Let me tell you brother/sister, Jesus came down here with a Shout, and a subduing, the subjection is getting us into an order, we're getting out of here. We're no longer disordered and confused. See? Jesus gave everything to get this. Didn't hold anything back, because He saw what was coming.

(12) He poured out his soul unto death...

He gave his body, and His Spirit went back. Torn asunder, rejected of God and man in heaven and earth. Yep! I'm going to tell you something: God respected that. That Soul went down to Hades with the power of Almighty God and there He did a great a great thing,

(12) He was numbered with the transgressors; he bare the sin of many, and made intercession for the transgressors. (See?)

He left nothing for Himself. Why He said, "This is my body, this is my blood." When you take that from a human being, what have you got? He's got nothing. He's been stripped. Then on

top of that he said, "Send that soul right down to hell." How would you like to go down there if you were holy and righteous? Yeah. Do you know and I even get convicted, because we're not too nice at times? I can shine there like the four corners of the earth right there with deacon lights on them. And then go home and repent, which I don't do too successfully evidently. Yeah, how would you like to go and be sent down there?

You say, "Well, I didn't do anything. I've been stripped of everything."

25. Now listen, let's understanding what I'm reading here, and I'll read It again later on in the Book of Romans. [Chapter 8]

(32) (If God) spared not his own Son, but (freely) delivered him up for us all, how shall he not with him also freely give us all things?

It's because He gave everything that we become heir to, everything above and beyond it.

Now, I want to tell you something; I'm telling you while you are taking Communion tonight? Now, if you don't want to get alive to what saying, I feel sorry for you. For I don't intend to take one thing up here tonight, except being alive to what I understand this Word here. He gave everything.

Let me tear you apart and see if you've got anything left. Let me take your body and chuck in on the dung heap. Take your spirit and cast it back to where ever it came from, because remember that spirit that you've got, not the Holy Ghost, the spirit you've got was not of God, but allowed of God. And the very thing that you are, you're in your father's loins, rip all three apart. What have you got? A disembodied soul, that is no haven, no rest, no nothing. You not only have nothing, you're worst than though you had nothing. My brother/sister, listen, I would sooner not have one thing then owe a million dollars. At least I'm not in debt. I would be of course pretty soon. But at least I wouldn't be in debt.

Now, He stood there, but He was also it's greatly in debt, because now He took all of our sins and everything upon us. Now you see, that's what we're seeing in the Lord's Supper, the table laid out before us. Because He said, "This is my body broken for you. This is my Blood that was shed." And the life is in the blood. Nothing. Yeah.

Well, maybe next time we'll sing, "Nothing in my hands I bring simply to Thy Cross I cling," we'll understand a little better.

26. Now watch carefully over here in 1 Corinthians 11:26 again, because that's where we're reading from.

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

Now notice what It says. Now watch carefully, so that It becomes a dynamic revelation to you. "You do show the Lord's death till he come." Dead men don't come!! And this One isn't dead anymore. Say, "I like to see a dead man coming to the house."

Well, they tell the story about the old black fellow that was (you know) in the house and he didn't believe it was haunted, but suddenly there came an apparition through the wall.

They said, "What did you do?"

He said, "I just went through the other wall." [laughter]

How would you like to see dead men come into this room here? Now, it's okay for a joke, but let's get right down to the nitty-gritty, because I get my point across that way. What would you...? Now, come on, a man that you know is really dead. Dead men don't come. So, this One isn't dead.

27. Now, He was dead, but He's no longer dead. Now, you listen carefully to what I'm saying here, because I'm building up to where I want to go. Then we'll take something else the next time on the same subject, hopefully.

Acts 2:32-36.

- (32) This Jesus hath God raised up, whereof we all are witnesses.
- (33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he ... shed forth this, which (you) now see and hear.
- (34) For (it was not) David (himself that) ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,
- (35) Until I make thy foes thy footstool.

Now, He's got to stay there until God intervenes at the right time and brings everything into position under Christ. Now come on, you know that's going to be when the Bride's fully redeemed, and not before. Because, He's the body, He's the Head, so therefore, she's under Him. The woman is under the man every time, you know that, I know that.

- (36) Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom (you) crucified, both Lord and Christ.

Now listen, let's go back again to 1 Corinthians, now watch: what if God made Him Lord and Christ? "You show the Lord's death till He come." [1 Cor 11:26] He's alive. A hundred percent alive.

28. Now, He's called 'Lord'. And that's exactly what It says in Acts 2:36. And the background of Acts 2:36 is verses 22-31.

- (22) (You) men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as (you) also know:
- (23) Him, being delivered by the determinate counsel and foreknowledge of God, (you've) have taken, and by wicked hands have crucified and slain:
- (24) Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.
- (25) For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:
- (26) Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:
- (27) Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Now, notice that He gave everything on the basis on a promise that God gave Him. Now remember, Jesus is not God! See, that's where people are all mixed up with Jesus-Only everything that Bro. Branham taught. Bro. Branham categorically said, "*There's a difference Jesus and God, Jesus had a beginning.*" This is that which went out from Him, essentially, therefore was God, but not God. See?

29. All right, now: the Great One is speaking concerning Him and He speaks back.

(28) Thou hast made known to me the ways of life; thou shalt make me
full of joy with thy countenance.

(29) Men and brethren, let me freely speak unto you the patriarch David,
that he is both dead and buried, and his sepulchre is with us unto this
day.

Now, he didn't say that the man was not resurrected. He said the sepulchre is there. He said, "What you believe David came forth in the First Resurrection." Oh, I can't believe that he didn't on the very ground the resurrection came forth in Jerusalem. That's where the first part of the First Resurrection was. That's why Jacob had his body taken back there, and Joseph had his bones taken back there.

(30) Therefore being a prophet, and knowing that God had sworn with
an oath to him, that of the fruit of his loins, according to the flesh,
he would raise up Christ to sit on his throne;

(31) He seeing this before spake of the resurrection of Christ, that his soul
was not left in hell, neither his flesh did see corruption.

Now, you notice: he was torn three ways; that meant there was nothing. Bro. Branham said, "*You were not a person unless all three are there.*" Then what was He? So you can begin to see how completely destitute He was made for our sins; the price that He paid. He gave up everything, that should satisfy every claim of every sin on our lives. The trouble is people don't just listen long enough, and look hard enough at the Word to realize what's going on, and what lies there for them, but they listen to the devil's lies. "Oh surely, that's not so. Oh surely that's..." **Hey**, that surely is so! He never had anything left for Himself. Every part of him was torn and ripped asunder.

Now, and It said, "Due to that act there would come redemption and then you would see the travail of His soul." He would see His fruit, His Seed, and He would prolong His days. [Isa 53:10-11]

30. Now, over in Acts 2:22-31, which we read, It shows us that this One that God raised up absolutely gave everything single thing. Now, let's see the same One, He's Lord over here in Revelation 1:10.

(10) I was in the Spirit on the Lord's day, and heard behind me a great
voice, as of a trumpet,

And in verse 12.

(12) I turned to see the voice that (spoke). And being turned, I saw seven
golden candlesticks;

- (13) And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Now, you notice that Bro. Branham categorically said that a trumpet can announce a person. And then he stopped and said, *"You say it could announce a person?"*

And right here everybody thought, "Oh, he's talking about himself." Said, "Oh, William Branham was announced." Uh, uh, uh, no, no, no, no no.

The great trumpet of William Branham, the Seventh Church Age trumpet was to announce Jesus Christ, a Person on the scene. And he said, *"My ministry..."* (I wish I had a memory, but who gives a rip, I got it copied down here somewhere. I don't care if the devil takes my memory, I got it written here anyway.) *"This is my ministry to declare [Him] that He is here."* I got it. [From That Time, Spokane WA 62-07-13] You don't need a memory, get your pen out, then write it in your Bible, and turn the cover and you'll see it right there. See? All right, His trumpet which was presentation of the Presence of Jesus Christ Himself. Now, also the trumpet declares war, and the gates of hell are against the revelation that He is here now.

Now he said, "Being turned in the midst of the seven golden candlesticks he sees this great Judge."

All right, we won't belabor the point, but we're looking in here the fact that He was Lord. He said, "I was in spirit on the Lord's day, and this is the Lord." He was looking at Him Who was resurrected. He was seeing Him down at the end of time. Actually, saw Him in the re-incarnation.

31. Okay, let's go back to Romans 6:9-10, and It says:

- (9) Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
- (10) For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Now, I said, "dead men don't come." Now you see, this One isn't dead anymore. It's telling you that He is Lord. And It tells you about his death. Knowing that Christ being raised from the dead, doesn't die anymore! Now It tells you, it's finished. The death part is over. Death has no more dominion. For in that he died, he died unto sin once, but now that He's living, He's living unto God. Death is finished. It's a matter of life.

32. Now, (quickly) we go to Ephesians 2:1.

- (1) And you...who were dead in trespasses and sins;
- (2) Wherein in time past (you) walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:
- (3) Among whom also we all had our (behavior) in times past in the lusts of our flesh, (or pleasures) fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Now, It tells you right there who you were. See? And you were in your father's loins. And the soul gives the nature to the whole spiritual part of man. It tells you were always messed up. Nature.

- (3) Children of wrath, (these) others.
- (4) But God, who is rich in mercy, for his great love wherewith he loved us,
- (5) Even when we were dead in sins, hath quickened us together with Christ, (by grace (you're) saved;)
- (6) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

33. Now, with that John 11:25-26. Now, notice what he said: was transpired by His Resurrection, the quickening. And He says:

- (25) (When) Jesus said unto her, I am the resurrection, the life: he that believeth in me, though he were dead, yet shall he live:
- (26) And whosoever liveth and believeth in me shall never die. (Do you believe) this?

34. All right, let's put It all together if we can. John 10:27-30.

- (27) My sheep hear my voice, and I know them, and they follow me:
- (28) I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my (Father's) hand.
- (29) My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.
- (30) I and my Father are one.

35. Back to John 5:24.

- (24) He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into (the judgment); but is passed from death unto life.

36. Now, with that Revelation 20:6.

- (6) Blessed and holy is he (that's got) part in the first resurrection: on such (a) second death hath no power, but (they'll) be priests of God and of Christ, and reign a thousand years. (And some of those are those who don't die. But they get their change.)

37. All right, Romans 8:28-32. I quoted It, and I'm going to take you back and quote It again.

- (28) And we know that all things work together for good to them that love God, to them who are the called according to his purpose.
- (29) For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. (Then he tells you how that's done at the end-time.)

(30) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he glorified.

(31) What shall we then say to these things? If God be for us, who can be against us?

(32) He that spared not his own Son...

Now listen, He didn't say my Father demands that I lay my life down. He said, "I am going to lay my life down, I will do it, and you watch what the Father does."

Now, the Father said, "I am willing to take this, because of Who and what He is." So therefore, God did not spare Him. God could have said, "In no way will I allow this to happen, because you are the innocent One. God took the innocent One and let him be torn asunder so there was really nothing left of him.

"Well," you say, "there was something."

You put yourself in that position and see how much you've got left in you. God didn't put him back together again. See? What you do is limit your mind and you say, "Well, you're letting reasoning come in." You let your reasoning go tonight and understand this, if you are torn in three parts (and I'd like someone had it happen to him, even me maybe, although heaven forbid just to learn a lesson) and just see what you do about it. Because as sure as your alive that'll happen.

Because one day the spirit is going to go back, the one that God gave. Where it goes, don't ask me, and don't try to categorize it, because the prophet distinctly said, "*When that baby drops, there's a spirit waiting for it.*" An angel form or something. But, already there's been that life transposed and brought right on down, and then there's a body formed. Now, you rip it all asunder and see where you go.

Do you know there's only one place that soul could go, if it could go, was back to God, and it can't go because it was a gene. But, it's a sheep gone astray. Then what are you? Lost at it were eternally in some place that Bro. Branham said, "*Don't ever go there.*" See? What would you do? Now, you couldn't do anything, but what I want you to see:

(32) He that spared not his own Son, but delivered him up for us all...
(said, "Yes, I will stand with it.") how shall he not (also) with him ...
freely give us all things?

38. Now remember, He doesn't die anymore. So, now what I'm trying to get you to see is this: so far that you can see that Christ is our Life as It says in Colossians 3:4:

(4) When Christ, who is our life, shall appear, (we) shall also appear
with him in glory.

In other words, we are in Him and in Him is no death anymore, there's only Life. Do you see what I'm trying to tell you? There's no death anymore, because He can't die. You're not dealing with death anymore. It's a finish and a closed subject.

Now listen, thus, how can we ever do anything about his death, He Who is Life is alive, Who cannot die other than to use symbols? You follow me what I'm saying? You really follow me now? What can you do about his death? He's not in a state of death. You can't bring him flowers. You can't light a candle. You can't hold a wake. You can't do anything contingent with death,

because He's not here dead. He's there alive. So, you got to use symbols. Now you can't kill Him. You can't deny Him. There's nothing you can do about Him. So, what are you going to do about his death? It's all Life now. You have symbols. That's all you got left, and so you use the symbols.

39. Let's go to 2 Timothy 1. I hope you're catching what I'm saying, because that's what this is about tonight. See? Now, I'm on dealing just as close as I can with what I understand from Scripture. If I understand anything different, I'll come right back and tell you.

Now listen, 2 Timothy 1:10-11.

(10) But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought (in) life and immortality to light through the gospel:

(11) Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

Now, notice he says here what happened, death has been abolished. It's all been done away. The brightness Who was that Light, which Light they thought to extinguish but they couldn't. Who deliberately laid It down, so that there was nothing left for Him. Completely torn asunder, smitten by God and afflicted. That's the Bible tells you. Delivered up, a hundred percent. Completely rejected.

Now, God raised Him. He's been put together. "Handle me and see, a spirit has not flesh and bone." [Lk 24:39] Absolutely immortal. So, He abolished death. And in the abolition of death, (so it's gone) the major premise of the hour is life and immortality through the hour that the Scripture brings it to pass. Because, It says right here:

(10) (Hath) brought (to) life and immortality to light through the gospel.

Now, if it's not the Gospel hour for it, we're not going to get it. See? But, it is the hour, that the church has not been able to do one thing about death, except to use symbols. See?

40. All right, let's go to 1 Corinthians 15:20. We'll try to get a little closer, so understand It even better.

(20) Now is Christ risen from the dead, and become the firstfruits of them that slept.

He doesn't say this anymore about a fact that he died, and that you're making a great deal over it. In the sense, well, it's too bad that he died, it's too bad that he's dead. That's what He told the disciples. The angel said, "Why do you seek the living for? He's not dead, He's living. Now, he was dead, go and see the place where he lay. But He's raised." [Lk 24:5] See? Look it, brother/sister, we've been dead in sin and our forebears have been dying. As far as death is concerned with you and me it's a thing of the past that's been dealt with. The only thing you and I can talk about now is terms of symbols. See?

(20) Christ risen from the dead, and become the firstfruits of them that slept.

(21) For since by man came death, by man came the resurrection of the dead.

(22) For as in Adam all die, even so in Christ (all shall) be made alive.

(23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his (Presence). (Now, we can read more perhaps, we don't need to.)

41. Do you see why it is that the symbolism is...it's nothing but symbolism in this hour, or symbols, because there's nothing we can do about the fact, except show it, teach it, proclaim it, and thereby become in what we do testifiers to the death of Jesus Christ. And It says, "Until He comes." Now, that's what I want you to see tonight.

It is preached by symbols. Each time we partake we can only preach by symbols. What will we do? Tell someone, "Let's go out there and I'll kill one of you as a sacrifice. Let's imitate the Lord, and one of you get out there and be crucified." What good would it do if you were? Wouldn't do you a bit of good. Why? Because he died.

You see, I'm trying to get you to understand that death is completely final and you deal from that moment onto the Resurrection and Life. And you can explore life and manifest it in a thousand different ways, because you're in life now. But death, uh, uh. you don't have a thing to do with that. He died for you. All you do is take symbols. See what I'm talking about? We're talking in terms of 'symbols', that let you know it was his death. It's over. He's risen. And now as He rose, so we also have Life in Him. As the death was gratuitously given, so the Life is gratuitously given, but where death is once and for all, Life is always and forevermore and totally engaged, and It'll never cease.

It's not symbols my brother, my sister coming for Life from Life, it's Life Itself. But death is symbol, because we don't die for our sins. See? Now, I hope you're getting what I'm trying to get across. It's not as hard as you think it is. It's very simple when you see it. But, His Life, as I mentioned that is different. Not symbols, but living epistles, because Life is to be lived.

42. So, let us make this world as is possible through coming under subjection to Him. We make this world and all its kind a matter symbols. They were no longer part of any organization. No, it's just a symbol.

You say, "Methodist out there, what's that?" Nothing. "What's Trinity?" That's nothing. "What's Presbyterian?" That's nothing. That's death out there. That's just a symbol. That's just some kind of a false name. Son kind of an impression. In other words, we're not making anything of anything anymore, except life and He that is Life is Present. See? Now, you understand what I'm saying?

Look, death. There it is, we're going to partake of the emblems. That's finished. And you do it until He comes. You're not dealing with death, you're dealing with Life. You're not dealing with anything going on anymore. Listen, history is not going to be written. We're not dealing with that anymore. See? We're not dealing with anything anymore, except this living Word, and He living veiled in that Word. In other words, the flesh of the Holy Spirit if you want to see what He's like and all, you go to the Word and It'll tell you. But, this Word, per se, is not Logos, that's just paper and ink. We're talking about that very One Himself that is Present. Where condescending God as Bro. Branham said, *"Could only come down, because the Blood was there."*

43. All right. The Life was given, the Blood was shed, it's over. The symbols prove it. And what does it prove? It proves you believe He's alive and you're alive with Him. And tonight, It proves that you believe that He's here with us. Because, that's the One that said, "Handle Me and see."

They were worried and said, "What is this anyway? He was killed?"

"Oh," He said, I was killed alright, (he said) I'm alive. Notice my wounds, see my hands and my feet, behold them." And He said, "Thomas, thrust your hand into my side. But (He said) this time be believing. But, (He said) remember, a spirit does not have flesh and blood." [Jn 20:27] He said, "I am back."

And from that moment on there was nothing but looking to of Life. And that's what I want to get across here tonight, that we're at the end-time; when the last plague in Egypt was death. I don't care what's going on out there. I know people say, "Well Vayle, you're hard." Look, you pray for me if I'm hard. To be nice, kid, just keep you yapping off like those guys outside how tough they live and how hard he is.

44. Look, I want to tell you something brother/sister if you and I don't have backbone like saw-logs this time and get some steel and something in our system, we're going to go down the drain with the rest of them. But you see, the Judge is at the door tonight.

And the same One...remember, that tore the Seals off the Book was the Lamb. The bleeding lamb that died. What are you going to do about his death? "Oh," you say, "He died for me, I'm going to live for Him." Hogwash! Unless you get His Life in you, you do not live for Him.

So then, what is it? Symbols. Symbols, that's all. How are you going to die? Well, how are you going to die for your sins? How are you going to make an atonement? How are you going to get out of here? Nothing! Don't you see what I'm trying to tell you? Everything brother/sister, that God needed accomplished through the death of Christ was accomplished. It's finished, and you view It in symbols. Now, turn toward the Life. Turn toward the Life. And in a same thing tonight don't look anymore at a Word here, of promise down the road. Brother/sister, the Life went out of the promise into the gift which is the Giver Himself. Yeah. Pentecost deals with a gift. Show me where there's in it? Pentecost deals in a lot of things. Bro. Branham said, "*Live has gone out of it.*" See? So, we take the emblems tonight, symbols of death. And you know what? Death is deliverance.

45. What made the Egyptians let the Israelites go? The death of the first born. The judgments of God are in this earth right now. See? In other words we're not dealing with death anymore brother/sister. That's why I can't stand up here anymore and say, "Look, well I tell you something, I'm going to die." Look, certainly it'd be nice. Sometime I feel like I'm four/fifths dead, or eight/ninth...what do I say, twenty/nineteenth dead sometime, at least I wish I were just about. But, I'm not going to stand up here and tell you a lie and say I got a promise I'm going to die. I don't have any promise I'm going to die.

I know my preaching is hard for people to understand. Not you I hope by this time. You understand what I'm saying? I cannot take a promise out of which the life has gone, it's finished. My promise, the prophet absolutely to his son, Billy Paul, "*You won't be an old man until that prophecy is fulfilled the West coast.*" He said history will not be written. See?

46. Now, I partake of these emblems, not just the fact that Jesus Christ died upon Calvary. But, I partake of the fact that everything on the other side of this Message is dead. And there's nothing I can do about it, or care less, because the Life has moved on and It's into the Resurrection.

You cannot have Him descend with a Shout my brother, my sister, and not have a Voice raise the dead. I don't care what anybody tells me. They're all trying to tell me, and they're all back there in Pentecost, jumping up and down and screaming with their emotions, talking in tongues, everything else what the prophet said don't do. The whole bunch of them, lock-stalk and barrel, I

don't know one that isn't. Where's he's associated with someone that's so deep in there, he won't have gotten to me in the mean time. Because I have no hope for anything outside of this Word.

I take this table tonight in the Name of the Lord Jesus Christ. It's the Life has gone out of everything, and It's gone into a body called a Bride. And that Bride according to Bro. Branham is the very Blood of God, because the Life is in the Blood, and there's only Life in the Bride.

And I say that same One Whom I commemorate by taking the emblems of the broken body, and His shed Blood, He was absolutely decimated, horribly rejected and pulled apart, so he was literally nothing. He gave up every single thing. And we understand that by what we do, it would have made absolute total giving up of everything that He might rise again.

47. And I'm going to tell you something: if this people does not give up every thought they had in Pentecost, and give up all the old denominations and everything about it, there will be no life in them either. You do what you want, and you go where you want, or how you want. But, if I understand the prophet correct, and I believe I do, there's no way brother/sister we can turn back. No way. It's all over. Christ our Life is in our midst. And if I'm not going to be one that walks in over to the Tree of Life and walk into the Millennium, I will assure you on the same grounds of the prophet who went on ahead of us, that there is going to be a Resurrection. Absolutely. Yep. And there's going to be somebody standing here that walks in.

When I partake of the emblems of His shed Blood and His broken body, I know absolutely, I do it on the grounds that that is what happened. Yep, it did. He died. But He rose and now we deal with Life. And we're dealing with Life in this hour brother/sister, because the plague of spiritual death has struck the earth, and I will drink to it, and I will eat to it. Because I know His Life is here to raise every single one of us.

Now, that may be like some fetching a little bit too far, but I don't worry about fetching a thing too far, because I'm not trying to make magnificent doctrine out of it. I'm just showing you what I see lies in there. And when I take concerning His death, and how he died, the body broken, and the Blood was shed in order to redeem me from sin that now on that death doesn't have any power over me. The whole thing has been blotted out. No matter what happens nothing separates me from His love, I'm going into that kingdom somehow by the grace of Almighty God through the shed Blood. I don't care, I'm going to get there, because that has taken care of it. I show forth His death, until absolutely I stand with Him is a physical presence. I can say that, and I can tell you right today on the very same grounds that the life has gone out of organization, it's dead. It's dead. It's served its purpose.

48. Listen, Christ was a carrier of Life. That's why he died. Organization, they have been a carrier of life. They're gone, they'll never come back. There is no way, and we're moving right on. And when I eat and drink concerning his death and His Life, I understand the fact that what I came out of is dead. It's gone. It'll never rise again, but I'm with the Life that's rising and going ever onward.

So, you understand what I'm saying, I'm putting one exactly into a doctrine, I'm putting another into a type. So, if you're prepared tonight for that, I hope you are. I talk fast, I talk hard, but I hope you're prepared what I preach. Makes me feel good thinking about it. Makes me feel real good knowing that...what can happen to me? That there's something that over and done with. And there's something else that's coming more and more into view. Now, see what I mean?

Look, I had nothing to do with the first, I have nothing to do with the second. A song that said, "Jesus paid it all. All to Him I owe." That's exactly right. And I will go on owing and

owing, and there will never be a time when that Lamb that bled and died will not be there with the nail-prints in his hands, his feet, the sword in his side, the wound in his side. There will never be a time, we'll behold Him always upon Mount Zion. And we'll always know what He did, and we'll know it was because of what He did, once and for all that we live.

49. So, let's turn our eyes completely toward Him. And brother/sister, let's understand turn your eyes completely from organization, from the creeds and the dogmas, from everything you've ever were taught that doesn't line with the Word of God. Don't fuss with it, don't fool with it, just lay it down and say it's dead, dead, dead. The Life has moved on. I'm part of life and I'm moving on. You follow me?

One is a doctrine, and one is a type. I've done my best for you tonight, to help you, to be in an atmosphere that will absolutely leave you, so that nothing we do in these services is a matter of form, or some little thing we might do. Brother/sister, what we're doing tonight is legitimate, it is real in the power of God is behind it. Amen. Let's rise at this time.

Heavenly Father, God of all grace and glory, merciful beyond comprehension, because You are. And we know, Lord, there are sometimes so the depths of these things are hard to explain, but they are not hard to apprehend. Lord God, I might not be able to build a wrist watch, but I sure can wear one. And I don't understand everything that I know to be true what I've said from Your Word in the sense that I originated It, had full understanding concerning It, and at this moment see every little point of infinite glory that lies in, I do not. But, Lord, neither am I spiritually dead as far as I know so that I cannot comprehend the basic truth thereof. And I comprehend this truth that You were dead as you said to John. But I am alive forevermore. And that is exactly what the church has seen for seven ages, and now at the end-time there's coming a close when we won't be taking emblems anymore signifying Your death. But, we'll be partaking over there in the kingdom where there is Life Eternal, and immortal within the flesh, in the whole complex frame of mankind. And how wonderful that is going to be, because we are going to be there, Lord.

We are notifying You, Lord, we're coming home. We are on our way, because You are already here to take us. We have confidence in You, Lord. We have confidence in the Shout. Absolute confidence in the Shout, Lord, the best of our ability we have Shout, and we're pressing in, Lord, with this Shout that our confidence may grow more and more.

We have confidence in the Voice, Your Voice that will rise the dead. At least we certainly do have confidence there, because we know of a surety that You are going to raise the dead and judge the world by One Christ Jesus, Who is that great Logos. We know that. And, Father, we certainly do know that. We certainly do know that there is going to be a Rapture. These things we do know.

So, Lord, tonight we do know these things as we have never known them before. We know them, Lord. Absolutely, You stood there, before John in the day of the Lord. And You said, "I was dead, but I'm alive." Absolutely. And then, You laid Your hand upon him and said there's no use you should be afraid, and You're not going to stay down there as though You are dead, You picked him right up. And I believe that tonight for us, Lord, that the things of the death are over with. It's all over, Lord, we eat and drink to it. Your death, and the death of everything, for coming into a new order. Absolutely, You, Yourself, Lord. Amen and amen, You, Yourself, Lord, in the midst of us singing praise unto God.

Oh, how wonderful that must be. It just gives us something to think about at this time. And here we are, prepared to take emblems concerning it, concerning death. It's over. It was done, and we admit It. We acknowledge It. Each one of us preaches a sermon tonight. Each one of us absolutely declares before each other and before the world as we do this thing tonight showing that You did die. But, Lord, there's a great thing coming; and we were looking for it that Your Life manifest in us, is going to bring the dead out of the ground, and is going to change us and take us out of here.

We look to that, O God, tonight. And everything else is dead. Everything else is gone. And as You stood there as Life before John, You stand there as Life to us, Lord. And help us all to get to that point. We're looking at it, Heavenly Father, maybe our eyes are just a little bit blurred, yet, but we're looking at It and we believe It, we believe It Lord. We may be like Peter adventured out on that water and taken a step and every once in a while the old leg goes down to the knee, but we keep looking to You, and somehow a pull that held up again through grace and faith, and keep on walking until we're over on the other shore.

Father, deepen our concepts tonight, O God, take away all pride, envy, and malice, and bitterness, those things that lie within the heart, within the mind, anything, Lord, now it's dead too, yep, it's dead too. We take our place with that, it's all gone in the Name of Jesus Christ, and we only look at Life and that immortal. Help us to this end, we'll be careful to give you the praise in Jesus' Name. Amen. The Lord bless you.

[Communion Service commences]