

Who Is This Melchisedec? #16

Bro. Lee Vayle

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Shall we pray? Heavenly Father we want to thank You again for Your kindness to us, directed to us Lord, and shown to us, proven to us, vindicated in this last hour; making us know the love of God which lies in election, making us know Your power of predestination, Father; making us to know the power of Your office, Lord, that You hold for us, for You mediate and intercede, making it very sure that none is lost. We thank You for that tonight Lord, and now Father may Your Word come to us and may it be preached as living unto living people who are alive in Thee, alive by the Word, Lord, the Life that's in the Word. Help us to understand what we have not previously understood as such it be tonight, Lord, but above all help us to have such faith in this Word Father that we become identified with it--we and the Word become one. We just commend ourselves to You. In Jesus' Christ's Name. Amen. You may be seated.

Now, because it's communion tonight and we want to continue, of course, with "Who Is This Melchisedec?" which would be number sixteen, and to make it perhaps a little more pertinent to this hour in which we live, and to make it very pertinent concerning us especially, we want to talk about the ministry, this Melchisedec ministry as shown here in the Word of God.

Now, we're going to do a little bit of reading to begin with and we'll just depart from the text which we're taking with Bro. Branham's sermon, but we'll come back to it tomorrow morning and then another time we'll finish this message which will essentially be in two parts. One is of course understanding the ministry, what it is about, and also our part in it.

So we go to Genesis the 14th chapter to begin, and verses eighteen and nineteen, it says.

- (18) And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.
- (19) And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

And also in the book of Hebrews, we'll get back there to about the 7th chapter, and verses one to three.

- (1) For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
- (2) To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace;
- (3) Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

And then fourteen to seventeen the same chapter.

- (14) For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.
- (15) And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,
- (16) Who is made, not after the law of a carnal commandment, but after the power of an endless life.
- (17) For he testifieth, Thou art a priest for ever after the order of Melchisedec.

All right, then over, or back I should say to the book of Matthew, then we'll try to bring these together, chapter twenty-six and I have written down here, twenty-six to twenty-nine.

- (26) And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.
- (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.
- (29) But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And then, over in Mark 10:42-45.

- (42) But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.
- (43) But so shall it not be among you: but whosoever will be great among you, shall be your minister:
- (44) And whosoever of you will be the chiefest, shall be servant of all.
- (45) For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

I think you can understand why I put these Scriptures together. Now having read these Scriptures, I want to just consider the fact that there are two priesthoods. One is the Aaronic, and one after Melchisedec, I suppose that might be called the Melchisedecion priesthood--I really don't know, I suppose most just call it the Melchisedec priesthood.

Now Aaron instituted an order of priests from among men that ministered for men unto God. That's what the Bible tells us, that a priest...a man is picked out, a high priest, and he's picked out from amongst men, he's a man, and he has to be because he has to know their infirmities, he has to know all about them, he has to be one of them so he can do this with a true understanding and sympathy, knowing just what man is like. He will have the compassion and understanding to serve God and to go before God for men. He's a man who ministers to God for men; he represents them.

Now Jesus became the head of the Melchisedec order, which is a priesthood wherein He was a priest of God, and from God, that ministered unto men. There's just a reversal there. One is ministering unto God, and the other is from God ministering unto man. Now, you'll notice that Jesus fulfilled both of these orders, which we can see by reading over here in Heb 9:11-14.

- (11) But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
- (12) Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.
- (13) For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:
- (14) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Now that is the Aaronic priesthood wherein Jesus actually shed His blood and then presented it before God. Now there's various thoughts on that, Bro. Branham said, *That the blood of Jesus fell upon the ground and there it was just, you know, deteriorated.* In another place he said, *It was taken up and purified the heavens.* It doesn't much matter how you look at it, the fact is the Blood was necessary because without the shedding of blood there's no remission of sins and it is something that was done for mankind and presented to Almighty God.

Now, notice over here though in the...looking over here in the same Scriptures we find that as we read over here in the 7th chapter that Jesus Christ was a priest after the order of Melchisedec. Which He certainly was, and we saw that by reading the book of Mark, the 10th chapter, which we did not necessarily point out to emphasize it but just read it and it says in verse forty-five.

- (45) For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

So you'll notice in there, He was already fulfilling the two roles of the Aaronic priesthood and the Melchisedec priesthood because He was literally ministering to men and He was ministering to Almighty God. Now, the major thought we have here, where we're looking at for this sermon that Bro. Branham brought us is that God Himself ministered and does minister continually to men by way of His Presence through the Holy Spirit. So we're looking at Melchisedec then, being Almighty God in a human form. We look at that same One, God in a human form, and you'll notice that He's ministering always to mankind.

Now, what God was He can never be anything else. You cannot change Him essentially. You cannot change His ways, there's nothing you can do about it. So if there's something said in Scripture concerning God, you know that you can take it from Genesis to Revelation, you can take it from eternity to eternity as you might call it, from the beginnings to the endings. Always

it's the same so therefore we find: if God was in Christ and serving mankind, that as a ministry, as a priesthood, then that is what He's has always done.

And you notice that is exactly what God did when it came to the fall of man. As Bro. Branham brought out, God did not trust an angel. God did not trust any other being, but God Himself went down and literally ministered to man by helping man to find his position--though that position, the good one was lost--but to maintain a position before Almighty God. It was God who ministered in the form of a man to Abraham at the time of the battle, as Bro. Branham said, *When the heat of the battle was over, God ministered to His weary son.* It was God ministering through Jesus as we find here in Mark 10:45.

(45) The Son of man came to minister and not to be ministered unto,

It was God ministering, in this our day, as he used Bro. Branham to bring us the true bread and wine. The true and revealed Word, and proven to be the truth by the Life that was manifested. That's perfect vindication. As I said many times, many people can say many things and say, "Well I'm schooled, I've got knowledge, I've been trained," I wouldn't give two bits for your training. I have seen trained men fall flat on their faces when an untrained man could do the job.

By a little old town here in Ohio, we used to live by a fellow named Chimanaugh, and John was a very nice guy. And they'd bring in the university professors and all the fellows that had to know, that just simply had to know the engineers; about how to deal with certain types of machinery. And when they got through fooling with it and couldn't do it, John would come in and do it. Our washing machine broke down and we took it to the repair man that was highly trained in this particular machine, which was a Bendix, and my wife really loved it, and so they couldn't fix it. So she said to John,

"Hey John, do you think maybe you could fix the machine?"

"Well," he said, "I figure it this way, if any body can make it, I can fix it."

And he fixed it. And the smart guys fell flat on their faces. I don't give you two bits for the smart guys, brother/sister. But if any body can come by and prove a point like that man there did, I'm interested, I'm willing to listen. Now, I'm not too smart but I'm not dumb either, you know, and don't you sell yourself short either.

So we see God was ministering in this hour, absolutely, through a man. That the Son of Man ministry, not the Pillar of Fire, not William Branham, but in the form of the Holy Ghost, a ministry coming forth. And God was ministering to us and He was doing this as preparatory, as causing us to understand what the Word coming forth--the bread and the wine--to be received in this hour to bring us in a state of rest and relaxation after the heat of the Seven Church ages all going by now, this was a vindicated Word to prove that we had the true Word of Almighty God in which alone there is Life. And those who caught the reality were fed that spiritual food in its season and they lived by that spiritual food. "For man does not live by bread alone but by every Word that proceeds out of the mouth of God." Bro. Branham said concerning it, *Nothing*

outside this Message will come to life. How could it be? Because this Message alone has life, because this is the only Message that is proven to have any life in it.

We today are exactly as it was in days of Abraham when he offered up his son to God. Abraham was not allowed to minister to God until first God had ministered to him by supplying the ram that he ministered back to God. That's right. Abraham ministered to God by offering back to God what God gave him as his own personal acceptance with God. Did you hear what I said? He was not allowed to minister to God until God first ministered to him and what God ministered to him was his personal acceptance with God. Then people think they can get out of here without that Word. Let me tell you flat, you are thinking wrong, my brother/my sister, and every type in the Bible proves you wrong in your thinking. God gave to him that alone which would make Abraham acceptable. Bro. Branham said, *I've come to dress a Bride. Come to lead a Bride into truth.* Brother/sister we're...listen, this is marvellous. This is wonderful to know these things.

So we see Melchisedec in this our day giving us a vindicated Word of Life and we offering it back to God as our acceptance with God, even as Cain and Abel. For He said in the Septuagint so beautifully, He said, "Thou hast offered right, but if thou hast not correctly divided, hast thou not sinned?" And the Bible distinctly tells us that if we do not correctly divide the Word of God our offering back to God in worship is sinful. Righteousness is not something that you and I think is right, brother/sister. No way.

You just even try to fool the income tax department on that one. You say, "Well look, my figures are the same as your figures. What's the difference?" He says, "Yes but you've got to do it my way." And if you don't you get fined and everything else, even throw you in jail. God is not mocked, brother/sister. Now He's not like the IRS, but He will exact honestly the right penny. See?

Now God the righteous Judge and remember He is Judge and Priest both as the Son of Man because the Bible tells us that. Jesus said, "As the Son of Man judgement is committed unto me." But remember He was in the order of Melchisedec. So therefore He was Priest Judge. And so we find, God the righteous judge, and He's both priest and judge, is the same person, declaring us vindicated as the righteous, sinless, Bride of the Lord Jesus Christ. On what grounds? On the grounds of accepting a vindicated Word.

How could you let anybody come into your house and tell you and say,

"Hey, you have become heir to a million dollars."

Say, "Who in the world are you anyway? Well you better show me some authority, and something, I've got a million dollars coming to me."

Well you might run off and be very happy to think you've got something, but how many people have been fooled? Well it's the old skin game every single time. Yes sir, that old skin game they pull. They go to the poor old lady and say, "Now listen, you know, why, there's someone trying to right a check on your bank account. I know that and yes sir we're from the police department. Now what we want to do, we just want you to give us a check and we'll take

it back to the bank." And first thing the poor old girl gives a check and they take the money and run down the road, or they give her some bag suppose to be money with paper clippings. And that goes on in the States all the time. Of course the Canadians are too sharp for that. You know why? You haven't got dumb bunnies up there. You get 240 million people like we've got and you'll find enough them dumb to, they'll pull those skin tricks. See?

That's what I'm looking at here. God did not come with any message in this hour without vindication. See? Just the same as He totally vindicated to Abraham, "Yes I want you to sacrifice, but your only going to sacrifice exactly what I give you under the conditions I give it." And Bro. Branham categorically said, *That God literally created that animal*. And if you want to know the truth then where did that grizzly bear come from? "So I don't know that God creates." You don't? What is your conception of God? So, God the righteous Judge, both Priest and Judge declaring us vindicated as the righteous, sinless Bride of the Lord Jesus Christ.

Now let us consider again Jesus, the Son of Man, born of a woman but who's Father was God as the head order of Melchisedec. Now he's the head order and he knows that God is his head because he is going to be from God and offering to you and me, or serving you and me--he's ministering. Since He came to minister and not to be ministered to, and since He came to minister and cannot change, then He is still ministering to His own, and only His own, for all others have turned Him aside in this hour, they have put Him outside of His own church in this age. But notice what the Scripture said, "Behold I stand at the door and knock, and if any man come in, I will sup with him and he with Me."

Now I want to ask you a question. Do you think for one minute, under those conditions, you are going to offer something to God or is God going to offer something to you? Now if you think you're going to offer something to God, you're thinking wrong because that's what put Him outside the church. There's nothing in there that's acceptable to Him; neither the people nor what the people are producing. So therefore now He must come and do something about it just as it was in the Garden of Eden. In this last day God is not satisfied to send somebody, God Himself must come because it was God Himself who turned away man from the tree of Life, lest he live, eat and live in that condition for six thousand solid years.

Now then, who will come and remove the flaming cherubim? Who will come and invite man back to the tree of Life? Who will come and see that man was pronounced ready to come back to the tree of Life and immortality? There's only one person going to do it and that's God and nobody else could do it. "But behold He stands at the door and knocks." And ever the righteous servant because He is the righteous servant. He desires to serve communion to His own and with His own. Thus we see at this hour, He is the only mediator and intercessor for His own, in other words, He is only mediator and intercessor for His own, and for no others because all others have rejected Him and when you reject the suitors gift you reject the suitor. You know it's true because it was Eleazer who took the gifts of Isaac to his potential bride and she said, "Yes, I take the gifts," signifying, "I take the man." Well you turn down the gifts what are you going to do? Church turned down the gifts, there's nothing there. See?

So then How is He going to be mediator and intercessor for those that turn down the gift of God? And Bro. Branham said, *Just to think that in this day God has given us the gift of His*

Son in the form of the Holy Ghost. We are right back even in this hour the Son of man, I believe the Son of man period is completely over, been completely vindicated, you're right back now to the Son of God which is the Holy Spirit leading a Bride because Bro. Branham said, *The Pillar of Fire is here to lead a Bride to the Millennium.*

Now, His final act of service, of ministering, mediating and interceding is winding down to the Gentiles. He will no longer hold that as a dominant role. For that role has already begun to recede and become a sub-dominant role to the fact that He is now not necessarily, or potentially, Melchisedec, but in reality, as Bro. Branham said, *That the Lamb from behind the throne, in the midst of the throne, came off the mercy seat, took the Book out of the hands of the Father sitting upon the throne, tore the Seals off, the One on the throne came down, Revelation four, Revelation five, Revelation ten, came down with one foot on land, and sea, and the Lamb climbed on the throne making Him now positively King of Righteousness, and King of Peace which peace we have in our hearts but it's soon to follow in an earthly kingdom.*

So we have a dominant role now of the King of Righteousness and the King of Peace and He's ready to descend at any time, we don't know when, but that's coming very soon. He will descend to take His Bride to Himself and in the capacity of the King of Peace, He will take us to the Wedding Supper and from the Wedding Supper and establish us in the Millennium. And you see there again, God is serving His people in the Melchisedec role. Thus in this hour we see God Himself, and God's righteous kingdom serving the sons of God, who themselves form a priesthood and a kingdom according to Peter, 1 Pet 1:22, beginning, and going into the second chapter.

- (22) Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:
- (23) Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth an abideth for ever.
- (24) For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: (It fades, it's gone.)
- (25) But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

- (1) Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,
- (2) As newborn babes, desire the sincere milk of the word, that ye may grow thereby:
- (3) If so be ye have tasted that the Lord is gracious.
- (4) To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, (Disallowed again today.)
- (5) Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

- (6) Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.
- (7) Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,
- (8) And a stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.
- (9) But you are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:
- (10) Which in time past were not a people, but are now the people of God: (and so on).

Now, you can see...now with that we're going to go to Hebrews the 3rd chapter and we're going to look at that priesthood that we belong to. See? Now, in Hebrews the 3rd chapter, reading all the way through to the 4th chapter, verse sixteen which is for our day as Heb 3:7, to Heb 4:2 deal with the Exodus which is the type of our going away, so let's read it.

- (1) Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus;
- (2) Who was faithful to him the appointed him, as also Moses was faithful in all his house.

Now you see, our high Priest, you know, right there is a Melchisedec order.

- (3) For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house.
- (4) For every house is builded by some man; but he that built all things is God.
- (5) And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;
- (6) But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Now watch it coming here.

- (7) Wherefore, (as the Holy Ghost saith, Today if you will hear his voice,
- (8) Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:
- (9) When your fathers tempted me, proved me, and saw my works forty years.

In other words, they wanted to say that they said to God, "Listen," just like they said to Jesus, and just like they say right today, "We will tell You what we want done, then we'll believe

if You perform it." They did it, absolutely. And then people intrude in the ministry that only Moses had, see? Now...

- (12) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. (See, trying to make a test on your own.)
- (13) But exhort on another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.
- (14) For we are made (It's not partakers there, but companions.) companions of Christ, if we hold the beginning of our confidence steadfast unto the end;
- (15) While it is said, Today if you will hear his voice, harden not your hearts, as in the provocation.
- (16) For some when they heard, did provoke: howbeit not all that came out of Egypt by Moses.
- (17) But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?
- (18) And to whom sware he that they should not enter into his rest, but to them that believed not?

You see, they couldn't enter in because they didn't believe.

- (19) So we see that they could not enter in because of unbelief.

And the unbelief was turning down what God did and substituting what they wanted. And that's the same thing that man always does with the Word--he leaves out what he doesn't want and puts in what he does want.

- (1) Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.
- (2) For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.
- (3) For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.
- (4) For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.
- (5) And in this place again, If they shall enter into my rest.
- (6) Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:
- (7) Again, he limiteth a certain day, saying in David, To day after so long a time; (Now that's way down the line.) as it is said, To day if you will hear his voice, harden not your hearts.
- (8) For [Jesus] (Joshua) had given them rest, then would he not afterward have spoken of another day.

- (9) Now, there remaineth therefore a rest to the people of God.
- (10) And he that is entered into his rest, he also hath ceased from his own works, as God did from his.
- (11) Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

Now watch. Now this is our day right here, again.

- (12) For the Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder soul and spirit; and the joints and marrow, and is a discernor of the thoughts and intents of the heart.
- (13) Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.
- (14) Seeing then that we have a great high priest,

Now this is all thrown in there concerning the High Priest, then takes you plum right down to this hour, Melchisedec. So you can see why Bro. Branham preached this sermon unde...on the opening of the Seals. See? Why it had to be.

- (14) Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our confession.
- (15) For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Now the tempting right there is the Aaronic part, that's concerning man ministering to God for men. But we're looking now at the fact that this One has graduated, or been exalted from the Aaronic priesthood to the great priesthood, which is ministering to man from God. Now Bro. Branham said, *This Melchisedec...* "Who is this Melchisedec?" Who is this One that's here today? Who is this One after the battle? It tells you right here. Who is doing this? Discerning? Who is proving Himself? See? Who is proving the merits of His sinless blood? Who is telling you to come boldly to the throne of grace?

Now, He said, "I want to give you peace." Let's talk about that peace a second. Let's go to 2 Th 1. He said here, there 3rd verse.

- (3) We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity (love) of every one of you all toward each other aboundeth.
- (4) So that we ourselves glory in you in the churches of God (Put a very high assessment on you, seeing you up to the top.)for your patience and faith in all your persecutions and tribulations that you endure:

- (5) Which is a manifest token of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer:
- (6) Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;
- (7) And to you who are troubled relax with us, (Bro. Branham said, *Under the Seventh Seal is relaxation*. Relax when?) when the Lord Jesus shall be revealed from heaven with his mighty angels. (Right there.)
- (8) In flames of fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

You say, "Well that means right there destruction." No it does not because that word 'vengeance' can also mean to avenge. Remember the unjust judge avenged the widow that cried. Our husband is not dead, but we're missing him. He's not here with us. And the righteous Judge has a vengeance by declaring us the righteous Bride of the Lord Jesus Christ. And let me tell you something, at the same time He does that, Bro. Branham preached; the trial and the judgement and the combine. And you cannot have any case in history, under any law, except there's an examination of what is right and what is wrong. And you at this time, we enter into our peace under Melchisedec. God ministering to His people and there would be no peace, there could be nothing, unless God Himself had done it for us. There is no way whatsoever. See? So, we look at what God has done for us. He has brought us right to this place as we see the Melchisedec priesthood demonstrated before our very eyes. Bro. Branham could never, ever be challenged on it.

Now, so we are going to the exodus and getting out of here; and this exodus is besieged, it is fraught with all the problems that they had back there in the Exodus. Now, with all this prelude that I've brought to your attention, we have set the basic principle that a Melchisedec priesthood must show forth. There has got to be a priesthood because one priest does not make a priesthood. It doesn't do it.

So, we're going to go back to the book of Mark again, in order to understand what is before us this hour. And we're going to read, not just a few verses I read, we're going to go right back to Mk 10:35.

- (35) And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.
- (36) And he said, Well what do you want me to do for you?
- (37) And they said, Grant unto us that we may sit, one on your right hand, and the other on your left hand, in your glory.
- (38) And Jesus said, You know not what you ask: can you drink of the cup that I drink of? And be baptized with the baptism that I am baptized with?
- (39) And they said unto him, We can. And Jesus said unto them, You shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall you be baptized:

- (40) But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. (Now see, even that's predestination.)
- (41) And when the ten heard it, they began to be much displeased with James and John. (They got angry and you can't blame them.)
- (42) And Jesus called them to him, and saith unto them, You know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. (That's a cast system.)
- (43) But so shall it not be among you: but whosoever will be great among you, shall be your minister:
- (44) And whosoever of you will be the chiefest, shall be servant of all. (Low man on the totem pole.)
- (45) For even the Son of man

Now remember, He's letting them know who He is on the grounds of His powerful, vindicated authority. He's saying, "Look at me," He said, "I'm going to tell you something. I am the chief One but I'm taking the low position." He said;

- (45) Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Now they could not give their lives a ransom; but they could according to Scripture, give their lives as a sweet sacrifice unto God. And of course the golden key tells you, "But so shall it not be among you, but whosoever is in the Melchisedec priesthood, the holy nation, the priest unto Almighty God, will be ministering to their brethren and will be servants."

Now, as we look at this and understand what we're looking at in verse forty-three. Verse forty-three is not so much comprised of acts of determination wherein we are constantly forcing ourselves to examine our actions every day, so that we are deliberately serving, even against our wills, but it is a philosophy or a way of life that is more inherent than cultivated because we are being compared to Jesus, the righteous servant, to whom we could never attribute the attitude of a person who laboriously ministered, instead of spontaneously responding to the needs of the people. In other words, we're not a bunch of legalists. This is not something you plan out. Get up in the morning, say, "I will do this, I will do that, I will do the other thing." But it is a daily life wherein there is a spontaneous response to needs. That's what we're looking at in this end time.

That this assessment that I am giving, is a correct one, is found in Mat 25:31-46.

- (31) When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
- (32) And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: (Doesn't say they are, just says as.)

- (33) And he shall set the sheep on his right hand, (As they were.) but the goats on the left. (As they were.)
- (34) Then shall the King say unto them on his right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
- (35) For I was an hungered and you gave me meat: I was thirsty and you gave me drink; I was a stranger and you took me in:
- (36) Naked, and you clothed me: I was sick and you visited me: I was in prison, and you came unto me.
- (37) Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty and gave thee drink?
- (38) When did we see you as a stranger and took you in? Or naked and clothed you?
- (39) Saw you sick or in prison and came unto you?
- (40) And the King shall answer and say, Verily I say unto you, Inasmuch as you have done it unto one of the least of these my brethren, (Just even one of them.) you have done it unto me.

Then He says to the opposite group.

- (41) Depart from me, (Because you didn't do it Me.)

They said, "When were You around?" Now you see, it was a natural flow of life and so we must examine ourselves tonight at this communion table. Am I a type of person who serves others? Do I really enjoy doing it? Is my life bound up in people or am I interested in being somebody? Am I self seeking or am I seeking others? Thus through the Spirit of Life in Christ, as Paul says, "A life in Christ Jesus, and Christ in us," because that is true. We in Him and He in us. We should be above the foolish virgins because these are foolish virgins.

Now you wonder, you look around the world, and I do to, say, "Those are the loveliest people." Then how come we are so, and I don't want to be vulgar, but my God, look at us. Now, I'm getting old, just turned 74, and that's quite a few miles on the old carcass, and like the one ...?... I may just suddenly disintegrate. I'm going to tell you something, I must admit I have never seen people like we deal with in this Message.

I believe the ones who really have a hold of the Word and the Word has a hold of them are the finest people in the world. There's nothing they won't do, they are just always out...they just outshine anybody. But boy, there's an awful lot of others that just, no way. And I've been trying to impress you people for a long time now, to get in the Spirit as Bro. Branham tried to teach us, and the Spirit of it is to know what God is setting before us and why He is setting it before us. And there should be a spontaneity, like Bro. Branham just couldn't deny himself. I've seen that man under pressure until he was like a... sort of like an animal, ready to just go to pieces, just looking for some corner to dive into, and yet just hold himself to help somebody. And if any man needed help, he needed help. But you know, he helped people.

And when you look at Jesus Christ you simply can't say, "Well now, that was God in a human form so hallelujah, He sure had it made." He laid everything that was concerning God in him aside to take on a form and a complete fashion of man: and yet as Hastings brought out so wonderfully, in the moment when Christ needed comfort--in John thirteen--He gave them the comfort and the love. And on the cross when He needed help, He gave others the help. And there is this truth here, that we simply cannot bypass, that in this hour a true Bride should outshine in every way any foolish virgin because they don't even know what they are doing but a Bride should know.

Let's just follow Scripture and find out some things. I'm trying not to keep you too long but I'll keep you as long as necessary. Let's start in Philippians, the 2nd chapter, which we were alluding to just a second ago here, and it says.

- (5) Let this mind be in you, which was also in Christ Jesus:
- (6) Who, being in the form of God, thought it not robbery to be equal with God: (Or that is a prize to be grasped and retained, something to hold on to and say, "This is mine.")

[?--scripture?]But He emptied Himself--that's the *kenosis*.

- (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) Even to the place of death.
- (9) And therefore God exalted him.

Now that's what we're looking at. We're looking at this Melchisedec because that's exactly who He is, He's that Son of man back there, and He became a servant to every single one. Now, let's go back to Matthew and we're going to start running Scripture rapidly I hope. Mt 10:24-25.

- (24) The disciple is not above his master, nor the servant above his lord.
- (25) It is enough for the disciple that he be as his master, and the servant as his lord. (In other words, to be placed in that category in the priesthood.) And if they called the master of the house Beelzebub, how much more shall they call them of his household?

Now that's just a thought. Let's take another thought. Let's go to Mt 23:10-12.

- (10) Neither be ye called masters: for one is your Master, even Christ.
- (11) But he that is greatest among you shall be your servant.
- (12) And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

But now watch. We could read a little further.

- (13) But woe unto you, scribes and Pharisees, hypocrites! (You're the ones that exalt yourselves. You're the ones that want everybody obeying you. What are they doing?) shutting up the kingdom of heaven against men: for you don't go in, and don't let anybody else go in.

Why do you think that follows the verses above there? Do you think the Bible is written so radically that nothing falls in line? That God doesn't even use good judgement like an author who understands point of view, so that when he moves he tells you and you follow him? What author would you like to read...he's telling you something's happening in New York and without warning you he's suddenly in Los Angeles? Well you say, "I'd throw the book down so mad I'd chuck it out." So would I. Do you think then, verse thirteen follows for nothing?

Now theses are self seekers.

- (14) Woe unto you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretence make long prayers:

Woe unto you Pentecostals. You weren't that way when I was a kid, you had compassion and love. ...?... they became a man. All you do is praise God and cover sin by your praising God, and everything's just, Hallelujah. But you forget true compassion and true love. I'm not talking as though Bro. Branham; and I'm Bro. Branham, but I can stand right with the man because I was only five years younger than William Branham and I was saved in Pentecost at the age of eighteen. Even then they were going downhill with the great cover-up.

Woe unto people that would strive to take control of anybody or anything, that make some...and it's just a pretence. What do they call blind guides? What happens to these people that do not follow in the Melchisedec order? The true priesthood of Almighty God?

- (14) Pretence of long prayers: therefore you shall receive the greater damnation.
(15) Hypocrites! Make proselytes.

You can see God's not for these people.

Now let's go to Luke seventeen. Yes, Luke seventeen, the great chapter that Bro. Branham was entirely wound up in. Let's find out what Luke seventeen has to say. In Lk 17:10-11.

- (7) But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?
(8) And would not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken: and afterward thou shalt eat and drink?
(9) Doth he thank that servant because he did the things that were commanded him? I think not.

- (10) So likewise you, when you shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

The attitude of humility in a true priesthood, in a true people of God in this hour. How could Bro. Branham ever say anything in the light of that picture? Look at me and my ministry? William Branham in my understanding, never, ever had what was known as a side show ministry but the angel of God said, "You have literally made a mockery of a side show ministry." And William Branham could never even use the gift for himself, it was for others. Truly we're looking at something here a little different.

Let's go to Lk 12:42-48.

- (42) And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?
- (43) Blessed is that servant, whom his lord when he cometh shall find so doing.
- (44) Of a truth I say unto you, that he will make him ruler over all that he hath.
- (45) But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;
- (46) The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.
- (47) But that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.
- (48) But he that knew not, did commit things worthy of stripes shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Now you see right here what God is saying to the people? He said, "You are the ones in the priesthood of this day, this hour and much has been committed to you, much is required and you have something to help your fellows servants with."

Over in 1 Corinthians, and there's many, many Scriptures I could use but I'm just using these that more or less come to my attention, to my mind as I was thinking. The 9th chapter of 1 Corinthians, nineteen to twenty-seven.

- (19) For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.
- (20) And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

- (21) To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without the law.
- (22) To the weak I became weak, that I might gain the weak:

What's He saying there? Become one of them? No, He just took His place with them to understand their condition and let them know that, "I'm here to help you. I'm not going to criticize and judge you, I'm here to help you." This is what it's all about.

- (22) ...that I might by all means save some.
- (23) And this I do for the gospel's sake, that I might be partaker thereof with you.
- (24) Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

Now He's telling you what He did as a servant. Now if you want some big splash here, if you can't, if we can't loosen the loins of our minds and our hearts and our souls, to be poured out in service to our brothers, in honor preferring, in real love, in sincere attitudes, to really do good, to hold them up, to help them, He said, "You are not running a race." Now, let's face it, the Bible also says, "To run the race with patience." How do you run a race with patience? My heavens, that's the one thing you don't have is patience. It's impossible, but He said, "To run the race with patience," doing the same thing here. He said, "Look, if you are in a race you will be geared down to the last place, but the last man comes in first." Not the first man comes in, no way, shape and form.

- (25) And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.
- (26) I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:
- (27) But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself become disapproved.

Now Paul is talking about servitude; talking about a true servant of Almighty God. Now, of course we could read Romans 6, we won't bother that but we'll go to Romans the 12th chapter, and in there we will notice in Romans 12.

- (1) I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (reasonable sacrifice.)
- (2) And do not be conformed to this world:

The Gentiles seek authority, they want to be big shots. Everybody wants to be somebody. Everybody wants to be there tooting the horn and blowing the whistle. You know why Satan fell? By reason of pride. What happens to the ministers? Most of them fall into pride. Yes. Popularity, woman and money. There isn't a more corrupt people in this world that

I know of than the Jesus Only people. They beat their people to a frazzle, lord it over them, they haven't got a chance.

You say, "Well Bro. Vayle, don't say that." Listen, I've got a Word of God here, my brother, I don't care what you say. You do what you want. I'm already judged, you're already judged. Who are you trying to kid? You trying to look down the road at the White Throne? This is the White Throne, always has been. It's never gone out of fashion. It's on right now. Bro. Branham said, *We stand right before it*. That's why we preach it here. It's true, you don't have to look down the road. We just look in the mirror of the Word of God and know if we're free or not. See?

- (2) But don't be ...?... after this world: but be transformed by the renewing of your mind,

What's the renewing of mind? The renewing of the mind is over there. What in? It's back in Philippians the 2nd chapter. The mind that had it and knew, that he had all the authority in the world. What God had poured into Christ, God in Christ. Christ said, "Put it all to one side, put it all to one side and I become thoroughly subject that I might become servant to all." You know, that's the big thing right there, it's a rough road, it's a hard way to go, but it's the only way that's really good.

Now it says here,

- (2) ...To be transformed by the renewing of your mind, (That's absolutely, go through the metamorphosis.) that you may prove what is that good, acceptable, perfect will of God.

Now what's he talking about? He's talking about service. What is the perfect will of God for a Bride member, for one of the Melchisedec priesthood? What is the perfect will of God for you and me? Begin serving people according to the Word of Almighty God. The Bible said...now I'm gonna not go into this phase because in the phase which I would touch now would cover many, many Scripture and I'm going to let my time run out here; but remember it has to do with the Bride of the Lord Jesus Christ.

Now listen, we saw what is that servant that doesn't beat people, that lifts people up, stand right with the Word of God in the day of the Presence of Christ--we saw William Branham come. We see a Bride now, to follow in is his image because he was the firstfruit, a one to follow, always serving, never using any gift for himself, he couldn't do it, he wasn't allowed. Now watch, watch what this faithful servant did in our day of the Lord Jesus Christ, the day of the Son of man, right over here in Eph 1:17. This is food in due season.

- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
(18) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

And Bro. Branham tells us, *That there comes a time when the Spirit of God comes into the church to let the church know the hour it's living in, and reveal to us the deep, sincere, and secret mysteries of Almighty God.* So here we are in this very day and now in our day, with this, let us notice, now this is all part of the Melchisedec priesthood. Let's go back to John 15, twelve to fifteen.

- (15) Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; (Remember Abraham was a friend of God? And Abraham was told, "Sodom is going to be destroyed. And the promised son in flesh, is just a little while." That's right.) I don't call you servants, I call you friends; for all things that I have heard of my Father I have made known unto you.

There it is right there. Now brought right into a place of communion with God; not just servants, but servant friends. You know, it's a beautiful thing to realize that...what if we worked in these homes and places, we were just as servants? That's a pretty raunchy situation. But what if you were there as a real friend? You know you've heard of people like that and every now and then they have to do more, I guess, with companions, they're called companions. And the Bible speaks of, "We're companions of Christ" if we just go along with His priesthood and understand these things. See? Enter into the Word.

So here we've got a real companionship here now and yet at the same time we're servants. See?

- (15) ...All things I've heard of my Father I've made known to you.

This is Hebrews 12 once more speaking, and this is Revelation 10.

- (16) You have not chosen me, I have chosen you, and ordained you, that you should go and bring forth fruit, that your fruit should remain: that whatsoever ye ask of the Father in my name, he may do it. (And so on right on down the line.)

Now, with that let's go right over here and prove the point in Revelation the 1st chapter, and watch what it says in Rev 1:1.

- (1) The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass;

That's already come to pass. And when that comes to pass what is it? The elevation to friendship with God. We cannot be the true friends of God ignoring our brothers and sisters. Paul the apostle was so willing to do anything for his own people after the flesh, he said, "I could wish my self to be accursed." Of course it couldn't be. And you know...in other words, it was putting himself on the chopping block. Putting himself there as a surety, and you know, you and I cannot be surety for anybody else. That's true, and we're not suppose to be, that's

unlawful, it's not Scriptural. But there is one thing we can be good to each other, we can serve each other, and in serving each other we develop a status with God--a friendship and a fellowship.

And you know something? I am convinced that this is one of those steps, like I mentioned before, when it comes to serving God in proper stewardship with the financial things of the world-- a man that doesn't do right by that will never receive the true riches of God which are right there.

The true riches of God in this hour is Eph 1:17-23, and there it is outlined and there it came about. I cannot be dissuaded that I am telling you the truth. I am telling you the truth. Now, I am looking at the same thing again. How can we further receive revelation from God? It is not simply dealing with the mundane and the physical things, it is now dealing with the living things. The living stones of Almighty God. That's why this Word here, brother, in the Life released in this Word, if it's the true mechanics...and let me read something about church order here. I sort of paraphrased it but it's true. "The Unveiling of God" paragraph 183. [184]

(184) *The Church in order is absolutely the Word living in the individual.
Separation by the Word. Each heart with God and nothing else.*

That Word coming, that Word working in us, because we've given it a place. That Word has that Life in there and we encourage that, feeding the Christ within us and developing in the Spirit of understanding. "Hey, what am I really doing for you?" Now it's doesn't mean you're a big shot. It means some little guy. You know some people say, "Well if I can't be this I don't want to be anything." Well you ain't never going to be anything all your life; you've already proved that. But if I could be as David said, "A door keeper in the house of the Lord," and the man's sitting on the throne. See? Like Christ came down.

If we can begin to see this, let me tell you something; I am convinced that this will quicken the revelation. We are wondering why there's not a quickening and I believe the answer lies, as Bro. Branham said, *You say you believe me and you love me, then why don't you obey me?* Where is the service that we can render to each other? See? Where is the eye that is open?

I remember, just to give you a little illustration. Years ago when we were in Indianapolis, with Bro. Branham, the ...?... tabernacle, they brought a man on a stretcher, well I beg your pardon not a stretcher, he was in the back seat of a car. No wheelchair, no stretcher. And we'd gone out to have lunch by this time and it was very hot outside because it was July, as far as I recall, July was the month. And you know they said to us, they said to me because I was with Bro. Branham taking care of the meeting, said, "Bro. Branham, maybe he could come and pray for this man." So I said, "Bro. Branham there's a man out there, he can't get out of the car, could you come and pray?" And Bro. Branham said, *Oh, absolutely.* And he ran right out to prayed for the man and I was so embarrassed because Bro. Branham took out a twenty dollar bill and gave it to the man. I could have given the man a twenty dollar bill. See what I'm saying? "Say, well I might need that twenty dollar bill." That's all you'll ever get out of it.

I'm not saying...no we're not going to take an offering up. Don't worry, we don't do that in this church. Now I don't get all worked up over money. God know that. Forget it, forget it, forget it. We'll write you a check if you want money, we'll write you checks. No way, lessons have been learned. But brother/sister, the church needs to learn these things. Now, see? Look it, Bro. Branham wasn't always with us. I won't be, pastors won't be, we're passing on; but we leave you these thoughts which are true.

Now, this letter to an end time Bride, in the Book of Revelation, Bro. Branham opened to us through the keys given by God, elevating us from servants to friends. We have entered into Eph 1:17, already now to the place through 1:17, to Rev 22:18-19; not adding a word, and not taking away a word. See? Not doing it. Here is now the true servant, or true servants of God, Mt 24:37.

- (37) As it was in the days of Noe, so should it be in the days of the coming of the Son of man.

Now that's Luke 17--the same thing.

- (38) For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,
(39) And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.
(40) Two in the field; the one shall be taken, and the other left.
(41) Two in the mill; one left one taken, one left.
(42) Watch therefore: for you know not what hour your Lord doth come.
(43) But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
(44) Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.
(45) Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
(46) Blessed is that servant, whom his lord when he cometh shall find so doing.
(47) Verily I say unto you, That he shall make him ruler over all his goods.
(48) But and if that evil servant shall say in his heart, My lord delayeth his coming;
(49) And begin to smite his fellow servants, and to eat and drink with the drunken; (And so on. He'll go into the great tribulation.)

Now what we're looking at here, as I see this, that Bro. Branham did come as a faithful and true servant in this day of Almighty God, and those of us that are left behind, we fill the positions of servants and friends of the Lord; servant to each other, friends to each other. And he says here, "There can come an evil heart amongst the people." And what is that evil heart? The evil heart is when they loose the understanding of service. You and I cannot be friends

unless we serve each other. It's just that simple. Neither can you and I serve each other and not be friends. If you're Bride it's got to work both ways. You say, "Well I think I can serve a person and not be friendly." I think you're wrong because when you start serving you will be a friend. As Abraham Lincoln said, "I never have an enemy, I just turn them into friends."

See, that's what we're looking at. We're looking at the Word of Almighty God here. Now, look what it brings. See? Look what Ephesians brings to us from the Word of God. Now twenty-five, Matthew, 1-13 because He's saying the same thing. It's all the same thing.

- (1) Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
- (2) And five of them were wise, and five were foolish.
- (3) They that were foolish took their lamps, and took no oil with them:
- (4) But the wise took oil in their vessels with their lamps.
- (5) While the bridegroom tarried, they all slept.
- (6) And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
- (7) Then all those virgins arose, and trimmed their lamps.
- (8) And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
- (9) But the wise answered, saying, Not so; lest there be not enough for us and you: (And we'll all be in darkness and none of us meet him.) but go ye rather to them that sell, and buy for yourselves.
- (10) So they went to buy, (While they went to buy,) the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
- (11) Afterward came also the other virgins, saying, Lord, Lord, open to us.
- (12) But he answered and said, I used to know you as my wife but I don't know you as my wife anymore.

The divorce had taken place.

- (13) Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Who's He talking to? Servants? Servants, servants of God. Now what did Bro. Branham say, he said, *You cannot serve God in any other way than by serving your fellow man. You cannot love God in any other way except by loving your fellow man.* And the Word of God says, "How can you say you love God and you hate your fellow man?" The Word of God also mentions, "As Cain was of that evil one, he could not love his brother, he hated him." Then what will the Bride be like? The Bride will be like a lovely group of people who love each other, who serve each other, who draw together. As Bro. Branham said, *When the trouble comes in, the devil will raise up somebody, then just pull closer together.*

You know, if animals have instinct, and you've seen pictures, painted pictures, you've seen literal pictures, photographs and you've seen moving pictures. And you've seen how

animals in the north, when they're attacked by a wolf or something, they'll all face outward with the young inside and together they'll face the animals and try to gore that animal to death that tries to kill one of them.

Isn't it strange though that God's people are something like the Bible says, "The oxen knoweth their master's crib, and the birds in the air seem to know their paths, the way to get to their nests, but it's my people seem to don't know anything and my people perish for lack of knowledge." And the knowledge it seems that we get in Bro. Branham's ministry has had a great tendency to puff people up. "Well we've got this great thing and that great thing." And every time I hear preachers around the country who have gone away from the Word and puffed themselves up, they are falling into something that is so destructive and so horrible, it's pitiful. Now I don't rejoice for them, and I don't rejoice against them but I know what happened. They were of the Pharisee type who said, "Look, I'm going to be somebody." Ain't nobody nothing except God.

It's a time to realize as never before, brother/sister, this revelation in this depth, and this commendation, and this love, and all of these things depend on the spirit of this hour and it is one of service because Melchisedec was a servant. He came not to be ministered to, He came to minister.

Now, that is not you and I joining a priesthood then to minister to God, that is entirely out. Our ministry is to minister to each other. You say, "What can I do?" Pray for each other, encourage each other, build each other up. Bible tells, "We all go through perilous times, times of seasons rebuke, times of misfortune." Then it says, "Make straight paths for those who have bad legs lest they be turned out." Lift up the hands that hang down. Start doing something good for somebody, as Bro. Branham said so truthfully, *You can't say good about a fellow don't say anything at all.* Right down the line I can see here that we are looking for in this age, a fruit amongst us and that fruit we have within our grasp if we just take the simple things that are set before us.

So, here is the great Melchisedec, servant of God ministry to the people. Now notice what I said here. Here is the great Melchisedec servant of God ministry--servant of God ministry to the people, to bring forth two servant friends of God, that is true servant friends, can't be one without the other, who minister to each other and thereby minister to God and love God. It is in this hour that God is looking for those who humble themselves, to Him and to each other, and know inherently by the Life of Christ within, that we're all here, not to be served, but to serve. Even as William Branham could not even use the gift for himself. He couldn't do it. The time that he prayed for Billy Paul, and prayed for the young, I forget his name, Dan Wortz, Danny Wortz, when the cancer went off his ear; he pulled up his trouser leg and showed a horrible bruise on his leg and he said, *I can do nothing for myself.*

Now tonight is communion service. It's a picture of Christ serving God. He's serving us and we partaking of Christ Himself, His very Life, and because we partake together, it ought to be a pledge to God (now listen carefully) and because we partake together and pray for each other in doing it, it ought to be a pledge to God and to the members of His Bride, that we as brothers will serve each other in love.

In closing let me say, as I've already said to you tonight, in this Laodicean age, there was a time when the Pentecostal people really understood service and love. They prayed for each other, they ministered, they even fasted and prayed, which is good if you're lead of the Lord to do it, know what you're doing. They were a people who were dedicated to it. Men and woman started out, they went around the world, they didn't have big money behind them just said, "We're going to trust God."

John Lake quit his job to go to Africa. They said, "Mr. Lake, what are you doing?" He gave up a \$50,000 a year job back in the early nineteen hundreds. What would \$50,000 at that time be today? He'd be a multi-millionaire. He gave it all, they said, "What are you doing?" He said, "Look," he said, "if God can't get me there," you know, "on his money, if I've got to do it, if God can't do it, He'll never keep me there." See? So what he did, he went out, God used him mightily and that is great.

But those days begin to stop when men begin to look up to organization, to hierarchy and they fail to realize that the great thing in this life was not to be big, was not to be somebody, not to have great organization and great buildings, but to have a little group of people who really loved and served each other. To be as it was back in Switzerland many, many years ago when Rome had it's control, and it was freezing up there. They had fifty people marching naked upon the ice, waving their hands as palms to Almighty God. "Fifty saints marching to God," they cried, "Fifty saints marching to God." And they wouldn't recant, they wouldn't turn back. One fell down and died and they said, "Forty-nine saints marching on to Heaven, giving your lives for Christ." And the Centurion stood there, he said, "No, there'll be fifty." And he took his clothes off and walk to his death with them.

It seems to me there's a lot of that lacking. In fact we know it's lacking. In rich Laodicea, materialistic, has got to go brother/sister, because what does it matter? It's all going to burn shortly anyway. And only what we have in our hearts from God and have allowed to come forth, and that is the big thing. As Bro. Branham said, *Learn to get out of the way*. To learn to let the spontaneity of the Life of Christ move around, and to begin to see the value of a soul, and the value of our brothers and sisters.

Then let me say this; Satan may come amongst us but he's not going to do any damage because he can't. It's going to be just like the Millennium, Satan is bound by circumstances. How can Satan or anybody do anything when God's people are dedicated to do each other good? Not to pull back, not pull back, and not either to say, "How much can I do because I'm going to be a front runner." Look it, come on, the front runner is the back runner. The big man is the little man. That's why Bro. Branham said, *There's no big men amongst us, there's just a big Holy Ghost*. May God help us to understand, little men are big men, and big men are not men. They're not there.

So the Lord help us to see a Melchisedec priesthood, brother/sister, is in existence today and every man, and woman, and every child, can be a partaker of the emblems tonight knowing that they signify, "Yes, He served Abraham. God gave Abraham what Abraham needed, (Absolutely.) and Abraham used it." So God is doing the same thing tonight and showing us the

beauty of it, it's completely vindicated. There's no need to believe it's not because it is. So in our communion, which we take very, very, shortly now, we understand we're making this pledge tonight, "I'm a servant but I'm a friend." A servant of God, a friend of God. I'm a servant of my brother, my sister, but I'm a friend. And what is greater in all this world, and what is a friend all about, and what is a servant all about? If you have a servant that just, "Here, take it or leave it. This is it. All I want is a days pay." Something's missing somewhere, but not with us by the grace of God. Let's bow our heads in prayer.

Gracious Heavenly Father, we want to thank You tonight for Your goodness to us Lord. We know Lord there is a Christ, there is a risen One, there is a Holy Spirit, a Pillar of Fire somewhere, leading a Bride to the Millennium. And as Bro. Branham said, *If we're not Bride, there's a Bride out there somewhere*. And there is then Lord, we believe a Melchisedec priesthood, there is a people, friends of God, friends of each other, servants of God, servant to each other. Who when they desire, desire the best for their brothers and sisters, and would help them to get it, knowing absolutely what a man sows he reaps, and they'll be somebody else helping him or her to get what they need also.

Lord, help us to realize that this will take us deeper and deeper into the revelation and in the fellowship of our God, certainly it does. It cannot help but be that way. So we thank You for lessons we learn, may we enter into it as never before. Help me, Lord, and all ministers who try to serve You by serving the people, to catch a vision of this in the true and proper way, that it might bring forth in It's season as never before. And unto You we'll give the honor and the praise. In Jesus' Name we pray. Amen. The Lord Bless You.