

#231 "Communion"

1 This evening I would like to take our thought on Communion since this is our communion service. How many know where the communion originated in the Bible?

2 Well, way back in Genesis 1 you find out, "In the beginning God, (Elohim, the self sufficient One) created the heavens and the earth." In Genesis 18 we find out that Abraham called this Person that set there and talked to him, and could tell him the secrets of his heart, tell him what Sarah was thinking behind Him, Abraham said, "It is Elohim."

3 Brother Branham taught us in his sermon about Melchisedec that the same ONE who was way back in the beginning is the same ONE who appeared in Genesis 18 with Abraham. And Brother Branham describes this ONE as Elohim, or God Who is the Word.

4 Now, concerning this ONE we find our key to understanding the Godhead, and to understanding how all of God's Prophets were able to keep their focus correct concerning the Godhead of God.

5 Brother Branham lays out this key in when he says, "Now, we find out that He was then in the theophany form. He called Him, "Lord God, Elohim." Now, in Genesis 18 we find that that is true. Now, notice, Abraham.. There was three of them together, but when Abraham met the three, he said, "My Lord." But when Lot down in Sodom, two of them went down there; and Lot saw two of them coming, and he said, "My Lords." See, what was the matter? The first place Lot was not a prophet (That's right.), or neither was he the messenger of the hour. So he didn't have any revelation of Him. It's exactly right. Lot could call them "Lords," a dozen of them, he could still said, "Lords," but no matter how many Abraham saw, it was still one Lord. There was God; this is the Melchisedec.

6 Now, I hope that you caught what brother Branham said here. He said, but no matter how many Abraham saw, it was still, "One Lord". And that is why When I have taught the Godhead, I did not go out teaching "Two Lords as some teach. Because Paul said, there is One Lord, One Faith, One Baptism. But you might say, well there are two baptisms, one in water and one by the Holy Spirit baptism. Listen, I do not care f there was a million Lords, because every man is the Lord of His wife and the lord of His house. You still do not teach Two Lords. There is One Lord, One Faith and the Faith is the revelation of that One Lord. That is why brother Vayle always taught me to keep focused by never focusing on the vessel but the God who uses that vessel.

7 The Bible called the Pillar of Fire Christ, and the burning bush was called Christ, and the rock that followed the Children of Israel was called Christ. But there is only One God who was in that bush, and used that Rock, and moved by day in the Cloud and by night in that Pillar of Fire. Christ, God the Anointer.

8 Therefore we ought to understand that it does not matter what vessel God chooses to show forth Himself in, whether it be the Pillar of Fire, the Burning Bush, the Pillar of Cloud, the Rock in the Wilderness or Even His Son Jesus. What matters, is that God was in that vessel doing the works. The vessel could not do the works, but the Father in that vessel. John 14:10 the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

9 Then in Ephesians the Apostle Paul gives us His Key to understanding how God was in Christ, bringing the

Two beings into a new Creation, a new man.

**10** Ephesians 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain (two) one new man, so making peace;

**11** Now, here is the key to our understanding the Father and the Son. Here is the key to all we desire in our relationship to the Father and his Son. It all lays right here in these few words. for to make in himself of twain (two) one new man, so making peace; Paul says here of Jesus, " for to make in himself of twain (two) one new man, and the word "of" means out from, so if we read this correctly, we will read it as thus: for to make in himself out from two, ONE new man, and in the making of this One man, Jesus Christ, is what brought peace between God and Man. Then it is the One God Who dwelt in His Son, and the Oneness between that Father and His Son, Dwelling in Him which is what brought Peace between God and His other children. Then if the Godhood of God, or even a portion of that Godhood, or God-life is in us, it is a coming together of Two beings, God and us, His Children, that brings us into this beautiful relationship with our Father.

**12** Remember, throughout all the Scriptures the focus of the prophets and writers of Scripture, was a single focus upon the One true God. Remember as we read last week where Jesus said, "if our light be single, then the whole Body will be filled with light."

**13** From Brother Branham's sermon Who is This Melchisedec, pp. 101 he said, "Notice, after the battle was over, Melchisedec served His victorious child Communion (Think of that.), part of Himself. Now, we want to see here, in type here is in view the Communion. After the battle He gave of Himself, because the Communion is part of Christ. And after the struggle is over, after you've done got yourself whipped out, then is when you partake of Christ, become part of this Being. You get it?"

**14** To find this in scripture let us turn in our Bibles to Genesis 14:18 and read it for ourselves. "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: 20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And Abraham gave Melchisedec tithes of all."

**15** Notice in this scripture we see the first evidence of communion. The very God of heaven, came down to commune with man, and Abraham had his wife set the table to share bread with Him. And now in this hour another Vindicated Prophet of God was on the scene and the judge of all the earth came down to commune with him as well.

**16** Therefore we see that Communion is being more than just the taking of bread and wine, but "it is a part of Christ, for He is the Word", and it is a sharing of Him.

**17** Notice here he says, "Melchisedec served His victorious child Communion (Think of that.), part of Himself. Now, we want to see here, in type here is in view the Communion. After the battle He gave of Himself, because the Communion is part of Christ. And after the struggle is over, after you've done got yourself whipped out, then is when you partake of Christ, become part of this Being."

**18** "when you partake of Christ, you become part of this Being". That's the same key the Apostle Paul was speaking of when he said, "for to make in himself of twain (TWO) one new man, so making peace; "

**19** In order for there, to be a coming together of the Two, there must be a Communion take place. At least one

of the two must come to the other and give of himself to the other, for that is what Communion is all about. And then the other must receive what has been given. And that is why we wash one another's feet. It is a giving of one to the other in humility and servitude. Now, the word Communion comes from the Greek word *koinonia*, and is pronounced like: *koy-nohn-ee'-ah* } It means fellowship, - communion - communication or to communicate, - distribution or contribution. It has to do with fellowship, association, community, and joint participation together. It means to share what one has in anything.

**20** And we see this word first used in the New Testament in the Book of Acts. Acts 2:42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.<sup>43</sup> And fear came upon every soul: and many wonders and signs were done by the apostles. <sup>44</sup> And all that believed were together, and had all things common; Now, the thing I want you to notice is that 4 things took place here. #1) They continued steadfastly in the Apostles Doctrine. That was first and foremost. And what doctrine was that? The Apostle John tells us it is the doctrine of Christ. II John 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. And to understand just how central this doctrine was to their worship and how important it was to their fellowship, he continues in verse 10 by saying... If there come any unto you, and bring not this doctrine, receive him not into [your] house, neither bid him God speed:

**21** So we see the doctrine is number 1. That gets you to first base. Then secondly, it says, they partook of fellowship, which is this word *koinonia* that is also translated as communion. This tells us that they not only stood for the doctrine but they shared in the mystery of the doctrine of Christ together, and they built up one another in that doctrine as we hear the Apostle Paul declare in Ephesians chapter 3.

**22** Ephesians 3:7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. <sup>8</sup> Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; <sup>9</sup> And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: <sup>10</sup> To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, <sup>11</sup> According to the eternal purpose which he purposed in Christ Jesus our Lord: <sup>12</sup> In whom we have boldness and access with confidence by the faith of him. Not our Faith but its His faith gives us access.

**23** Philippians 2:1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, <sup>2</sup> Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. <sup>3</sup> Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. <sup>4</sup> Look not every man on his own things, but every man also on the things of others. <sup>5</sup> Let this mind be in you, which was also in Christ Jesus:

**24** Philemon 1:4 I thank my God, making mention of thee always in my prayers, <sup>5</sup> Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; <sup>6</sup> That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. Notice the same word *koinonia* is used but translated here as communication and it is speaking of the communication of The Faith, which is the doctrine or Revelation of Jesus Christ.

**25** Hebrews 13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of [our] lips giving thanks to his name. <sup>16</sup> But to do good and to communicate forget not: for with such sacrifices God is well pleased. <sup>17</sup> Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that [is] unprofitable for you.

**26** Now, The author of the book of Acts distinguishes between communion as fellowship, sharing and communing, verses the mere breaking of Bread, as we see him also mention the breaking of bread as #3. And finally #4) we find Prayer an integral part of the early church activities which helped to create an atmosphere of expectation as we see in verses 43 and 44. 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;

**27** But I want you to notice that this word koinonia is used as the word Fellowship, because communion represents more than just the bread and wine. It speaks of fellowship, and to fellowship means to have more than one fellow in the ship.

**28** I Corinthians 1:9 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.

**29** And notice how the fellowship is sharing in the same thing, and saying the same thing. Oneness 62-0211 2 "Communion is not taking bread, "commune" means "talk to, commune back, talk with someone."

**30** I John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 (For the life was manifested, and we have seen [it], and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship [is] with the Father, and with his Son Jesus Christ. 4 And these things write we unto you, that your joy may be full. 5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

**31** Notice he said, "we cannot commune", or enter into this fellowship, if we are walking in darkness. Light and darkness cannot co-exist together.

**32** In II Corinthians 6:14 The Apostle Paul tells us, "Be ye not unequally yoked together with unbelievers: (What is an unbeliever? Besides being someone who does not believe, it also means: unfaithful, faithless, not to be trusted, perfidious, unbelieving, incredulous, without trust) for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial (the worthless and wicked Satan)? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

**33** The very name church means called out ones. The very purpose of sanctification is to separate ourselves from the world and the things of the world. You know, right in this message we have people who do not even understand what it means to be justified and then sanctified. They all talk about being filled with the holy Ghost, but then they want to argue the word with you, and they can not accept what the Message really is. To be justified can only come through Faith which is a revelation. You are justified by Faith. And there is only One revelation, and that is of that One Lord, therefore the Revelation of Jesus Christ. Understanding how that by Two He could make One man. And then that Revelation calls for a total separation from unbelief and unbelievers. This separation is called sanctification. Thus we have Justification leading to separation or sanctification, which then

gets you ready for the infilling of the Word which is the Spirit of the living God. But as long as you will rub elbows with the unbelievers, you keep yourself open to believing what they believe, and therefore, you are not yet sanctified. It is that simple.

**34** He said, 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

**35** Possessing All Things 62-0506 142 The communion is not the bread, not the wine; the communion is talking back and forth with God. This is a symbol that we take, that we believe in His death, broken body, His burial and resurrection; we believe in the Presence of the Holy Spirit. And we believe that He has give us Eternal Life; and we cannot die; we have passed from death unto Life.

**36** Therefore, it does not require the sharing to be bread, or meat, or water or wine. But sharing is the main thought involved in communion, "Sharing and communicating".

**37** Remembering the Lord 62-1209 40 The table of the Lord, as I have explained it here before, is not... We believe what we call the communion is the taking of the bread. We place the wrong - We place the right thing in the wrong place. It isn't the bread that matters; it isn't the wine that matters; that's the kosher bread and the wine. But the thing that is, is "communion" means "to talk to," and in talking to Him, remembering Him. I think it's the most blessed time of the services. See? Every hour of our life ought to be a communion. 41 A communion with the Lord is like an oasis in a desert. It's like the spring underneath the pond, that where the traveler coming by, stops and drinks the water till he quenches his thirst. That's remembering the Lord.

**38** And what brother Branham is telling us in Who is this Melchisedec, is that the thing that God wants to share with us is Himself, His-Life, His God-Life.

**39** II Corinthians 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, [be] with you all. Amen. Notice Paul is speaking here of Communicating with the Holy Spirit, talking with Him and he talking back.

**40** Brother Branham said, "Melchisedec served His victorious child Communion (Think of that.), part of Himself. Now, we want to see here, in type here is in view the Communion. After the battle He gave of Himself, because the Communion is part of Christ. And after the struggle is over, after you've done got yourself whipped out, then is when you partake of Christ, become part of this Being."

**41** Now, I know that Catholic believes in transubstantiations, where the Communion bread becomes the actual body of Jesus Christ, but that is just superstition.

**42** When Jesus said, "unless you eat my flesh and drink my Blood, you have no life in you", he was not speaking of His Physical Body, but the word of God which is the bread of Heaven. Jesus said, when you do this, do it in remembrance of Me. And the Apostle Paul said that the elements we take in the Communion are only a type of the body being broken and the blood being spilt, but it is to be done in remembrance of that great sacrifice by the Son of God.

**43** I Corinthians 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, [and] one body: for we are all partakers of that one bread. 18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

**44** Philippians 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; The fellowship of His sufferings. The sharing and communicating of the sufferings He went through.

**45** Key to the Door 62-1007 113"Communion" means "thanksgiving." That the Protestant... The Catholic is taking a mass, in the mass hoping that God forgives them of their evil doing. The Protestant takes it with thanksgiving for what's already done with the communion with God: communing with Him, that it's already done. The Catholic is hoping it's done; the Protestant says it's already done. The Catholic is wondering if his sins is forgiven; the Protestant is confessing that they are forgiven, that he is free. And a communion is communing with God. And these articles that we take, not in hopes that our sins are forgiven, but they are forgiven, because it's...

**46** One is hope; and the other one is faith. One's hoping he's right; and the other one knows he's right. See? The other one, one's hoping, because he don't know where he stands; the other one knows he's right, because he knows what God said. That's it. That's the difference. So when you're just hoping, be careful; but when you know, then go on. See, then you're in communion with God. Protestant is, he says he's forgiven and he knows it; the Catholic has mass, hopes that it'll be forgiven.

**47** Now, in closing I would like to read a few statements that Brother Branham makes concerning communion. From his sermon, Communion preached on 57-0418 19 he said, "And, in the taking of the communion, was the difference between life and death. Those who were on the inside under the shed blood took the communion. No one could take the communion outside being under the shed blood. The blood of the lamb was shed first, and then was put on the lintel and the doorpost. The lintel is the cross timber. And on the doorpost... And then the lamb was roasted, and was eaten with bitter herbs. And they girded themselves. After the blood was shed, and they had passed under the shed blood, they were girded and ready for the march. And now, it's a very beautiful type tonight of people who take communion is not to be associated or affiliated with things of the world anymore. They must come under the Blood first and be cleansed from all sin (which is unbelief), and then be shod with the preparation of the Gospel, having on the whole armor of God, ready for the summons at anytime."

**48** And from his sermon on Communion preached on 62-0204 58 he said, "'Commune" is "to talk to, commune with, something that you can speak to and it'll speak back to you." That's communing. A wafer cannot speak back. So, really, the real communion is the Holy Spirit speaking back. When you ask Him, then He speaks back; that is correct communion."

**49** And again in Communion 62-0204 60 he said, "Communion" is "to talk, and it talks back, something that you talk to." The very word "commune" means "to talk to, or be associated with something that's talking back to you." And God talks back to you: communion.

**50** And in the same sermon Communion 62-0204 47 he said, But to what we come into communion, is for each of us as individuals to commune with Christ. That is communing. Then communing is not altogether one doing the talking, us doing all the talking, but waiting and seeing what He says back to us. 49 Now, there's where, many times that we make our great mistakes is we do all the talking and don't wait and give Him a chance to answer back. We go sometimes, say, "Lord, I would that You would do so-and-so and so-and-so. Amen," and get up and leave. Now, that really isn't communing. That's going and asking a favor. But when you stay long enough until He answers back, that's when you're getting communion, communing with the Lord. Now, and a great way to commune is to be agreed; you must agree upon certain things. Now, and it's strange that sometimes when we get those things... Eating is associated with it. Now, you take business people, when they want to make a business deal, they'll invite somebody out to dinner, and after they are set down and eat, and then talk with one another. A good salesman, usually he cannot talk to a person on an empty stomach. It's best to wait till he is feeling good,

and then after he has his breakfast. Don't get up there and get him out of bed and tell him about something you got to sell him, but wait till he has his breakfast and is set all right in condition.

**51** And in his last sermon on Communion preached a few weeks before his departure from this earth on 65-1212 3a he said, Now, there's one thing that I'd want to say just before we start the communion, is this; that I believe that we have seen enough in our day that we live in, that we ought to really give every, all of our being to God. We should really serve God. I believe that He has blessed us with the direct answer to Scripture... We're not blind; we see that we're here; we've arrived. And we also can look around and see that the way that the human mind is leaving the people. That we can't stay too much longer, we'd be in a complete insane institution; the whole world would be. See? So we're at the end time.