

CHAPTER FORTY

Three Physical Divine Ordinances

God's prophet taught us that there are THREE (3) PHYSICAL DIVINE ORDINANCES left for the Church to perform, namely, (1) Water Baptism; (2) Communion; (3) FeetWashing

"Now, we only have three physical Divine orders left to us: one of them is--is communion, feet-washing, water baptism. That's the only three things. That's the perfection of the three. See? And that's the only three orders we have. We realize that that was the issue given by Saint Paul in the New Testament." (COMMUNION.title TUCSON.AZ

V-8 N-4 65-1212)



"If feetwashing wasn't in the Bible, I wouldn't preach it. But the Bible said, "Happy are ye if you know these things and do them." And I've told the Truth. If the **Lord's Supper** was spiritual, and wasn't to be taken natural, I'd say so. But Jesus said, "Blessed..." Said, "Do this, and take these articles of His, His body, until He returns again." I've stood with it. If **water baptism in Jesus' Name** was to ceased with the apostles; and in the Catholic church formed, "the Father, Son, and Holy Ghost;" if we was supposed to cease back there, and start with this, I'd do the same thing. But It taught that it's the same, "This Gospel must be preached in all the world for a witness, and then the end shall come." If sprinkling was in the Bible, I would be sprinkling. That's right. Whatever... If He said **Divine healing** ceased back there, I would believe it. But Jesus said, "They'll lay hands on the sick, and they shall recover, unto the end of the world." I believe it. That's right. I

believe in signs following the believers." (UNPARDONABLE.SIN" JEFF.IN V-26 N-8 54-1024)

WATER BAPTISM

MARK 16:16 - "He that believeth and is baptized shall be **SAVED**; but he that believeth **NOT** shall be damned.

ACTS 2:38-39 - "Then Peter said unto them, **Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, [even] as many as the Lord our God shall call. romise is unto you, and to your**

children, and to all that are afar off, [even] as many as the Lord our God shall call.

"Every commandment of God is essential. Don't you think so? It's essential that we must be baptized. Jesus give this statement in St. Matthew, or St. Mark 16; He said, "Go into all the world and preach the Gospel; he that believeth and is baptized shall be saved." And when He was talking to Nicodemus, He said, "Except a man be born of water and Spirit he will in nowise enter the Kingdom." It must be baptized. I believe in immersing, in the baptism, in the Name of the Lord Jesus Christ, and to be raised again in newness of life, to walk after the commandments of God." (QUESTIONS.AND.ANSWERS.title JEFF.IN COD 54-0103M)

"In Acts 10:49, God turned around and give the Gentiles the baptism of the Holy Ghost before they was ever baptized at all. You see? So, you see, it's the condition of your heart. Then said **Peter**, "Can we forbid water, seeing that these has received the Holy Ghost like we had it at the beginning?" You see? So then he--**he constrained them that they must be baptized in the Name of Jesus Christ**. Then **Paul**, in Acts 19, said... Paul, having passed through the upper coasts of Ephesus, he finds certain disciples, and he said unto them, "Have you received the Holy Ghost since you believed?" They said, "We not know whether... know not whether there be any Holy Ghost." He said, "Unto what was you baptized?" They was. They said, "We were baptized unto John." He said, "John baptized unto repentance, saying that you should believe on Him to come, that's on the Lord Jesus Christ." And when they heard this, they were baptized again in the Name of Jesus Christ. See?" (QUESTIONS.AND.ANSWERS.title JEFF.IN COD 54-0103M)

FEETWASHING

JOHN 13:3-17, "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; **He riseth from supper, and laid aside his garments; and took a towel, and girded himself**. 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. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also [my] hands and [my] head. 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. For he knew who should betray him; therefore said he, Ye are not all clean. 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? Ye call me Master and Lord: and ye say well; for [so] I am. **If I then, [your] Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.** 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. If ye know these things, happy are ye if ye do them.

THE COMMUNION

Apostle Paul, the first messenger to the church of Ephesus, and Reverend William Branham, God's end-time messenger to the Laodicean Church Age, both taught us that Communion is still a necessary physical divine order that is ought to be observed in the Church of God, along with two other physical divine orders left by Jesus for the church to perform, which these are Water Baptism and Feetwashing.

I CORINTHIANS 11:23-30, "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: 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. 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. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 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. But let a man examine himself, and so let him eat of [that] bread, and drink of [that] cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are sick and weakly among you, many sleep. For if we should judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when you come together to eat, tarry one for another."**

THE MEANING OF COMMUNION

Quotes were taken from the sermon "COMMUNION" by William Branham as preached in JEFFERSONVILLE, INDIANA, USA in 62-0204:

Now, we take, **what we call communion, is the bread and the wine**. Now, **that has been so misrepresented**, how that has been misrepresented down through the years. **That is really not communion; that is just keeping a commandment**. See? Now, the reason we call it **communion**, is because it come from the Catholic association of being the "Holy Eucharist, which is literally the body of the Lord Jesus." But it isn't the Lord Jesus' body. **It's only in commemoration of His body**.

And I don't care how many priests or preachers, or whoever blesses that, it's still bread and wine. There is no priest as they tell us, that God is obliged to listen to the priest when he turns the communion into the literal body of the Lord Jesus, then the believer takes that, and that is communion. **That is wrong**.

"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**. This is a **memorial to take of His crucifixion and His resurrection**, and not a communion. **We call it that, but it isn't**. Now, Jesus said here, as I read, "My body is meat and drink; My Blood, body and Blood is meat and drink." Now, we want to think of Jesus and associate Him, what He was.

What is His body? What is the body of Christ? It's the body of believers that's associated with Him in the Holy Spirit, not an idol, not a piece of bread, but a Spirit that's in the heart of the believer, and they are associated together, that when man and God can talk to each other, sons and daughters of God.

Now, Christ said, "I am Food and Drink," not a wafer, not a wafer that we take here. That isn't Christ. The wine that we drink at the altar is not Christ. It represents Him in a figurative way. But Christ is the Holy Spirit, the Anointing that's upon the Church; that is the Meat and the Drink. And if any man hungers, let him come to Christ. If any man is thirsty, let him come to Christ; He quenches the thirst. He is the Satisfier of all of our thirst and hunger.

And we are to eat His body. Then His body is His Word, because He is the Word. And He said in St. John 15, "If ye abide in Me, and My communion, My Word, abides in you, then you can ask what you will and it'll be done for you." There you are. You can't have Life,

only through Christ. And now what does His Word do? It builds up our spiritual body, strong, as we commune with Him to resist the Devil.

Jesus is the Bread of Life; that's true. But this is a symbol just like baptism. Baptism doesn't save you; baptism is only a sign that you're witnessing to the congregation that you believe in the death, burial, and resurrection of Jesus Christ. It doesn't save you. Water will not save. It's your faith that saves you. But baptism is an order, and it must be carried out, 'cause God can't say be baptized, and then turn around and say it doesn't need to be done. He cannot issue taking communion, and turn around, and say there no need to taken it. You've got to do it. It's an order forever with God. (QUESTIONS.AND.ANSWERS.title JEFF.IN COD 59-0628E)

But communion, it's called the Lord's supper. Now, a lot of people, they want to take it in the morning. **It didn't say in the Bible it was His breakfast.** And how these people today, how they can still say "Lord's supper," and they cut out supper, and omitted it, and called it "dinner," nonsense: **It's supper.** (KEY.TO.THE.DOOR.title JEFF.IN V-12 N-6 62-1007)

THE MATERIALS

Now, I do not believe that **kosher bread** should be substituted for a cracker. I believe that it should be a **holy unleavened bread**, the type of the unleavened bread that was made in Egypt. **And I believe that the Blood should not be grape juice, but it should be wine.** Grape juice sours and spoils as it gets old. **But wine gets better and stronger as it gets old; it never loses its strength. And the Blood of Christ doesn't sour and spoil; as it gets older, it gets stronger and better** as the days goes by to the believer. **And it is a literal wine and bread. Communion bread should be made by people who's dedicated themselves and consecrated themselves to God.** (QUESTIONS.AND.ANSWERS.title JEFF.IN COD 59-0628E)

IT MUST BE AN "OPEN COMMUNION"

Now, it is not a closed communion. It is absolutely for every Christian believer. **God don't have the line drawn between Baptist, and Methodist, and so forth. We are all by one Spirit baptized into one Body, and we're fellow citizens of the Kingdom of God.** And if there be someone among us who's strange (I'm not here too much, and don't know who is members and who is not) remember, no matter what church you belong to, that has nothing to do with it. There's only one Church anyhow, and you don't join in It; you're borned in It. That's right. And you're borned into this Church of God. And we pray that you'll receive Christ tonight, commune with Him as we remember His broken body, and these little elements that we take of the passover, and may God sprinkle our hearts and conscience with the Blood.

IT'S NOT A TRADITION

You don't take the Lord's supper by a tradition. You take it because it's the love of God in your heart, in keeping the commandments of God. See? That's what you take it for. **So if you don't take it in sincerity, just it's a tradition,** "Well, our church observes communion once every Sunday, or once every month, or twice a year," and you go up, say, "Well, it's my time," and—and then take the communion, why, it's a stink to God. See? That's just a tradition. Even like anything else, you—you've got to be sincere. God wants the depths of your heart. You remember, the very God that brought you here on

earth is the One you're serving. See? **You're doing this because He said so, because it's His order. Then we want to come up with deepness and sincerity, knowing that by God's grace that we have been saved.** And we—we love Him and we feel His Presence, and we—we see It change our lives. Our—our whole being is changed. We—we—we're different people. We don't live like we used to; we don't think like we used to. (COMMUNION.title TUCSON.AZ V-8 N-4 65-1212)

BE REVERENT

There was a certain person the other day went to a church, and had to have a cab to come get him and take him down to church. He's a real poor man. And he went down and take communion, and his neighbor is kind of a—oh, kind of one of those wayward fellows that doesn't know God. And he asked his neighbor, said, "Where'd you go this morning in that cab?" He said, "The church was taking communion, so I went down to take communion." He said, "What is communion?" He told him what it was the bread and wine of the Lord. He said, "I had some too." Said, "I had a pan full of **biscuits and a quart of whiskey.**" And on his table, right immediately, **fell into a heart attack.** They're looking for him to go at any minute. Don't be irreligious. **Don't be irreverent.** See? Respect the Word of the Lord (See?), for we don't know what minute we're going to be called on to answer and—to God. (TESTIMONY.OF.A.TRUE.WITNESS.title JEFF.IN V-15 N-6 61-1105)

IT'S A CHRISTIAN REQUIREMENT

Every Christian should take Communion. It's your duty. It's a showdown. See? **Jesus said, "If you don't take it, you have no part with Me."** See? "But he that eateth and drinketh unworthily eats and drinks damnation to himself." That is, **if you're still out with the world and doing things of the world, and people see you taking Communion, you're doing wrong. You're only bringing disgrace to you, and it'll only harm you.** It isn't that—that it'll harm God; **it'll harm you. And so a person should examine themselves.** (WHAT.DOES.THOU.HERE.title JEFF.IN 59-0301E)

Now, **our eternal destination** is not altogether determined by what we see and what we hear, but it's determined on what discernment we have of what we see and what we hear. **Paul was not disputing with them for taking the communion. Their act was right, but their discernment was wrong. For taking the Lord's Supper is the commandment of the Lord, but to take it unworthily, not discerning the Lord's Body, is where the wrong lays.** (DISCERNING.BODY.OF.LORD.title CHATAUQUA.OH V-2 N-25 59-0812)

When they come to the table, **Paul told those Corinthians,** they were coming and **getting drunk at the Lord's table.** See, it was misunderstood right then. He said, "If you want to eat, eat at home." And another thing, **it was misunderstood, what it was, sinners, and men living in sin, come and took the communion.** And that was misunderstood. A man living with his mother, foster mother, and the church had told him about it: still taking communion at the table. Another thing, **they give it to people that drink, lie, steal, smoke, chew, just anything,** as long as they belong to the church. **Far be it.** If a man ever takes it when we're eating this here, he's breathing and drinking damnation to himself, not discerning the Lord's Body. **If he don't live the life, keep away from it. And if you don't take it, it shows that your own conscience is guilty.** "He that eateth not, has no part with Me," Jesus said. (WHAT.IS.THE.HOLY.GHOST.title JEFF.IN V-4 N-2 59-1216)

These Christians was taking the communion and not living the Life. Christianity is a experience and a life. And these Christians was just living any kind of a life, making a poor example of their profession. And Paul says, "That this cause, many are

sick and weakly among you, and many are asleep," which means they are dead, because they haven't discerned the Body of the Lord. **And we who call ourselves Christians, we have no right to take the communion unless we are living above a reproach of the world.** We have no right. The communion is for those who are living right as an example of Christianity.

REPENTANCE BEFORE COMMUNION

And now, before we approach this sacred moment, you ask God to search my life. And if You've done anything that's not right, say Lord, forgive me for it. I don't mean to do it. I'll make it right if You reveal it to me. **Said, "When you come together, tarry one for another." Let's wait on one another and pray for one another. We want to take this Communion. And if we don't do it, we have no part with Him.** That's what He said. First... Or, Saint John the 6th chapter. (KEY.TO.THE.DOOR.title JEFF.IN V-12 N-6 62-1007)

SETTING THE COMMUNION

"We shall now take the communion. Not the communion; you commune as you eat with one another. **Just commune with God. 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. And someday when we separate from one another here, we'll rise again in the resurrection with each other, joined together with Christ Jesus as a Body. Amen. Upon these basis, and the confession of my sin, and my faith in the Son of God, I take myself and the church before these articles that God left for us to do, to show forth His death until He comes. (COMMUNION, JEFFERSONVILLE, INDIANA, USA in 62-0204:)

OPENING PRAYER

Now, let's just bow our heads and pray. You pray for me silently while I pray for you. "Father, as we've gathered around the table now to take this representation of Thy broken body, we pray that if there be sin in our midst, Lord, forgive us. You said, "When you come together, tarry one for the other." God, if there's a sin in this congregation anywhere, I pray that the Blood of Jesus Christ will separate that man from his sin, or that woman, boy or girl. And, Father, I pray for myself, that You will separate me from every doubt, every sin, every unbelief... We know that unbelief is sin. It's the only sin there is, "He that believeth not is condemned already." And only sin there is, is not to believe the Word of God. And, Father, if there's any unbelief in me, forgive me, O God, which there is much, and I pray that You forgive me. Forgive my congregation that Thou has given me tonight, and feed them upon the Word. Grant it. And as we take these little commemorations of the broken body of Him Who is raised from the dead and alive forevermore among us, may we receive communion from Him, Lord, the communing of the Holy Spirit. Grant it, Father; we ask in Jesus' Name. Amen. the glory, forever. Amen."

PRESENTING THE BREAD

"These little parcels that is kosher bread made without lard, seasoning, and so forth, which represents the body of the Lord is **not round; it's broke in all pieces.** It's

because that it means His broken body that was broke for us. And may God grant His blessings to everyone that eats it. Now, **it is not the body; it only represents the body.** I have no power, no one else does, to make it anything but bread. God alone. And that's what He told us, to eat this bread and drink this cup of wine. Now let us bow our head.

PRAYER : "Most holy God, Whose servants we are, in the Name of Jesus Christ sanctify this bread for its intended use to make us, as we receive it, we remember that our Lord was crucified; and His body, precious and holy as it was, was mingled with stripes and thorns and nails, for us, that through His riven body came forth the Spirit that gives us Eternal Life. May we, Lord, as we eat this, have journeying grace, as Israel did forty years in the wilderness, and not a feeble one among them. Father God, grant this, as we pray You sanctify this bread, kosher bread, for The Bible said, "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."

PRESENTING THE WINE

The cup of the New Testament, which is the Blood... REMINDS us of that song, "Every since by faith I saw that stream Thy flowing wounds supply, redeeming love has been my theme, and shall be till I die." When we the see this blood, grapes, the blood of grapes, I know it represents the Blood that came forth from the Lord Jesus' body. May ever who receives this have Eternal Life; may sickness depart out of their bodies; may weariness and feebleness, oppression, may the Devil in every form leave them, that they might have great strength and health and Eternal Life, to let their light shine before this wicked and adulterous generation we live in to glorify God.

The Bible said, "After He had taken and broke the bread, like manner He took the cup, and when He had supped, saying, 'This is the cup of the New Testament in My Blood, which is shed for you.'" May the Lord grant His blessings upon this as we pray.

PRAYER : "Heavenly Father, we present to You the fruit of the vine. In the Name of Jesus Christ sanctify it to represent the Blood of Thy Son Jesus, in it we remember that Jesus was "Wounded for our transgressions; with His stripes we were healed.

And dear God, it's to represent that precious Blood of Jesus that cleanses us, which from there came also the Token of the Holy Spirit. I thank Thee, Father, for this symbol. You said, "He that eats and drinks this has Everlasting Life, and I will raise him up again at the end time." We pray, Father, that You cleanse our hearts together, that we will be worthy, knowing that in ourselves we are not worthy, but by our faith we are accepting perfectly the righteousness of the Blood of Jesus Christ. Grant, Lord, that Life will come to us, Eternal Life in great abundance, that we might be able to serve You better. May You sanctify the wine for its intended purpose. May whosoever drinks this wine tonight have strength for the journey that lays ahead. Grant it, Lord. May they be healthy, and strong, and filled with Your Spirit till Jesus comes. Grant these blessings in Jesus' Name, we pray. Amen." [Pastor drinks from the cup and passes the cup to deacon as congregation lines up to take a sip from the same cup near the altar.]