

Foot-Washing and Communion

1.

“¹Now before the feast of the Passover [all four Gospels agree that Jesus and His disciples celebrated the Last Supper on the night preceding the crucifixion, that He lay in the tomb over Sabbath, and that He arose early

Sunday morning], when Jesus knew that his hour was come [this same night He would be betrayed into the hands of His enemies, and before the Jewish day, which began at sunset, should pass, Jesus would rest in Joseph's tomb] that he should depart out of this world unto the Father [Jesus had come from God, John 1:1, 14, had been sent into the world, John 3:17, but was not to remain in this world, John 16:7. After completing His work upon earth He would return to His Father], having loved his own which were in the world, he loved them unto the end.

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

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

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

⁵After 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. [Jesus is thorough in all that He does.]

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

⁷Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.” John 13:1-7.

2.

“What I do thou knowest not now; but thou shalt know hereafter.”

“We are prone to look to our fellow men for sympathy and uplifting, instead of looking to Jesus. In His mercy and faithfulness God often permits those in whom we place confidence to fail us, in order that we may learn the folly of trusting in man and making flesh our arm. Let us trust fully, humbly, unselfishly in God. He knows the sorrows that we feel to the depths of our being, but which we cannot express. When all things seem dark and unexplainable, remember the words of Christ, “What I do thou knowest not now; but thou shalt know hereafter.” John 13:7. {MH 486.7}

Study the history of Joseph and of Daniel. The Lord did not prevent the plottings of men

who sought to do them harm; but He caused all these devices to work for good to His servants who amidst trial and conflict preserved their faith and loyalty. {MH 487.1}

So long as we are in the world, we shall meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in a right spirit that the Christian graces are developed. If Christ dwells in us, we shall be patient, kind, and forbearing, cheerful amid frets and irritations. Day by day and year by year we shall conquer self, and grow into a noble heroism. This is our allotted task; but it cannot be accomplished without help from Jesus, resolute decision, unwavering purpose, continual watchfulness, and unceasing prayer. Each one has a personal battle to fight. Not even God can make our characters noble or our lives useful, unless we become co-workers with Him. Those who decline the struggle lose the strength and joy of victory. {MH 487.2}

We need not keep our own record of trials and difficulties, griefs, and sorrows. All these things are written in the books, and heaven will take care of them. While we are counting up the disagreeable things, many things that are pleasant to reflect upon are passing from

memory, such as the merciful kindness of God surrounding us every moment and the love over which angels marvel, that God gave His Son to die for us. If as workers for Christ you feel that you have had greater cares and trials than have fallen to the lot of others, remember that for you there is a peace unknown to those who shun these burdens. There is comfort and joy in the service of Christ. Let the world see that life with Him is no failure. {MH 487.3}”

3.

“He [Jesus] who has so long refused royal honors now comes to Jerusalem as the promised heir to David's throne. {DA 569.2}

It was on the first day of the week that Christ made His triumphal entry into Jerusalem. Multitudes who had flocked to see Him at Bethany now accompanied Him, eager to witness His reception. Many people were on their way to the city to keep the Passover, and these joined the multitude attending Jesus. All nature seemed to rejoice. The trees were clothed with verdure, and their blossoms shed a delicate fragrance on the air. A new life and

joy animated the people. The hope of the new kingdom was again springing up.... {DA 569.3}

The multitude hailed Him as Messiah, their King. Jesus now accepted the homage which He had never before permitted, and the disciples received this as proof that their glad hopes were to be realized by seeing Him established on the throne. The multitude were convinced that the hour of their emancipation was at hand. In imagination they saw the Roman armies driven from Jerusalem, and Israel once more an independent nation. All were happy and excited; the people vied with one another in paying Him homage. They could not display outward pomp and splendor, but they gave Him the worship of happy hearts. They were unable to present Him with costly gifts, but they spread their outer garments as a carpet in His path, and they also strewed the leafy branches of the olive and the palm in the way. They could lead the triumphal procession with no royal standards, but they cut down the spreading palm boughs, Nature's emblem of victory, and waved them aloft with loud acclamations and hosannas.... {DA 570.1}

Never before in His earthly life had Jesus permitted such a demonstration. He clearly

foresaw the result. It would bring Him to the cross. But it was His purpose thus publicly to present Himself as the Redeemer. He desired to call attention to the sacrifice that was to crown His mission to a fallen world... After such a demonstration as that attending His entry into Jerusalem, all eyes would follow His rapid progress to the final scene.... {DA 571.2}

Never before had the world seen such a triumphal procession. It was not like that of the earth's famous conquerors. No train of mourning captives, as trophies of kingly valor, made a feature of that scene. But about the Saviour were the glorious trophies of His labors of love for sinful man. There were the captives whom He had rescued from Satan's power, praising God for their deliverance. The blind whom He had restored to sight were leading the way. The dumb whose tongues He had loosed shouted the loudest hosannas. The cripples whom He had healed bounded with joy, and were the most active in breaking the palm branches and waving them before the Saviour. Widows and orphans were exalting the name of Jesus for His works of mercy to them. The lepers whom He had cleansed spread their untainted garments in His path,

and hailed Him as the King of glory. Those whom His voice had awakened from the sleep of death were in that throng. Lazarus, whose body had seen corruption in the grave, but who now rejoiced in the strength of glorious manhood, led the beast on which the Saviour rode. {DA 572.2}”

4.

Jesus’ foot-washing example, given after His triumphal entry into Jerusalem (Matthew 21:1–11; Mark 11:1–11; Luke 19:29–44; John 12:12–19), connected with His whole unselfish life, teaches and preaches unto us, by example, that in every possible way we are to assist each other in attaining to purity; by performing all sorts of good offices to each other, even those of the lowest kind, when opportunity serves and the necessity of any calls for them, including foot-washing.

“With this amazing example before us, who should we be willing to show our love to? To every one of our fellow brothers and sisters, no matter what they may have done to us – even to those whom we know are betraying us! This is

because by our love being expressed to them may bring them to repentance, and then bind us closer to one another in love and unity. Now if our humiliation is to be done by us for those who have harmed us in the greatest degree – being betrayal, then our humiliation is most definitely to be done by us for those who have wronged us in the least degree!” Quoted from www.lightministries.com

This same love is represented by Jesus through His Sermon on the Mount:

“⁴⁴ But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

⁴⁵ That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

⁴⁶ For if ye love them which love you, what reward have ye? do not even the publicans the same?

⁴⁷ And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

⁴⁸ Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matthew 5:44-48.

5.

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.

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

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

¹⁶Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

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

John 13:8-17.

**“The act of Christ in washing the feet of his disciples was a sacred one; his motive in so doing was to bring about, through their remembrance of what Christ had done for them, a state of feeling where no exaltation of one above another should find place. This ordinance was to bring brother to an understanding of the feelings of his brother.”
{RH, June 14, 1898 par. 3}**

**[Foot-
washing
time. 😊]**

6.

What Jesus Christ has accomplished according to one verse and its fulfillment.

Different contexts of the Messianic prediction of Psalm 2:7.

"Thou art my Son [already existed from eternity]; this day have I begotten Thee" (Psalm 2:7).

Son of God became Son of man at incarnation = birth of Jesus Christ, the fulfillment:

“⁵For unto which of the angels said he at any time, **Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?”**

⁶And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.” Hebrews 1:5-6.

[Note: Some refer to Job 1:6, 2:1 and 38:7 as evidence that the Scriptures do call angels

sons of God. These expressions are all in the plural. Nowhere is any angel called a son of God; and, of course, angels are created beings (Col. 1:16).]

Resurrection fulfillment:

“³⁰ But God raised him from the dead:

³¹ And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

³² And we declare unto you glad tidings, how that the promise which was made unto the fathers,

³³ God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, **Thou art my Son, this day have I begotten thee.” Acts 13:30-33.**

Enthronement fulfillment:

“³ Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he

had by himself purged our sins, sat down on the right hand of the Majesty on high:

⁴ Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

⁵ For unto which of the angels said he at any time, **Thou art my Son, this day have I begotten thee?** And again, I will be to him a Father, and he shall be to me a Son?" Hebrews 1:3-5.

[Note: Christ's sitting down was a formal seating, an installation into office, an inauguration, a coronation. It was an investiture with authority, an acknowledgment of His right to exercise jurisdiction. It was the beginning, not the end, of His activity as special mediator. It was the placing of God's seal upon His mediatorial work. By thus seating Christ at His own right hand, God placed His approval upon the work Christ had done in the earth and accepted it, addressed Him as high priest, and authorized Him henceforth to function as mediator after the order of Melchisedec (Hebrews 7:17).

The seat on the right hand of the Majesty on high was given Christ in view of His purgation of sin. He had succeeded where Adam had failed. He had won for Himself the right to speak and act for mankind. Therefore, far from

sitting down to rest, He was now beginning His new activity. As a judge on earth takes his seat on the bench, as the chairman of an assembly “takes the chair” and proceedings begin, so Christ took His seat at the right hand of God, and thus received official recognition before the assembled multitudes that He served by the appointment and will of God.

The priests in the service on earth offered the blood of the victims the people brought to the sanctuary, the blood of slain animals. It was necessary that Christ as high priest should have “somewhat also to offer” (Hebrews 8:3). This “somewhat” was not “the blood of goats and calves, but ... his own blood” (Hebrews 9:12). This blood He could not offer until it had been shed on Calvary. But as soon as it was shed, He could begin His ministry. This He did immediately after He was installed in office. He was now the High Priest and was ready to intercede for man, first in the holy and then most holy place (October 22, 1844 = The Investigative Judgement) in the Heavenly Sanctuary.]

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7.

“²⁶ And as they were eating, Jesus took bread, and **blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.**

²⁷ And he took the cup, and **gave thanks, and gave it to them, saying, Drink ye all of it;**

²⁸ For this is my blood of the new testament, which is shed for many for the remission of sins.” Matthew 26:26-28.

“²² And as they did eat, Jesus took bread, and **blessed, and brake it, and gave to them, and said, Take, eat: this is my body.**

²³ And he took the cup, and when he had **given thanks, he gave it to them: and they all drank of it.**

²⁴ And he said unto them, This is my blood of the new testament, which is shed for many.” Mark 14:22-24.

“¹⁹ And he took bread, and **gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.**

²⁰ Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.” Luke 22:19-20.

Jesus blesses and gives thanks for what the elements/symbols represent, the unleavened bread - His broken Sinless Life/Body, given for us; the unfermented wine (pure grape juice) – His blood shed from His Sinless Life for the remission of sins. It is like Jesus is saying “Thank you Holy Father for giving Me for the life of the world”.

“But this great sacrifice was not made in order to create in the Father's heart a love for man, not to make Him willing to save. No, no! ‘God so loved the world, that He gave His only-begotten Son.’ John 3:16. The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world. ‘God was in Christ, reconciling the world unto Himself.’ 2 Corinthians 5:19. God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the price of our redemption. {SC 13.2}

Jesus said, 'Therefore doth My Father love Me, because I lay down My life, that I might take it again.' John 10:17. That is, 'My Father has so loved you that He even loves Me more for giving My life to redeem you. In becoming your Substitute and Surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father; for by My sacrifice, God can be just, and yet the Justifier of him who believeth in Jesus.' {SC 14.1}

None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity. {SC 14.2}"

8.

There were seven different places where He was wounded for us. In His hands, His feet, His wounded brow, His lacerated back, His riven side, His marred face and His broken heart. Seven places, denoting the fullness of agony,

**the piercing pain, the extremity of His suffering
on behalf of guilty man.**

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

9.

“²³For 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:

**²⁴And 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.**

**[Please have unfermented grape
juice ready to drink. 😊]**

10.

“²⁵After 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.

²⁶For 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.

“Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him. When there came upon Israel the calamities that were the sure result of separation from God,-- subjugation by their enemies, cruelty, and

death,--it is said that 'His soul was grieved for the misery of Israel.' 'In all their affliction He was afflicted: . . . and He bare them, and carried them all the days of old.' Judges 10:16; Isaiah 63:9. {Ed 263.1}

His Spirit 'maketh intercession for us with groanings which cannot be uttered.' As the 'whole creation groaneth and travaileth in pain together' (Romans 8:26, 22), the heart of the infinite Father is pained in sympathy.

Our world is a vast lazar house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all. In order to destroy sin and its results He gave His best Beloved, and He has put it in our power, through co-operation with Him, to bring this scene of misery to an end. 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' Matthew 24:14. {Ed 263.2}

'Go ye into all the world, and preach the gospel to every creature' (Mark 16:15), is Christ's command to His followers. Not that all are called to be ministers or missionaries in the ordinary sense of the term; but all may be workers with Him in giving the 'glad tidings' to

their fellow men. To all, great or small, learned or ignorant, old or young, the command is given.” {Ed 264.1}