



## THE LIGHT OF TRUTH CHURCH OF GOD 7<sup>TH</sup> DAY St. Vincent and the Grenadines

Under the Auspices of the General Council of the Churches of God 7<sup>th</sup> Day, Meridian, Idaho, USA.

### Lord's Supper and FootWashing Service.

For as often as ye eat this bread and drink this cup, ye do show the Lord's death until He come. **1 Corinthians 11:26**

And he took bread, and when he had given thanks, he broke it and gave it to them, saying, this is my body, which is given for you. Do this in remembrance of me." And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the New Covenant in my blood. **Luke 22: 19-20**

*Exodus 12:1-2,6; Leviticus 23:5; Deuteronomy 16:6; Numbers 33:3; I Corinthians 11:23-24, Luke 22:19-20; Matthew 26:26-28; Mark 14:22-24;*

#### THE LORD'S SUPPER

When Jesus said, "**Do this in remembrance of me,**" he gave an invitation which was to draw all Children of God from every generation into a glorious fellowship around his table upon which the broken bread and the poured out fruit of the vine described the cost of the world's redemption. To every Child of God this time of communion offers opportunity of worship at its highest degree. To the Child of God there is no greater hour than that which he spends at the Lord's Table. To sit at the table is a rest. It brings a sense of friendship and comradeship with kindred spirits who are going forward to better goals with the light of everlasting life shining upon their faces. Here the presence of God is made real through the tangible symbols and the glorious promise that if we partake of the emblems of Jesus Christ, his flesh and his blood, we shall have eternal life in us.

This manual has been prepared to help those who serve in this capacity and as an aid to any Child of God who will spend time in sole preparation for the opportunity to spend the time at the Lord's Table. The Lord's Supper is the focal point of our worship service and the very heart of our worship experience.

## DECORUM FOR LEADERS

- A. The elder is a spiritual leader in the Church of God and occupies a place of honor and trust among his fellow brethren. The office of elder carries with it certain standards which cause many men to be reluctant in accepting responsibility. This feeling of personal unworthiness is a prerequisite to the leadership, for one can scarcely take such responsibility lightly. Although he may feel unworthy, a man elected to be a leader must do all he can to meet the standard. He should do his best to make his life and conduct to conform to the high spiritual expectations of his office. By the time the service comes around in the evening the sanctuary has been prepared by the deacons and deaconesses or others in charge that have prepared the emblems and set them ready at the church or at the room wherever you have your services.
- B. The emblems should be covered and be ready to be used during the service. All preparations should be made prior to the service. Also physical cleanliness and proper dress are important. Clean clothes are necessary. If ever appropriate the white shirt, conservative tie and shoes that are shined would be in good taste at each service. The elders manner should be dignified and reverent, his posture erect, his movements deliberate. The preparation of mind is also important. The mental attitude should be one of devotion; thoughts which would keep one from entering wholly into the spirit of the service should be pushed aside. When the elder is leading in prayer at the table, his voice should be clear and audible and grammatically correct.
- C. Private prayer and meditation are soul conditioners, indispensable for an elder as he approaches the sacred hour of the Lord's Supper. This is a tuning of life already in touch with God. I wish to quote Psalm 24:3-4 to show how necessary it is to come with a clean heart and pure hands to the Lord's table. "Who shall ascend the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart." The saying certainly is true. We also must do our best to come in our best attire and in our best attitude to meet the Lord at the table.
- D. We meet for the Lord's Supper on the 14th day of the first month. This is according to scripture. We do not take any other calendar which has been made by men, whether it is of Hebrew origin or of Greek origin or of Roman origin. All are Babylonian calendars. By that I mean that they are calendars that will cause confusion. To figure the date of the Lord's Supper we take the new moon nearest the vernal equinox. By that we mean when day and night are equal in the spring the new moon nearest it is the first day of the month when the crescent appears. Then we count, after the crescent has appeared fourteen days which will bring you to the full moon. That is the day to keep the Lord's Supper. That is the same night in which Jesus was betrayed, when he took bread. This is always in the spring, either in the end of March or the beginning of April. It is always within a twelve month period. We do not consider a thirteen month calendar as being scriptural.

## SELF EXAMINATION

Sometime during the service the minister should point out that it is for the people of the congregation to follow the apostolic example which says let a man examine himself and so let him eat. This is good to do right after the foot washing or if you had a chance to do it earlier it is up to the minister and the program that he has.

But every minister must remember this is an important statement put into the service, that every man must examine himself before he partakes of the emblems, for if a man eat and drink of these emblems unworthily or in an unfit form or mind that does not understand it, he is eating and drinking the Lord's body to a shame. Therefore it is very important that we point out this examination. It should be a self-examination, let every man judge himself. The minister must also look into his heart and judge himself.

## THE EMBLEMS

1. After the foot washing and the brethren are assembled again, the table containing the emblems should be uncovered. There should be enough small containers empty as those that are present. The grape juice **cannot be fermented** grape juice, for no leavening can be at this sacred table. The **bread must be unleavened**, therefore also the fruit of the **vine must be unleavened**. The grape juice is in one large container and after a communion hymn or other appropriate words the minister or a delegated individual takes the bread which is a piece of unleavened matzo usually, and blesses the bread. Just as Paul said in I Corinthians 11:23-24 can be recited there.

2. And then after the **bread is blessed it should be broken** into the amount of pieces of people present. The person that has blessed the bread then gives the plate to a deacon or other person who hands the plate to the individuals present in the room to take of the bread and hold it until everyone has received a piece of the bread.

When everyone has a piece of the bread the minister or leader shall say, "**Take, eat; this is my body which is broken for you. This do in remembrance of me.**" Then all partake of the bread.

3. The elder or designated person takes the container that holds the grape juice and prays over it and blesses it. Then he says, "**As the Lord Jesus took the cup and prayed over it and blessed it, He said divide it among yourselves.**" Then the latter fills the containers with the grape juice for as many as are present to partake of the grape juice. Then the deacon or designated person takes the containers that have been filled with the grape juice and distributes it to the people present.

When everyone has received a container again the leader says, "**This is the cup of the New Testament as oft as you drink of it, ye drink of it in remembrance of me and you remember the Lord's death until he comes; drink ye all of it.**"

4. The service is then closed with a hymn, not with a benediction, for we read again that after Jesus had presented the emblems the disciples all sang a hymn and went immediately out. We wish to practice also this part, just singing a closing hymn and going out.

5. At the end of this discourse you will find a few notes that you could use to prepare Lord's Supper sermons or addresses. We hope they will be useful to you in planning a good Lord's Supper service. Also a good thing to remember is to have preparatory services. They are good to have a day or two before the Lord's Supper convenes to give lessons concerning the history behind the Lord's Supper, the history of the Passover, the meaning of partaking of the emblems of Jesus Christ and to know as much as we possibly can so that we will not in any way partake of the Lord's Supper unworthily.

6. The preparatory services can be held anywhere that are convenient for the most number of people, in the home or in the church or anywhere folks can meet together to study and enjoy learning of the Lord's Supper, the greatest feast of all time.

## FOOTWASHING

When the Lord Jesus went to the upper room on the last day before his crucifixion he instituted the act of humility which we call foot washing. When we seek to wash a brother's feet we must be very careful about three things:

1. above all things else this office of love must be performed in the spirit of servitude and meekness. Our attitude must be solicitous to the one whom we serve. It would be well if, like Mary, we would wash our brother's feet with our tears. It must be enacted, so to say, in the shadow of the cross and that the washer, must realize the sin that has been washed away by the First Washer of feet as He took away the sins of the world. Above all remember the motif of the whole transaction when Jesus said: "If I do not wash you, you are not in fellowship with Me." The deeper meaning then is that there is NO PLACE at the table of the Lord for those who have not been cleansed by water of the foot washing and the atoning blood of the cross. Washing your brother's feet dramatically symbolizes the truth enunciated in I John 1:7: "If we have fellowship one with another the blood of Jesus Christ cleanseth us from all sin."
2. Our own hands should be clean. To no purpose will we seek to win a brother's love if we be ourselves guilty of sin and we could find ourselves guilty of the very thing which we blame on to our brother.
3. We must be ready to submit our own feet to the process. The washing of feet is to go around to everyone. That which, when done by us, is obedience to Christ and kindness to a brother, is equally obedience and kindness when done by him to us.

When is the proper time to keep the Ordinance of Humility? Open your Bible to John 13 and let us point out important truths concerning our subject:

"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. And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him) Jesus knowing that the Father had given all things into 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 basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (vv 1-5).

Jesus hour had come. This was the appointed time in the purpose of the heavenly Father for Jesus to die. (Read John 12:27) the feast of Passover is a period of eight days. It is often also called the feast of unleavened bread. The Passover itself is only on one day -the fourteenth day of Abib- and the feast of unleavened bread began on the fifteenth day of the same month. Because unleavened bread was eaten on the fourteenth day as well as on the next seven days the Scriptures often use the expression "the feast of unleavened bread" to include the Passover. (Read Matthew 26:2, 17: Leviticus 23:4-8; Exodus 12:18-19)

Jesus sent two of His disciples to prepare the ancient Passover meal in the upper room in Jerusalem. This was the "Supper from which Jesus arose and girded Himself. "Supper being ended" expression is found only in the vulgate translation. John wrote in Aramaic "while they were at supper." and this statement is more correct and clear from the fact that we find the disciples still eating after this.

**"Jesus riseth from supper."** (v. 4). With the full understanding of the time at hand, Jesus with dignity and elevation of character, condescends to wash His friends feet. The Apostle John introduces His washing their feet by saying that He was fully conscious of His elevation from above by His Father, as being entrusted with all things. This makes the Lord's humility the more striking and remarkable. (Read John 6:61-62)

"Laid aside his garments." This means the outer garments that hung loosely on the body. This garment was like a mantle or robe. It was seamless and very strikingly beautiful. (See John 19:23) "Girded himself with a towel." Jesus took upon Himself the duty of a slave or servant. It was uniformly the office of slave, or servant, to wash the feet of the guests (see Luke 17:8-9; I Samuel 25:41). It was a matter of necessity to wash feet where travel was done mostly on foot and eating was done reclining on a couch or covered bench. The upper rooms were usually furnished with fine upholstered furniture. (See Matthew 23:6). The "towel wherewith Jesus was girded" was long enough to go around His body. It was like an apron to protect the wearer's clothes and long enough to use the ends and bottom for drying the washed feet. Today no such towel is available. We can simply sew two towels together lengthwise in order to "gird" ourselves (gird means to go around the body) and use the ends for drying purposes.

When Jesus came to Simon Peter to wash his feet Peter said: "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 him, 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 unto him. He that is washed needeth not save (only) 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 13:6-11).

**SERMON NOTES FOR THE LORD'S SUPPER SERVICE**

**Preparatory Service Notes**

**THE PASSOVER IN THE OLD AND NEW TESTAMENT:**

Exodus 12 - The memorial of the Blood.

When to be kept. Exodus 12:1-2,6; Leviticus 23:5; Deuteronomy 16:6; Numbers 33:3; I Corinthians 11:23-24 (In the evening)

Deliverance from the evil power of the day. (by the blood of the Lamb) Deliverance from the evils of sin. (by the blood of Jesus Christ)

**THE HUMBLEST SACRIFICE**

The commandment of Love, is enacted out by Jesus through the Foot washing. A new Commandment of Jesus that you love one another. John 13:15

The fellowship of foot washing. "If we have fellowship then the Blood of Jesus will cleanse us also" (I John 1:7).

**AN EXEMPLARY ASPIRATION**

Psalm 106:1-12. Remember Me. This do in remembrance of me. VV4-5.

That we may behold the good of Thy Chosen. V.5

## LORD'S SUPPER SERMONS

THE GUESTS OF THE LORD Come and dine. John 21:12  
Thou preparest a table. Psalm 23  
Eat My Flesh and Drink my blood. John 6:44-50

### A SAFE REFUGE

Psalm 34:22. A refuge is universally needed. For shelter from elements. To keep you from sinning.

### THE LORD'S FRIENDSHIP

It's experience, It's participation and It's Revelation Psalm 25:14

### THE MYSTERY OF THE CROSS

Psalm 118:1-23. The rejected stone becomes the needed stone I Peter 2:5; Luke 20:18

### THE GREAT SUPPER

"Come, for all things are now ready." Luke 14:7-24  
The motive for the Supper.  
The requirement for the Supper.  
The compliance for the Supper. Matthew 22:11-12

## ORDER OF SERVICE: LORD'S SUPPER AND FOOD WASHING.

*Note:*

*"To build God's family on the foundation of the Commandments and Principles of God through our Lord and Savior Jesus Christ, as well as to advance the Gospel message and to promote the general welfare of the Light of Truth Church of God 7<sup>th</sup> Day on a whole".*