

# Communion & Foot Washing

Beaumont, Texas

Bro. Lee Vayle - July 6, 1985

1. You may be seated. You cannot have the Lord's Supper until we have the sun going down and foot washing, I don't like having previous to the communion table, because that's how Bro. Branham did it. I wouldn't say that it's wrong for somebody else to do it, but we don't do it any other way here.

I appreciate that message very much, but you've got actually twenty minutes left here, so I guess you're going to try to make me fill in. And I don't know how I'm going to fill it in exactly, but you're going to have to sit here for a while and just let your faith take over and absorb what has been said, You've heard me say more than one time that most of us preachers, you know, we can pretty well delineate upon a subject, but Jack's the one that believes it eh? I don't know, I don't know how he does it, but he believes it. And what he said tonight I know he believes it with all his heart. He doesn't only believes it, but he practices it. I trust the Lord's blessed you all tonight and helped you mightily, and will continue to do so.

2. Now, I'll just go into Scripture here, take a little time on...well we'll go to John 13 first of all, because this will take care of the subject of foot washing. As Bro. Bell said, "There's three ordinances that has been left to us which is true, the foot washing, communion, and baptism in the Name of the Lord Jesus Christ.

Now It says in 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, (and) having loved his own which were in the world, he loved them unto the end. (Or to the utter most.)

In other words, this would be the supreme sacrifice that He's anticipating, participating for them, procuring for them by His Own death.

- (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.

Now, you know of course, there where He said He came from God and go to God, that was not the human body per se, because the human body was made for Him through Mary who literally took the chemical processes of her body, using the elements of the earth's to bring that body forth unto Him.

Now, of course it could not have come forth except for the presence of life, and of course that was the Logos which was the attributes, the fullness of the attributes of Almighty God coming into form bodily. So, this is what would be going back to God, having come from God we have

the same thing right today, because we have Him here in the form of the Holy Spirit in the Pillar of Fire.

3. All right, He rises from supper and laid aside His garments and took a towel and girded Himself. Now, the laying aside of His garments, I can't help but believe that that is over here in Philippians 2:5, where 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:

And of course that word 'form' in there as Bro. Branham brought out as Bro. Branham brought out from the Greek, typically from Fayer(?) "the form of which a person or thing strikes the vision, the external appearance." And that's the same of course is what you find over (just leave your finger in there if you want) he says here: [Hebrews 1:3]

(3) Who being (in) the brightness of His glory, and the express image of His person... (Now, if you use the word 'image', you know, that's not the real thing, that's an actual copy that holds.) upholding things by the word of his power, (and) he by himself purged our sins, sat down on the right hand of the Majesty on high:

4. All right: [Philippians 2:]

(6) ...thought it not robbery to be equal with God:

(7) ...made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

(8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Now, that's typical to me here where It said, "He laid aside his garments." And you know the old song, "Out of the ivory palaces into the world of woe," (you know) speaking of the great Redeemer coming. I believe this is typical of Jesus giving an example of exactly Who He was and what He was doing, which was the Lord and Master humbling Himself to become a servant. You know, it seems that the great desire of people is to have service rendered to them. And they used to have it by slavery, which was the finest form of service ever rendered, because a slave could certainly do better than a machine. No matter how well a machine was made to serve you, there's nothing better than a human intelligence serving you. And that (you know) that's why people have a lot of servants, and it makes them somebody (you know) to be great. It gives them a position, because it shows an authority over.

But you notice that Jesus Who was literally the Creator took the place of a servant, and that ought to tell us something. Explaining Scripture that says: "He that is greatest of all, let him be servant of all." [Mk 10:44] Now, that doesn't mean to be a legalist and try to serve in that respect. This is the true humility of a person who recognizes his position in the Lord Jesus Christ.

5. Now when you recognize your position in Christ and you're really humble, then you don't say anything contrary to God.

If He says, "You're the righteousness of Christ."

And you say, "I am the righteousness of Christ."

When someone says, "I'm really humble, because I wouldn't say that."

Well, you're just a bluff and a liar, because "let every Word of God be true, but yours a lie." [Rom 3:4] And if you say something different, you know then Bro. Branham said, "*The chaff is going to separate from the wheat, when the wheat says I and my Father are one.*" Now, I'm not telling you what I'm saying, (you know) thinking, I'm telling you what he's saying.

This is to me that foot-washing is the true symbol of humility and understanding your position in Him, which is not an inferior position. See? People say, "Well, (you know) I believe I'm part way in Christ. I'm progressing into Christ. That's not what the Bible said. When you're in Christ, you grow up into Head. You don't grow up into it, you grow up unto it. See?

So, your confession is very, very important, and I think our understanding of these things should be, (you know,) as much in line with the Word as we can derive from what Bro. Branham said, or what we ourselves received from the Lord, or some servant that God has used in yesteryear. Which since the reformation there's been some tremendous scholars in the Scripture that it does well to listen to them.

6. Bro. Branham never said Luther was wrong. Luther was not perfect, which means 'finished, rounded out and completed'. Luther was fine for where Luther went, but something was left off. Wesley was fine for where he went, and compared to Luther he went nowhere in the Scripture. Now you read Wesley, now he's going to leave you cold along side of Luther. Wesley writings and his theologians like Fletcher do not contribute to us the way Luther did. There's no way. And you can see where Lutheranism went back to organization, but you can see the proliferation of the Wesleyans organization far more than you'll see a Lutheran. They just backslid. Lutheran's don't say what Luther said. I don't say Wesleyan's say what Wesley said either.

But there's a tremendous proliferation in there where they just went way out. You get a chart some day and see how that the churches came from the old mother harlot, and then how they began spreading out from Luther, and then they really began moving. See, that was the time of missions, and they really began to move out, and most people don't want to admit to (you know,) admit their roots. But you'd be surprised where Jehovah Witnesses came from, Seventh Day Adventist and the rest of them. If I ever find my chart I'll show it to you.

7. Well, see they...it comes so far and they couldn't come any further. They just couldn't. Now, Bro. Branham comes on the scene and that weren't perfect. Now he brings us to a place where That which is Perfect is come, so they we're one with the Word. Now, anybody then that says opposite is something wrong with him. He didn't make Luther wrong and Wesley wrong, and the Pentecostal's wrong. They didn't come to where they're supposed to be. He said, "*You potentially had the Holy Spirit.*"

Now, anybody says they weren't born of the Holy Spirit they've got to be slightly less than normal as a Christian, or a whole lot less than normal, because they were born again. But they only potentially had Him. Now, we're at the place where That which is Perfect is come. And who brought us to that place? He Himself brought us to that place. See, they were using a prophet's voice. And the prophet said, "That which is Perfect has come, we used to know in part." [1 Cor 13:10] But now we don't know in part. There has been seven parts to bring the whole. God's complete, He does...He Himself is in threes, and completion comes in seven. Perfection is threes, and the completion in seven's.

Seven Church Ages, and the last one was a prophet and God on the scene the same as He came with Paul. So now there's a completion, and we're back to Ephesus. And don't listen to this stuff where people say, "Well, Ephesus was a fallen woman." Ephesus did not fall in the beginning, she was perfect Bride in the beginning. Then she fell.

Now, we're going to get back to Ephesus again before the fall. And it doesn't matter then what goes in between. As Bro. Branham said, *"Don't look at what's in between."* See? Now, we're back. So now, we're back to the place where that Spirit has to come into the Church which is going to bring forth a Resurrection.

8. Now, then we see here a picture of a true humility. All right? Then at the end-time the last Church Age Bride would be the most humble, circumspect, the plainest, but the believingest of them all outside of Age number one (that first part) and I think we have an edge on that, because we got more to believe. See, we got more to believe, because now the fullness is here become our Headship.

So, foot washing could mean a whole lot more than you and I just entering into a service of it, and say, "Well, that's an ordinance, we're supposed to do it and we do it." I've always claimed that there isn't anything that we're to share in, that isn't tremendously edifying and tremendously Christ glorified, and just tremendously good for us and bringing us up to a higher level.

Foot washing could never simply mean, "Look, well a part of your body gets dirty and we'll just get it cleansed out and that will take care of it." Not in my books it doesn't. Because you can wash your own feet. You have a relationship to God. This is a relationship to brother and sister, brother to brother, sister to sister. And it brings in as far as I can see a real understanding, a humility and with that humility, and it's not humility unless it is saying just what God said. The other is the devil's lie. He doesn't want anybody to say, "Well, I'm the righteousness of God." He doesn't want to say with Paul, "Who dares condemn me to death?" God says, "I am righteous." He doesn't want us to say the things that the prophet told us to say, to confess that we're one with the Father.

I'll tell you what, that'll hurry people off just the same as you'd say I've got leprosy. Now, I'm going to tell you something, you could rub a leper's stump over your nostrils, over your mouth, you ain't going to catch it. But how'd you like a meet a...just try that with a leper's arm and you sit there and say, "I believe that." Ha, listen, you just high-tail it out of here like a hound dog, (you know) with a tail end full of buck shot. See?

All right, you just tell a person, In faith, (alright) "I'm the righteousness of God."

He'd say, "You and who else."

They're going to look at you like the black plague, or a shot of leprosy coming up. See?

9. So, here is where... now he says, [John 13:]

(7) ...What I do, thou knowest not now; but thou shalt know hereafter."

So therefore, there is a revelation in this foot washing, that even they didn't have that has got to be extant [in existence] in this hour, because we're right back to it. See?

(8) (And) Peter (said,) Thou shalt never wash my feet. (And) Jesus (said,) If I wash thee not, (you've got) no part with me. (Now, this is a personal service that He did that you and I are to follow on through.

- (9) (And) Simon Peter (said), Lord, not my feet only, but also my hands and my head.

Now notice... you notice how this man is going from one extreme to the other. He 's not satisfied that just take what Jesus said, and just go right with it. Now that's the way a lot of people are. They are either going to take from It, or add to It. Now you noticed that he couldn't stand still, and just say, "That's marvelous, look what He's doing." He couldn't do that. No, he couldn't do it. He couldn't stand still.

So now when...He said, "If you don't let me do this, it shows that you don't have a part."

10. Now, you know that's a pretty crass statement in the face of what we believe and people believe concerning Jesus Christ. And I'll tell you why it's a crass statement to the people. Because they don't wash feet. Very few people wash feet. Because to them it's an oriental custom that was hot and dusty, as Bro. Branham just...he might as well blurted it flat out, a bunch of manure of the street, I think he did mention it, and you can stumble into that any old time; inadvertently or otherwise. And now you don't smell very nice, so you go into a house and they wash your feet down.

And so they say, "Well, that was just a custom in the Orient where's it's red hot and they wore sandals or not shoes at all. Well, we wear nice shoes and our feet don't need washing, so why should we bother?"

So, you've got a bunch of Peter's that are a little unregenerate at this point. Because Jesus said, "When you get converted, you strengthen your brethren." [Lk 22:32] So Peter standing here as a man, a religious man, a good man, there's no two ways about it, he's a fine a man that ever walked in shoe leather, or sandals, or anything else you want to say, or bare feet. But you notice how he went to the extremes. See, first of all, no way, then hey, do a better job still.

Now, we're talking serious things about foot washing. This should be going through our minds as we wash each other's feet. See? Thinking of the spiritual aspect, and the element there. This is what He said, what we do.

11. Now, this is a process that is edifying.

- (10) Jesus (said), He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

Now, you notice here that Judas is going to get out of here pretty soon.

- (11) (Now) he knew who should betray him; therefore said he, (You) are not all clean.

Now, evidently there is something in here that's going to be satisfying to the soul, and make you more astute Christian, a more able Christian, and a better person by doing this. You say, "I just don't think that's true, because you see, I've got the Holy Ghost."

I don't care if you have got the Holy Ghost. It proves you don't have got the Holy Ghost. You do this believing. Now how many people actually wash feet? Why you couldn't of sold me on this for nothing, except Bro. Branham taught it. I wouldn't wash anybody's feet, I'd say, "Come on, don't be silly. We wear shoes over here, we wash out feet. I don't want my feet washed. Get away from my toes." [laughter] I've been very facetious [humorous] about it.

But now, listen, Jesus was deathly serious. And I use the term properly, 'deathly serious', because you're going to die. He said, "You don't now, but you'll know later."

What did they know later? I'd like to know. I'm going to tell you one thing, Paul mentioned widows and he said, "Look, she's got to be seventy years of age, you got to wash the saint's feet."

12. You say, "Well, would that put her in the status in the local assembly where they take care of her, and show her to be honorable?" You bet your life. "What if she didn't do it?" Well she just wouldn't have part period. Now she has nephews they take care of her, but this is talking about a lady that might need help in order to even sustain her life. How many people need groceries? We don't deserve groceries, we don't wash saint's feet. But this is not silly. This is not silly, it's just where it goes. People just don't want to take these things serious. Because you know why? Because they've got their own ideas.

Now, tonight we don't have any ideas. We've got unadulterated Word by the prophet who just stood up there and did it. He didn't go into a lot of facets I'm going into. Maybe I'm grasping for straws to pin this thing down more and more. And if I'm grasping for straws it's fine. I've no trouble there, there's such a thing as gleaning and using the straw afterward.

13. All right, we just keep moving. Now He said:

(11) ... (You're) not all clean. (There's one that even is not.)

So therefore, this is for clean people. Anybody that's in the Bride and doesn't wash feet there's something wrong. No questions asked. Absolutely a part. Just the same, Bro. Branham put this on par with water baptism.

You say, "I know he said there's three ordinances, but I don't think he put it on par." Oh, you tell me he didn't. You find me where he didn't put it on par.

Now, if you're baptized in water correctly and full of the Holy Ghost you will do this. And if you won't do this, I don't care how correctly you're baptized something went wrong somewhere.

Now you say, "Well, communion is a great thing, we should do that?"

How come baptism and communion are such great things and this is not such a great thing?

"Oh," you say, "well I can tell you the answer, he slipped one over on us."

Oh no. No? He said, "You'll know here after."

I don't know if we know everything yet. I don't think we do know everything yet. I'm just going along here.

(12) ...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? (Now He's going to explain to the people.)

(13) (You) call me Master and Lord: and (you) say well; for so I am.

14. All right, is He Lord, or is He not Lord? Now, "this One that you crucified, God has raised Him from the dead and made Him both Lord and Christ." [Acts 2:36] The Pharisees were a little bit (you know,) they were smart people. Don't think they weren't smart. They were smart, and they were gullible in certain areas, in other words they weren't gullible. They were very, very astute right down to the line and they missed it.

And they said, "You know, there's certain problems we have, we'd like some questions answered."

Jesus said, "That's good, I'd like some questions answered too." Came right back to them. Now, He said, "David in spirit," he said, "The Lord said to my Lord, sit down at my right hand. If David in spirit called Him Lord, then whose Son is he?" [Mt 22:44-45]

They said, "We don't know, can't tell you."

"Well," He said, "I won't tell you either."

Now, I think we've got the same thing. Now I could be just grasping at straws here, and I could be wrong, but I don't think I am.

"The Lord Himself shall descend from heaven with a Shout, the Voice of the archangel, the Trump of God, the dead in Christ rise first. And we which are alive and remain shall be caught up to meet the Lord in the air." [1 Th 4:16-17]

Now, because...everybody reads that the way that It is written, and I don't believe they have the revelation that is correct, and see that He came down here. They still think that He's up there, because Bro. Branham said, "He does all three in descending, but descending is descending." He said...and he stood there and he said the Pillar of Fire Appeared when he was down at the river. So the Pillar of Fire came down. Now, that's 'Appearing', the other is Second Coming.

So if the Lord Himself descends from heaven, that's Appearing. "And the Lord said to My Lord, sit thou at My right hand." [Mt 22:44] I want to ask you: which Lord came down here, which Lord is there? I'm going to ask you a question: Is He here, or isn't He here?

"Well," He said, "you called Me Lord and Master and you do well." Now, I believe this opens Scripture to us. "That I am."

15. Now, He said:

(14) If I then, your Lord and Master, have washed your feet;...

And this is the hour of revelation and understanding, (He's right back in that period,) and this is the hour of betrayal where the devil comes into a man; now this was the hour of God manifesting in a Pillar of Fire and through a man, so that William Branham was not the Son of man, the Pillar of Fire was not the Son of man, It was in the form of the Holy Spirit. We saw the ministry. Now Who was that? That's the same One right here.

Now then:

(14) ...(you) ought to wash (each other's) feet.

Are we hitting something? Are we striking flowing water? I hope so, because this is to build us up, and make us understand this is not just some little ceremony, some little thing he gave us, but this is reality in this hour. We call Him 'Lord and Master', and we recognize Him. He's been fully unveiled.

Bro. Branham put that so strong, on the road to Emmaus he said, "*When you came in the building He did something that only He could do, and they knew Who He was.*" Down there in the Sea of Galilee when they were fishing He did something only He could do, they knew Who He was.

16. Now, you've got the same thing right today identified by His characteristics. And you know what I believe since Bro. Branham came on the scene, there's been a revival of foot washing, because it's gone plumb around the world. And it is, because in recognition of Him Who is our Lord and Master, we wash each other's feet. Did you get what I said? Because you recognize Him as your Lord and Master, you wash each other's feet.

(14) If I then, your Lord and Master, have washed your feet; (you) also ought to wash one another's...(on the grounds of the recognition.)

If you recognize God you're answering back by the foot washing illustration. By the foot washing service to God.

You say, "I don't know if that's right."

Well, that's fine. We don't know anything right then. Words lose their meaning. I cannot believe for one minute that words lose their meaning, because this is God in the printed form. This is the Word elucidation [clarification] of the great One Who wrote It, and is His Own Elucidator. Which in plain English as Bro. Branham said, "*God reveals and interprets His Own Word.*" See? Then It becomes a conduit of the Spirit.

So therefore, as your mind absorbs It, and you believe the Holy Spirit dynamizes It, then you become the Word of God in your flesh. How? At this hour. Not another hour. At this hour.

17. Then foot washing means an awful lot to us people. What if one day they said you're not going to be allowed to do that. "Oh, I don't think that's so bad, at least they're not going to stop me from being baptized in water in the Name of the Lord Jesus Christ."

Are you kidding? "Well, at least we'll be able to take communion."

Are you kidding? I thought they all went together. How many people would stand up and suffer for foot washing? I don't know. They're good questions, I think they'd soon find a little out... it is a little oriental custom. He didn't say that.

(15) For I have given you an example, that ye should do as I have done to you.

That's come on down, right down to humility, the great One is here and we recognize It by performing a simple service to each other. And your feet won't even need washing. I took a shower just before I came to church. I do it, because I'm going to wash my hair anyway. So my feet don't need washing. No way shape and form. In fact it might be annoying to me. I may have put on a pair of shoes that are a little bit hard to get off and on. I've done that to at foot washing and said, "Hey I wore the wrong pair of shoes." But that's not the point at all. Not the point at all.

18. The point is: are we obeying God with an understanding of this hour that He is Lord of all. That He is here at the Head of the Church to raise the dead. Now, people can say what they want. Listen: I'm quoting you words that the prophet said. And he was not an idiot. I knew William Branham personally, very well. Better than all you here put together. And that's not a far fetched statement, that's the truth. And he was not some kind of a insipid person, [dull, uninteresting] that wanted to make a little name for himself by some little thing.

I want to tell you something: he could whirl and look a hole in you that make you melt into that floor and read your heart, like you don't even know your heart. Foot washing. Important. What God does for us coming out of this, little foot washing service, I just keep looking for good things, that's all.



19. Now, He said:

(17) If (you) know these things, happy are (you) if ye do them. (Prosperous are you to do them. You say, "I'm going to leave here in better shape than I came.")

Now, Paul said, "You can come to church and partake in foot-washing and communion and leave in worse shape than when you came." That's right. I don't care what it is spiritually, you'll leave in worse shape if it's not in the revealed Word, it's not been revealed to you in the right spirit. See? The gifts, the same way. All these things the same way.

Now, He said: "Prosperous are you to know and to do."

Now, do you believe tonight then, when you leave this service... Foot washing has made you a better person in this sense, that you have been built up. You know what I mean? And you leave here with a joy and a depth you didn't have before.

You say, "Will that do something for me?"

Well, It says right here. Now come on, what's it done for you previously? You say, "I don't know." I can tell you, you've been built up.

You say, "Why, do you say that?"

Because He can't lie.

Say, "I didn't have my measuring rod out."

That's very true, You didn't. How many times do you ever realize in your life when your blood stream begins changing your body, that your body was being changed? Not one time. In fact...you know, you just got to give God credit. You don't look at the seeing things many times, you look at the unseen things. See?

20. [John 13:]

(16) (For) verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

Now, just a minute, He's talking about the Lord sending servants. Then He's telling you here that the one sent is not greater than the One that sent him. So therefore, foot washing means that every one of us though as Bro. Branham said is a 'Messiah-ette', and Paul said is a 'legate',) you know,) we're legates of God, delegates of God, ambassadors of God. It doesn't cloud the One that sent Him.

In other words, that person doesn't take over any authority, or take away from Him Who sent. In other words, the Great Sender. And this Bride is categorized in 1Thessalonians 4, that she takes no preeminence over anybody, or anything, though she's standing here to go right to the Tree of Life and be taken up without dying. Foot washing makes you recognize that. See?

21. How often I've talked to people who thought they're just as great as Bro. Branham. I don't know, I can understand poor Jack getting really torn up about things. But that used to tear me up just [makes a noise] like a million barb-wires at times. I really just (you know) walk in there, just wade in. ...?... Well, what is the use? What is the use? If a man could stand the Presence of Jesus Christ and deny Him, sell Him out for a bit of money. And Satan's got his own messengers, transformed angels of lights. And in the anointed ones at the end-time can just out perform anybody almost.

Then why would I get fussed up at people turn around and think they're just as great as Bro. Branham, maybe greater? Because the same people inadvertently, and I say this with kindly, inadvertently will in all probability believe that poor God, what would He do without them?

In other words, foot washing unknowingly puts us into perspective. Puts us in the caste system of God which is by gradation, though the cell of the eyeball is no more important than the cell of the big toe. It's all one cell.

22. So, you see these things come in foot washing, and they're very, very important, very unobtrusive, [indistinct] but the working of our whole body is very unobtrusive. That's why people misunderstand the move of God many times. It's not flashy enough, it's not big enough, it's not gaudy enough, it's not pedantic [academic] enough. It's not this enough, it's not that enough.

"The kingdom of God comes in without observation" amongst children. [Lk 17:20] Not to the wise and prudent. Little weaned or unweaned ones who can take the training and lesson. Foot washing is a part of that. It yields itself to it, and speaks of it. See?

- (17) If (you) know these things, happy are ye if (you) 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 (to pass,) when it come to pass, (you) may believe that I am he. (Or I am.)
- (20) Verily, I say unto you, He that receiveth whomsoever I send receive(s) me; and he that receive(s) me receive(s) him that sent me. (Now, this is all in the foot washing service.)

Now they'll take a whole theology and write a whole book of theology of what I read and bypass foot washing. And we could be guilty of the same thing. "So, Bro. Vayle preaches on cloud-nine." I'm preaching you on cloud nine. What is easier? So I preach some great thing that's hard to do? Should we start a missionary effort and everybody give five thousand dollars? Maybe a couple could do it. But the rest of you fall flat. So you're all excluded. We can all wash feet. "So I think that's too common." Well, thank God for the common. If you're on my diet you'd be reduced to the common. Leave all your refined starches and all your refined sugars and all that junk out in the garbage tin where it belongs, I still I still have don't have that feeling tremendously good over it. You know, a little rigorous at times, but it's a whole lot good for me. So, it's time to shake off all this falderal [mere nonsense] that Bro. Branham tried to shake off. All these things that have been brought in by creed and dogmas, and all these... like come back to a simplicity.

23. Foot washing is very important. And by the grace of God tonight there'll be not one of us leave this building, but somehow, somehow having participated in the command of Almighty God we going to leave here in a prosperous condition more than we came. You say, "Well, I believe that." You believe it, you'll have it happen to you. You believe, it'll happen.

Said right here: "He that receives whoever I send, receives Me." [Jn 13:20] It's got a lot to do with Him right here. Got a lot to do with the prophet and the Logos. You see, it's strange isn't? I don't think I've stretched any Scripture, because I...moved in context.

- (21) (Then) Jesus (became) troubled in spirit, and (he) said, (there's going to be some) betray me.

I'm going to tell you, foot washer is not going to do it. That is a born again foot washer's not going to do it. And a man who says he's born again and doesn't wash feet, he's got a little problem. Now you see, right here I'm linking this thing very, very close to something that I think by now you should have discovered, and that is women cannot cut their hair, and people cannot deny foot washing. I wouldn't say that this is authoritarian, because I'm not in authority. But could it just be possible that a woman cutting her hair is no worse off than a person who won't wash feet? They're both commandments. Where are the churches going?

"Well," you say, "our church is...they believe right." Well, praise God. You're happy already, see?

24. The Lord bless you, the sun is just going down. Now, we're going to 1 Corinthians 11. Everything has a meaning or God wouldn't do it. Look, the types and shadows back there in the Old Testament; you couldn't hitch a mule and a horse together, or something like that. Or a cow and a horse, or something? I forget all these. You couldn't hitch them together. You see, I don't remember those things, they don't mean too much to me. But it shows you, you couldn't take flax and wool and mix them. Maybe you couldn't mix various cloths, their types of material. In other words you couldn't mix leaven and things either at certain times.

So, we have to be careful now that the Word's been revealed to us. And if we probe a bit ourselves to have a little understanding, there's no harm done as long as you do what the Word of God says, and say, "Well is there something in here deeper than this?" And of course if it's so deep, you run off somewhere and you know you missed it. But it's just to the place where you know that, hey, I'm glad I'm doing this, and I'll just continue doing this. Then I believe that you're on safe ground.

25. All right. Now, Paul says in [1Corinthians 11:] 23,

(23) For I have received of the Lord...

Now notice this is revelation. He did not get this from Peter, James and John, because he did not converse with them till fourteen years later. Now, he said, "I got this straight from the Lord." And what was that? That was Jesus Christ, Hebrews 13:8 in a Pillar of Fire. All right:

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

(24) And when he had given thanks, he (broke) it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

(25) After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do (you), as oft as (you) drink it, in remembrance of me. (Now, you're looking at two things here: the broken body and the shed Blood.)

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

In other words, every time we do this together, we are preaching a sermon. This is a sermon by example. Now this is one time that everybody is a preacher in this limited sense. A 'witness' is the actual word. And the word by the way 'witness' is 'martyr'. The word for witness is martyr in the Bible. You'll be a martyr if you're a true witness. If you're not a martyr, you're not a true witness, that's perhaps our trouble. Where, you know, back where this Laodicean Age, luke-

warm, get hot to where they clobber you. It's not that all easy either to be clobbered. But do you good though. Knocks off those bad spots. Sands you down.

26. All right:

(26) ... (You show forth) the Lord's death till he come.

Notice, it's showing forth the Lord's death till He come. Now, I don't believe for one minute that that's 'appearing'. That's 'coming'. Three coming's in the flesh. Once, He already came, second time we meet Him immortal in the air, the third time is down here on earth. Okay, God perfect in three's. Like the Pillar of Fire: Moses, Paul, William Branham. Yep! Exactly. He said it.

(27) Wherefore whosoever shall eat this bread, drink this cup, unworthily, shall be guilty of the body and blood of (Jesus Christ).

All right, that's an unworthy manner, and Bro. Branham told us about that when he talked on discernment. And the major force of his Message on 'discernment' was what kind of people cannot discern the messenger of God in the hour in which they live? What good if the people take these emblems?

"Well," you say, "I believe that's the thing to do." I believe it's the thing to do.

Remember, Bro. Branham said, *"Down in Egypt the prophet Moses said, 'We should take the blood and put it on door post'."* [end of side one]

...they said, "Well, Rabbi I believe that's a good thing to do."

He said, "Don't talk about it, do it."

27. Okay, then what about taking communion? Once again there is a silent unobtrusive, yet brilliantly illuminating part of worship whereby, we are literally witnessing to the Pillar of Fire and the prophet of God. Because to take unworthily is to lack discernment. Now, I covered fifteen points a year ago last September on that in Columbus. The major thrust was always not recognizing God and where He is at this hour and what He is doing.

So you're taking communion today to really be in the Spirit of God and in understanding your discernment must be that which is anointed for the hour. And in this hour when they saw Him identifying Himself, they did the same as they did when He was here upon earth in human flesh, now in the flesh, working through the flesh of another man.

They said, "Well, that's the devil."

And some said, "That's God."

Other's said, "We don't know."

Well, who are they that do know? They that said, "It's God."

Then who's taking the emblems correctly? Now, we've got some taking wrong, some taking right. Now what happens when you do it wrong, or you're the wrong person? Well you...it's out.

In other words, the Bride at this point are the only ones who are truly one with this Word, where It is truly efficacious. The foolish virgin will wait her turn at the White Throne, but they'll never be in Bride.

28. So, you see, the taking of the bread and the wine is much more important than people realize, because now there's another witness. You've got one witness, baptize in the Name of the Lord Jesus Christ. Communion. Foot washing. Everyone is a sermon preached. Everyone is witnessing

to the reality of the hour. Luther looked for Life, but this is the hour that Life came. And when He is our Life Appears, we appear with Him in glory. In other words, we're manifested.

This manifest, oh, you couldn't sell the world on it, the World Council of Churches, or anybody else. You can't sell the Fundamental's on it. Why they no more believe the Rapture tapes and...come on... there's no way they can believe it.

The prophet stood right there, and he said just like Moses. He said, "Now, you're not going to believe this doctrine I'm bringing you. Because it's a very strange doctrine, (he said,) I met a Pillar of Fire out there; He said, 'I'm Jehovah'."

"Well," they said, 'Just... " Moses knew it wouldn't work.

"Well," he said, "If I go down there and tell them that they'll only laugh at me."

"Oh," He said, "I'm going to give you some signs they won't laugh at. They laugh at those signs, they're in real trouble."

And they came out by blood. All right, the Blood perfects the Bride. The Holy Ghost gives reward robe. And the reward robe is the Word. It's inner garment. That's why there's no conflicts. It's in there, hidden from everybody else, but the Bride and the Lord.

29. All right, we come to the place then where we discern, the examination is been... say, "I'm in the Message."

"Well," he said, "you're not feeding on the body word of a man, you're feeding on the Body-Word of God. You're drinking of that cup of life, the Life's here, Token only comes in the evening time, you're not doing it unworthily, so therefore, there's no condemnation now to them."

Now, you can be condemned at the Lord's table without discernment. Now, this gets very sticky at this point. And I use that word maybe a little inadvisably, but it becomes not tripe, but it comes down there.

30. What happens if a person takes what the prophet said and changes it? What if he interprets what William Branham said in the light of his own understanding? I've heard a tape where a man himself said, he said, "Look, I studied this Message for... I followed the prophet (he said,) for (I think he said) ten years. And I've studied this Message for eight hours a day." And he said, "Anybody that tries to tell you that the Baptism with the Holy Ghost, and re-birth is one and the same thing doesn't know what he's saying."

And yet he knew that I sat with the prophet four and a half hours in his very position arguing that they were different. To find out they were one and the same thing. I want to ask you a question: where does it put you?

Now trying to hurt anybody. Because, look, I'm a fallible person, you're fallible people here. We better be careful. And this tells us here, if we are right we are not drinking condemnation, we are drinking commendation. We are eating commendation. Now, God is not going to come down and kill us. Let me tell you one thing though: Mt Zion is right at hand. It's right at hand.

31. So, we don't drink condemnation. Now he said:

(30) ...many are weak and sickly...

That's why Bro. Branham could say, *"If you only knew who I was, you'd all be healed."*

Now, let's apply it to this: I'm getting on ground that I like, but I hope that I can keep walking, because we could walk out of here healed. Because I believe the prophet and I believe That God. [points to the picture of the Pillar of Fire] Because if you don't believe the Word of the hour, I don't care how good that Word was, It isn't. That's right. Because he said, *"It's wiggle-tail."*

Oh, I know a lot of people were very offended when Bro. Branham said that. But they always want to quote, you know, "The Word of God shall not pass away..." But quote the rest. "Shall It be fulfilled." [Lk 21:32-33] And if It's fulfilled, it's just a record. If It's got a compound meaning for compound errors, then It'll be fulfilled in compound errors.

32. I like that one: "In that day you'll know I'm in the Father, you in Me and I in you." [Jn 14:10] That was at Pentecost Bro. Branham said, right now at the White Throne judgment. I think there's a fourth place where he said it also. So there we are. I still look out the window where the sun sets. We try not to do anything wrong here. I could have said to myself, well it's not too bad if we do it, but it's not right either. Now, I talk like this to you and me, point the finger at myself over these things and this Word here, and we try to have it before sunset. Actually, it was really dark at night. But there 's no word that we have to come at midnight, or any certain dark hour. We know that darkness means, the sun has gone down, the sun has set. It's evening time, so we can partake very, very quickly now.

(30) For this cause many are weak and sickly among you, many sleep.

Now listen, we go back again to this verse of Scripture, and we take It here where discernment the major thrust of Bro. Branham was, the servant of God. If you cannot discern the servant of God, the Message of God with understanding, then you cannot know the Word, it shows you where you are. The Token has not been applied. The evidence is knowing the Word of the hour.

Then he said, "If you then in that position, eating and drinking..." he said... Look it, if the negative is there and you're sick because you're wrong, then conversely if you're sick and you come you've got to be healed. Because now you're right, for the soul must prosper before the body prospers. And the soul can only receive light from that gene that was there as the Holy Ghost is upon it indwelling you, to give you revelation that comes from the soul to the spirit that goes to the mind.

Now, first of all it's mind, to spirit, to the soul. Then it becomes soul, to spirit, to mind. Now, you're working from the outside, to the inside, then you're working from center to circumference, and circumference is the body. John said, "You may prosper and be in health, even your soul prospers." [3 Jn 1:2] Who cares two-bits about the money part. I know we've seen a certain amount of money, but that's not relevant. The relevancy tonight falls on where Paul put it. The discernment which is of God; the interior which is the soul coming forth into a body. And Bro. Branham said, "A servant of God should have a healthy body to serve God in."

33. Now:

(30) For this cause many are (sick...)

The discernment is off. Then if the discernment is on, then *"if you knew who I was, then you'd all be healed."*

Now, It says:

(31) ...if we would judge ourselves, (you would) not be judged.

Now, you're right back to foot washing again. You're right back to the simplistic attitude. Right back in the proper relationship.

(32) ...(we're) judged, (we're) chastened of the Lord, (we're trained) we should not be condemned with the world. (There again you see, no condemnation.)

(33) Wherefore, my brethren, when (you) come together to eat, tarry one for another. (I like that thought, because it borders on foot washing again.)

(34) ...if any man hunger, let him eat at home; (and so on.)

The Lord bless you. I think it's about time we could have our service continue with the communion and foot washing.

Let's bow our heads:

Heavenly Father, at this time we come to You, Lord, at this...like a late hour, the prophet said late hour, symbolized by the sun going down. The rays of light departing from the earth, but thank God there's an after-glow so many times. And that glow is in our hearts, Lord, though it was dark, it's not dark within our hearts because it's been illuminated.

So Lord, as we partake tonight, we partake on the grounds of what we have talked about is in Your Word. And, Lord, we believe we have said maybe not everything perfectly right, but we know we've said something's that are right and they lend toward a faith in Thee, O God, and therefore in this faith we are rising because faith builds us up, until there's a Rapturing faith to take us away. We've got, Lord, a Shout-faith at this time, we're grateful for it. And right on the same plain, there is this Resurrection-faith that we know comes out of the Shout-faith, and out of the Resurrection a Shout-faith, there comes a Rapturing-faith. All really one, but it's a progression. And, Father, tonight we believe that we're progressing now to the point where in joy, in love, and just reveling in Your goodness, in Your marvelous kindness to us, Lord. Your amazing grace, You're seeking favor with us, Lord. All of these things You've done until we just wonder, O God, how could it be.

We believe, Lord, tonight that something is happening in us and to us, Lord, where in now as we go into this service of taking communion and foot washing, happy are we, prosperous are we, and the revelation becoming greater. And we because of revelation doing this as never before. Evening Light has come, the way's illuminated, Lord, walking in the Light as Thou art in the Light, having fellowship one with another. The Blood of Jesus Christ cleansing us, not only now, living in the Spirit, but walking in the Spirit enjoying in Thee, Lord.

Take away all of our sins tonight, Lord, all unbelief. Help us, O God, there be not one vestige left but total separation. A total revelation, Lord, because it is here. Not because of us, Lord, we know that, but You brought it here, and You brought it for somebody, because that's what it's all about. And we claim the portion tonight, Heavenly Father.

Let not one person, Lord, in this service depart this service, but has been built up in the most holy faith, and leaves here prosperous and happy in Thee. And not just in the sense we want to be better Christians, but we are more mature, and more understanding, more what You want us to be.

And unto Thee we shall ascribe Thee honor and the glory in Jesus' Name. The Lord bless therefore the elements of the bread as we partake. We just don't know how You do these things,

Lord, but we know that You do them. We in faith taking that broken body, drinking the wine symbolic of shed blood. It's also doing It's great work.

These things, Lord, we now stand here and see the people partake, stand guard, O God, look to Thee for the help that lies, Lord, in the Spirit of God moving in the Word, moving in us, and we becoming that Living Word.

We give you the praise in Jesus' Name. Amen.