

Spoken Word no. 137

Remembering the Lord

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This evening we will take our text from **I Corinthians the 11th** chapter...

I Corinthians 11:23 *For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, tarry one for another. 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.*

Now, communion has many times been the great dispute down through the ages between Protestant and Catholic. They say the Catholic takes this communion, and they take it in hopes that they have did something to merit some good thing, that their sins will be forgiven by doing it. The Protestant takes it as--in remembrance that Christ has already forgive them, and they take it in rejoicing that they're already forgiven. Paul goes on to say in here that--that--how to come to the Lord's table. If there is anything wrong make it right before we get there. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." And now, we are very, very much to be in prayer when we take communion.

But I've wondered many times, if that word we use it just right, "communion." Now "commune" means "to talk to (See?) to commune with." And I wonder if really when we meet together like this in heavenly places if that isn't communion, that we are communing with God, talking to Him. And then if we just set still and let Him answer us back... Many things, and the--one of the horrible things that I do, I try to do all the talking, and--and not set still long enough for Him to answer me back. We do that so many times in prayer. I think if we would get off of our heart what's in it and express ourself to the Lord Jesus, and then just kneel, and just be still awhile, and--and just see what He would say back to us. See? And sometimes I've did that, and my whole opinion was changed. You see? I'd go ask Him something, "Now, Lord, these people really, they got a... something... I--I believe they want me over there." And I'd just start praying, and first thing you know... I--I'm just satisfied that that's the Lord's will.

But after I pray, if I just--just linger a little while (See?) then it's changed altogether sometimes sent somewhere else.

Just commune with the Lord. Oh, what glorious fellowship, just to get down, and talk, and commune, and wait for Him to talk back. And to think of what a great Person that is you're talking to, the Creator Himself, and communing with Him Who put your life in this volcanic ash that you're living in. And then someday you'll have to leave there, and then it's in his hands where it goes from there on. And you have the privilege now to make your choice which way that soul goes when it leaves. And what a wonderful thing to commune with Him upon the basis of His promises, then hear Him commune back to you, and say, "It's all well." My, that--that really expresses it right. We don't have to look to any creed. We don't have to look to--to any dogmas. Only thing we have to do is just know that He witnesses back His Word, that it's settled, and that's all of it. Then the burden rolls away. I've thought of coming to this table, that we'd call it tonight, now that I've got it expressed that it's just as much communion here as it would be taking what we call the Lord's supper.

Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 43 And fear came upon every soul: and many wonders and signs were done by the apostles. 44 And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all men, as every man had need. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

ONENESS 62-0211 3 " I was here last Sunday night and spoke on the subject of Communion before the communion service. Communion is not taking bread, commune means "talk to, commune back, talk with someone."

Notice that Br. Branham tells us that communion is not just some form of worship of taking bread, but it means to communicate.

Now, I believe that he was not saying this in vain. So we see that ONENESS has something to do with communication. Notice, he says, "Commune means to " So it is not a one sided effort, but he said, to "commune back" or to "talk to someone" which means that there is a two way relationship here, but it is focused upon one thought.

How could you hold a conversation with someone who was thinking different thoughts. When you commune or have real communion with someone, you must both be in the same wavelength or shall we say the same mindset, in order for you to have communion together.

This is the reason why many parents can not talk to their children. They tell the child something and wonder why the child either does not listen, does not seem to hear, or just outright disobeys. Now, modern psychology understands this so they tell the parent to get down to the child's level and then communicate. But when you lower yourself to their level of thinking you are not only stifling the growth of the child, but you are putting your stamp of approval upon where they are at mentally.

Now, what needs to be done first when talking to your children is that you must first get their attention which might be a difficult task but you must do this. Get them aside where it is quiet and where they will not be distracted. Then create an atmosphere where you let them know that you want to talk to them about something that is very important and you want them to listen. You've got to get them thinking in the same mind set or you won't have communication, you will only have a shouting match.

Then once you have been able to get their attention, you can begin to tell them what things you felt to communicate to them.

I CORINTHIANS 1: 9-10 *9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and [that] there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.*

Notice here that we are called to a fellowship, but he tells us in order to have this fellowship we must have the same mindset, and speak the same things.

Now I firmly believe the reason we are missing this oneness with God and the divine fellowship with Him and with each other and even with our own children is that we are so busy and caught up into our own daily routines that we do not take the time to create the right atmosphere for oneness in our homes or even in church service.

So let's just look at this atmosphere a moment. First let's look at it in the home with our children. When we go on a vacation together, we prepare in advance for our trip by doing activities that will prepare us for our journey. We decide what we want to wear as far as clothing, we plan what we want to see, where we want to go and we come to some sort of agreement or mindset as to what we want to get out of our vacation. Maybe one wants to fish, another wants to just relax, another wants to boat, and another just wants sit around and read. So we determine a place where we can go that each of us can be fulfilled in our desire. right?

Preparation. Then we decide what we will need to wear as clothing. How long we will be gone. How much we can budget, etc. What we are doing is creating an atmosphere of expectation that builds up in excitement right up to the trip.

Shouldn't our journey to the Millennium be the same way. Do we talk about our journey and being clothed in the Word of God?

When we pack our clothes for a trip, we say, "bring a jacket, it may be cold where we are going". But when we talk about God's Kingdom that we are entering into, do we say be dressed in Righteousness? Or do we make excuses for our kids and say, well they are just young and it doesn't really matter. If I took my daughter somewhere where it is very cold I would make sure in the natural that she is properly dressed so she won't get ill or sick. Then what about our Eternal abode. if my daughter is not properly dressed to meet the weather conditions it is my fault if she gets sick. And if my daughter is not properly dressed to meet God's conditions and she gets spiritually sick, I am also to blame.

Brother Branham said, it is not juvenile delinquency but parent delinquency. We pray that our kids will make it, but when it comes right down to it, we can't be too concerned because we are

not applying the Token. To apply paint you've got to take it out of the can and put it on the wall. To apply the Word of God you've got to take it out of the Book and place it upon your children.

You may think it will be a big fight but if you had a vision and could see your child dying of aids in a few years, you'd do everything in your power to save that child from making that fateful mistake.

Whether you want to face up to reality or not, God is not a doting old grandfather. He does not have grand children He has children. And if your kids are not in the same mindset of God that you must come into, they won't receive a body change. Applying the Token is not a crap shoot. To apply it means to make it stick. And only those with the mind of God will go in the Rapture. Too many of the people in this message are just playing at believing it, and the reality of the day and hour has not really sank in yet.

Now the word ONENESS means:

- 1) the quality or state of being one; singleness or unity.
- 2) unity of mind, feeling, or purpose

So we can see that brother Branham's message will have to deal with the mind or mindset in this sermon, and that is why I believe he begins by talking about communion.

If we are going to someplace very important like to visit the white house, we would say, bring your best dress and make sure your hair is combed properly, and we would fuss with it until we got it all just right and in place because we want to make the right impression. Yet when we come to church to meet the King of Kings, do we stand before a mirror with the mindset that says, "Today I am going to meet with The greatest King in all the Universe."

What is our mindset, when we come to church. Do we come right as the music begins to play, or stand outside and talk right up until service begins. Are we preparing our minds and our hearts to hear from heaven or are we just coming to fulfill a religious obligation.

We should be in our seats at least 10 to 15 minutes before the song service begins. The piano and guitars should be playing softly music that will help you set the right atmosphere for worship. We want to create a mindset where we are all in one accord and that can not be done if we are out talking.

GOD HIDING IN SIMPLICITY 63-0317 1M 6-1 *When a minister walks into a congregation of people praying and the anointing of the Spirit, you're bound to hear from Heaven. There's no way to keep from it. But if you walk into confusion, then you're so confused, and the Spirit is grieved.*

REVELATION BOOK OF SYMBOLS 56-0617 58 *"Your pastor, when he stands here on the platform, ministering the Word of God, he is God's angel to the church, messenger to the church. Therefore a pastor should never leave that Word, but stay straight with the Word, because the word pastor means "shepherd." Look it up and find out if that ain't right. A pastor is a shepherd, and the Holy Ghost has made him overseer over His Church and flock, to feed them. What with? The Word of God. Amen.*

I want you to see how important it is every time we come together, we should be at our best because this is God's place, this is His home, that we are here to come together to worship Him here. Let us come reverently as we come together to worship here.

John 13:1 *Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them. 18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. 19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. 21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22 Then the disciples looked one on another, doubting of whom he spake. 23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. 25 He then lying on Jesus' breast saith unto him, Lord, who is it? 26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. 27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. 30 He then having received the sop went immediately out: and it was night.*