

Third Exodus Assembly

# In Remembrance Of Me

Pastor Vinworth A. Dayal

**13<sup>TH</sup> June 2007**

## **In Remembrance Of Me**

Wednesday, 13<sup>th</sup> June, 2007.

*Take me in to the holies of holies*

*Take me in by the blood of the Lamb*

*Take me in to the holies of holies*

*Take the coal cleanse my lips here I am*

Take the coal cleanse my lips here I am. Hallelujah! Every head bowed, every eye closed as we look to Him in prayer tonight. We want to enter into the spirit of the service the nature of service that we have come to have tonight. Where our hearts, our thoughts and our mind, our spirit is suppose to be because we are a people who don't believe in formality, because we are convinced that God only accepts worship that is in spirit and truth.

And this is one of the three physical ordinances that the Lord has left for His church. As we are about to enter in tonight, knowing that it puts us in remembrance of what He did for us on Calvary and it is not just looking back, but the scripture say's we do show the Lord's death till He come. Despite two thousand years of looking back to what He did and looking forward to the fullness of this redemption and the change of the body, we are already being gathered for the sounding of the last trumpet.

And as we stand in His house tonight I just want to encourage you, to sensitize you so that you could receive the blessing because God does not have any traditions, ritual and formality. What He gave to us is by revelation and is meant to benefit us as a redeemed people. And He gave to us something that was necessary, not cosmetic, but necessary. And the church can't come to perfection without all God gave to the church. When we see God give something we want to appreciate it because that's His wisdom, that's His love towards us. That's the one who understands our needs. So let us have faith as we look to Him in prayer tonight.

Beloved Lord Jesus, dear Lamb of God with bowed hearts in your presence this evening; it's evening time, it's supper time, God we have gathered in as the church family, in the church home assembling ourselves, dear God, knowing that there is a table

spread here this evening. We left our individual tables at home, Lord coming up to your house with this table in mind, dear God. Lord that we might gather around this table and the supper that adorns this table. Thinking back, dear God, when you instituted this great thing that night when you were betrayed, you took bread and you broke it, Lord Jesus, and you said, "With great desire I desire to eat this Passover with you."

Help us tonight to enter in where we can see that desire Father and enter in and partake of this great desire that, Lord Jesus, the kind of communion, the depths of fellowship that you desire for us to associate with you in, in this hour. To walk in close communion, in sweet fellowship where the secret that was in the back part of your mind, that hidden secret of redemption, you can put it in the hearts of your bride.

And so, dear God, as we move in the direction of that future home, the place that you have prepared for yourself and the redeemed. Oh God that it can be so revealed deep within our hearts and we can carry within our bosoms this reality that truly, oh God, we would be every expression of a redeemed people who understand the price of our redemption and the love of our Redeemer who gave himself unreservedly that we can share in this blessed hope and this reality.

Take full charge of this service tonight, order our steps in the word Lord. God, we so desire to please you and that what we would do would have the stamp of your approval, not just to offer things and do things Lord and don't even know if you're pleased or if you accept it, but Lord to walk in a way where your love is so shed abroad in your hearts. And our spirits and our soul is in such obedience and submission to your will that what we do, we do it out of our love and appreciation having full realization of what you have done for us and what was in your heart to move to institute this, the purpose that it was intended to serve and how it was designed to benefit the church. God let these thoughts go deep within us.

Truly, oh God, as we see the day approaching, as we see you desiring to move the church in this rapturing faith, a sin free condition, oh God. We know it would take the realization of all you have given, Father.

And so tonight we pray there would not be one bound by tradition or spirit of formality but every heart will be opened and receptive where the spirit can minister and deal with each one and they could be brought to a state of enlightenment that would cause them, Lord, to live above the reproach of sin and worldliness and in their life show by example that true separation has taken place and that they are Nazarites. Hallelujah!

They have gone fought out of this world, here they have no continuing city but they know that they are delegates of a city four square. They have met this Melchizedek; they lifted their hands to the possessor of heaven and earth. They have come to have communion with Him tonight. May you grant it Father?

Let the blessing of what your spirit would do here be a benefit to all thy children in the regions roundabout and whomsoever in the bride that you would have it to be Father because we believe that all these things are necessary in our preparation for your coming. May you grant it and have your blessed way we ask it in the name of Jesus Christ for your Glory. Amen.

God bless you. Let's open up our bibles tonight. I would like to invite your attention over in the book of Genesis. Praise his mighty Name. I want to welcome you all in his house tonight. Pray God would hasten the footsteps of those who are still on the way that we can truly be in the spirit of the Lord.

I'm so afraid of formality and so afraid of tradition, I see the crippling, paralyzing effect that that have on the lives of people who just get into form and ritual because there is no fellowship in their heart with God. But where there is a soul that is in fellowship with God you find that hearts and lives are constantly being filled by the spirit. Amen.

Genesis chapter 14. And it is fitting that while we are in this great thing about building back Jerusalem that it is great tonight that we can be here gathered around the table. Because all through the book of Revelation he is spoken of as the Lamb. The Lamb who took the book, the Lamb that was worthy, the Lamb who is the light of the city, the marriage of the Lamb and when ever he is referred to as the Lamb it speaks of him as the atonement, the Lamb who gave his life, the sacrifice.

Everything is based on His sacrifice. That's why we could be united with him. Because when his body was broken and his blood

was shed, he released the Holy Spirit to bring you into a new birth, into a new union, into a new marriage.

When he took that book it was virtue by a victory that was won that the Lamb was slain to take the book. The redeemer paid the price so now he can make redemption claims because he purchased a possession.

When he talked about the Lamb being the light of the city, the very lamb, his very life is what lightens every one of us, who was a child of darkness by our first birth. By nature we were children of wrath, amen, but now we are children of the light; children of the day. Praise His wonderful name.

Genesis chapter 14, verse 10:

Breaking right in to this great war that conquered the King of Sodom and Gomorrah and it was a great war of chastisement upon these nations that was tributaries to these kings. And the bible tells us in verse 10:

*And the vale of Siddim was full of slime pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.*

*And they took all the goods*

That's these kings, who made this great expedition for war, like they do today, leaving America going all the way in the Middle East to chastise a nation, chastise a king, it's the same way it has never changed.

*And they took all the goods of Sodom and Gomorrah and all their victuals, and went their way.*

*And they took Lot, Abram's brother's son...*

It would have made no difference what they have taken but when they took Lot, family to Abraham that made a difference. That was the trouble friends. Because that man had people who could represent him before God.

*...who dwelt in Sodom, and his goods and they departed.*

*And there came one that had escaped, and told Abram the Hebrew...*

God is so merciful when God has a plan; God works things out for His plan. All of them fled to the mountains, and God had a man who escaped. Instead of running for his life, he felt led to run

to Lot's uncle, to tell him that his nephew was taken captive, an Uncle who was in connection with God. Oh my, I could imagine maybe Lot gave him the message, maybe he and Lot was hiding and Lot said, "You run, you run." He said, "But get to my uncle tell him, he'll know what to do. He'll know what to do, just get the news back. He's in Hebron. he's up there in Mamre where he pitched his tent." He said, "That's my mistake, I left him but you go to him."

*And there came one that had escaped, and told Abram the Hebrew, for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.*

*And when Abram heard...*

And when Abraham heard

*that his brother was taken captive, he armed his trained servants...*

When he heard he didn't say, "That good for him. I talked to him, I warned him, he like Sodom, let him go and take what he gets down there." Love, love. If you read the bible and you don't see Jesus, go back and read it because you missed it somewhere else. When I read the bible I'm seeing Jesus. I'm seeing a kinsman hearing his kinsfolk is taken captive.

*...he armed his trained servants born in his own house, three hundred and eighteen, and pursued them unto Dan.*

*And he divided himself against them, he and his servants, by night,*

Seems like there was an intelligence. This man wasn't a captain of an army but yet the man was walking with God and under the inspiration of God in a move to redeem and restore his lost fallen brethren. He's anointed and he's inspired he knows he can't fight five kings who destroyed two cities and their armies and all their soldiers. And he only has three hundred and eighteen men who are not trained soldiers.

But watch him; he divided the men; that's strategy. He began to move and make an attack by night. Not in the day time because they will see he only has three hundred and eighteen men. And they will see that these men are not soldiers. You understand what I'm saying?

He's choosing his battlegrounds. He's fighting with a divine strategy. He's conscious of the odds.

*and he smote them, and pursued them unto Hobah, which is on the left hand of Damascus.*

*And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also and the people.*

*And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.*

Notice the king of Sodom went out to meet him. And while we see that king going out to meet him, that earthly king, we see another king here.

*And Melchizedek king of Salem brought forth bread and wine and he was priest of the most high God.*

He's king of Salem and he's priest of the most high God. This man is a king and a priest.

*He blessed them. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth.*

*And blessed be the most high God, which hath delivered thine enemies into thine hand and he gave him tithes of all. (Abraham did.)*

*And the king of Sodom said unto Abram...*

Now watch there verse 17, the king of Sodom goes out to meet him, verse 21 the king of Sodom is meeting him and talking to him. But verse 18, 19 and 20, Melchizedek gets to him between the king of Sodom going out to meet him and meeting him. That's a mystery.

Because this king is not a man from the earth. This visitation is theophany visitation. Whereas the king of Sodom is a man journeying from Sodom to the place there but this other man; which this man is making his journey to get where Abraham was and coming from, this man appears to Abraham.

And something happened that Abraham gave this man tithes of all. In the scripture there is a recognition. It doesn't tell you it in Genesis here but in Hebrews it tells you. Abraham is

understanding what this meeting is all about. Something is happening here to him.

*And the king of Sodom said unto Abram, Give me the persons, and keep the goods to thyself.*

Melchizedek is gone. He has come and gone. He already brought forth his bread and wine which we have that on this table tonight. Not by our own institution. You understand that? This is not by our institution. This is instituted by the same Melchizedek who came to Abraham. That same person who gave that first because that's the first time you read it being given here in the bible.

Genesis the book of beginnings, we find bread and wine. We find the Lion-Lamb.

*And Abram said unto the king of Sodom, I have lift up mine hand unto the Lord, the most high God, possessor of heaven and earth.*

That was that same one who was no longer around because Abraham is not pointing to the man next to him here. Let me tell you forget all those pictures that you see in books and listen to the word here. Just like they draw those pictures with the snake in the tree with the apple in its mouth, you have to forget those pictures. That is men trying to figure out how these things were. But this is a theophany visitation.

It doesn't tell us here that the man was without beginning of days and ending of life in Genesis here. It doesn't tell us that. In Hebrews it tells us that. A prophet in Hebrews tells us that. One who understood.

*That I will not take form a thread even to a shoe latchet, and I will not take anything that is thine, lest thou should say, I have made Abram rich.*

Brother he could be king of Sodom, king of who he was but Abraham a prophet of God standing there he knows what kind of king that is.

*Save only that which the young man have eaten, and the portion of the men which went with me, Aner, Eschol, and Mamre; let them take their portion.*

May the Lord bless the reading of the word you may have your seat.

I ask tonight that we have this service and it is important for me to have this service. I'm not having this service...as I said to you the other night I wanted to have this service since the year started to be more frequent, on a more regular basis.

I believe that I've failed the Lord in not doing these things. Sometimes, a service like this I feel I need to be here to carry it out rather than leave it to be done by somebody else and that's why sometimes we kind of miss these things back and forth. And then as the time advances and seeing the need in the church and, you know, even speaking to the brothers just now in the room, I was telling them I still feel the church needs to grow in the knowledge and the understanding of the importance of this. Because a feast like this everything that is instituted for the church and in the church to be carried out by the church, it is of utmost importance and necessity for the church.

And that's why as believers we should always be living in condition and in a place where we could observe these things. Because these things have condemnation and death attached to it when it is not observed in the manner in which God requires it to be observed.

Same way in the Old Testament Uzza touched the ark and died, the same way in the New Testament you take this unworthily you die also. Sometimes we don't realize the reality the things of God. I was even making a statement to a couple of the brothers there just now, I said if sometimes you apply the word the way it ought to be applied this church would drop down in half immediately because people would not be able to take the word and walk in it.

And that sounds like a strong statement. Brother Branham said on Marriage and Divorce, "If I preach this right now I'll break up every church in America." But then he realized the people, the church and its condition he went up in the mountain seeking God for mercy and was able to obtain a pardon from God. Because he had grown into the place where God and man had become one and thereby he qualified to be an intercessor and a mediator standing there to get a blessing for a people who were in danger of death. Because they had one who could stand in the gap, an intercessor and plead their cause before the supreme judge.

Friends when we think of the age and the word, you desire to see the church rise. When you preach the word you desire to be

understood. When you try to move the church forward decisions have to be taken. Because St John 15 tells us this is like a vine that must be pruned; that you have to go through the vine and see the branches that are not bearing and hew it off the tree.

This is teaching in the bible. This is the cultivation of the vine, the cultivation of the church so it could be much more fruit bearing unto the Lord. If the church is not to a certain maturity under these things the word would shock people. And like it was with Jesus, 'that's a hard saying, who could bear that.'

And people would find themselves walking away from the word. Because everybody wants to be part of the church by being present among the people but every body heart is not in the place to die for the advancement of the church.

As we gather here tonight, I want to take for a little title and call it: **In Remembrance Of Me** because I believe that the communion is something that is so important. Water Baptism; the bible says he that believe and is baptized the same shall be saved. God instituted water baptism, a physical ordinance where somebody actually goes down in a pool of water and be buried and raise back up. God requires that.

God requires where a table is set with specific elements and the service carried out in a specific manner in the midst of the church, the called out people. And with their understanding enlightened as to why Jesus gave that. As to why he gave water baptism. God required washing of feet. 'If you don't do this you have no part with me.' Out of the mouth of Jesus himself that that is to be done and we do it. Even our mother used to do it. And even our grandmother used to do it, because they do it in the Anglican church, even in the Catholic church they do it, even in the Seventh Days Adventist they do it. They do it all over but not with understanding, not with revelation.

And after a while we who are called do not ourselves even search to find out why did the Lord see this necessary and how was this designed and intended to be a benefit to us. And why as often as we gather together we should do this. We gather three times a week and in the bible the apostles used to gather once a week, the first day of the week they gather rather, they would observe that.

In the tabernacle the prophet tried to make it a practice for the people in the tabernacle even once a month. And no church can go

on and benefit leaving the word of God and the holy institutions of God unfulfilled and misunderstood. They cannot go on very far. God gave us these things with specific intensions.

When we even look briefly here for the next few moments of this experience with Abraham. Abraham's life was from Genesis 12 to 25 that tell us when he is called by God and when his earthly journey ended. And it shows us every experience. It didn't record his autobiography but everything that was necessary, the steps of our father Abraham that God recorded. Because that was intended for Abraham and his seed. And the bible says we walk in the steps of that same faith of our father Abraham, until his life was a type of how God called a man out of Babylon and he looked for that new Jerusalem and all his life and then he came to the place where he met the very king of that new Jerusalem.

And Abraham had communion with him. And that very Abraham when he came to the end, he had that mystery in his heart. He understood what those things were. Because Jesus said, "Abraham rejoiced to see my day and he saw it." And they said, "You aren't 50 years old and you see Abraham and Abraham see you." He said, "Before Abraham was I am." What was he telling them? And how did Abraham see his day? And what day is that he talking about?

And from the very first appearing with Abraham when this Melchizedek came we see bread and wine. The very one who is the word, God in a theophany from spirit he takes the form of a man. The body shape of a man Melchizedek. And he appeared to him as a king already having a city. And the bible tells you which city he is king of: King of Salem. King of Peace.

The very word Melchizedek - let's turn over to Hebrews quickly, to read a little bit and catch it. If Paul didn't write this you wouldn't know what Genesis means but when Paul writes that something opens here.

Hebrews 7 verse 1:

*For this Melchizedek, king of Salem, priest of the most high God, (king and priest) who met Abraham...*

Abraham didn't meet him; he met Abraham.

*...who met Abraham...*

In other words he intercepted Abraham. He had planned to meet him that day. Abraham coming back from the battle wasn't looking to meet anybody. But this man chooses this junction in Abraham's life to reveal himself to Abraham in a certain manner.

In other words why he didn't reveal himself as Jehovah-Jireh there? Or why didn't he reveal himself as El Shaddai there? But he's revealing himself as the king of Salem, priest of the most high God and he's giving him bread and wine there, after the battle.

He reveals himself as El Shaddai in another place. He reveals himself as Jehovah-Jireh in another place but in this place is where the bread and wine comes forth. In this place.

And that bread and wine continues on even until tonight here and will continue on to the marriage supper where we will drink it a new with Melchizedek there being the one who is serving it again. You understand? So with that bread and wine there is something that we are looking at here.

*who met Abraham from the slaughter of the kings, and blessed him.*

The blessing is when he's returning from the slaughter of the kings. There is something about the slaughter of the kings that he came to bless him. There is something that Abraham did there that was pleasing unto him. There is something that he inspired Abraham to do and then turn around to bless him for it.

He is unfolding the mystery of himself. This one God who was El, Ella, Elohim, the self-existing one down through the pages of the bible, he is unfolding himself until Revelation 22 he is fully revealed.

You believe that bible is the revelation of Jesus Christ from Genesis 1 to Revelation 22? Okay, and so watch this.

*To whom Abraham also gave a tenth part to all...*

And that's the first time we even see tithing together with the Lord's Supper, both coming by this Melchizedek.

*first being by interpretation King of righteousness,*

First watch the order, it's an order he's showing here. First Melchizedek king of Salem. Melchizedek is king of righteousness, Melchizedek is righteousness. That's the meaning of Melchizedek: righteousness. King of righteousness.

*and after that also...*

First and after that. First king of righteousness

*and after that also king of Salem, which is, King of peace.*

He is righteousness and he is peace. 2<sup>nd</sup>. Corinthians 5 tells us that Jesus is the very righteousness of God who became sin that we could become the righteousness of God. He became us so that we can become him. Ephesians 2 tells you he is our peace who has broken down every wall. When we could not go to him he came to us, slain the enmity and reconciled us back to himself thereby making peace.

He's the God of peace also who will bruise Satan under our feet. Righteousness and peace. And the bible says the work of righteousness, Isaiah 32, shall be peace. Because when we have a nature that was in enmity to God it took God to become flesh to die to bring us back to himself.

And when we were in enmity to God peace was made and by having God's righteousness, being partakers of God's nature we could stand without condemnation before God. Because our first birth was unrighteousness, our first birth was enmity. You understand?

I'm trying to bring you this Melchizedek, who he is and what he is: King of righteousness and then king of peace. We needed righteousness and we needed peace. And that righteousness and peace is in that bread and wine. Because his body was broken to do what? He became sin that we could become righteousness. His body was broken and his blood poured out to release the life to bring us in union with him and make peace. You can't be a Christian without receiving God's righteousness and peace. And there could be no righteousness and peace if there was not Calvary.

And God couldn't die as a spirit so God had to become flesh to die. But when he became flesh and when he became man then the body could be broken and the blood could be shed, then a redemption price could be paid. You understanding that? Okay now you see how this opens in the bible here.

*Without father, without mother, without descent*

Paul here now is telling us more than what we read in Genesis. Paul is introducing to us...you know why? He went beyond the curtain of time. You understand? He saw theophanies. And by

seeing theophanies he could come back and open the mysteries of that, like when the prophet went beyond the curtain of time and saw theophanies, he could come back and open the mystery of the word to tell us what we bypassed. Amen.

*Without father, without mother, without descent,  
having neither beginning of day, nor end of life;*

So this man has to be alive tonight.

*but made like the Son of God, abideth a priest  
continually.*

If he was a priest in the first time of his appearance and he's still alive tonight, he's still a priest. If he's a king in his first appearing and he's still alive tonight, he's still a king. If he was without father and without mother when he showed his appearing the first time, he had no beginning of days nor ending of life, he's still that way tonight.

And if Abraham is getting this and the promises were given to Abraham and his seed, all the promises were given to Abraham and his seed, and we become heir of the promises by becoming in Christ, making us seed of Abraham. Because Jesus is the seed that God promised Abraham.

Abraham was promised that God himself will be his son. He'll be a seed of Abraham. That's why when Jesus came he's called son of David because God give David the same promise. Son of Abraham because God gave Abraham the same promise. And that was the same promise God gave Adam and Eve in the garden: the woman will receive a seed. That was the incarnation God becoming flesh.

God had that mystery way in the back of his mind when the Lamb was slain way before the foundation of the world. That God himself would become the Lamb, would become flesh to die for a people. And in doing that he will show his love for his own who he chose and the things that he would share with them for all eternity that they will have that mystery. And that is locked up here tonight.

And that's why by us failing to observe this and have this and understand this we are still selfish, we are still set apart from one another, we still see each other funny, and all of that is because of a lack of understanding this. Because the purpose of this is to do what? Remember him. To remember him. 'As I have loved you.'

Greater love hath no man than the love of a man that lay down his life for his friends.

And when that is taken out of our focus and we are living a Christian life without that before us every time we come together, as often as we come together, we should do this and keep him in our remembrance, we are living a life and he's not in our remembrance. You understanding?

When a girl is in love with a boy, and a boy is in love with a girl he may give her a little token. It may cost ten dollars. But he gave her that and said, "This is all I have and I found this and I want this to have some meaning between you and me and whatever." And brother he goes away and he has to go university and he has to spend eight to ten years in American and he says, "I'm going to come back and marry you." And he makes a vow and a promise. Brother she will hold on to that little thing. She'll put it in a place everyday she get up she'll see it. And ever so often though she can't see him and he calls on the phone and they have a little talk and he says, "You still have that?" She says, "I'm wearing it right now. I wear it every day. I treasure that more than anything else. And when I think of this I think of the night when I sat down and I make that vow to you." You understand? And that years will past like a few days because she is so caught up in that and that is being made so real.

Well the Lord knows we need to have him in our remembrance in order to overcome in this life. In order to love one another, in order to treat one another the right way, in order for the church to have him as the centre of the church. Not the pastor, not the deacon, not the trustee, not the singers and the musicians - Jesus. Not to get taken up in a humanistic realm with man but to see Jesus.

Sure we have respect for all God's servants but that's not the whole book, that's part of the word. But the main life of the church is Jesus in the midst.

This is very important because it was instituted there to be as often as we come together. We have failed that. We have seen selfishness creep in among us; we have seen people who can't forgive each other no matter how hard you preach. We have seen people hold people in grudges, we see people carry bitterness in their heart against others and when their name come up they can't

speak a good word and they have resentment concerning people because this [Brother Vin points to the table laid with bread and wine] is not in the place where it ought to be.

Even when Peter was failing in that hour, Jesus said, "I pray for you because Satan wants to sift you like wheat but you'll still deny me." And yet Jesus knew he's a born full blooded son of God, a gene of God. He didn't say, "I'm taking back the keys." He knows he's that - given that place. But he knows he's going to fail. But Jesus with love prayed for him, had no resentment and even in the resurrection tried to encourage him and said, "Go tell my disciples and Peter." Is that right?

Then how much more when we fail to see somebody even with good intension many of times failing because they're weak. And you get disappointed because they deny you or say something contrary about you then you hold on to that through bitterness and you can't release them because they fail, you hold them like a grudge.

What if Jesus held Peter like a grudge? He say, "Don't talk to me man. Don't talk to me. John you come boy." And he starts to much up John. "I say stay far from me, you Peter, gone." You understand what I'm saying? Yet he told him, "You savourest the things of man and not of God, get thee hence Satan." He put the rod upon him but he still had mercy for him because he knew he's a son. He knew he's a son.

Verse 4:

*Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.*

Now why does this take up the whole seventh chapter of Hebrews, that little piece in Genesis? Why? Because that's important. That's an important revelation. And why does it end up in Hebrews? And Hebrews is all the Old Testament sacrifices: the bullock, the priest, the tabernacle, the blood, the city Jerusalem everything comes into reality form in Jesus and we end up with Melchizedek here. You understand? Because it has relevance. Because what is the book of Hebrews? Separating law from grace.

And what was grace? The law came by Moses but grace and truth came by Christ to prove that something was accomplished for us.

*Now consider how great this man was,*

Now he's going into the greatness of the man. First he tells us he's righteousness and peace and now he's going into the greatness of the man.

*... even the patriarch Abraham gave the tenth of the spoils.*

*And verily they are the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham.*

And notice tithing was before the law was given because Melchizedek was before Aaron. The priesthood came in with Aaron when they come out of Egypt. But before that it was grace, they get the law when they went to Mount Sinai. So God had a priest before law.

He was before law, he was during law and he is after law. When the Aaronic priesthood end, he can't end because he has no ending of days.

God only gave the Aaronic priesthood to understand how the ministry and the functions of the priesthood and these things are carried out. Because that holds the mystery of the approach to God, of the relationship with God, of the worship to God. You understand?

And Paul is saying here;

*And verily they are the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham.*

Because Abraham had Isaac and Isaac had Jacob and Jacob had twelve sons and one is Levi.

*But he whose descent is not counted...*

Talking about this man, how great he is - Melchizedek. His descent is not counted because he has no beginning of days nor ending of life.

*...from them received tithes of Abraham, and blessed him that had the promises.*

*And without all contradiction the less is blessed of the better.*

You have more of the word in you and you going to bow to somebody with less of the word to pray for you. That doesn't make sense.

That's why those Pentecostals wanted to pray for Brother Branham. "Let us pray for you, you'll ruin your ministry." He said, "You want to pray for me, let me pray for you. I have the pillar of fire here. I'm the one with the word here." You understand what I'm saying? That's right. The less is blessed of the better. Watch.

*And here men that die received tithes,*

Watch, he's contrasting this man with the sons of Levi. He's contrasting this man who is a priest of the most high God with the Levitical priesthood. He is contrasting this man who has no beginning of days nor ending of life with men that die.

*And here men that die (he's talking about the Levitical priesthood) receive tithes, but there he receiveth them, of whom it is witnessed that he liveth.*

Not that he die, he liveth because he's without ending of days.

*And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.*

So Abraham who is a prophet and the patriarch was blessed by this man. Abraham who is the prophet and patriarch paid tithes to this man. And Levi was in Abraham, while Abraham was paying tithes to Melchizedek, Levi paid tithes too right there. Showing the thought here is to say this man is far greater than the Levitical priesthood. Because the Levitical priesthood received tithes, they have a commandment and a priesthood given to them. But look that priesthood is in subjection to this priest here. You understand?

He's bringing out consider how great this man is; the greatness of the man. So catch this. That is the one: Revelation 10:1-remember we didn't see the corporal body in this day you know. Remember the one who is among us is not the corporal body you know. Is that same one King theophany Jesus who is here among us now.

*And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.*

*For he was yet in the loins of his father, when  
Melchizedek met him,*

We come back again Melchizedek met him. The second time for emphasis. Not he met Melchizedek, Melchizedek met him. You didn't meet God you know, God met you. He intercepted you in your life.

He came on the mountain for Moses. He's the one that called Moses. No man could come except he draws them.

*If therefore perfection were by the Levitical  
priesthood,*

If perfection... because Hebrews 6 is what? Let us go on to perfection. This is Hebrews 7. Hebrews 6 he's saying leave the fundamental things the principles of Christ let us go on to perfection. Now he's saying here;

*If therefore perfection were by the Levitical  
priesthood (for under it the people received the  
law.) what further need should there another priest  
should rise after the order of Melchizedek, and not  
be called after the order of Aaron.*

So now we have two orders here mentioned: order of Melchizedek, order of Aaron. And he's showing you the order of Melchizedek is a higher order. The order of Aaron, Aaron came by sex. Order of Aaron, Aaron died. Order of Aaron a man with infirmity could become a priest. Eli fat and going blind and everything else. Is that right? Read it in the bible. But order of Melchizedek that's the word order. The other one is the flesh.

One is the word, one is sex.

*For the priesthood being changed, there is made  
of necessity a change also of the law.*

*For he of whom these things are spoken  
pertaineth to another tribe, of which no man gave  
attendance at the altar.*

Now he's bringing down to us now. He says for the priesthood being changed there had to be a change of the priesthood and there had to be a change of the law. For the law was given to the Aaronic priesthood. But the Melchizedek was before there was law. And before there was law there was grace, because by grace God chose Abraham.

It was an unconditional covenant made to Abraham. You understand that? It is not what Abraham could have done it is what God by a sworn oath that he will do.

*For he of whom these things are spoken  
pertaineth to another tribe, of which no man gave  
attendance at the altar.*

Because these things are spoken of Jesus really. And Jesus didn't come from Levi, Jesus came from Judah.

*For it is evident that our Lord sprang out of  
Juda;*

Because remember the book of Hebrews is magnifying Christ. It is saying Christ is better than Moses, Christ is better than Aaron, Christ is better than Joshua, Christ is better than David, Christ is better than the tabernacle, Christ is better than the animal blood, the natural lamb. That's what the book of Hebrews is all about: a better covenant established upon better promises. One is shadow one is substance.

So he has before us these two priesthoods here. What Peter called us? A Royal Priesthood. King and Priest. When the book was opened what did they sing? We shall reign as what? Kings and Priests on the earth. Has the book been opened? Then what should we be singing? What is the consciousness that we are? You understand?

This is the man who was opening something to Abraham at that junction of his life. A predestinated experience that unfolds something to Abraham. What was his experience? Abraham had left where he was in Hebron and went all the way to Hobah to do what? Bring back his lost fallen brother.

Remember before that Abraham and Lot there was relationship and fellowship between Abraham and Lot. It is Abraham who brought Lot out. Because that was his relation, his relative, his blood relation. They had fellowship then there was a strife that brought enmity and broke the fellowship between Abraham and Lot.

Was God and man in union? Was God and man in fellowship? Was there an enmity that came and broke the fellowship between God and man? Was man taken into captivity and lost his possessions and inheritance? But did that God now become flesh

to bring us back and bring back our possessions also? And to do it did he spoil principalities and powers?

Well then kings, king first, that is principality. That is powers that took him captive. Is Satan a king in the bible? Did death reign over us? And sin had dominion over us and we were in a kingdom shut up where we were lost. But Christ came, he was blood relation and he spoiled principalities and powers to take us back. And in doing that work, how did he do that? By his body being broken and his blood being shed.

So when Melchizedek came to Abraham there that is where he chose. That is the place he chose to bring out the bread and wine to come in this manner. Because why? The bread is the body. The wine is the blood. And the word was showing Abraham the mystery of what he just did, he who is the word is going to come body and blood. Flesh and blood to do that same work to redeem lost fallen man one day.

And so Abraham was seeing that day. Then in the next chapter he's telling Abraham 'let us make a covenant' and he divides the sacrifices. Is that right? And the light past through the pieces. And how they used to make the covenant? When two people made it, one man used to take half and the next man takes half. And God was making it with Abraham to show him 'I and you will be in covenant one day.'

God was going to come and tear the body and God was going to take the man part and send back the God part and God was showing Abraham that. So when he came in flesh and here Melchizedek the word made flesh now, in the beginning was the word and the word was with God, and the word is God and word was made flesh and dwelt among us. Without controversy great is the mystery of God, God manifested in flesh. He walks in there among the Jews, he says, "Abraham rejoice to see my day." Because he showed Abraham the day right there.

He showed Abraham the mystery and he said Abraham rejoiced because he saw the seed that was promised was going to come. He saw how he had these things here in shadow that was taking place. God was sharing the mystery.

Because what is bread and wine; communion. What is that? Fellowship. What is that? The mystery of God being revealed. What is the mystery of God being revealed? Christ. Hallelujah!

That's why when he comes at evening time and 'I will sup with you and you with me.' What does God sup with man on? The body and the blood. The work of redemption. The hidden secrets of redemption. Abraham sup with Melchizedek. Abraham's natural seed sup with Melchizedek too. He said, "With desire I want to eat this sacrifice, this Passover with you." And then right there he said, "This is my body that is to be broken. This is my blood that is to be shed."

And he started to reveal to them what they had as Jewish traditions all those years was a mystery that they was now going to enter into and get a better understanding of in that hour.

You see the early church had all things in common. You see the early church in one mind and one accord. You see the early church had sin under their feet and a sin free church. You see the early church walking in the full redemptive blessings and the power of God. You know why? They had that as often as they come together. [Brother Vin points to the table.] That was in there midst. They lived in the understanding of that.

Paul said the preaching of the cross, that the preaching of the cross was made of no effect. They lived and they preached and that was the mystery opened up: who Jesus was, what He came for, what He achieved, what was made available, how to come into it. They lived in it, it was there life. And in the end they lay down their lives the same way.

Look at Stephen he's saying lay not this sin against their charge, while they stone him and kill him, his own enemies, he's living out exactly what Jesus says to prove the same life that was in Jesus came back in them. Because this was a reality in the midst.

That's why I say tonight no wonder when people would take that unworthily and just take it like formality, God is seeing one of the most sacred thing that he instituted, the greatest expression of love known to human kind that was ever expressed and being put back in the midst and when they carried it out they carried it out without consciousness, no revelation of the significance and there is no conscious relevance of why they are doing this. And in so they just make it a dead ritual. And he's seeing, look what the work that he did, look what the value of it among the people who don't understand what it is. You understand?

That's why tonight every time we have the Lord's Supper, you could ask the brothers in the room, every time, we gather in that room and I try to talk to them because this is something I can't relate to it as ritual and formality.

And we have to travel tomorrow I want to just come in and serve this. But in the midst of what is going on and the church in its condition and the word that is being preached and the work that God is trying to do I feel compelled to open this again and show that you could understand what this place is all about, what is the objective of the ministry. What the ministry is pointing people to. What the ministry is trying to hold among the people. What condition the church have to be in to be considered it is entered into rapturing grace and is in rapturing condition.

Not just flinging quotes left and right and people living anyhow. No, no spirits of just men made perfect. They became just men. You can't be justified unless you identify with the sacrifice and his righteousness is imputed to you. That's what justifies you.

By faith you're justified, why? He imputes his righteousness because you believe he who raised Jesus from the dead. You understand that mystery and you identify yourself with it. And that's why when you come to the table - you have your table home. You dress anyhow and eat by your table. When you are cooking, on your table you like it spicy, some don't like it spicy. You like yours with pepper in it. You flavor your pot how you like to suit your taste.

In God's house we can't put a thing to that. The recipe for that is given. That can't have any special flavor to suit a brother and sister. That's His table. And when we come to His table...

You ever see people say, "We are going out to dinner tomorrow. I want to take you to a nice restaurant somewhere." They dress up. They consider it a big occasion. They sit down there and they don't see where that is being cooked and they look on the menu and they try to call out something exotic and then they consider it they had a great night. Then think of what...in the morning that goes in the draught. And the most you could say, "I want to go back there" because it taste good to your taste buds. But here the spiritual value, the fellowship, the understanding then how it is to make those steps down that aisles to come.

You think you could kind of walk anyhow, you think your mind could be all over Trinidad. You think when you take that you go and sit down in your seat and what next?

Being around the table doesn't mean we stand up all round the table like this you know. Let me tell you we are all around the table tonight. The table is the focus why we are all gathered here tonight.

The table here characterizes what kind of service, what is the focus in the service, what we expect to preach on and talk about while we are here. While we are here and gathered around the table then in moments like these in our soul, in our heart, in our mind we want to enter into a place where remembering Him, not like Jesus yeah. No, when he says 'remember me,' who he was?

If I say remember me. And say you all remember Brother Vin he's no longer with us and we want to remember him. To really remember me is to remember me for what I stood for. My principles, my values, what I gave my life for. Is not to put two pictures one saying he's fifteen years here, one he's twenty years here, one he's twenty five years no, no. That's not knowing me. That's the flesh of me.

Because tonight we aren't just gather around these elements you know. This element speaks of a dead Jesus. We aren't gather around that. We gather around a risen Lord. We gather around a resurrected Christ but that resurrected Christ is giving us this. Because he's saying keep fellowshiping with that, there is something about your redemption. And to keep you in track and to keep you coming the right way you need to have that inside of you all the time. That's the mystery.

Let me show you, in Egypt they had the slain lamb. Before they leave Egypt every man had to be under the slain lamb, every Israelite, the only way you could get out of there... Then from there they came through the Red Sea: still the atonement. Then they came to the smitten rock: still the atonement. Then they came to the brass serpent: still the atonement. Then they came to the ark in the midst of Jordon: still the atonement. It just keeps unfolding more and more what it is. What the mystery of this Lamb is.

And from flesh – Egypt where they were born in bondage, to Canaan where they're placed positionally in the inheritance- full redemption, full restoration - the entire life and journey under the

pillar of fire and the message of a prophet was characterized by that. You understand?

No where in our life we get too mature and that isn't important. From our birth all the way, from faith all the way to perfect love that's the mystery. And then perfect love puts us at the marriage supper and the lamb walks out with bread and wine for us to have it. You understand? And you do show the Lord's death till he come.

Abraham saw it, understood it, came into the spoken word Jehovah-Jireh and was restored back to his youth. He saw it. This ministry is designed to bring us back all the way to our youth. This ministry will have us even speaking the word. He says that also is in the atonement.

If Moses under the blood of bulls and goat could create flies then how much more the man under the blood of Jesus Christ.

You see the great injustice we did by not keeping this as we should? But you see why to keep this you see why the church can't be a tradition you are trying to keep. The church can't be in conditions to really keep this.

When Joshua and they crossed over in that Jordon the first thing he did they had a Passover. You know that? In our Christian life, I'm trying to lead you in deeper thoughts, I'm trying to lead you in higher objectives, and I'm trying to bring to you what is the substance of a Christian life and the relationship with God. What is the reality of this concept and walking in communion with God? Not coming to church, not belonging, not just going through ritual.

Could a man be having this and treating his wife bad? And you are the head of the family and the family keeping the Passover and you are the priest in the family? Could a woman be taking this and can't be in subjection to her husband and serving her children? Could a young man and a young woman want to take this and they don't know how to possess their vessel in sanctification and honour? Not every little flighty thing they run of on this and run off on this, living in all kind of tantrum and carrying on and irritable and can't say the right thing at any time and can't behave the right way and as you hear communion service announce you try to get holy.

That's a ritual if that's so. But if that's a walk with God, the same lamb you're walking with, the same lamb who is giving you

that life to live daily. The same lamb that you are looking at daily and dying too daily and laying down your life daily for the cause, when you come in there that why he say this is for people who is having spiritual communion with him.

The time is up let me just drop over quickly to 1<sup>st</sup>. Corinthians 10. Oh, praise his wonderful name.

Let's understand the nature of this ordinance. Let's understand the circumstances under which it was given to us. Let's understand something about the fellowship he desires to have with the persons that this is designed for, a fellowship through the blood. The basis for fellowship: the blood of Jesus Christ. That's the only way a man could come in his presence by a new and living way that is? Through His blood we could come with boldness. The manner in which he requires us to observe this.

1<sup>st</sup> Corinthian 10 verse 16. I don't have the time tonight to go into it fully but I trust what I'm saying you could catch it and you study it and you get the heart into the place. Because without this in a life it is not a Christian life. This is one of the key things in a Christian life. Your baptism you do that once when you do it correctly and you don't have to do it all the time. But this as often as you come together. As often as you come together you keep doing this.

1<sup>st</sup>. Corinthian 10 verse 16:

*The cup of blessing which we bless,*

The cup of blessing you hear what it is called?

*The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*

Why was this in Corinthians and not in Ephesians or Philippians? Why was this in Corinthians? You know why? Because this is people who were keeping this but didn't have the understanding what they were keeping. Because they had divisions and they had strife and they had contentions and they had people in fornication. And then Paul bring this in to show them if you understand this and have this and keeping this you can't be in any of those condition.

And then he tells them that's why a lot of them are sick and so much of sickness and half of the sickness is coming through

irreverence to the word of God. Not disease they're picking up in the world you know. Half of those sickness in the house of God is people with bad attitude towards the word of God.

Weak and asleep which is spiritual death. And when you have a church with a lot of people spiritually dead, that is bad you know. After a while you feel the weight you're pulling because you're pulling dead weight. They come in church and they sit down; 'lift your hands,' it goes up here. 'I'm not feeling to praise God this evening nah. Let we get on with the service nah.' You understand what I'm saying? That's not worshippers you know. That's not worshippers gathered in the place of worship you know. That's not a people, an audience gathered for God to be in their midst you know, where is the pillar and ground of truth and judgment begins in the house of God.

This is the place like it was back there when Abel carried the sacrifice and the cherubim were there and the flaming sword was there turning everyway. That was a great thing. You see how we have been sitting in this church here like a cross; we come this way and this way and then we have a cross here. Then we have the table in the midst here. What a place.

Listen.

*For we being many are one bread, and one body: for we are all partakers of that one bread.*

For we being many are one bread and one body. The cup of blessing is what? The communion of the blood.

*The bread which we brake is it not the communion of the body of Christ?*

When we break this bread here and you are partaking of that bread that is communion of the body of Christ. Which body? The next verse he's bringing us to the body. The body of Christ is the church. The bread unbroken is the church. You know what makes a loaf? Many grains of wheat, all die, they ground it into powder and baked in a heated oven and fused together by oil and fire. What unites the body of Christ? The baptism of the Holy Ghost and fire. Is the body of Christ genes of God? Grains of wheat? Is the wheat the children of the kingdom?

*For we being many are one bread, and one body.  
for we are all partakers of that one bread.*

1<sup>st</sup> Corinthians 11 verse 23. We're getting ready to come to the table now. Let's all stand. Jesus gave us this feast. He saw the need for us having the memorial of what he did for us in our midst. He saw the need. God does not do anything without reason and purpose. God is not like me and you. We do it because we see somebody do it, do it because it is fashionable, do it because we want to attract attention to ourselves. No, no. When God does something there is reason and purpose.

And this he didn't give this to the world. He gave this to the believers. This is given not to the world this is given to the believers. His followers he gave this too. Because he knew how easy we can loose sight of Him. He knows how easy we can get taken up with self. He knows how easy it is to get taken up with one another. So He gave us something to keep us seeing Him all the time. And every time we gather He's there in our midst.

And there is a partaking, a partaking, a conscious partaking that He's there. A specific thing which is He dying that we can live. He laying down His life for us. He's not looking at our faults and our mistakes but coming and seeing our need. And He is saying when this is in your midst you can't be looking at each other's faults and mistakes. You have to look beyond the fault and see the need and then you'll relate to your brother and sister right.

Purpose in your heart tonight, purpose in your heart tonight, if you have to come to this table. And before I finish read I think many of you will check yourself and know if you should come or come unworthily and bear the consequences.

This place is not a place for mourners you know. Because when we look at that bread that is broken and that wine that is poured out speaking of His body and His blood that was done once. By one offering once and for all he perfected forever them that are sanctified.

They had to kill a lamb every year in the Old Testament but Jesus died once and rose once and shed His blood once. You understand? So when we look there we are looking at a finished work. We are remembering a finished work. We are remembering that living He loved us and dying He saved us, buried He carried our sins far away, rising He justified freely forever.

When we come and we keep this we can't live in condemnation. We can't be at this table and living in guilt because if you

understand what you're partaking of, you're partaking of the elements of the work that stripped the devil of every legal right, crushed his head and broke his power once and for all and liberated every son and daughter of God completely and accomplished redemption a finished work. You're coming here not fighting up with your life and you're hoping you make it. You're coming here in thanksgiving. Because when He took the bread He gave thanks.

He wasn't weeping, He gave thanks. And said, "This is my body that is to be broken for you." He came that He was determined that when He finished that work Satan has no more claim on us.

He says it is a cup of blessing. The cup of blessing. This blood that is signified by the cup of the blood of the grape is a cup of blessing to you and me. Brother when we could come and have the elements being served to us we take it and we are remembering Him, how gallantly he took that cross and He went up Golgotha's hill. Amen! How determined He was. How He took those stripes to pay the price for the healing. How He cried out, not in defeat, but victorious: **IT IS FINISHED!** We have to remember.

That's why when you see people taking this and their lives are is weak and they are all out of sought and they backslide today and they can't obey the word tomorrow and next day they are doing something contrary and they are taking this, they coming to church hungry and looking for food on God's table.

The bible says if you hungry eat at home. This is about fellowship with the lamb. This is not about fulling the belly. This is entering a fellowship with the lamb.

We that are many are one bread. That's the church. One body for we are all partakers of that one bread. And when that bread is broken it speaks of Him. And that bread it represents His body there, when everyone takes a piece, that which was one loaf goes into all of us and we walk out here and each of us have a part.

And you mean to say we could still fight one another? Then we misunderstand, then we took it ignorantly, we took it unconsciously.

Verse 23, 1<sup>st</sup>. Corinthians 11:

Paul didn't actually sit in that room that night when Jesus took that bread but hear him writing here. Hear what he says;

For I had heard from Peter that which also I have delivered unto you. Is that's what he says there? What did he say there?

*For I have received of the Lord*

I have received this of the Lord. The Lord gave it to him.

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

*And when he had given thanks,*

You mean the burden with the sin of the world upon him he could still stand there and gave thanks? Breaking the bread revealing that is his body that is about to be broken. Shouldn't that give you an example if you're partaking of that? You mean in your little trial you get bent out of shape and you want to fall away. "I can't go on with God. Brother Vin you don't know nah. You could just say so yes, you know what I'm going through in my life?" And you get two or three people to sympathise with you and say, "Yeah, yeah he is always trying to put pressure on people."

This. You are fellowshiping here in this. You are eating this. Hear what he says;

*And when he had given thanks he brake it, and said, Take, eat: this is my body, which is broken (not for me) for you: this do in remembrance of me.*

This is where I took my inspiration from: **In Remembrance Of Me.**

Look where he stood with the burden of the sin of the world upon him just before He went out into Gethsemane and won back the victory in a garden where the battle was lost in a garden.

And after he won that victory He went up the mountain at the gate like Boaz. Did Boaz go by the gate weak? Did Boaz go by the gate confused? Boaz went by the gate and said, "Ho such a one, turn aside here." He got all the elders there, he himself help set up the court. Because he told Ruth, "You wait here for me, I'm coming back. I'm going to do that work there and I'm coming back to get you." He did it willingly.

Up the hill...he went up with the cross. Like Isaac; "Father here is the fire and here is the wood but where is the lamb?" "My son God would provide himself a lamb." Oh he went up the hill.

"Father, no man take my life but I lay down my life. Not my will be done Father but thy will be done." Little Isaac with the

wood on his back typing Jesus, the beloved son of the father who is obedient to all the will of the father, even to laying down his own life. Watch.

*After the same manner also he took the cup,  
when he had supped, saying, This cup is the new  
testament in my blood:*

Oh my God, Brother let me tell you, can we enter in into that kind of feeling tonight? Can we enter in into that place tonight? The table is set again friends. And now other sons and other daughters, genes coming with the same DNA, having the same potential like Him who was the whole ocean, we too are coming to the table tonight.

And by and through the members of His bride He gave us to finish the plan of redemption to make us co-workers to go hunt our lost fallen brother like Abraham went for his. In the battle before the communion, before the marriage Supper, we are here tonight and tomorrow we leave to go to Grenada what for? Our fallen brothers and sisters in the region, trying to get them ready, in a great battle when all hell, demon powers, is trying to cage up this part of the world. But we are going out there to give them bread and wine. We are going out there as this great plan finishing up in the living body on the earth. We are going out there in that consciousness.

And tonight we come to the table here and the mystery is opened, we are supping with Melchizedek at evening time, supper time.

Abraham supped with him. Abraham's natural seed the apostles sat with him and Abraham's Royal Seed in the last days. 'I will sup with you.' Supping with him again. And out of these three supping, we have the greatest supping. We have the full seven seal mystery revealed.

*After the same manner also he took the cup,  
when he had supped, saying, This cup is the new  
testament in my blood:*

He was showing you came from the blood of bulls and goats to the new creative blood, the blood from a new creation.

*this do ye as often as ye drink it, in remembrance of  
me.*

*For as often as you eat this bread...*

As often as you eat this bread.

*and drink this cup, ye do shew the Lord's death till  
he come.*

It must be on display. The life of the Lamb must be on display. The house must be applied with the blood of the lamb. When gross darkness is in Egypt and spiritual death is taking out the uncircumcised you must have it on display, showing the Lord's death, showing, displaying the crucified one.

A life, amen, that has come from a total separation and full submission to all the reveal will of God showing that he lives.

*...till he come.*

And here we are in the very hour of His coming how much more this should be on display.

*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.*

Who eat it unworthily is guilty of it: of the body and the blood.

*But let a man examine himself and so let him eat.*

Let a man examine himself. This eating should not be taken without first self-examination. Self-examination before eating. Why? To avoid that guilt being resting on people. What is the penalty for that guilt? Weak, sick, asleep is the penalty for that guilt.

*so let him eat of this bread, and drink of that  
cup.*

*For he that eateth and drinketh unworthily...*

There is an unworthily eating. And he's emphasizing that a second time again. There is an unworthily eating.

*shall be guilty of the body and blood of the Lord.*

*For he that eateth and drinketh unworthily, eateth  
and drinketh damnation to himself.*

There is an eating and drinking damnation. You could still go and eat something with food poisoning, get a tablet, get some kind of thing to help wash out your stomach and the next day you're good. It has nothing to wash out this you know. You're eating damnation. This is worst than food poisoning.

*...not discerning the Lord's body*

*For this cause...*

The cause for unworthy eating, here it is.

For this cause: eating and drinking unworthily, to show how they eat and drink damnation, not discerning the Lord's body and we are the Lord's body. And that bread symbolize that very body which we being many are one bread.

*For this cause many are weak and sickly among you, and many sleep*

That's why half the time you pray, pray, pray. Sometimes you get medicine in the hospital and come back; it didn't go because that is not sickness sickness. Half the time that is irreverence in the house of God. Half the time that the wrong attitude towards the word of God. Disrespect brings that tumor. You know that? And no doctor could remove that. The God who sent it have to take it back after intercession was made, which God accepted. Had many doctor's visit and God made sure the doctor didn't touch it. God wants to show it came through one standing in the gap. One who could plea the case before God and pray for mercy.

And say, "Lord, she didn't mean that. She iron my clothes, she does this Lord." You understand? It's time the church grow up. It is time the church grow up, here is not a playground.

*But when we are judged we are chastened of the Lord, (For if we would judge our selves we should not be judged.)*

Self-examination. (*But let a man examine himself*), if we judge ourselves, self-judgment. Self-judgment, these things must be in a life. Self-examination, self-judgment.

*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.*

See? That we should not be condemned with the world. We are chastened. Because God doesn't want that foolishness remain in us.

*Wherefore, my brethren...*

That's what the rod of chastisement is for: to drive that foolishness out.

*Wherefore, my brethren, when ye come together to eat (as tonight) tarry one for another.*

Let a man examine himself, let a man judge himself, let us tarry one for the other. It just can't be eating and Jesus... no, no, remember Jesus.

Remember Him Jesus wasn't so. When Jesus was going to the cross it had no formality in Him. Was His earnest, the earnest in His heart and soul to do that purchase work as the kinsman to pay down to the last drop of blood to fully redeem us.

*...when you come together to eat tarry one for an other.*

Let Him look in our hearts tonight and see a real concern, a real love. You know why? Because He has convinced us. He has convinced us that He is with us. 'Be strong and work for I am with you. Finish the house and build it and I would take pleasure in it.' And the glory would be greater than what you read in the book of Acts, of the latter house, be greater than in the former house. 'I will take pleasure in it.' And you shall be called the city of truth.

Let it be like that. God help us tonight.

*And if any man hunger, let him eat at home,*

He's giving advice here. In other words don't bring your spirit of hunger here. This table doesn't relate to flesh. This table relates to the soul, the heart, the mind. That is who God is feeding on that. Amen.

*And if any man hunger, let him eat at home, that you come not together unto condemnation.*

Come and let the cup be a cup of blessing. Come and let the bread that you eat be communion of the body of Christ. Come and let the cup be communion of the blood of Christ. Don't let it be condemnation. Don't let it be eating and drinking damnation. Don't let it be eating and drinking unworthily and then be guilty of the body and the blood. But come and enter into communion with the body of the Lord. Communion with the blood of the Lord.

Come and enter there. And then you leave with the blessing. It is in that attitude the sick gets the healing. It is in that attitude as you come family by family tonight, house by house as you come. The father coming and his household with him, and he's coming and he's giving, he's serving. He better knows that those who are coming that they are not coming unworthily.

This is not a sight thing a flesh thing a body thing; this is a faith business here. This is of faith; this is of the love of Jesus Christ.

This is of the love of God. Oh praise His wonderful name. You love Him tonight?

You catch the heart of these things. Let's just sing a little chorus: *Amazing Grace shall always be my song of praise*. He looked beyond my fault and saw my need. Praise His wonderful name. As we get ready, thank you for your patience. I wanted to have this service and not let us - because this is establishing it a new in our midst. And the way we would like to have it and keep it as a regular basis here and this is drawing a line between the old manner and now.

Now we are rebuilding Jerusalem, now we are rebuilding the house of God, now we are doing all these things. We are repossessing all that belong to us. Now we are expecting all the things we do be done where the Lord could put His seal of approval on it.

It could be acceptable to Him, He could identify with it and He can say, "You understand, when I say remember me, you remember me in the attitude. I see your humility, I see your sincerity, and I see where your heart and soul is Third Exodus Assembly. You who call yourself and you who gather here, I see you understand, I see you're looking deep in the word to find what pleases me. To come before me it seem like you remember that when Cain and Abel came before me I had respect for one and I couldn't respect the other. And it seem like you realize that I'm a God who doesn't accept anything that anybody brings to me. I refuse anything that I can't identify myself with."

He told Israel, "Your sacrifice has become an abomination, a stench in my nostrils." The very sacred things He instituted, by the way they were carried out God rebuked them and refused to accept it and He caused them to be scattered out in the nations. They could not be taken out of the land if they had been carrying out those things honestly.

That's why when Josiah came and he cleaned up all those things, tear down every idol and he re-establish the feast of the Passover. And they said there was never a Passover had like in the time of Josiah. And the bible records those things.

That's the way I look at my life. If I'm here, trying to do something... Sometimes I know I hurt people but sometimes I know I have to please God. I wasn't sent to just please people. I

have to please God first. Because I'm not hurting anybody for being mean; I'm trying to see the church that He shed His blood and died for come to understand what it is He went through.

And the church that He wants to marry and become one with, what condition that church must be in for him to call her His bride and marry her. And because of these things, sometimes when people look they don't see where the heart of a minister is. Because I'm not the seminary minister, I have to preach Him the way He reveal Himself to me. I have to preach Him the way He impress in my own heart what it takes to please Him.

Because I'm not here for a career, friends. I'm not here about a church and trying to be popular and just want to preach. If I have to preach I want to say the right thing, I want His mind, I want His thoughts. When it's done I'm not watching who is clapping me here, I want to look up in the balcony and see what he's saying.

I don't care for the pat on the back, I don't live by that. I'm living by what He says. Because when He comes behind He can hold me with a firm hand to shine the light and a soul could be delivered, really be delivered, and on that day I see somebody over on that side because they believed the word here. I say, "Father, I thank you. I might have come here rejected and despised, bruised cut and beaten but look the trophies here. They have made it; they're over on the other side, by the grace of God."

Too much is at stake friends. If you see the prophet by revelation, if you understood what it cost to bring the message, if you understand the kind of age we live in, everybody in this age have a form of godliness. We don't want a form of godliness here; we want to have the power in the communion; not a form of godliness.

Not somebody make bread and wine, put nice vessels and so on. No, no, we want the power in the godliness here. Because this is the mystery of godliness here: God became flesh to die. That's the mystery right there and there is a power inside of that. There is a fellowship and may God take our souls in that place tonight.

*Amazing Grace.* How many love His grace tonight? How many appreciate His grace? Let's just sing it to Him. *Amazing Grace shall always be my song of praise.*

*Amazing Grace shall always be my song of praise.*

*For it was grace, that brought my liberty*

*I do not know... Teach us Lord, make it known to us*

*Just how he came love us so*

*He looked beyond my faults and saw my need*

Thank you Jesus, thank you Father. Hallelujah!

*I shall forever lift my eyes to Calvary*

*To view the cross.* See it in plain view tonight. Hallelujah!

This is a feast of thanksgiving. Sing it with joyful lips, with appreciation. He did for us what no one else could have done for us. Love Him tonight as you never loved Him before. Just worship Him throughout the service tonight, in praise, adoration and thanksgiving. As His great resurrected presence move among us tonight and fill us and refill every heart tonight, giving strength to face the challenge of this hour, to finish this great work.

*He looked beyond my faults and saw my need*

Every head bow, every eye close. The bible says when you come together to eat tarry one for the other. Let a man so examine himself. If we judge ourselves we shall not be judged. This is a time of self-examination, self-judgment. This is a time of taking each other into your heart also in deep consideration because we are one bread, one body. Every brother, every sister a grain of wheat that makes up that one body.

Remember us, the ministry, we who minister the word to you as we remember you also. Hallelujah! Hallelujah! Oh God.

[Congregation prays one for the other.]

Beloved Lord Jesus, dear lamb of God, we are so thankful to stand in Your presence Father, to know, dear God, that truly we are in Your presence. And as we gather around this table, to partake of this supper that you have spread a table before us even in the presence of our enemies. A table, oh God, that speaks of Your victory, of Your accomplished redemption of Your finished work. A table, oh God, of unleaven bread, Father, wheat that was ground into powder and baked in a heated oven. Oh God, that is a symbol of your body that was broken for us. May you sanctify this bread, oh God that we keep this feast with tonight, Father as we come to observe this ordinance. As our heart and our souls and our minds we enter into this great memorial of what You did for us when Your body was broken and Your blood was shed.

This cup Lord that is called a cup of blessing that was made by the grape that was crushed, where the juice of the grape is

fermented and now has a power in it that speaks of Your blood that shall never loose its power till all the ransom church of God is saved to sin no more. The blood that speaketh better things to us than blood of Abel's sacrifice.

As we stand in Your presence tonight, we stand around this table, seeing, oh God, how You gave Abraham bread and wine, showing him this mystery, taking him up into the spirit to enter into fellowship that You the great El Ellion, the possessor of heaven, the great Melchizedek, king of righteous, king of peace, king of the most-high God, without beginning of days nor ending of life. And here we are Abraham's Royal seed at the end of the age and you said you will sup with us as you did sup with Abraham and his natural seed. So, dear God, tonight we pray you sanctify this cup. May, oh God, it be sanctified for the purpose for which it is intended tonight.

That this bread and this wine would be ministered once again. We stand as Your representatives ministering it to the household of faith these who have examined themselves. These, dear God, who have purpose in their heart that they will not take this unworthily, these, dear God, whose redemption was purchased once and for all when You did that great work on Calvary's tree. So tonight Father, the Holy Spirit shed abroad the love in every heart, lifting every soul up into such a place of a greater fellowship, giving deeper insight, bringing us to a greater surrender that You truly can show forth Your victory and the reason of Your death. A church that You can sanctify by Your blood and dwell in and walk in and be our God and make us Your people.

So let it be Father. May You bless every house that would come tonight, every family, every individual. May as they come your great divine presence be here at this table as they receive these elements being ministered to them. Oh God, may they receive it as if out of your very own hands, your very own nailed scared hands. And may the blessing be imparted, may faith be poured into the heart, may healing be the portion of every sick and feeble one, oh God. May strength for the journey be imparted into every soul. May the church come into the spot where there is a greater love, greater unity, all the enmity slain, every middle wall of partition broken down. Everyone that is held, oh God, with some grudge and bitterness be released tonight and the true spirit

of love and forgiveness. Oh God that every bitter leaven be purged from among us, grant it Father. May this night be a night we long remember and may the results of this partaking produce to even draw us and lift us up into a higher realm to become better representatives of Yours to do this great work You have made us responsible for. Grant it tonight we ask in the name of Jesus Christ, Amen. Amen.

God bless you as the deacons and the ministers would take their positions to bring you row by row, family by family.

[Communion is served]

I just want to read form the message Go Tell. The Prophet says;

*Some few years I was in a coliseum, or a great museum rather. I was walking around, and looking at different pictures and things, for I admire art. I think God is in art. And I walked up, and I noticed there was an old Negro man; he was real old, stooped in his shoulders, just a little rim of hair at the back of his head. He had his hat on. And he was walking around, and something in that manner, looking around, as if he was watching or looking for something in the museum. I stood back and watched him for a little while.*

*After a while he come to a certain box there. And he looked into it, and he startled, and his eyes brightened up. He jumped back from the box a minute, took off his little plug hat, held it in his hand. And I watched him. And as the old darkie bowed his head, the tears begin to drop off of his cheeks. And I watched him with an amazement for quite a little bit.*

*Then I thought, "I'll find out what the old fellow was so excited about." I walked around on this side and it looked to me like a dress laying in there. And I looked at him standing there. And I walked over, and I said, "How do you do, uncle." He said, "How do you do, sir." And I said, "I'm a minister. I was surprised to see you offering pray at this place." I said, "I would believe that you're a Christian." He said, "I am, sir." I said, "What excited you so much?" He said, "Come here."*

*And I walked with the old fellow over there. He said, "You see that dress?" I said, "Yes sir." He said, "You see that spot on there?" I said, "Yes sir." Said, "Put your hand on my side." I said, "What's that rough place?" He said, "A slave belt went around there one day. That's the blood of Abraham Lincoln." He*

*said, "His blood took the slave belt off of me." Said, "Would that excite you too?"*

*I stood there in amazement. I thought, "If the blood of Abraham Lincoln would excite a slave for taking a slave's belt off of him, what ought the blood of Jesus Christ do to a people like Rosella here, that was a slave to alcoholism; to me dying a miserable wretch? He took the slave belt of sin from my heart. Oughtn't to excite a man. Oughtn't to make him feel different? Oughtn't to make him reverence when he thinks of it? You can't see a tree without bowing your head hardly, or knowing that Jesus redeemed your life on a tree*

*[Quote from Jehovah Jireh.]*

*I said, "I don't see nothing but a dress, a woman's dress." He said, "But the stain there?" Yes. He said, "That's the blood of Abraham Lincoln." He said, "If you could put your hands around my side you'd feel the marks of the slave belt." He said, "That blood took the slave belt off of me."*

*I thought, "If a Negro could feel that way about the blood of Abraham Lincoln that took the slave belt off of him, what ought a Christian to do when he sees the Blood of Jesus Christ Who took his soul from hell, his soul from slavery, the things of the world. Why would we go back and be the devil's slave again."*

Why would we go back to be the devil slave again? Friends, that man went back to the museum, he went back to that place so often because he wanted to be grateful and remember. And he would go by that little box, look at that speck of blood where Abraham Lincoln, they shot him and he fell in the theatre there and the blood spilled on that woman's dress and they put that there as a memorial.

And that man would go back there ever so often. What about when we go back to the table with the elements that represents the blood of Jesus Christ and his broken body that delivered us from hell and sin, friends, and gave us a promise and a hope of the rapture, what that ought to do to us tonight in this place you who have come to the table tonight?

If that man jumped back with excitement and tears went over his face how some of you could come and sit here tonight and just sit there afterwards when you understand what is happening here tonight? Oh my, it ought to put something in your heart that you'll

never be the same again. It'll send you back out convicted, affected to live closer for him, by the grace of God. Amen

I had that in my message to read tonight. That little song I wrote that sometime ago and gave her to sing and she [Sister Arlene James] put the music and some words to it too. Because that struck me: there is a place where we come back to ever so often. And that's this table right here. That's this table right here.

We come back to this place and we see the elements all over again and we revisit that place again and we rededicate our lives again and we leave. And every time we feel a little weak we come back to that place again. May that be a special place in your life.

That man would drive from wherever he drove from to go to that museum to watch that little speck of blood because he knew the blood of Abraham Lincoln, the one who signed the proclamation for emancipation. He was the one who signed it to set the slave free and break the power of slavery in the south, in the United States. And if a man could be moved and be affected, what about the blood of Jesus Christ, friends, that loosed us once and for all? Amen.

By one offering once and for all perfected forever them that are sanctified. Enter in tonight, a little deeper than you have already entered in, amen, and be filled tonight in His presence here, by the grace of God. Amen. Hallelujah!

Shall we all stand to our feet.

*And supper being ended, the devil having now put in the heart of Judas Iscariot, Simon's son to betray him; Jesus knowing that the Father had given all things in 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 disciple's feet, and to wipe them with a 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, 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 needed 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 all not 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 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 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 you know these things, happy are you if you do them.*

Let's bow our hearts. Beloved Lord Jesus, supper being ended we come now to enter into this next ordinance that is linked together with the breaking of bread and the pouring out of wine: that is to wash each others feet.

In the first one Father you said, "Do this in remembrance of me." In the second one you said, "I gave you an example." And example that you have given unto each and every one of us that we should do as you have done to us.

Dear God, as we stand here on this very night as your disciples in this day, how we desire sincerely, Lord to have the depths of the meaning what it is to remember you. And of this example which you have given unto us that you said would make us happy if we do it.

Surely, oh God, we know the things that you have ordained for us to be made part of our Christian lives, a most integral part is with meaning and full of significance, God the hour that we live in. We do not want to do these things like a ritual and a formality without the understanding but that we might enter in into the bonds of love and fellowship with you.

That this great mystery of Christ that is now to be reveal in and through us in our flesh, that we being the Messiahites today as you was the Messiah of yesterday. God may you teach us. May you inspire to our hearts that as we fulfill thy word, just as you have done in the manner that you have done it. And with the understanding that illuminated your heart and mind while you were doing it and the purpose and then the results that is to follow these things.

Let us carry these thing, Father, in a way that would cause your Holy Spirit to move all over again, and your love to fill our hearts. And we, the members of your body can be so unified; no leaven among us, oh God. Knowing that this is the objective: there would be a sin free church in this hour. That in this heavenly Jerusalem sin cannot enter there. No whoremonger, no fornicator, no adulterer, no liar could enter there, Father. Nothing that defile can enter there. What a symbol of a sin-free church.

Lord, as we stand here to see these things be realized and be made manifest, we pray tonight as we would have partaken knowing oh God, this great love with which you loved us. This great love that cause you to condescend and take our very judgment that was due to us and became our sin bearer, that you became the guilty one so that your righteousness can be imputed to us. As you died in our place we could be justified and stand without condemnation and be free.

To know that there is now no condemnation to them that are in Christ Jesus. So dear God, now that we would take the low place stooping to each other. That to observe this ordinance we must change our position. Whether we are more educated, whether we are richer, whether we might be a higher social status, yet Lord to fulfill this ordinance we must belittle ourselves and take the low place. And take the part of the body that is in contact with the earth: the feet that pick up the defilement of this world, and

become a servant and wash each others' feet and keep each other clean and do a service that would help remove defilement.

By this act, Father, by this symbol and by this service show, dear God, that this is the life that you intended to come out of partaking of your body and your blood. That when we eat of you and drink of you that it produces a life of service to humble ourselves to each other and to be a servant.

Gracious God, let these things be engraved in our hearts tonight. Let it become spirit and life within us. Let it influence and govern our lives that when we look at each other and when we do this to members of the body we have done it to the body. And then Lord may we take the body in this kind of consideration that we would cherish a brother and a sister. That we could love them as you loved us. That we would want to serve them Father. That we would truly, by our very expression in participating in the ordinance Lord, it would show that we have truly understood and that we have entered into this consciously and we have done this meaningfully and objectively. And that this is our commitment that we pledge by this symbolic act to each other.

Oh God, let your Holy Spirit so impress this upon each and every one of us that our identification with each other would be deep and not be a shallow thing, Father. We think of Moses who say, "Blot my name out of the book first and spare the people." The very people, oh God, that was aggravating him and persecuting him and wanting to stone him at times. And the prophet said that was the spirit of Christ in Moses. And if a man under the blood of bulls and goats could have such depths of identification through the sacrifice of a natural lamb, how much more can we have, Father, by our identification with the Lamb of God, by our participation in the very ordinance tonight of the Lord's Supper.

May we do it in humility and love. May it be service rendered, oh God, in sincerity that, dear God, when the days would come and the body would be in need of us, we will not shirk that responsibility. We would response quickly, affectionately, oh God, to the call of duty. May you grant it, Father. Knit out hearts together by love and may as we do it may it be approved and acceptable by thee tonight. And that your blessing would be upon us all in the name of Jesus Christ, we pray and we ask these things,

Lord, for your glory knowing that this is the objective behind the example that you have given unto us. Grant it Father. We pray and we ask these blessings in the name of Jesus Christ, amen.

God bless you. You may have your seats the ushers would lead you as need be to have your feet washed. The sister, you know, to the back, the brothers to the front. And we who would be in our seat we remain here in worship. The service is not over. We move from one ordinance to the next and this is linked to the first part and we need to continue in the same spirit. We desire what we do to be accepted by the Lord.

We know the purpose why we are gathered here tonight and we know the responsibility of us if we have to receive his blessings. May the Lord bless you. If when you are finished you have to go don't stay around to fellowship and get into all different kind of talking. That's not the way they carried it out in the bible. Get in your car go to your home, by the grace of God. Greet your brother and sister as you leave; God bless you and be on your way, by God's grace.

Our next day of service here would be on Friday. The Lord willing we have prayer service. Some of us would be in meetings in Grenada with the Caribbean saints. We certainly need you to be at the post of duty and stand there that's part of the commitment of this supper tonight that it is for the body. Some members of the body representing the body there, representing the Lord there.

By God's grace, I trust that you have been blessed tonight to be in his house and to participate in the first part and now to enter in the second part. Most meaningfully to be a servant to each other, to esteem each other better than ourselves. By this love we shall show we are his disciples, we bear one another burdens and so fulfill the law of Christ. Keeping each other clean.

When you do this you can't go and talk about your brother and sister. When you do this you can't be getting on people and running down people because that is what you are washing your feet means you're keeping the body clean. You're keeping part of the body clean. You're not trying to dirty the body; you're keeping the body clean. You're a servant to each other. To do that you have to take the low place. You stoop there not because you have to do a service but that's a symbol that you submit yourselves one to the other.

Because after you do that the same person takes the same position. Submit themselves to the same low place and take the lowest part of your body: your feet and wash it. These things, let's do it significantly and let His love abide in us. And let the influence of the revelation influence our lives in our communication, in our interaction, our association with each other.

That this light could shine to the world. The only place where there is love in the last days is among the elect of God and these things, as I taught you tonight, are design to be put before us that we could understand what it is to be in one mind and one accord. To have that oneness like they had and that's why they manifested the things they manifested because they related and they benefited from the things that God gave to them.

That's why it is so important here. It is greater than any other ordinance that we could have in the church because these are the one instituted by the Lord Himself and become part of the word of God and become part of our gathering. And this is what the assembly means. That's why when we wash each other; we can't have people walking around with defilement. When we eat together on the table we cannot have people...Paul says purge the lump. A little leaven leavens the lump and the lump makes the bread and we are that bread. The bread is the Lord's body and that body shouldn't have leaven in it.

That's why sometimes like in the Corinthians church he had to excommunicate people from the church to get the leaven from the lump that was leavening the body. And he showed them if they had discerned the body those things couldn't be there among them.

That's why I say it is good to preach these things in reality. What it is you wouldn't just come in through those doors anyhow. You would understand what it is to be called a Christian and when you stand for something you would know the blood of Jesus Christ is not a thing without value. It is the only thing that would remove one molecule of sin. There is nothing in this planet, no man's blood, no man's good works, nothing. All the nations come together can't remove one speck of sin.

What could wash away my sin? Nothing but the blood of Jesus Christ. What can make me whole again? Nothing science could produce, nothing but the blood of Jesus Christ. Then if that is what purchased the church and put the life in the church what the church

should be tonight, by the grace of God. May these thoughts ever abide in your hearts, may it ever keep you humble. May it ever keep your soul in fellowship. May it ever keep you remembering the Lord's death till he comes. God bless you tonight.

May as you serve each other do it in love and humility. Let the love out of your heart overshadow the person and let the love of the person overshadow you. And under that banner, that umbrella of love and grace minister unto each other. 'I give you an example as I have done to you, so you should do to each other.'

Let the Jesus that is in you, let the Christ that is in you, if you're the temple of the living God and you came legitimately to the table and you enter in legitimately to do that, that means Christ is in you. Let that Christ in you do again now what he did that time. Then what are we that would be kept by the grace of almighty God.

I wonder if Sister Paula and the sisters would stand and sing that song Unworthy. The ushers will dismiss you who have to go and wash your feet: brothers in front and sisters behind. You wait in your seats until they tell you when. Every thing is to be done in decency and in order.



