

Foot-Washing

and

Communion

1. Foot washing was to do more than clean the disciples feet, soiled by the dusty and muddy roads, since after washing them, and referring to Judas, Jesus could say that they were clean, but not all of them. “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. For he knew who should betray him; therefore said he, Ye are not all clean.” (John 13:10, 11.)

2. A higher cleansing, a cleansing of the heart was part of Christ’s intention when He instituted this ordinance. Its institutional or lasting character, is clearly stated in Christ’s instruction: “For I have given you an example, that ye should do as I have done to you”, further emphasized by His remark “If ye know these things, happy are ye if ye do them” (John 13:15, 17).

3. The Communion service is incomplete without the foot washing practice. Just as Jesus gave a more profound meaning to the Jewish Passover service (through the Lord's Supper), Christ invested foot washing, the Old Testament hospitality rite, with deeper significance and made it a necessary and essential part of the Lord's Supper (John 13:1-5). Not only did His example impress on the minds of those present His life of meekness and service, but the Lord also used the event to prepare the self-centered, proud, misguided disciples to take part in the Lord's Supper.

4. One lesson of the foot washing ordinance is that the mark of Christian greatness is service. The other is, like the disciples whose sandaled feet became dusty and needed washing again, so Christians baptized in Christ and cleansed by His blood, as they walk the Christian life stumble and need Christ's cleansing grace to wash away the defilement. They need not be rebaptized: "He who has bathed does not need

to wash, except for his feet” (John 13:10). The ordinance of foot washing is a much-needed confession of our self-centeredness and our need of Christ’s grace as well as a renewal of our commitment to the Godhead/plan of salvation/baptismal vows. The instruction to observe/do it, “For I have given you an example, that ye should do as I have done to you”, “If ye know these things, happy are ye if ye do them (John 13:15, 17), is as clear as the command regarding the Lord’s Supper itself, “this do in remembrance of me” (Luke 22:19).

5. ¹Now 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.

²And 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. (John 13:1-17.)

**[Foot-
washing
time. 😊]**

6. What began as a Passover ritual commemorating the exodus from Egypt and the establishment of the covenant/testament at Sinai (Exodus 24) became the celebration of a new exodus, this time from sin, and the establishment of a new covenant/testament to be sealed with Jesus' own blood.

7. Christ's command "this do in remembrance of me" (Luke 22:19) sums up the primary meaning of the Lord's Supper. It is first and foremost a memorial rite, not of all that Christ said and did, but more specifically of His redemptive death. As the Jewish Passover was a look backward, a reminder of God's mighty act in which He delivered Israel from the Egyptian bondage (Exodus 12:14, 13:3, 8, 9; Deuteronomy 16:3), so the Lord's Supper, in which Christians partake of the unleavened bread and the unfermented wine/grape juice, commemorates the decisive event that Christ effected at Calvary, the new "exodus" (Luke 9:31), and His triumph over sin and death.

8. The Lord's Supper also sets forth a present truth. Those who gather at "the Lord's table" (1 Corinthians 10:21) to eat the "Lord's supper" (1 Corinthians 11:20) express visibly their present union with one another because of their union with the Head of the church, Christ Himself. "For we being many are one bread", "for we are all partakers of that one bread [Christ Jesus]", (1 Corinthians 10:17, 16). At the foundation of this ongoing relationship between God and His people is a covenant/testament, a new covenant/testament stressed in each of the accounts of the ordinance (Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25).

9. As a memorial of the past and reminder of the present, as instituted by Christ, the Lord's Supper is also a forward look, a look to the Lord's second coming. "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." (Matthew 26:29.) "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the

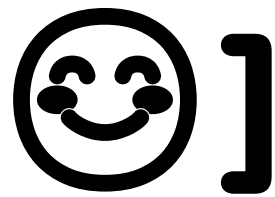
kingdom of God.” (Mark 14:25. Also, Luke 22:16, 18). The delicious, sweet grape juice Christ will not drink again until in the kingdom of God with the saved, one of the many promises/assurances that the kingdom of God is real and when inaugurated, He will drink it again.

10. “For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.” (1 Corinthians 11:26). As the Jews in celebrating the Passover not only looked back to their deliverance from bondage but to a new deliverance by the Messiah they longed for, so the Christian fellowship at the Lord's table is a proclamation that the One who did come and is present among us has promised to come again.

11. How much was Jesus Christ (the Father and the Holy Spirit) willing to do for us?

"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." (5 S.D.A. Bible Commentary, p. 1129.) Infinite love!!

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



12. “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. 😊]**

13. “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.