

# Foot-Washing and Communion

1. “And there was also a strife among them, which of them should be accounted the greatest.” Luke 22:24.

**Historical note:** At first the Lord’s Supper was a thanksgiving service. It was a memorial service, partaken of by those who believed they had already received the gift of salvation, for which they were manifesting their gratitude by partaking of the prescribed emblems. But gradually, the Lord’s Supper became a **means** of salvation, as a repeated sacrifice of the Lord. Thus the supper, like baptism, became a **saving** ordinance, and in the same way required an intercessor to administer it as a

sacramental process. In the case of the Lord's Supper, as with baptism, the officiating intercessor was the bishop, who became a priest in the Old Testament sense or even almost the pagan sense. This shift from the supper as a recognition of salvation received to a ritual performed as a means of salvation, and from a thanksgiving service to a sacrament, was by no means an innocent development. It was an apostasy. Through this unauthorized and unscriptural change in the understanding of the nature of baptism and of the Lord's Supper, a Christian intercessory priesthood—a veritable contradiction in terms—became an ecclesiastical and sacramental necessity. **Ambition for place, ever latent in human nature, made men in ecclesiastical authority all too eager to fill the necessity.** A human priest in the Christian church became an accomplished fact by the middle of the 3d century. [\*The Seventh-day Adventist Bible Commentary\*](#) (Vol. 6, p. 46).

“Greater love hath no man than this, that a man lay down his life for his friends.” John 15:13.

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” Romans 5:8.

2. “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....Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;” John 13:1, 3.

3. Let us further attempt to consider something of the Infinite love and Gift of God.

“The work of God's dear Son in undertaking to link the created with the Uncreated, the finite with the Infinite, in His own divine person, is a subject that may well employ our thoughts for a lifetime. This work of Christ was to confirm the beings of other worlds in their innocency and loyalty, as well as to save the lost and perishing of this world. He opened a way for the disobedient to return to their allegiance to God, while by the same act He placed a safeguard around those who were already pure, that they might not become polluted.” -- The Review and Herald, Jan. 11, 1881.

What was Jesus Christ willing to risk and what would have happened to Jesus Christ's deity (divinity) and life if he sinned?

“But although Christ's divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions "human" and "divine" were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man, the Godhead was still His own. **His deity could not be lost while He stood faithful and true to His loyalty.** Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the oracles

of heaven, Jesus could yet speak of Himself as the Son of man in heaven. He was ready to take once more His divine glory when His work on earth was done." Signs of the Times, May 10, 1899.

"In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He "knew no sin." He was the lamb "without blemish and without spot." Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. **Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope.**" Signs of the Times, June 9, 1898.

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

<sup>5</sup> 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.

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

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

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

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

<sup>10</sup> 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.

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

<sup>12</sup> 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?

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

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

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

<sup>16</sup> 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.

<sup>17</sup> If ye know these things, happy are ye if ye do them.

John 13:4-17.

**5. A fellowship of forgiveness.** The attitude of forgiveness among the participants indicates that the cleansing this service symbolizes has become effective. Only as we forgive can we experience God's forgiveness. "For if you forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matthew 6:14-15).

Jesus said, "Ye also ought to wash one another's feet" (John 13:14). We need both to be willing to wash another's feet and to be willing to be washed by another. In the latter case we admit our need of spiritual help.

When the service is over, our faith assures us that we are clean because our sins have been washed away. By whom? By Christ. But it is fellow believers who administer to us the symbols of Christ's ministry and so this service becomes a fellowship of forgiveness.

**[Foot-  
washing  
time. 😊]**

## 6.

### Parallels of the story of redemption.

It was over **food** (the lust of the flesh, the lust of the eyes and the pride of life) that sin was committed by our first parents. Genesis 3:6, 1 John 2:16.

It was over **food** (the lust of the flesh, the lust of the eyes and the pride of life) that Christ was tempted and overcame (40 days and nights fast).

In a **garden** is where sin first takes place. Genesis 3:1-6.

In a **garden** is where the first and second death is tasted.

“Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.” Matthew 26:38.

“And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.” Mark 14:34.

“All heaven and the unfallen worlds had been witnesses to the controversy. With what intense interest did they follow the closing scenes of the conflict. They beheld the Saviour enter the garden of Gethsemane, His soul bowed down with the horror of a great darkness. They heard His bitter cry, "Father, if it be possible, let this cup pass from Me." Matthew 26:39. As the Father's presence was withdrawn, they saw Him sorrowful with a bitterness of sorrow exceeding that of the last great struggle with death.” Desire of Ages, p. 760.

“In the Garden of Gethsemane Christ suffered in man's stead, and the human nature of the Son of God staggered under the terrible horror of the guilt of sin, until from His pale and quivering lips was forced the agonizing cry, "O my Father, if it be possible, let this cup pass from me." . . . Human nature would then and there have died under the horror of the sense of sin, had not an angel from heaven strengthened Him to bear the agony. . . . Christ was suffering the death that was pronounced upon the transgressors of God's law.” MS 35, 1895.

It was at the **tree** of the knowledge of good and evil where sin was committed near the beginning of this world's history.

Christ was nailed to a **tree**/wood. Acts 5:30, 10:39, 13:29; 1 Peter 2:24.

A side note: Jesus Christ was crucified on a cross (crux immissa), not a pole.

“And set up over his head his accusation written, This Is Jesus The King Of The Jews” Matthew 27:37. (See also Mark 15:26, Luke 23:38, John 19:19.)

It was the **hands** that took the forbidden fruit (the **feet** took them there).



Christ Jesus' **hands** ever helped others and His **feet** that ever moved to bring relief - were pierced. Christ bruised the tempter's head (Genesis 3:15) in so doing.

A side note: Jesus Christ was pierced through His hands (on a cross), not wrists.

"The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his **hands** the print of the **nails**, and put my finger into the print of the **nails**, and thrust my hand into his side, I will not believe" John 20:25. (See also Psalm 22:16, Luke 24:39-40.)

Adam and Eve commit sin on the **earth** and in the **firmament/heaven** (atmosphere/first heaven). Genesis 1:1, 6-8.

Christ is hung between **earth** and the **firmament/heaven** (atmosphere/first heaven). Luke 23:39, Acts 5:30, 10:39.

Adam and Eve **naked** after sin. Genesis 3:7, 10.

Jesus Christ, the Sinless One, **naked** on the cross (for us). Matthew 27:35, Mark 15:24, Luke 23:34, John 19:23.

The first human sinner Eve, came out of the **side** of Adam, the second human sinner. Genesis 2:21-23.

Christ pierced in the **side** (put others above Himself) for both (and all of us). Zechariah 12:10, John 19:34, 37.

The **thorns** and thistles are part of the curse. Genesis 3:18.

Christ's head that ever thought/prayed for others, becomes curse for us by wearing the crown of **thorns**. Matthew 27:29, Mark 15:17, John 19:2, 5.

Everything polluted by sin from Adam and Eve's time. Genesis 3:16-19.

Gall/vinegar given for drink (in place of pure water), Christ refuses to receive it in his mouth. Psalm 69:21, Matthew 27:34.

It is from a **garden** the first sinful pair are removed from. Genesis 3:22-24.

It is in a **garden** that Christ comes forth as conquerer of death and the grave. Christ is also mistaken for a gardener. John 19:41, 20:15.

## 7.

**A.** Jesus reversed the **spiritual** aspect of separation (caused by sin) by allowing Himself to be nailed to a tree, becoming our sin Bearer, the means of our spiritual union.

**B.** Jesus reversed the **emotional** aspect of separation (caused by sin) by allowing Himself to experience the psychological and emotional pain of being mocked by men and feeling abandoned by God (Mark 15:33–34).

**C.** Jesus reversed the **relational** aspect of separation (caused by sin) by experiencing rejection, betrayal and even while being mocked on the cruel cross, He chose to extend forgiveness (Luke 23:34).

**D.** Jesus reversed the **physical** aspect of separation (caused by sin) by physically suffering on the cruel cross. The crown of thorns, the physical sign of the curse (thorns) of creation (Genesis 3:18), conveyed that the last Adam, the new Representative head of creation (involving redemption), was reversing the separation and restoring the blessing by allowing **the cursing of creation to fall on his head.**

**8.** According to information provided by the apostle Paul (1 Corinthians 11:23–26), Christ instructed them to partake of the bread and the “fruit of the vine” (Matthew 26:29, Mark 14:25, Luke 22:18) as representative of His body, which was wounded unto death as He bore the sins of the world, and the blood that He shed in dying for men. These emblems were to show Christ’s death until he should return the second time.

**[Have unleavened bread ready to  
break and eat. 😊]**

**9.**

<sup>23</sup> 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:

<sup>24</sup> 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. 1 Corinthians 11:23-24.

**[Have unfermented grape juice  
ready to drink. 😊]**

## 10.

<sup>25</sup> 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.

<sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Corinthians 11:25-26.

## 11.

“But he suffered humiliation, agony, and death in silence, because he had given his life for the life of the world. He was not compelled to do it, but he volunteered to be man's substitute and surety, and "the Lord laid on him the iniquity of us all." Review and Herald, June 23, 1896.

“The Communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples. Whenever they met together to commemorate His death, they recounted how “He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.” In their tribulation they found comfort in the hope of their Lord's return. Unspeakably precious to them was the thought, “As often as ye eat this bread, and

drink this cup, ye do show the Lord's death till He come." 1 Corinthians 11:26.

These are the things we are never to forget. The love of Jesus, with its constraining power, is to be kept fresh in our memory. Christ has instituted this service that it may speak to our senses of the love of God that has been expressed in our behalf. There can be no union between our souls and God except through Christ. The union and love between brother and brother must be cemented and rendered eternal by the love of Jesus. And nothing less than the death of Christ could make His love efficacious for us. It is only because of His death that we can look with joy to His second coming. His sacrifice is the center of our hope. Upon this we must fix our faith." Counsels for the Church, p. 302.