
ORDINATION



He's God, that's all. He's omnipresent. See? He's everywhere. I just thought I'd leave it hang and see how it took a hold, you know. He's omnipresent. He. . . That makes Him God, 'cause it's God alone can be omnipresent. So He said, "The Son of man which now is in Heaven." See? "No man has ascended up, but He that come down from Heaven, even the Son of man which is in Heaven." There He was, standing on top of a house, yet in Heaven. See? He's omnipresent, that makes Him God. That's only thing it can be, omnipresent, is God.

² Now, tonight, I just got the very heel of Brother Neville's wonderful message to the church. The Lord bless it and add to it. And, see, he left you hanging there, on meditation. That's good. Keep that in your heart, all the time.

³ And now, we're going to have communion tonight. And that's the time that we all enjoy, I'm sure. I think it's the delight of a Christian's heart, is to know that he is coming to keep a commandment that Jesus left us. There's two commandments that Jesus left us, two material things. One of them is the communion service, and the other is water baptism. Otherwise, there's no "touch, handle," nothing else left in it, see, just no penance and dragging on your knees, and all these other kind of things. It's—it's just water baptism and communion. So we're always happy to come to this.

⁴ I believe the Bible said, "Blessed is he that does His commandments, they have the right to enter into the Tree of Life, for into the City, the Holy City; for without are dogs, whoremongers, and so forth, which is to be cast away."

⁵ And then the communion service is always a real strict one, because it brings us to a showdown, see, as we'll read in a little while, in the Scripture.

⁶ We have a Brother Brown setting here, tonight, Brother Dauch, and Brother Brown, and Brother McKinney. I can't think of the other brethren's names setting over there. But we're glad to have them from up in Ohio. I see Brother Pat Tyler here, and Brother Stricker back there, the ministers of the Gospel, which is behind me. Brother Collins, also, and Brother Hickerson.

⁷ Now, Brother Stricker, how is the wife's finger? Doing all right. Uh-huh. She had an accident, and called me the other night. And

time I got in, from other calls, it was around twelve, one o'clock, and I didn't call her at that time; the next morning. She had been sewing and somehow another, rammed the needle down through her hands, and crimped around the bone or something another. And she tried to pull it out like *this*, out of a sewing machine, power machine. And, trying to pull it out, broke it off *this* way. And tried to get it with her teeth, the little lady, trying to pull it, with it, broke it off the other place, in her hand.

8 And she said, "Just pray and it'll be all right." I like that real faith, to hold there to that spot. I like that. Sister Stricker is a lovely little Christian, and I don't see her here tonight, so I can just talk about her. Is she? Oh, well, I better keep still. She is here, too. All right. Well, we think you are, anyhow, Sister Stricker.

9 Now, Brother McKinney has requested, I believe, here sometime ago, that . . . We are sorry. Billy Paul just reminded me of it, that of ordination, or otherwise, Scriptural ordination from the tabernacle. Is that right, Brother McKinney? Did I understand it right? Now, its license is given.

10 Now, this morning, I didn't know I was going to be here to speak. But after coming here, and our brother here, full of grace and love, asked me to come and to speak. And we brought out what church was, and what the baptism of the Holy Ghost was, and who has It, and who does not have It, and how do you know when you got It. See? So, if you didn't get the Message, then the boys, they got the tapes there, that can go to our church, 'cause it's strictly Doctrine, all the way through.

11 And then I made this statement, that, there is no such things as Church denominations. There is no such a thing. It's lodge denominations. You're only born into the Church. And when somebody says, "I am a Presbyterian," you belong to the Presbyterian lodge. See? Because you're born. . . "I am Baptist." You belong to the Baptist lodge, not the Baptist Church. There is no such a thing. And we turned it right back, and found in the Bible, that to even say such a thing is blasphemy. That's right. Read it right out of the original manuscript from the Emphatic Diaglott, that the Bible said that the . . . that this power, called the church, "is full of blasphemous names." See? Calling themselves Christians and setting themselves as Christians, and just living any kind of a life. See? And it certainly compared with a dream that a sister here in the church had, that we explained here this morning. Now, the Bible times, the way that they ordained a minister, was by recognizing a gift of God in this minister, ministry.

12 That's where that I think that our Latter-day Saint . . . Or, not Latter-day Saint. I beg your pardon. Latter-day brethren, made such a terrible mistake by laying on hands and saying, "We give you the gift of healing. We give you the gift of prophesy." There is no such thing.

13 "Gifts and callings are without repentance." God gives. "God has set in the Church apostles, prophets," and so forth. See? There is no such a thing as one man giving another one a gift. Gifts comes from God, and God alone.

14 And to come in the Church, you're born into It. There's no other way of getting into It. And then you're a member of the family, and of God, being a son and daughter of God. Not an organization, but a— a member of the family.

15 Now, in the Bible times, like he says, they take the Scripture over there when Paul said to Timothy that he had the gift ministered to him.

16 "Well," he said, "it come from his grandmother Lois. See? This gift that come from his grandmother Lois was handed down to him."

17 They noticed in him, being a staunch Christian, also, a gift of speaking. And they laid hands upon him, as a recognition. The elders of the church laid hands upon him, recognizing this man; and placing the apostolic ministry, of laying hands on him, that he would go preach the Gospel. Sent out, by a witness of these brethren, that they believed that the gift of God was working in him. That's the way they did also to the ministers, by laying on hands, and giving the right hand of fellowship; that, to work together, as an agreement before God, that they seen the gift working in this brother, that he was called for something. "And we believed it." And they laid hands on him, that God would bless him. And it was a sanction.

18 Just like I could not be . . . Someone has always accused me, by being "Jesus Only." Jesus only, in the baptism, using the Name of "Jesus Christ," I certainly agree with that. But when you're baptized "unto regeneration," I cannot believe that, that water forgives sins. No. I believe the Blood of Jesus Christ atones for sins. So, not baptism unto regeneration, but baptism unto confession. Your baptism is your confession, that you believe, that this inward work of grace has been done.

19 Therefore, I go with the Baptist people when they say, coming into the Baptist church, you make your confession, baptized into the . . . into their church. That would be all right, as far as you're baptized into that church, that Baptist belief.

But, now, to come into Christ, you're baptized by the Holy Spirit, born again.

²⁰ Then when you come to the church, only thing that baptism does, is just a . . . is a testimony that you believe that—that Christ died and rose again, the third day. And you've accepted Him as your personal Saviour, and you are dead anymore to the things of the world. Showing to the world that you die with Him, and are raised with Him in the resurrection. It's an outward expression that an inward work of grace has been done. It has nothing to do with giving you salvation, 'cause the Blood of Jesus Christ . . . Only thing you had to do, just, say, go ahead and be baptized, and Jesus wouldn't had to die. It taken death to bring Life, always.

²¹ Because, we only live by death. Anything can only live by death. Dead substance is what we live by, when we eat. Every day you eat, something has to die for you to live, physically. "Well," you say, "I don't eat meat." Well, I don't care what you eat, you . . . something died. That's right. You eat a potato, it died. You eat kale, it died. You eat bread, wheat died, corn died, whatever it was. Some form of life dies, 'cause you only live by dead substance.

²² And then if you have to live, natural, by dead substance, how much more does it taken something that died, that you might live Eternally? Christ died, that man can live again. And that only has Life, is in Christ.

²³ Now, these outward expressions. And we see Brother McKinney, who is an ordained Methodist minister, who has seen the Light of full Gospel. We believe him, a lovely brother, got a nice family. And he's come to us. And he's trying to hold a little group together, there in—in Ohio, with Brother and Sister Dauch, and the rest of the brethren there. And we love him here. And we believe him to be a man called of God. So, as we did to Brother Jim Sink, to Brother Graham Snelling, to Brother Junior Jackson, to Brother Willard Crase, to every one that we send out from here, we bring them before this congregation, giving this testimony, as like manner as you've heard. Laying hands upon them, that we believe that they're called of God, and give our sanction to it, and ask God's blessings to go with them.

²⁴ You find something different in, out of the Bible; if you do, it'll be out of the Bible. That's exactly the way they did it in the Bible time, was lay hands upon them, in ordination. They laid hands upon the deacons and put them in the church. Everything was by laying on of hands, not signing up a bunch of papers and joining a certain creed, or something like that. They laid hands on,

and turned him loose in the Holy Spirit, let him go. Amen. God lead him the way He wants to. That's all. That, that's the way we believe in doing it.

²⁵ Brother McKinney, we're happy, tonight, to see you come the way you have come. And the thing that you are trying to do, to accomplish something for Christ.

²⁶ And we do not disfellowship any church, any member of any church, Methodist, Baptist, Presbyterian, Catholic, whatever it might be. We believe that the Spirit of God deals with individual. And in every church there is Christians, throughout the whole church world, that is so called, today. I believe there's Methodists, Baptists, Presbyterians, Lutherans, who love God. And the only thing that they know about Him, they live as close as they can, as close as they know how, or taught to live. Some people thinks all they have to do is just put their name on the book, and join the church, that's all they need to do. Mother belonged to a certain church. Daddy belonged to a certain church. Well, that, see, that's all they know to do.

²⁷ But Jesus told this ruler of the Jews, this morning, "Except the man be born again he cannot even see the Kingdom of God," no matter what church you belong to. And He said, talked about the new Birth.

²⁸ He said, "Me, an old man, to enter the mother's wombs, and so forth, be reborn?"

He said, "You're a master in Israel, and don't know these things?"

²⁹ See how the church world gets it so organized and twisted, till it's just a bunch of creeds? That's man-made theories set into spiritual things. And spiritual things will separate itself from it, every time. You, as the old saying is, you can't mix oil and water. It just won't mix. That's all. There, there's no ingredients there will mix.

³⁰ And that's the way it is now. We believe that the Holy Spirit calls men. The Holy Spirit ordains men. No matter, we could lay hands on Brother McKinney, or any other minister, hour after hour, all day long, and give him long sheets of paper he could sign, vows to creeds, it'll never do a thing to him. But, let the Holy Ghost strike him, once. That's it. That does it. Nobody has to tell him anything else. He's gone. See? That's all. And then, the only thing we can do, is a fellowship, that we recognize our brother is in that position.

31 God bless you, Brother McKinney. You'll come up here, forward, just a moment.

32 Brother Neville, Brother Collins, ministers, if you'd like to stand by, we would be glad for you to come up here, just a minute.

33 If you'll come this way and turn to the audience, Brother McKinney, right like *this* here.

34 How many knows Brother McKinney, has met him around here? How many believes him to be a godly man? Raise your hand. Certainly.

35 We are happy, tonight, Brother McKinney, as we stand on the sides of you here, by your side, with this congregation, to know that you've accepted the—the fellowship of full Gospel preaching; that you're determined, by the grace of God, to hold up the standard of the Bible. Regardless of what anything says about It, you take your stand upon God's Eternal Word. And then no matter what organization tries to kick It sideways, you stand just exactly the way It's wrote. You stay right with It. That's the way. That's the way we believe here. Isn't it? [Congregation says, "Amen."—Ed.] All believe It that way. May the grace of God ever be with you.

36 Now, you pray your own prayer, in the way that God will take our brother.

37 For, the evening Lights are shining, and the sun is quickly going down. The Coming of Christ is at hand. My sincere prayer is that God will alarm this boy's soul with such a baptism of the Spirit, and unction, will go out there and save tens of thousands of souls, before the Coming of the Lord. God knows we need him in the ministry.

38 We want you to know, Brother McKinney, as this church and this group of people here. A church is a group of people that's gathered together, without organization. That don't make one person here, cannot be because you come here, or any other church, would make you a member. There's only one way to be a member of the Body of Christ, that's, you're born into It, by the Holy Ghost. And we believe our brother is born in this Body, got a call on his life to preach the Gospel. We're witness of this, tonight, that we're behind you, with our prayer. God guide you, my brother.

Let us bow our head.

39 Our Heavenly Father, it just strengthens my soul when I see a—a minister walk up, recognizing the full Gospel. That Christ said, that heavens and earth would pass away, but His Word will never fail. Then we see, You also said, when You got through

writing the Book, “Whosoever shall add one word to this Book, or take anything out of It, the same will be taken out (of his part) of the Book of Life.”

⁴⁰ Our Brother McKinney has seen This. And in the group of brethren, of where he was fellowshiping, he brought a Truth that he saw in the Scripture. No one could withstand It, but yet the organization could not tolerate That. So he takes his choice, either follow what man has said, or what God has said. God, I—I thank You for giving him courage to take what God said. For the Bible said, “Let every man’s word be a lie, and God’s be the Truth.” And he’s determined to hold That up.

⁴¹ And to show our fellowship with him, or to stand with him in his trial, to rejoice with him in his victory, we are here as soldiers together. The pastor of this tabernacle, and I, lay hands upon him, in the Name of Jesus Christ, that You will bless our brother. Make him alive in the Spirit. Fill him with power, to preach the Gospel. Give him signs and wonders to follow his ministry. And may he be an instrument in Your hand, consecrated to You, in this last days, to save thousands of lost souls that’s wandering in darkness today. Grant it, Lord. This is our prayer, and our faith in our brother, and our confidence and faith in You, that You’ll answer our prayer, for this great, needy hour in our brother’s ministry. In Jesus’ Name we send him. Amen.

⁴² God bless you, Brother McKinney. And may the grace of God ever abide with you, and give you the sincere desire of your heart. God be with you.

⁴³ That’s the ordination that I know, of the Bible, the right hand of fellowship. All that gives Brother McKinney the right hand of fellowship, in this church, raise up your hand. Our prayers, our support, to help you to stand on the thing that’s God’s Eternal Word.

⁴⁴ Which, “All heavens and earth will pass away, but It’ll still be standing.” Because, “In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us.”

⁴⁵ The Word said, “I am the Vine, ye are the branches.” And the same Life that was in the branch, in the Vine, pulsates up into the Vine and brings forth the same Life, with the same fruits, with the same works, with the same thing. I know it’s the Truth, because I’ve seen It fulfill. Amen and amen. I love that good, old Gospel way. Yes, sir.

46 Now it's maybe getting a little late, towards nine-thirty, but now we're going to have the communion service.

47 Now, we call it "communion," but it isn't communion. Communion is to talk, to commune. *Commune*, is when we stop and talk to the Lord, communicate. But, now, this is called "the Lord's supper." I wonder how some of these modernists, that don't say "supper" anymore, and calls it "dinner," how they going to work that around? See? Uh-huh. See? Yes, sir. It's the Lord's supper. We just believe the Bible the way It says it.

48 And we want you to know, that Methodist, Baptist, Presbyterian, Lutheran, whatever you may be, you're invited, and a brother with us, if you're born of the Spirit of God, to stand here, take communion with us.

49 We believe that these represent the broken body of Jesus Christ. And we believe that a Christian is duty-bound to take it. We believe that a man that's not living right, that comes and takes it, without being living right, eats and drinks damnation to himself, not discerning the Lord's Body. That's why those churches calling themselves Christians, was found, in the Bible, "Full of blasphemous names." You see? Because, taking the communion, and going out and living any kind of a life, brings a bigger stumbling block than all the bootleg joints that there is throughout the country.

50 You see a prostitute on the street, you know what she is. Look the way she acts and dresses, you know her. But a Christian shouldn't do that—that. If you see a—a—a—a place down here, says, "Package store! Wines, whiskey," and so forth. You know what that is. That's—that's that place. That's all right. Dancing, ball, so forth, you know what that is. But you expect the people in there to be drinking, gambling, lying, stealing, everything else. That's the—that's the cage of unclean spirits.

51 But when you see a place that professes to be sons and daughters of God. Walk in there, and the first thing, see them deny the very Scripture, to fit a . . . because It don't fit their creed. See them come in there, and talk about the work of God doing something, and laugh at it. There's that hypocrite. Yeah. That's that thing that's evil. And see them people come and taking communion, and go right out there in the street and live just like the rest of them, that's the biggest stumbling block, that there.

52 I preached here, not long ago, "The disappointments at the Judgment." That bootlegger ain't going to be disappointed when he hear his sentence to go to hell. He ain't going to be disappointed,

neither is the liar or the thief. But the disappointed one is going to be that one who thought he was right. That's the one. There sure be plenty of it. We know that.

53 And God have mercy on our souls. This is something that can't be played with. A few weeks ago, there was one setting here among us, alive, a fine brother, Brother Taylor. He's in Glory, tonight, went in on just a moment's time. And now we know that some day we're going, so now is the time to live right. Now is the time.

54 And remember this morning's lesson? These virtues has to be in there before the Capstone will even come on it. Oh, you might shout. You might sing. You might speak with tongues, and dance. That has nothing at all to do with it. Until these things, Scripturally proven and sealed into you, the Holy Spirit seals you in as an individual, then you're a son and daughter.

55 We've heard people speak with tongues, that didn't have the Holy Ghost. You know that.

56 I've heard witches speak with tongues. Witch doctors speak in tongues, and drink blood out of a human skull, and call on the devil. Yes, sir. So, you, that's not . . . I seen witches, wizards, see the time that a pencil laid down, and run up and down the stove pipe and played that "shave and a haircut," and write in unknown tongues. And a guy standing there, just scribble up-and-down, and write, and tell exactly what it was saying. Now, you know that ain't God. And you know all those things.

57 So speaking in tongues don't mean you're—you're of God. Working of miracles don't prove you're of God.

58 It's the thing, the fruits of the Spirit, that proves that you're in God, when you see that Life sealed away by the Holy Ghost.

God, let it be. Let that be us. If we've done sin, may the great Heavenly Father forgive us for it.

59 I'm going to read some of the Scripture, what Jesus has spoke to us through the Spirit. Now, I'm going to read it from the 11th chapter of First Corinthians. And I'm going to start at the 23rd verse. "For I have received of the Lord. . ." I speak now as Paul is speaking.

. . . I have received of the Lord that which I also delivered unto you, That the Lord Jesus the same night . . . which he was betrayed took bread:

And when he gave thanks, he brake it, and said, Take, and 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, and when he had supped, saying, This is the cup of the new testament in my blood: this do ye, as oft as you drink it, in remembrance of me.

For as oft as you eat this bread, and drink this cup, you do shew forth 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 the blood of the Lord.

So let a man examine himself, and so let him eat . . . the bread, and drink . . . the 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 weak and sickly among you, . . . many sleep.

For if we would judge ourself, 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 the other.

. . . if any man hunger, let him eat at home; so that you come not together unto condemnation. And the rest I will set in order when I come.

⁶⁰ I would like to say this on communion. Now, that is the great stumble, between, the reason today that the Catholic church and the Protestant church can't emerge together, is on this very subject. The Catholic takes it as a mass. And he's hoping, by some merit, legalistic that he has done, and by keeping this order, that he will be forgiven of his sins. The Protestant takes it, with thanksgiving, that his sins is forgiven, because he has obeyed a commandment.

⁶¹ Now, the bread, the Catholic says that it is the literal body. And this is the Scripture that they use, from Corinthians here, First Corinthians 11.

Said, "Jesus said, 'Take and eat: this is My body.'"

The Protestant says, "It represents the body."

⁶² The Catholic says, "It is the body. And, that, the—the priest has been given power of God to turn the wafer into the literal body of Christ."

⁶³ Now, if you notice, Jesus' body had not yet been offered, when He said, "This is My body." He broke the bread and said,

“Take and eat: this is My body.” His body had not yet been broken. So, their—their own Scripture, the own thing they’re using, bring condemnation upon their own doctrine. See? Jesus took the bread and broke it, and give it to them, said, “This is My body. Take and eat.” And here He was standing here, in His body. It hadn’t never been broken yet. Huh! Anyhow, the Scriptures won’t lie. They’ll keep Themselves clear at all times. So, we believe that.

64 And we believe that when we come together, He said, “Tarry one for another.” In other word, “Wait on one another.” The word *tarry* means “to wait.” “Wait on one another.”

65 Now, as has been a custom to us, we take that Scripture in this way. That, when we do this, that we just bow our heads, and the congregation prays for we pastors. We pastors pray for our congregation. That’s how we wait on each other, by serving each other, by praying.

66 You pray, “God, forgive my pastor. If there’s anything in his life that they—they have done, You forgive them for it. Forgive them. They didn’t mean to do it.”

67 And we come right back, the pastors, praying for our congregation, “God, this is the little flock that You give us to watch over. If there’s anything wrong in their life, take it away, Father. They. . . So we can all stand together around, fellowship around, knowing that we’re coming here, keeping the order of God, and taking the communion.” I think it’s a sweet time of fellowship.

68 Let us pray now as we bow our heads. Silently, you pray for us, we pray for you. [Brother Branham softly wispers a prayer for forty seconds as the congregation silently prays—Ed.]

69 Father, as we take this communion, as we call it communion, it is in remembrance of You. And when this little, beaten wafer touches our tongues and goes into our mouth, may we recognize that He was bruised and mashed, torn for our sins. And that veil that hid Him from us, now He’s in us, the Holy Spirit.

70 And when we receive the wine, may we realize that it was by His stripes that we are healed, by His Blood we are saved, the Life that was in the Blood.

71 Now, Father, gather us together for this solemn occasion, forgiving our sins. In Jesus’ Name we ask it. Amen.

72 I believe now that the elders, one of them, will come forward here. That, I believe, that usually was Brother Taylor’s job, too,

(wasn't it?) to come forward, to call to the communion. I wonder who would take that place? Brother Tony, will you do that? Brother Zabel, here, will come forward and direct, row by row, as we come forward, taking the communion, returning to our seats.

⁷³ Do you know that communion has Divine healing in it? When the Israelites, in the type, took the communion, and marched forty years. And when they come out of the wilderness, there wasn't a feeble one among them, two and a half million people. There is power of healing in the communion.

Everybody is welcome now.

⁷⁴ And our sister, if she will come to the piano, she plays this song.

There is a fountain filled with Blood,
Drawn from Immanuel's veins,
Where sinners plunged beneath the flood,
Lose all their guilty stain.

⁷⁵ May your sins be forgiven, children. May the grace of God ever be with you, while we're in this journey. May we all meet on the other side, happy and young again. Amen.

⁷⁶ [The pianist begins playing *There Is A Fountain Filled With Blood*, and Brother Branham and congregation remain silent for one minute while the first persons come forward to receive the communion bread and wine. The pianist stops playing—Ed.]

⁷⁷ As I hold, tonight, in this little charger here, it's the bread that represents the flesh of our Lord, as it's been made a kosher bread by Christian hands. And now it comes to us, as a token of the broken body of our Lord.

Let us bow our heads.

⁷⁸ Heavenly Father, this precious atonement, this sacrifice that You made for us, we see in this bread, the suffering and tearing of Your body. Oh, it bleeds our hearts, Lord, to tears, in humility, when we think that God would be made flesh, in order to tear Himself to pieces, to make an atonement, to fulfill the justice that's required. And then, by grace, without anything at all, we're invited to come. How we thank Thee, Father! Sanctify this bread, now, to its intended purpose and cause. And whosoever shall take it, may they have Eternal Life dwelling within them. May they never perish, but live Eternally with God. Give them health and strength for the journey. We ask in Jesus' Name. Amen.

⁷⁹ The Bible said, "Like manner, He took the cup, and when He had supped, saying, 'This is the Blood of the New Testament.' As

oft as you drink It, you show forth the Lord's death till He comes." I hold in my hand the—the fruit of the vine. It represents the Blood of the Lord Jesus.

⁸⁰ It's been said, by many, that they wouldn't take wine, regular wine, because that it was an alcoholic, that it was a beverage, and they should not take the wine. They take grape juice.

⁸¹ The reason we take wine is because the Bible said, "Wine." All translations gives it "wine." Another reason: older wine gets, the better and stronger it becomes. Grape juice sours within a few hours. The Blood of Jesus Christ gets sweeter and better as the years goes by. It never sours or contaminates.

⁸² Our Heavenly Father, I hold in this charger tonight, the blood of the grapes that represents the Blood of Jesus Christ. And now, in this, His stripes, we were healed. In His Blood we were saved. And the poet said:

Ever since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

⁸³ Father, God, that is our theme tonight, the love of God that's shed abroad in our hearts by the Holy Spirit. Sanctify this wine, Lord, for Its intended purpose. And as we drink it, remember, it represents that suffering there at Calvary, when cruel, mocking thorns pressed His eyebrow until it broke through the skin, and the Blood came out. When a scourging whip, a cat-of-nine-tail with lead sinkers on the end of leather, beat into His backs, until His ribs showed through. Roman nails drove through His feet and His hands. And the spear went through His heart. That was love for us unworthy ones.

⁸⁴ Shamefully, do we bow, Lord, that it cost the Son of God such a price to redeem us. And then how, in our spirits, we lift up our adoration to Thee, that You give us grace to come, and the assurance. You said, "Whosoever eats My flesh and drinks My Blood has everlasting Life, and I'll raise him up again at the last day." How can it fail when it come from such lips! We shall rise again.

⁸⁵ So, Father, tonight, while we're standing here healthy, as we know, and by Your grace, are strong and healthy, and mentally right, we come to take this, to show to You, we believe in the death, burial and resurrection of our Lord. We accept Him as our Saviour. We believe Him as our God and King.

86 Sanctify this wine, now, for its intended purpose. And every person that takes it, may they receive Divine grace, the Holy Spirit, good health and strength, to serve God throughout their span of life. Through Jesus Christ's Name. Amen.

87 [The pianist begins playing *There Is A Fountain Filled With Blood*. Blank spot on tape. Brother Branham and congregation partake of the communion bread and wine—Ed.]

Thou Lamb of Calvary,
Saviour Divine;
Now hear me while I pray,
Take all my sin away,
Oh, let me from this day
Be wholly Thine!

88 In the Scripture reading, in the Book of Saint John, the 13th chapter, we read, beginning with the 2nd verse of the 13th chapter.

. . . supper being ended, the devil now have put in the heart of Judas Iscariot, Simon's son, to betray him;

Jesus knowing. . . the Father had given all things into his hands, . . . that he . . . come from God, and he went to God;

He rises from the supper, . . . laid aside his garments; . . . took a towel, and girded himself.

After . . . he poured water into a bason, and begin 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 now thou knowest not . . . ; but thou shall know hereafter.

Peter said unto him, Thou shall never wash my feet. Jesus answered him, If I wash thee not, thou has no part with me.

Simon Peter said unto him, Lord, not only my feet, but al- . . . but also my hands and my head.

Jesus said to him, He that is washed need . . . save to wash his feet, but you're clean every whit: . . . ye are clean, but not all.

For he knew who should betray him; therefore he said, you're not all clean.

So after he had washed their feet, and had taken his garment, and had set down again, he said unto them, Know ye what I've done to you?

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

If I then, your Lord and Master, have washed your feet; you also ought to wash one another's feet.

For I have given you an example, that you should do as I have done unto you.

89 I think that is one of the most beautiful verses. "I have given you an example, that you should do as I have done unto you." We should do to each other, in commemoration, this. It's been a practice of the church, of this group of people gatherings, ever since we began. And before this tabernacle was ever built, when we were yet in cottage prayer meetings, we practiced feetwashing. Our sisters go to the room in the back. Our brethren go to the room to the right. And we observe feetwashing. Strangers, if you're with us, tonight, we're only happy to have you to fellowship in these ordinances of God.

90 I might explain, as I said a few moments ago, the thing that God left for us to do. Water baptism, one article; communion. And, remember, that's only two. God is perfected in three. Feetwashing is the third. See? And we remember that, years later, even in the Bible.

91 Some people try to say it's not necessary. Certainly, I don't mean to say that people's feet need washing. That isn't it. Maybe theirs did not either. But it was an act of humility. It's a—it's a act of—of doing, just as essential as water baptism. Because He has said here, that, "I have given you an example, that you should do to each other as I have done to you."

92 And we find out that a widow could not be brought in among the people unless she had lodged strangers and had washed the feet of the saints, showing ourselves humble.

93 That, if anything that we want to be, is humble, 'cause that's the secret to power, is through humility. And you're always happy, when you come out of these things, of doing them, it's a blessed order of fellowship that we observe here at the church.

94 And now I wish to announce, now, that next Sunday night will be services here. Just when I come in, some calls come, some people coming to be prayed for, way up from Toronto, Canada, to be here next Sunday night.

95 I've got a dedication of a Brother L. G. Hoover's church. It's on the bulletin—bulletin board. Next Sunday, at eleven o'clock, at Elizabethtown, Kentucky.

96 Then to be back here for the following, this next coming Sunday night. And then we go to Shreveport, from there.

⁹⁷ And we're happy to have all of you with us through the day. And the times when we . . . When, if you're around here, in the city, anywhere near, come out. We want to assemble and gather ourselves together. We want to set under the teaching of our brother here, Brother Neville, and—and partake of the things that's of God. As he finds them from God, he gives them out. And—and we want to learn of God. "And seeing the Day approaching, we must assemble ourselves more oft together." We must love, in our hearts, to come to church. If we don't love church, love God. . . Coming together, what we call church, is coming together to worship. See? If we love Christ, we worship again.

⁹⁸ You imagine a man saying he loved his wife, and he hadn't seen her for a long time, pass right by and say, "Well, I'll see her some other time"? See? That isn't. Or, wife saying she loves her husband, or parents saying they love their child, well, it—it shows. See?

⁹⁹ And I think our expressions, that we should constantly long to be in worship, anywhere, to worship the Lord, when we come together to worship Him. Worship Him at home. Worship Him while we're driving our cars. Wherever we are, worship the Lord, just pray.

¹⁰⁰ The Bible said, "Let everything that has breath praise the Lord." And then he said, "Praise ye the Lord." Even if you haven't got any breath, still praise the Lord. See? Praise! "Everything that has breath, praise the Lord." And, then, "Praise ye the Lord." I think, Psalms 100, 100th Psalm.

¹⁰¹ Now, the Lord bless you. And as we sing now, again, the brethren will go to *this* room, and the sisters to *that* room, for feetwashing, as we stand now for dismissing.

¹⁰² And you that have to go, why, you—you are be dismissed in a moment. But, then, we'll gladly invite you at any service that we got. Come, and we'll try to do the best for you that we know how, to guide your soul to the foot of Jesus Christ.

Take the Name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Oh, take It, everywhere you go.

Prec- . . .

Now turn around and shake hands, each one.

. . . O how sweet!
Hope of earth and joy . . .

¹⁰³ [Brother Branham speaks with someone about having Brother McKinney pray—Ed.]

. . . sweet!
Hope of earth and joy of Heaven.

Now, as we bow our heads, we sing.

Take the Name of Jesus with you,
As a shield from every snare;
When temptations round you gather,
Breathe that . . .

[Brother Branham speaks to someone—Ed.]

Prec- . . . Precious Name, O how sweet!
Hope of earth and joy of Heaven;
Precious Name, O how sweet!
Hope of earth . . .

¹⁰⁴ [Brother Branham says to Brother McKinney, “Going to ask you, dismiss us in prayer.”—Ed.]

. . . of Heaven.

¹⁰⁵ Now, as we bow our heads, humbly, we’re going to ask our Brother McKinney here to dismiss us in a word of prayer. And immediately afterwards, you that have to go, may leave. The rest will gather in the rooms. God bless you.

Brother McKinney.



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