

The Lord's Supper - Communion # 2

Bro. Lee Vayle - June 8, 1983

Heavenly Father, we are thankful that this is the end of everything that has been even in existence for this very hour to have a consummation just like You said that Adam if would have taken of the Tree of Life he would live forever, at the ages to the ages, there would have to been a finish written to it somewhere down the line. Certainly Your plan that was set in order, a purpose, and when it's consummated that takes care of it.

And we know we're in the final throes of the revolution of man where he is revolted against You. We're in the final showdown, Lord, when men have tried to be in obedience to You. And we see it all coming together now at the end-time. And we're very grateful, Lord, that we have become one of those who know the age and the hour in which we live, and therefore these things are not coming upon us as though we're unprepared, they're coming upon us because we're looking for them; especially that which devolves upon us.

You never said that Noah had any problems. It was those outside the ark that had the problem. It said, "They knew not until the flood came." Didn't even say too much about knowing anything with Noah going in. There was just one more thing to scoff at. One more thing to laugh at, but then the rain came, and that was a different story. And here we are at this same hour.

We just pray, Lord, that we'll be always looking at that which gives us the opportunity to be totally aware, and thereby never unaware in this hour. So, we commend ourselves to You to know the things of God. Rejoice in them to take our position in them in Jesus' Name we pray. Amen. You may be seated.

1. Now, when I try to usually repeat on Wednesday what we went into on Sunday. But, I'm not going to do that. Instead I'm going to be going over Saturday night, because I preach hard and fast, and recognize that (you know) a person maybe get twenty percent of what is said. It doesn't mean if I said it five times you're bound it get it a hundred percent anymore than I would; listening to something five times, because we just...you just catch a little more, little more each time.

But, we're going to go to 1 Corinthians 11 again, because next month we'll have Foot-washing, Communion and they're will be quite a few folk in from the outside. And we'll hardly do more than a very brief recap, and then go into other aspects of what lies in this chapter here.

2. Paul says in verse 23,

(23) I have received of the Lord that which also I delivered unto you...

You can understand from this that Paul must have received tremendous communication from God. The very study of the Scripture, the epistle he wrote, the things that he said would give you to understand that this man really was in communication with God. It was face to face, as we often say lip to ear, or the actual speaking. And it would have to be something of an order, a magnitude that really would escape everybody, but Paul himself. And then you think of the same

experience at the end-time with Bro. Branham. where this would be the unfolding of what Paul said to put it in its proper perspective. So he said here:

(23) I have received of the Lord that which also I delivered unto you...

Now, remember also the ordinances, or the Word of God, as he said, "Came the Word of God out of you to you." Also he received that of the Lord. So, Paul had a very, very full revelation of what transpired in his hour which he was not privy to in the hour which it was manifested.

Now, the same thing goes for you and me. Most people until this hour were content to study which is scriptural, to read what ministers had to say which is scriptural. To hear what they had to say which is scriptural. But, much of it was not a reality in the sense of a real in depth revelation, but it was more or less a study of what is in the Bible.

Now, that's alright, that's very good, but we're at the hour of the study of what's in us. Haw, that's different. See? And this is why we look at these Scriptures as we're doing from Saturday, because I know there's something that lies in here that is to be properly understood, you know.

3. Now, he said here then:

(23) That the Lord Jesus the same night in which he was betrayed took bread:

(24) 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.
(In remembrance.)

(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) do (proclaim, literally preach, declare, show forth) the Lord's death till he come.

All right, now, we saw verse 26, "for as often as you eat this bread, and drink this cup." That's the Corinthian church, the people in it. They go through this ceremony that was instituted and demonstrated by Jesus, and they continue it. As often as they do it, eating and drinking, they are literally proclaiming the Lord's death till He come.

It's what you call an object lesson to the world. It's not the teaching by precepts so much as the teaching by example is what you have here, although the precept is in there. So, we look at both precept and example and we find that (as I said Saturday) this is a one sentence sermon, the Bible in a nutshell concerning redemption. And in here is the reason why we commemorate that which sets forth our redemption.

And we said in verses 23-25, they describe exactly what we are told to do as our part in the ordinance. We're to take the bread broken and eat it, we are to take the cup, passed around and to drink from it.

4. Then we're told exactly what each represents. The bread represents the body broken, and the wine represents the blood that was shed. And we looked at both elements in the light of exactly this being typed what was the antitype. Now, the antitype of the broken body, of course we just

go and see how that body was broken. What literally took place. And we got over in the Book of Luke 23:33.

- (33) And when they were come to the place, which is called Calvary, there they crucified him...

So, we see the broken body is crucifixion. And remember, though we did not read other Scripture concerning the fact that these men broke the legs of the others that were there so that they might die a little more quickly, though I don't understand how that would be. That's more brutal, but not more quickly I don't think, unless the shock would be so great. They would have broken Jesus' bones, but the Scriptures said that he was dead, and there wouldn't be a bone of him broken, because He had given his life. So, the broken body has to do with crucifixion.

5. Then in John 19:14-18.

- (14) It was the preparation of the passover, about the sixth hour: and he saith unto the Jews, Behold your King!

Now, you'll notice in here that they said, "Behold your King!" Now, that's important.

- (15) (And) they cried out, Away with him,...Pilate (said,) Shall I crucify your King? (And) the chief priests answered, We have no king but Caesar.

Now, you'll notice in there that the people had wanted to take him by force and make him king, and they were determine that they would not have such a person to rule over them. So, that's the reason they crucified him. So, we see here in the broken body we see the death of our King, as well as the Lamb.

- (16) Then delivered him therefore unto them to be crucified. And they took Jesus, (Jehovah Savior) and led him away.

- (17) And he bearing his cross went forth to a place called the place of a skull, which is called Golgotha:

- (18) Where they crucified him, two other with him, on either side, and Jesus in the midst.

- (19) And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH KING OF THE JEWS.

6. Now, we understand that that is absolutely the fulfillment of Isaiah 53. Wherein he was crucified and killed as the Scripture says, "The Jews have both crucified and killed the Lord Jesus Christ. [1 Th 2:15]

[Isaiah 53:]

- (1) Who hath believed our report? and to whom is the arm of the LORD revealed?
- (2) (Now) he shall grow up before him as a tender plant, a root out of a dry ground: he hath no form of 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, and acquainted with grief: we hid as it were our faces from him; he was despised, and we esteemed him not.
- (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
- (5) He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; with his stripes we are healed.
- (6) All we like sheep have gone astray; we have turned every one to his own way; the LORD hath laid on him the iniquity of us all.
- (7) He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.
- (8) He was taken from prison and from judgment...

7. And you notice in there the change from the male to the female. "Her shearers is dumb." So, you can see in there that he's referring to the Bride that should have died, (although there's an identification in Him) we did die. But, you understand that we were also in Him before the foundation of the world and have no recollection. It was in the gene form. So, here there is no recollection, although in Him we did die in that respect, But, you don't want to put too much upon that, unless you get carried away to an identification which is wholly out of reason with the Scripture.

- (7) He openeth not his mouth.
- (8) He was taken from prison and from judgment: and who shall declare his generation? (He had no children, see?) cut off out of the land of the living: for the transgression of my people was he stricken. (Who will carry His name on?)
- (9) Made his grave with the wicked, and with the rich in his death; because he had done no violence, neither any deceit (was) in his mouth.
- (10) Yet it pleased the LORD to bruise him;

That is, Which of you convinces me of sin, where I've been off on one Word? Where can you confute me?" [Jn 8:46]

- (10) Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.
- (11) He shall see of the travail of his soul, and shall be satisfied: (then It says) by his knowledge shall my righteous servant justify (the) many; for he shall bear their iniquities.

The bearing of their iniquities has to precede the righteousness which then would be forthcoming.

8. And we also saw in Zechariah 13:6-7.

(6) And one shall say (to) him, What are these wounds in (your) hands?
(They'll) answer, (these are the wounds) I was wounded in the house
of my friends.

(7) Awake, O sword, against my shepherd, against the man that is my
fellow, saith the LORD of hosts: smite the shepherd, the sheep shall
be scattered: and (I'll) turn mine hand(s) upon the little ones.

Now, in there we notice categorically that which was done to the body of the Lord Jesus Christ in dealing with the aspect of the flesh, the humanity, (although the next goes to the humanity also) which is the shedding of the Blood. He said, "Now, you drink this in remembrance of the Life that was given of the Blood that was shed." So, we find the broken bread emblematic, or symbolic, it types with the antitype of the literal body of the Lord Jesus Christ Himself.

Okay, then we looked at the Blood which was the emblem, the symbol in the wine, and we went to John 19:34, and we saw there one of the soldiers pierced his side, and there came out blood and water.

9. All right, we go to 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, the blood would not have been shed without the breaking of the body. The breaking of the body was absolutely necessary in order that the blood be shed. In other words, the body had to die in order that the life be given for the remission of sin.

Now, He said, "This Blood that I am shedding is the only way to get your sins remitted. And every time you drink this emblem which is emblematic of the shed Blood you know that without the shedding of Blood there is no remission of sins."

10. Okay, in John 10:10-11,

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

Now notice, He says that. Now watch:

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

Now, He's telling you what actually is going on, and what we commemorate. In verse 15.

(15) As the Father knoweth me, even so know I the Father: and I lay down
my life for the sheep.

All right, now what way is He laying down the life for the sheep? Not that they won't die, physically, but the remission of sin is there in order that the future may be faced, so in the Resurrection they may come forth unto everlasting life.

11. Now, the next thing we did, we considered both the elements, or types, which are bread and wine, which are taken together in the light of the antitype and you have flesh and blood. That's what you're talking about. And when you talk about flesh and blood you know instantly that you're talking in terms of humanity. You're not talking in terms of animals. Now, the Old Testament and Israel was clearly thoroughly knowledgeable when you would talk about flesh and blood, you spoke of all flesh is come up before Me. And if animal was involved it would speak concerning life of the animal. But, always the understanding was when you spoke of flesh, the end of all flesh it had to do with humanity. So, you're dealing with a person is what you're dealing with. And that's what you have to look at.

And so we see in this person, there was a requirement in man that had to be met. And in this man...well, let's go to Hebrews 2:14, and It says here:

(14) Forasmuch then as the children are partakers of flesh and blood...

Now, he tells you categorically that children of God must have a visible form of flesh and blood. Now, I know a lot of people here today just say, "Well hey, this is one way of putting it, that Jesus died for mankind and (you know) it's just too bad that everything got out of control. Well, not all out of control, but (you know) God made the devil and the devil just turned traitor and the beast got in there and he did what he shouldn't have done." Aw, shut up! I get so sick and tired of all that nonsense.

You were in your father's genes. **You** were in there. **You** came forth flesh and blood, and **You** were predestinated. And listen to what It says: [Bro. Vayle emphasizes the word You.]

12. Now:

(14) Forasmuch then as the children are partakers of flesh and blood,
he also himself likewise took part of the same;... (and He was
pre-existent. Then we were pre-existent.)

Then how did you get here? Oh, I hate to tell you, but mother dug under the goose-berry bush. I can understand why you have so many sour goose-berries amongst us. Or the stork brought a bunch and he dropped them too quickly and they fell on their heads. Spiritually speaking, I am a little disturbed, because I'm greatly impatient to get out of here; to walk out of here. And if people haven't even come this far, they ain't going no further. They stopped.

Listen, It says here:

(14) Forasmuch then as the children are partakers of flesh and blood,
he also himself likewise took part of the same; (Now, he's talking
about flesh and blood that was delivered for us. Now, let's keep
reading:) that through death he might (bring to nothing)
him that had the power of death, (that's) the devil;

(15) And deliver them who through fear of death were all their lifetime
(of) bondage.

(16) For verily he took not on (himself to be in the form) of angels; but
he took on the seed of Abraham.

(17) Wherefore in all things it behoved him to be made like unto (us) his
brethren, (or like unto the brethren) that he might be a merciful

high priest in things pertaining to God, to make
reconciliation for the (same) sins of the people.

- (18) For in that he himself hath suffered being tempted, he is able to (help)
them that are tempted.

13. Now, if you want to go on, you can go on and find out, In [Heb 10:] 12, It tells you this:

- (12) But this man, after he had offered one sacrifice for sins for ever, sat
down on the right hand of God;

Now, he tells you bringing out very, very clearly in here, that when you're dealing with flesh and blood, you are dealing with the sons that took on what is known as a human nature. But notice. It tells you He took on the nature of Abraham, which is a human being, which is predestinated. So, we find here death of Jesus.

14. Okay, let's go back to Hebrews 2 again. All right:

- (9) But we see Jesus, who was made a little lower than the angels for
the suffering of death, crowned with glory and honour...

Now notice, He was made, He became. "Father glorify Me with the glory I had with You in the beginning." [Jn 17:5] Then He must have been somewhere. You must have been somewhere. How did we get here? See? Now, what I'm telling you here is very, very basic to the two-soul doctrine. We have never taught on it, and I don't think I ever will bother to teach on, and I'm not even interested. God ever waken my interest, then I'll listen. In the meantime I'm not interested.

- (9) We see Jesus, who was made a little lower than the angels for
the suffering of death, crowned with glory and honor; that by the
grace of God (he) should taste death for every...(the man, the
word man should be in *italics*.)

Either mark it out, or put a little note '*italics*'. It's not in the original. Because He did not taste death for every man. The atonement is limited.

14. Now, let's find out what He tasted death for.

- (10) For it became him, for whom are all things, and by whom are all
things, in bringing many sons unto glory, to make the captain of
(the sons') salvation perfect through sufferings.

Then who did he die for? Son! Okay:

- (11) For both he that sanctifieth and they who are sanctified...all
of one:...

Then, we must have been of God the same as He was of God. Now we took a different route getting here. Then He had to come and take ours, because we never appeared as theophanies, we missed that, or we'd have a remembrance. That's why you've got so much of this junk from the Orient, the East, where they believe in re-incarnation. Where kids can tell everybody, "Oh, I was in a previous life." Fap! If a devil hasn't got enough brains to remember everybody's record, he ain't fit to be a devil. It's a devil that imitating this, and try to let people think they remember a pre-existence. You couldn't remember your pre-existence, you bypassed what it would take to remember a pre-existence. And sometime down the road when He wipes away every tear, you'll forget this one. That's what It says, there'll be no more remembrance of former things.

15. Okay, now he says,

(12) I will declare thy name (to the) brethren, in the midst of the church
will I sing praise unto thee.

(13) And again, I will put my trust in him. And again, Behold I and the
children which (the Lord) hath given me. (See?)

Notice, "children of the Lord given." Yet, He was cut off, He never procreated children. Why? Because they're already procreated. Now they need a rebirth. What did it? Flesh and blood. He died. He shed his blood. The body was penetrated, hands and feet. The side was wounded. The thorns on the head opened the little tiny blood vessels, you'd have to prick from the outside for the blood to flow out. So, He gave up his life, and the life was in the blood. So, the only way to give up His life, was to shed his blood. And He said, "My Blood shed for you. My Life given for you. (What do you want for a nickel?) That explains it, it tells you. I want to use the term 'what do you want for a nickel', of course you know what I'm saying. I'm talking about understanding. How much plainer can I get? There's not a lot of mysticism here, there isn't any mysticism.

Now notice: He said, "You show my death, till I come." [1 Cor 11:26] That's the Word. And we mentioned [Communion # 1] dead men don't come.

So, this One that was alive is now alive in a different way than He was before. See, the flesh is changed and there's no blood. "Handle Me and see, a spirit has not flesh and bones as you see me have." [Lk 24:39] So, here He is.

16. Now, you notice we go to the Book of Acts, and we might as well read chapter 2, not all the way through, but start at verse 22.

(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) yourselves
also know:

Then if they saw Him, they saw God. People are awful squeamish. They want to have three gods and cut Him all up. There's only one God, and this is His Son. This is what came out of Him. This is the Image. This is the Icon. This is the Out-ricing. Not two gods. Jesus-only is a false doctrine. Bro. Branham said so. He was Oneness, he wasn't Jesus-only. I don't know what they believe in, I wouldn't even try to believe. Can't stand the spirit that goes with it. You do what you want. It's your business. This is my business. All right?

(22) God did (it) by him...

(23) Him, being delivered by the determinate counsel and foreknowledge
of God,

Now, counsel and foreknowledge. Okay, then in the foreknowledge of God...look it, to understand this better, let me reverse It for you. "Him being delivered by the foreknowledge and determinate counsel of God with Him." That's where they get mixed up. The Father wrung His hands and said, "Oh my, what a horrible mess I'm in."

And the Son said, "Well, Father I'll try to iron it all out." Won't work. Won't work!

Now, let me read It again, because I want to throw this at you to get it.

"Him being delivered by the foreknowledge and determinate pre-counsel,
and determinate council of men on earth." (You follow what I said?)

17. There was a counsel before He even came to earth. "Lo, a body Thou hast prepared for me."
[Heb 10:5]

Then there was a council on earth that said, "Kill him, we won't have this man for a king."
[Mt 12:14] What if that's happening right today?

Everybody screaming, "We want the King, the King of glory. Open your hearts. The King of
glory, the King of glory, King of glory."

What if I am right in my understanding of Bro. Branham's teaching that He is here? The King
is here. Don't worry, I'll get to that later on. Not ready for it yet. What if that's right, and they
don't want it?

You see, He was something they didn't want. "We will not have this man rule over us. He is
no priest in us, with us, he has nothing to do with our system. Forget it, if he was out there
warning and honoring us and doing things our way, that's great. So we don't want him the way
you say it." The way he said it.

I wonder if that's going on today? And what if we're wrong? I still say, "Look, we can't be
very much wrong for this reason; we're all trying to give Him glory and give Him preeminence."
And if we say He's here and He's not here, how bad is it when He has to be here in some kind of
a way or He lied, "For I am with you always." And we merely magnify it.

I'll tell you one thing, we will not roast as much as those who say, "He's not here," period. I'm
not saying about the people about the baptism aren't saying He's here, because that's their trouble,
they don't understand the difference. I'm not including them, I'm including those that do away
with the Holy Ghost entirely.

18. Now:

(23) Him, being delivered...(you) have taken, and by wicked hands (and)
crucified and slain:

(24) Whom God hath raised up, having loosed the pains of death: because
it was not possible he should be holden of it.

Notice:

(25) For David speaketh concerning him, I foresaw the Lord always before
my face, for he is on my right hand, (and) should not be moved:

(26) Therefore did my heart rejoice, and my tongue was glad; my flesh
shall rest in hope:

Now, who's saying this? David is saying it about the One that was in...not a pre-figure, but a
real figure, He was there. See?

(26) Therefore my heart did rejoice, my tongue was glad; my flesh
shall rest in hope:

(27) Because (you'll) not leave my soul in hell, suffer thine Holy One
to see corruption.

- (28) (You've) made known to me the ways of life; you make me full of joy with thy countenance.
- (29) Men and brethren, let me freely speak unto you of the patriarch David, he is both dead and buried, and his sepulchre is with us this day.
- (30) Therefore being a prophet, 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. (That's Psalms 16)
- (32) This Jesus hath God raised up, whereof we are all witnesses.

Now, the body was broken, he died. The blood was spilt, that's gone. What have you got, a zombie? No zombie. Flesh has changed. See?

19. Now, what happens? Now He can see His Seed, because He can bring all these sons into glory. See? He will pour water upon them, (so to speak) see? What He'll do, He'll revive them.

- (33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which (you) now see and hear. (In other words, He's responsible for it.)
- (34) For is not David (that) ascended into the heavens: but he (said,) The Lord said unto my Lord, Sit thou on my right hand,
- (35) Until I make thy foes thy footstool.

Now, "Why you see, that's looking down the road. That hasn't got a thing to do with the pre-existence, except in terms that He is God, one of the three gods."

Hogwash! "The Lord said unto my Lord, Sit on my right hand." Lo, a body Thou hast prepared me." You can't get away for It. What body? A body of death. A body for death, not a body of death in the sense it sinned, but a body for death, and of death, because it was made to that very end.

20. All right, notice in 1 Corinthians 11:26, which we read there.

- (26b) The Lord's death till he come.

God had made Him both Lord and Christ. So there we see It. That's what we see over there in revelation. See, that same One in a Risen form. See Him in Romans 6:9-10.

- (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, you notice in there he died once. He can't die again. See?)

21. Now, over here in John 11:25-26.

- (25) Jesus said, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

On what grounds? The one that died, shed his blood, came back in a glorified form, no blood. But came what? To give the Holy Ghost now.

(26) And whosoever liveth and believeth in me shall never die. (Do you believe) this?

All right, He said, "You show forth till He come." [1 Cor 11:26b) In other words, the one that died fulfilled every requirement that devolved upon him, so that absolutely those who believed in a certain way are guaranteed the Resurrection. Which is to believe on Him according to Light, which the first step of Life goes back to the Book of Acts chapter 2 at Pentecost. This is the Holy Ghost that He shed forth proving He's raised, now receive It, or you're finished. That was the Life.

22. Now listen, the Life of the baptism has gone out, or just about, because it's over. Now where do you go? Bro. Branham said, "*Justification gave way to sanctification and sanctification gave way to the baptism, baptism gave way to the Holy Ghost Itself.*" When the baptism of the Holy Ghost gives way, there's only one where to go, and that's right to Him. And that is a Spirit. And under the Seventh Seal, it gives way. I don't know if anybody is receiving the Holy Ghost today or not. I don't know. I'm not in a position to say so. But, when the last one is in, there is no place else to go. See? And it gives way.

Now they say, "Well, that's going to give way to the glorified figure." It doesn't say that. Bro. Branham didn't say that. Ephesians chapter 1 doesn't say that. Because it tells you categorically bringing them up to the baptism with the Holy Ghost, which brings on redemption, It says, "Now, I pray in that hour of redemption that God will grant that Spirit."

What for? Because it gives way now to His Presence who raises the dead. Changes us. And the prophet said, "He does all three in descending." You do what you want with it. You see, that's why I'm serious. I don't mean to fuss at anybody. When I preach, I preach hard, and I hit hard. And I care less, because I'm dedicated to it. And there are those who are not dedicated to it, who'd sooner fight me. That's why I just stay home, they can say what they want.

23. I got a telephone call tonight, that one person has now called It 'pig-puke'. "Well," I said, "wonderful, I'm happy." Because if there wasn't some squeaking at the gates of hell, I'd know I wasn't parts of the gates of heaven. Notice, you've got to take your stand sometime. Not to put anybody out, no way. You see, I didn't bring them in, how can I put them out? I didn't bring myself, and how am I going to put myself out? But, there's a revelation contingent, because there's a Light for every hour concerning the Blood. And the Blood won't work, unless there's a light, and the light was the baptism with the Holy Ghost.

Now, when that's all over, what's left? They're still standing here. What's the Light of the hour? He's here. "You're showing his death till He come." And remember, He said, "You're going to drink it."

So, don't say, "Well, I see He's come. I believe we don't drink the emblems."

That's what they say about us. They're trying to make it as though my preaching is saying, "Well, Lee believes He's here, so therefore, we're sure then he doesn't take the wine and the bread."

Would you like to serve it tonight? I'll take it tonight and invite you. Because Bro. Branham said, "*Branham Tabernacle you do wrong.*" It's every time they came together, they took the elements. So much for liars. Not even cookie-jar lies anymore by the grace of God.

24. John 10:27-30.

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

25. That takes you to John 5:24.

- (24) He that heareth my word, and believeth on him that sent me, hath everlasting life, (On what grounds? Of shed blood. But there's a Word involved.) and shall not come into (judgment); but is passed from death unto life.

Why? Because they know the Word that judges. And when you become part of a fulfilled Word there is no judgment. Light's came into the world, men turned It down. Judgment! But if I don't turn It down, where am I? Under the Blood. They talk about the Blood, they say It's off the Mercy Seat. Is It? They take everything that Bro. Branham said and make some big, big thing out of It that Bro. Branham never intended, he was just speaking along, and they want to grab everything instead. Why don't they stand still and see it come together? Now, they don't want to stand still. That's why the First Resurrection is missed.

26. All right, Christ is our Life, and when He Appears (Who, He was our Life) we're going to be like Him. Absolutely. Alright, there is no death now, only life. So therefore, we cannot do anything about his death, there was nothing we could do, and nothing we ever can do. That was His and His alone. Absolutely. So therefore, all you can do is take emblems. And when you do, you preach that he died upon Calvary, his body was broken, his blood was shed for remission of sins. You are telling the world that. You're also telling the world that He rose, and that's why you keep taking It. Because you've got to do It, because He rose. And you'll do It until He comes.

That is, you'll do It this way amongst yourselves. And in the Millennium you'll do It with Him. It'll be entirely different in the sense It'll be wine that He provides, bread that He provides. It'll still be a symbol. It'll still be a commemoration. You say, "Isn't it enough to look at the nail prints?" Evidently not. See? Right away we get ideas. Well, why not do away with It? What not this, why not that? Why not shut up and do it?

A bunch of Oneness got an idea, they said, "Hey, who needs the bread, who needs the wine? We've got the Word, we got the Holy Ghost. Get away with those symbols, let's make it all real."

Showed they had nothing real to begin with. Death! Revelation is revelation. You say, "What if someone led astray?" Well, if he was, he'll come right back.

You say, "Do some of those people really come to this Message?" I believe some did. Majority, forget it. Forget it. See?

27. Let's go to 2 Timothy 1:10-11.

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

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

Notice what he said there, his death. He's abolished death and brought to Life immortality. He's brought these things to us, because He paid a price in order that we may have them. And this very order of the day with Him, Present, in the form of the Holy Spirit, the body as a memorial still there waiting to come and be a part with us in glorified flesh. We know that He is here at this point to bring all things under subjection. Which means, in Divine Order. And in that Divine Order there will be a Resurrection.

28. Let's go and take a look at that in 1 Corinthians 15:. Remember, the Lord descends with a Shout. That's a military command. And then It says here:

- (23) Every man in his own order: Christ the firstfruits; afterward they that are Christ's at his (presence).

When He's Present, there'll be those that are Christ's. And at that time there'll be a Resurrection and the changing of those that stand here. Not before, because He does all three in descending. They come down, is come down, sets Himself at the Head of the Church in order to raise the dead. Now notice:

- (24) Then (will be) the end, (now, you're coming right to the end) when
he shall have delivered up the kingdom to God, even the Father;
when he shall have put down all rule and all authority and power.
- (25) For he must reign, till he hath put all enemies under his feet.
- (26) The last enemy that shall be destroyed is death., (that's put away.)
- (27) For he hath put all things under his feet. But when he saith all things
are under him, it is manifest that he is (left out), which did put all
things under him.
- (28) And when all things shall be subdued unto him...

Now notice, then he went to being a prophet, then a military man. But his militancy couldn't take him in. It wouldn't work. So, God sent His Own captain down, God was His Own Captain to take them in, and put them in order.

And listen: He put them in a Divine Order before they marched, signifying the Divine Order which would be in the Holy Land. So, there's a Bride already made up, before she hits the Millennium.

29. Now, I like what a brother said to me on the phone. He said, "It's very strange, (he said) Bro. Branham said, 'when the Bride knows who she is, and everyman in his order, in his place, (he said) we'll walk out of here'." But he said, "It's strange that everybody knows everybody else's place but his own." [laughter]

Now, everybody is trying to run us down because we believe here in a Presence. Why don't they just shut up and leave us alone. I don't fuss at them and run someplace. But if they fuss, I'll fuss back. And you bet I will. And don't say, "Bro. Vayle, you're not nice." I already told you I wasn't, I'm going to fuss right back. And it's going to be right on these tapes. Just in case we've got some weak sisters out there. Who needs some backbone, they talk out of both corners of the

mouth at one time, and think nothing of lying, and backing up sin. And taking their lot with the enemy.

Sure, I know the Rapture's the time when it's all over when It says, "that which is righteous is righteous, and filthy is filthy." [Rev 22:11] But, I want to tell you, brother/sister, before the Rapture it's still in effect, or how do you make It? You don't get your change when you're caught up in the air, you get it now. To seeing Him now brings on the change, or either I've missed what Bro. Branham said. Maybe we're supposed to be changed when we get up in the air. Now, that's interesting. I just like to know where it is, where he said or anybody else ever said it.

All right, in order. Everything coming under the Divine Order. Some of the Divine Order of course is just very, very simple, It's already manifested.

30. Okay, but now watch: we have at this time merely symbols, because symbols alone can proclaim a death, because we have nothing to do with it, He did it. He paid the price, it's all on Him. See?

Now, what about the fact of life? Okay, someone says, "Alright, we are dead through Him." Okay, how did I die then? Nobody's dead yet. Say, "Well alright, I'm dead indeed unto sin, but alive under God."

Now hold it, how do you get dead indeed unto sin, except first of all you're alive unto God? Let's just take a look at the Bible and find out.

31. We go to Romans 7:15, and Paul here is speaking and he said:

- (15) For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.
- (16) If then I do that which I would not, I consent unto the law that it is good.
- (17) Now then it is no more I that do it, but sin that (dwells) in me.
- (18) For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.
- (19) The good that I would (do) I do not: but the evil which I would not, that I do (that).
- (20) Now if I do that I would not, it is no more I that do it, but sin dwelleth in me.
- (21) I find then a law, that, when I would do good, evil is present with me.
- (22) For I delight in the law of God after the inward man:
- (23) I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
- (24) O wretched man that I am! who shall deliver me from the body of this death?

All right, now they claim that's supposed to be left out, they won't run in seven's.

32. Now: [Romans 8:]

- (1) There is therefore now no condemnation to them which are in Christ Jesus... (leave out the rest of that.)
- (2) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (And he tells you right there what it's all about.)

If He didn't have life you wouldn't be dead to sin. If you didn't have the baptism of the Holy Ghost where would you stand? You'd barely be a man with morals. It doesn't matter how good you are, and not matter how dead you make yourself to sin, and how you make yourself to be in a set, or some type of guru or something, like they have in the East. And they ain't so hot, because they sure like our money. So where's that put a bunch of them? There's nobody got it outside the baptism of the Holy Ghost. That alone makes you dead indeed unto sin. So, we've got nothing to do with his death. No way shape and form. That's something gratuitously done for us. That's exactly why we commemorate It, every single time we look at his death. And we thank God for a death of which we had no real part. Actually, no real part.

And I'm not talking about identification. I'm not talking about you and me being in Him, I'm telling you flat, as my human body is here, and your human body is there, I don't care where you were in the beginning, and where you're going, you and I were not nailed on Calvary physically as we are now. He died! See?

33. So, all we can do is commemorate It, because there's nothing we can do about It. You say, "Bro. Vayle, if we could do something what do we do?" Thank God for It, repent and be baptized and born again. Then you're dead to your old life. It's all gone, it's all away. See? So, there you are. I hope you begin to understand what I try to get across Saturday, because many times I say a thing, and I don't dwell on the structural parts that I really want to get across to you. And that is this: he died, you and I didn't. But you and I one day will die physically if He doesn't change us. Yeah.

And then, thank God for the death that allowed the remission of sin, that to stand there before God, that God could look down upon us through the Blood and say, "Yes, I will give that person the Holy Ghost upon the grounds of his confession, and faith in Me." His repentance in baptism in water which signifies he understands what death is. Understands now that absolutely through the death of Jesus Christ he can enter into, a position of death to his old life and his old self, and come right into newness of life. How? By the baptism of the Holy Ghost. Because if you didn't rise to walk in newness of life it wouldn't matter about the other about the other, you go through a million symbols. You tell me, what man is in the Bride without the baptism with the Holy Ghost? You tell me what person in the Second Resurrection it has anything outside of the fact they enter into Life. See? So, we do It in symbols, and put It all on Him and thank God for His death.

34. Now, that's the starting of grace right there. The starting of grace that Jesus paid It all. "All to Him I owe, sin left a crimson stain, He washed it white as snow." There isn't any whiteness. There isn't any remission. There isn't anything but that He died, I didn't. I didn't pay a price. He paid a price. See, He went there, and brought men out. He went there, so I don't have to go there. He paid a price that suddenly at the end-time I can walk into Eternal Life. He paid a price, it's all His. There's where you begin to see grace. You've got to start someplace, where you realize He did something that you don't have a thing to do with. Then, you can go from there where you begin to realize that if that's the root of it, crucified before the foundation of the world. Before

there's a speck of sin, a speck of stardust, the whole thing. Then, the next step has also to be grace. [raps on the pulpit] And every step is grace, until you begin to realize as He stands before you crucified, risen, every facet, prophet, judge, priest, you name it, you see it all and see it as a free gift. There's where grace begins to move.

So many people never understand grace, it's impossible. Preach this Message, first thing I issued a warning over two years ago, (well over two years ago) and I warned preachers, I said, "The thing you're going to run into is the people have no inkling of grace. They have no understanding." The church is legal, because that's the inheritance of the 'face of a man'. "We can do something, oh there's something we can do." And Finney wrote books on how to have a revival, and Billy Graham carries out the revival. One day, Billy Graham, by his own words has already said, "I'll be giving an altar call, they'll be coming." But it's too late, because the Holy Spirit's gone.

What do men have today then that they can't tell the difference? Huh? Did you get my question? What do men have today that they can't tell the difference? How come I could sit in a meeting and right away know, if any man listen to any other man, it had to be William Branham. Another man heard a voice, and said, "These are Bible days, oh, you can do this." And when you do it, what good is it? "Many will come in that day."

But not thine will come in that day! That the sheep that was given to Him. "I will raise it up and no man can pluck it out of my hand." [Jn 10:28] So, here's God tossing them out. Grace, wonderful grace. You love Him? That's nice, everybody loves Him. Get right idea. He comes magnified, get away from yourself. Who are you anyway? I say, "What thinkest thou of Christ?" A man put up a sign above his mirror, it was printed, "What thinkest thou of Christ? And unto Him." he said, "He's altogether lovely." Let's rise.

All together lovely. Wonderful Jesus, we praise You tonight, Your goodness and mercy, Lord, constantly overwhelms us as we see these things, and we know, Lord, if we talk about them they begin to break more and more upon our minds; get deep within our hearts until we say grace, grace, wonderful grace. Oh praise God for grace, praise God for grace, to see the grace of God. Jesus died, all to Him I owe everything, there is nothing that I don't owe, He is my life.

Sing those songs, "He is my All in all," everything, Lord. We're getting to know more and more of It every day, Father, in spite of ourselves we see grace again. Your faithfulness is all the more clearly seen by our faithlessness. It's not that we want to be faithless, Lord, but God, you know that we are a mess from beginning to end, except for You.

We were sheep that did go astray. And to what depth we went astray we are ashamed to even talk about it. Just shamed of our shame and everything that's with it, Lord. It's pitiful, we're terribly, terribly sorry. But, O God, we're so glad that You took up the slack, that it's all grace. It's no longer death, it's life, and we thank You for what was done. It'll never be done again, because it doesn't ever need to be done again. Now comes out of It the Life that He shed come back upon us. Lord, we praise You for It.

Magnify and bless Your Bride everywhere, Lord. Bless, sanctify men of God who rise up to preach the Word. Who stand with It, Lord, to know that there is a fountain open for sin and uncleanness, and out of that fountain there comes a Life and a revelation as always attendant upon It. O God, how wonderful that there is a revelation of this hour that sanctifies the Blood to us, and makes us know we're full of the Holy Ghost. Marching, marching on. Marching on, marching on. Pretty soon over the river right into the homeland. O Father, we're so glad that

You're with us tonight, give us a little more peace about everything we've ever had before. A little more understanding. A little more of everything, Lord, that we need, because we do want it.

Now, unto the King eternal, immortal, invisible, the only wise God, be all power and honor and glory through Jesus Christ our Lord.

'Let's sing, Jesus paid it all'.