Communion

John 6:53-58
53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: **he that eateth of this bread shall live for ever.**

57 “Except you eat the flesh of the Son of man and drink His Blood, you have no Life in you.” See? You see, that’s what the Bible said. Except you do it,

there’s no Life. You see? You are then, more or less, showing you are ashamed to identify yourself as a Christian, because of the life that you live. And then

this is really the showdown. Then if you don’t do it, you have no Life. If you do do it unworthily, you are guilty of the Body of the Lord.

58 Same thing in water baptism. If we say, “We believe on Jesus Christ, He saved us from sin, and we are baptized in the Name of Jesus Christ,” why,

we bring—we bring disgrace to Him, we do the things that’s wrong and we—we’ll have to pay for that. And another thing, when we do that, we are trying to profess one thing and do another.

65-1212 - Communion

14 We’ve always make great exhortations on this, that when we come together, even though that we can see nothing, there might be something in

somebody else that we notice that wasn't right. When you come together to eat this Communion, wait on one another, pray for one another. Pray

that…We always make of this: I'll pray for you that if you, if there is some sin in you that, some unrighteous deed or something you've done as a

believer, I—I pray that God will take it out of you, that He'll forgive you for it. And you pray for me that if there's some—something that I done, that I don't

know just about, if I done it, and—and knowed it's wrong, I'd, I'll confess it right now. I'm fixing to, because he that eateth and drinketh unworthily, eat

and drinks damnation to himself, not discerning the Lord's body.

15 **The discernment of knowing that you are the Lord's body**, you can't discern it in—in wickedness and sin; we've got to be above that. That we discern

that the Lord is righteous, and we discern that He's our Propitiation; that all of our sins we've confessed, and we believe in Him of waiting upon His

atonement to cleanse us from all of our iniquity; **then we're discerning the Lord's body** to what it's, discernment of what it's for.

16 And then discerning again, that in among us, **as the Lord's Bride body,** let's discern if there's anything wrong with us in here that would hinder the

Gospel from growing, or the Lord from presenting us before God as a chaste virgin. Let's discern that out right now and find if it's wrong. Let's confess it if it's wrong. Let—let's say, "Lord, I'm sorry about that."
63-0707E - Communion

40 You don't take the Lord's Supper by a tradition. You take it because it's the love of God in your heart, in keeping the commandments of God. See, that's what you take it for.

41 So if you don't take it in sincerity, just it's a tradition, "Well, our church observes communion once every Sunday, or once every month, or twice a

year," and you go up, say, "Well, it's my time," and—and then take the communion, **why, it's a stink to God!** See, that's just a **tradition**.

42 Even like anything else, you—you've got to be sincere. God wants the depths of your heart. You remember, the very God that brought you here on earth is the One you're serving. See?

43 You're doing this because He said so, because it's His order. Then we want to come up with deepness of sincerity, knowing that by God's grace

that we have been saved. And we—we love Him and we feeled His Presence, and we—we see It change our lives. Our—our whole being is changed. We—

we—we're different people. We don't live like we used to, we don't think like we used to.
65-1212 - Communion

And that is what the church has constantly done through the ages. She has left the Word of God and taken her own **creeds and dogmas**; she has

organized and joined herself to the world. Thus is she naked, and God is judging her lewdness. The only way she can get out of this dread situation is by

obeying the Lord to come back to His Word.
Revelation 18:4, "Come out of her, My people."

II Corinthians 6:14-18, “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what

communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement

hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their

God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will

receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” There is a price to pay for those

garments, and that is the price of **separation**.

An Exposition Of The Seven Church Ages - 9 - The Laodicean Church Age

John 13:16 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.

“I know your service.” Jesus said, “He that is greatest of all is servant to all.” A wise man commented on that saying. Here is what he said,

“Only history will prove the truth of that dictum.” That man was right. All the truly great men of history have been servants. They who demanded to be served;

they who oppressed; they who sought to always be at the head, have gone down in shame. Even the very rich are condemned by God when they have

not used their wealth right. But look into history and you will find that the truly great were those who served others. History can never acclaim those for

whom much was done, but it will forever praise those who did much for others. Now let us apply that to ourselves. Even as the Son of Man came not to

be ministered unto, **but to minister**, so we are to follow that example. See Him as He bows Himself over the feet of the apostles and washes their tired

and dirty feet. He said, “You don’t know now what I am doing, but you will know hereafter. But what you see me doing, you ought also to do.” He became a

servant in order that God could elevate Him to the highest heights. And one day in the judgment of the saints we are going to hear Him say, "Well done,

good and faithful SERVANT, enter thou into the joy of the Lord." It is hard to be always a servant. But those who spend and are spent for others will one

day be seated with Him in His throne. It will be worth it all, then. "Let us labor for the Master, from the dawn till setting sun, let us talk of all His wondrous

love and care; and when all of life is over, and our work on earth is done, and the roll is called up yonder, I'll be there."

An Exposition Of The Seven Church Ages - 6 - The Thyatirean Church Age

68 Now, let me stop right here, to say: but taking the body of the Lord Jesus Christ in this communion, does not mean that that communion is the literal

body of Christ. That's Catholic. I do not believe that that's right. I believe it's only an ordinance that God made with us, see, it isn't the actual body. It's…Now,

it's really a little piece of kosher bread. It's just an ordinance.

69 Neither do I believe that the baptism of Jesus Christ (in the Name of Jesus Christ) in water does forgive your sins. I do not believe that you…I believe

you could be baptized all day long…Now, I know that there's perhaps people sitting here who come from the Apostolic church, I mean, or the United

Pentecostal church, which they teach that. But, you see, I—I do not believe that the water forgives sins. Or, if it was, then Jesus died in vain. See? I believe

that it's **only an ordinance of God,** see, to show that you have been forgiven. But to be baptized for regeneration, no, I—I—I don't believe that. I don't believe that water forgives sins.

70 Neither do I believe that this bread and wine has anything to do with you, only keeping an ordinance that God has ordained for us to do. See? That's

right. I believe water baptism is the same thing. I believe it's compelling to us to do it, that He had

done it all for our example. And He done this for our example. And He washed feet for our example.
65-1212 - Communion

29 As people today are trying to say, “We should wash feet once a year, on—on Thursday, and on Friday we should take the communion,” and all

different doctrines of…They argue about whether it should be this day or that day, or whether it should be a sabbath day or the first day of the week; or…All

these things are just merely tradition. What good would any of it do you, whether you had Lent or not Lent, if there is no Life in you? It’s only a memorial.

Which, there’s nothing against it, but they have certainly carried out their traditions, **but left off the main thing.**

30 Satan doesn’t care how religious you are, or how right you are in your Doctrine. If you miss that Life, you won’t come up, anyhow. No matter how

religious, how good, how many churches you’ve belonged to or will belong to, it doesn’t matter one thing unless you have been born again.

31 Therefore, if God raised up Jesus from the dead, did He raise Him up for a memorial? And is this resurrection morning only a—a one day in the year,

or a certain day that we celebrate this? **Or, are we benefactors of His resurrection?** What does it mean to me? What does it mean to you?

Now we believe, by faith, that He raised from the dead, but what has that got to do with me? That was two thousand years ago. Now to find this text!

32 As I was tired, my arm hurting me, from shots that the nurse gave me. For, leave overseas now, as you know, in a few days, and I must have these shots,

son and I. And with cholera, yellow fever, and everything, I was pretty weary, making me sick. Which, Caesar requires to have these shots before

you go into the other nation. And He said, "Give Caesar that which is Caesar's, but then give God that which is God's."

65-0418M - It Is The Rising Of The Sun

104 Now notice, Abraham…There was three of them together, but when Abraham met the three, he said, "My Lord." But when Lot, down in Sodom; two of

them went down there, and Lot saw two of them coming, and he said, "My lords." See, what was the matter? The first place, Lot was not a prophet, that's

right, or neither was he the messenger of the hour, so he didn't have any revelation of Him. It's exactly right. Lot could call them "lords." A dozen of them, he

could still said, "lords." But no matter how many Abraham saw, It was still **one Lord**. There is God. This was the Melchisedec.

105 Notice, after the battle was over, Melchisedec served His victorious child communion; think of that, part of Himself! Now we want to see here. In type

here is, in view, **the communion**. After the battle, He gave **of Himself**, because the communion is part of Christ. And after the struggle is over, after you've

done got yourself whipped out, then is when you partake of Christ, **become part of this Being**. You get it?

106 Jacob wrestled all night, and wouldn't turn Him loose until He blessed him. That's right. Battled for Life! And after the battle is over, **then** God gives you

of Himself. **That is His true communion**. The little bread and wafer just represents It. You shouldn't take it **'less you've wrestled it out and become part of God.**

107 Remember, at this time, the communion had never been instituted, not until before the death of Jesus Christ, hundreds and hundreds and hundreds of years later.

108 But Melchisedec, after His child Abraham had won the victory, Melchisedec met him and gave him wine and bread; showing that after this earthly battle

is over, we will meet Him in the heavens and take the communion again. It'll be the Wedding Supper. "I will not drink no more of the vine, or eat the fruit,

until I eat it and drink it with you, anew, in My Father's Kingdom." Is that right?

109 Notice again, Melchisedec went to meet Abraham before he got back home. What a beautiful type here we have! Melchisedec meeting Abraham

before he got back home, after the battle. **We meet Jesus in the air, before we get Home.** That's right. Second Thessalonians tells us that, for, "we meet

Him in the air." A beautiful type of Rebekah meeting Isaac, in the field, in the cool of the day. **"We meet Him in the air."** Second Thessalonians tells us so.

"For we which are alive and remain shall not prevent or hinder those which are asleep; for the trumpet of God shall sound; the dead in Christ shall rise first;

we which are alive and remain shall be caught up together with them, to meet the Lord in the air." Perfect, all these types.

110 Therefore, the theophany, if you have died and entered into that theophany, (what happens?) the theophany comes to the earth to pick up the

redeemed body. And if you're here in the air, you take the body to meet the theophany, there you are, "and caught up, and go to meet the Lord in the air."

111 Who is this Melchisedec but God!
65-0221E - Who Is This Melchisedec?

Romans 11:16
16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

60 We thinking of this, that Him saying, Himself now, that, "I am that Bread of Life." Now how could this man be Bread of Life? That's what we wonder.

"My Body is Bread," He said. And now how could this man be Bread? That's kind of strange, but don't be puzzled about it. People of His time got puzzled

about it. They didn't know how that this man could actually be Bread, Himself. Also in Saint John 1, it is given to us this way, that, "In the beginning was the

Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." So, the Word became the Bread. The

Word and the Bread here would have to be the **same**, 'cause Jesus is the Word and He is the Bread.

61 Now how could He be Bread and Word? All the… It would be puzzling, to the carnal mind. But we are hoping, this morning, that there is no carnal minds

among us, that there is a spiritual mind among us, that we could understand what the Father is trying to get to us here. Seeing these words are puzzling, but, at the same time, they are Scriptural Truth, see.

62 “Now how could this man be Bread?” That’s what they said. That’s what, I believe, Josephus, many of you historians…as I been studying it.

63 Now I’m writing a book, my commentary on the first four chapters of Revelation, hope to have it out pretty soon. It’ll be a large book. Then I’ll have a brochure of each church age.

64 And I was studying church history. I…it was kind of in my mind, I believe it was Josephus, that, one of the early writers, anyhow, that said that, “This Jesus

of Nazareth, Who went about healing the sick,” said, “His disciples dug Him up and eat His body.” See, they were taking the communion. And they thought that they dug His body up and was eating His body.

Which, we do eat the communion, or take the communion, in symbol form, of His body, 'cause He was the Word.

65 Now, see, this is puzzling. And, the same time, there is Scriptures. And Jesus said, "All Scripture must be fulfilled." See? Now, we want to always cut

our minds from anything contrary to that Scripture. Don't never, never, any time, **leave that Scripture for anything, not one Word of It**. Stay exactly with that Scripture.

64-1212 - The Harvest Time

54 Not what Noah done, what Moses done, they're examples; we see and read what they did, but it's what He promised to do now. He was the Word back

there; that was the Carcase for that day. The day of —of Wesley was a carcase for that day; the day of Luther was a carcase for that day; but they don't go

back to that. That's already contaminated. What was left over must be burned, of the Communion even; don't leave it for the next generation. The Bible said

when you're taking the Communion, what's left over of it, don't even let it lay till morning; burn it. So refer back to that? No, sir! We got fresh Food today; that's

the Word that's promised to this hour, be made manifest in this hour. That's where the eagles are, where the carcase is. We can stay a long time on

that, but I'm sure you understand what I mean.

64-0823M - Questions And Answers #1

248 And then what happened? He set Adam and Eve here on the earth, and said, "Multiply now and replenish the earth." Their bodies was all laid out

here, for you to eat and make your body. That's the way He had of doing it.

249 But sin come along and interrupted His plan. She rolls right on, just the same, time does.

250 But what did Jesus do? God came down and expressed Himself in the form of a Man, a human being; gave His life, instead of staying here. Which,

He was the King, but He gave Hisself to redeem the rest. You get it?

251 And when it's all over, then it's pulled right back, and God's purpose is fulfilled. **There is the Eternal King again with His Eternal subjects, expressed**

in human flesh, exactly the way He had it; sin is took away; the devil is gone; it's all done now.

252 What will do it? This earth couldn't be a place for Heaven to sit now. Look at it, the sin. It will have to be cleansed.

253 No man, no person, no woman, boy, girl, I don't care who he is, is fit to go in the pulpit, or even claim to be a Christian, without being filled with the Holy

Ghost. You have no right to the Lord's supper, or any communion, feet-washing, or anything, until you've been cleansed by the Holy Fire of God.

254 No man has a right to preach unless you, like Moses, meets Him out there on that sacred grounds, that Pillar of Fire hanging there, where he knows where he's at. See?

255 Notice how, how we go. After the world's Fire baptism, all germs is gone, makes it a fit place then for Heaven to dwell here on earth.

256 Type, now, of sitting in Heavenly places in Christ Jesus; passed from this, dirty like the little woman was, **into the expressed attribute of God**. "Now we

are the Sons of God," not we will be. We're the attributes of God's thinking. See?

257 Now you say, "Well, look at this priest. Wasn't he a son of God?" It proved he wasn't. He couldn't recognize what? Did he say, "I believe the Bible"?

Sure. But he couldn't recognize the expressed Word of the hour. He only had an intellectual learning from some group that had been back before him.

258 And it's the same thing today! See? I know that's strong, but it's the Truth.

259 There was the Word, as spoken exactly for that day; and, he, yet he was a scholar, yet he was a renown person, but he could not recognize It. Why?

No matter how scholar he was, anything like that, he still didn't have **representation of predestination**. See?

260 Only the predestinated will only be the one who does it; only can be. And you only can do it… Because, look, it proves predestination. Cause, if

you've got Eternal Life, you had to be a part of God all times, 'cause He's the only One is Eternal. You see it? Oh, my! Think of it.

64-0802 - The Future Home Of The Heavenly Bridegroom And The Earthly Bride

54 And they had a token, that when the death angel came by, that there must be blood on the door, or the elder son or the elder child died in the home. The

thought was, and the real meaning was, first to apply the blood. Did you notice how Paul placed it here? "If any eat unworthily, he eats and drinks damnation

to himself, not discerning the Lord's body," which means the same thing, that death, spiritual death, rest upon the person that would partake of the Lord's

supper unworthily. That would be, out drinking and carrying on, and living like the world, and come to

the Lord's table. We shouldn't do that. Now let us cleanse our hearts and cleanse our hands from… and our minds from evil thinking, that we might come

to the Lord's table, reverently and holy, as we know that we are connecting ourself with our Sacrifice, Christ Jesus, Who is our only salvation.

62-1231 - The Contest

77 That's the first thing we'll take after we enter into the New Kingdom, we'll eat it anew with Him in the Father's Kingdom, the bread and wine. "I'll not drink

the fruit of the vine, nor eat the bread anymore, until I eat it with you, anew, in the Father's Kingdom, and at that day." Mark 14:25

64-0112 - Shalom

269 Jesus said, "He that believeth on Me, the works that I do shall he also." Nothing uncertain about that. "These signs shall follow them that believe." That's

right. "He that believeth on Me, though he were dead, yet shall he live. And whosoever liveth and

believeth in Me shall never die." Nothing uncertain about that. Resurrection is sure. Right.

270 "He that eats My flesh, and drinks My Blood, has Everlasting Life; and I'll raise him up at the last day." "But he that eats and drinks it unworthily, eats

and drinks damnation to himself, not discerning the Lord's Body." No uncertainty about any of it. That's right. If you eat it worthily, walking in the Word, in the

faith, God promised the resurrection. If you eat it unworthy, you're dead right then when you're living. The Bible said the woman (church) that lives in pleasure is

dead while she's alive. Exactly. The Bible said that. That's the infinite Word of God, It can't change. Certainly. Oh, no uncertain sound!

62-0714 - The Uncertain Sound

67 Now, 23rd verse of the 11th chapter of First Corinthians, listen at Paul now. Now remember, and keep this in mind, Galatians 1:8, "If we or an angel

from heaven preaches any other gospel unto you," than this Gospel that he had preached, "let him be accursed." See? For I have received of the Lord that

which I also delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had gave thanks, he brake it,…said,

Take and eat: this is my body, which is broken for you: this do in remembrance of me.

68 Now, let me stop right here, to say: but taking the body of the Lord Jesus Christ in this communion, does not mean that that communion is the literal

body of Christ. That's Catholic. I do not believe that that's right. I believe it's only an ordinance that God made with us, see, it isn't the actual body. It's…Now,

it's really a little piece of kosher bread. It's just an ordinance.

69 Neither do I believe that the baptism of Jesus Christ (in the Name of Jesus Christ) in water does forgive your sins. I do not believe that you…I believe

you could be baptized all day long…Now, I know that there's perhaps people sitting here who come from the Apostolic church, I mean, or the United

Pentecostal church, which they teach that. But, you see, I—I do not believe that the water forgives sins. Or, if it was, then Jesus died in vain. See? I believe

that it's only an ordinance of God, see, to show that you have been forgiven. But to be baptized for regeneration, no, I—I—I don't believe that. I don't believe that water forgives sins.

70 Neither do I believe that this bread and wine has anything to do with you, only keeping an ordinance that God has ordained for us to do. See? That's

right. I believe water baptism is the same thing. I believe it's compelling to us to do it, that He had done it all for our example. And He done this for our example. And He washed feet for our example.

71 Now, "After the same manner also," 25th verse: After the same manner also he took the cup, and when he had supped, saying, This cup is the new

testament in my blood: this do ye, as oft as you drink it, in remembrance of me. For as oft…(Remember now!)…For as oft as you eat this bread, and drink

this cup, you do shew forth the Lord's death till he comes. (How long? "Until He comes!" See? See?) Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and the blood of the Lord.

72 Let me stop just a minute. The reason he said this, you noticed in another verse here, another chapter, that he said, "I understand when you—

when you come together you're eating, even getting drunk at the Lord's table." They misunderstood it, you see. They just glutton-ed in, see. Just like

people are doing today, just live any kind of life and take it. See? He said, "You got homes to eat in, see. But, this is an ordinance that we should keep, see."

Now: But let a man examine himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh unworthily, eateth and drinketh

damnation to himself, not discerning the Lord's body. (See?)

73 What are you? You're a Christian, you live before everybody as a Christian. And if you take that and don't live as a Christian, **you're not discerning the**

Lord's Body. You're putting a stumbling block in somebody else's way, see, as they see you trying to do that and then not living what you're supposed to

live. See, you're not discerning the Lord's Body. Now watch what it…what the curse of it is: For this cause many are weak and sickly among you, and many are

sleep. (The right translation of that word, Brother Pearry, is "dead." See? See, "many are dead.") For if we—for if we would judge ourself, we should not be

judged. (See, if we judge ourself we won't be judged. See?) But when we are judged, we are chastened of the Lord, that we should not be

condemned with the world. (See, not any attach to the world.) Wherefore, my brethren, when you come together to eat, tarry one for the other. (See?) And if

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

74 Now, in other words, don't just come to take it as a…As I said a while ago, about what the Jews, their sacrifice, they…It was wonderful, it was given by

God, but it got to a place where they didn't do it in sincerity and reverence and in order, then it become just a…it become a—a stench in His nose.

75 Now, the same thing is by our coming to take the Lord's Supper, that, we must come knowing what we are doing. Just like when you go into the water to be

baptized in the Name of Jesus Christ, you know what you're doing, you're putting on to the church what God has put in you, Christ.

76 When we take this, it shows to the church, that, "I believe every Word of God. I believe that He is the Bread of Life that come from God out of Heaven. I

believe every Word that He says is the Truth. And I live by It, to the best of my knowledge, God being my Judge. Therefore, before my brothers, before my

sisters…I—I do not swear, I do not curse, I do not do these things, because I love the Lord, and the Lord knows it and bears me record. Therefore, before

you, I take the parcel of His body, to know that I am not condemned with the world." See, there you are, then it's a blessing.

77 And, remember, I could give many testimonies on this, where I've took that and explained it in a sickroom, and seen them healed.

78 Remember, when Israel taken the type of this, they journeyed forty years in the wilderness and their clothes never even wore out, and they come

out without one feeble one—one among them, with two million people as a type of this. Well, what will the Antitype do? If the body of a sacrificial animal did

that for them, **what would the Body of Jesus Christ, Emmanuel, do for us?** Let's just be reverent when we come. Let us be just as reverent as we know how, to come.

65-1212 - Communion

Amen.

Communion

1 Corinthians 11:23-34

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

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

25 After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 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.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

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

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

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

Foot Washing

John 13
1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his

own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

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

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

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

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

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 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?

13 Ye call me Master and Lord: and ye say well; for so I am.

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

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

16 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.

17 If ye know these things, happy are ye if ye do them.

Amen,