



The Lord's Supper!

*John. 13:14, 15, 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. Therefore, Christ the Messiah said I have given you an example, that ye should do as I have done to you. The **examples given by Christ includes Washing of the feet**, the **Lord's supper** and the **Baptism** in the name of the Father, and of the Son, and of the Holy Ghost. As Yeshua Christ our Messiah said These are the examples, that we should follow. We should practice and do everything just as the Lord has said. We do not have any rights to change the example set by our Lord! It is the direct high commission from the Almighty God! The origin of all teachings taught by our Lord Yeshua comes from the Almighty God!*

The day before Lord was Crucified, Yeshua commanded to his disciples to continue to observe the Lord's Supper, or the Communion. (*Matthew 26:26-30*) *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. And 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. And when they had sung an hymn, they went out into the mount of Olives. The accounts of the Lord's Supper are found in the Gospels (Mark 14:17-25; Luke 22:7-22, KJV; and John 13:21-30, KJV).*

Primary Biblical text on the nature and meaning of the Lord's Supper:

Table and Communion is 1st Corinthians 11:23-34, KJV. Here we shall see brief observations on what we see in the text. Apostle Paul expanded on this when he wrote,

“For I received from the “Lord” that which I also delivered to you: that the Lord Yeshua, on the same night in which he was betrayed **took bread**; and when he had **lifted it towards heaven** prayed and gave thanks to God Almighty! The Lord, broke the bread and ate from it a little, and then said! ‘Take, eat: this is **My Body!** Which is broken for you; do this in remembrance of Me.’ In the same manner Lord also took the cup of wine from the supper, he had **lifted it towards heaven** and gave thanks to God Almighty, and supped from it a little, and Lord said! To drink from it! ‘This cup is the **New Testament! in My Blood**; This do ye, as oft as you drink it, in remembrance of Me.’ For as often as you eat this **“Bread”** and drink this Cup of **“Wine”**, you proclaim the Lord's death, till he comes. The Lord's Supper: is the Remembrance of Yeshua's **death on the Cross**. The Lord's Supper also is a testimony. By partaking of it, is to testify that Yeshua's **body was broken** for all the **World and entire Mankind**. He shed His blood for the world. Therefore, I proclaim that; the death of Christ is most important for the salvation of the World from sin.

Through his death he presents the kingdom of God! See these scriptures the Lord preached that the Kingdom of God is at hand, but it was not fully come, by death of christ on the Cross the Kingdom of God fully came. It was physically presented and established on the day of the Pentecost. The members of the **Kingdom of God** should be born again and live as true Christian believers and should not compromise with the world.

*Luke 21:31, So the Holy Ghost said! Likewise, ye, when ye see these things come to pass, know ye that the **kingdom of God** is nigh at hand. Luke 22:16, For I say unto you, I will not any more eat thereof, **until it be fulfilled in the kingdom of God**. Luke 22:18, For I say unto you, **I will not drink of the fruit of the vine, until the kingdom of God!***



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This physical death of Christ on the cross of Calvary opens the door to the kingdom of God! The curtain of the Jewish Temple tore from top to the bottom, *Mark. 15:37, 38. And Yeshua cried with a loud voice, and gave up the ghost. 38 And the veil of the temple was rent in twain from the top to the bottom. Matthew. 27:51 KJV.*

This was witnessed publicly. The public in those days had no freedom to enter into the Holy place of the Temple or to the most Holy place. Only the mediator or Levitical priests had the authority to enter into the **Most holy place to pray and to pour the blood?** When the **Kingdom of God** was presented by Christ fully God himself rent in twain the **“veil of the temple”** for all the people irrespective of whether one is a **Jew or a gentile** and Christ Yeshua put to death the lust to sin in his human nature, and this task Lord fulfilled in his own body which was broken and also shed his blood, while our Lord Yeshua lived on this earth as a human being. (2 Timothy 2:11, KJV; 2 Corinthians 4:10; Philippians 3:10; Romans 8:3, KJV). Therefore: We are to do this in remembrance of **Lord’s Supper**. When we break the bread, we are remembering how the Lord’s body was broken for us. When we drink of the cup, we remember that Lord also shed his blood for our sake, for the forgiveness of all our sins. So, we testify at the same time that we have also received this gift, or this grace. **We do not partake of it in order to receive forgiveness for our sins, but because We have received the forgiveness of sins.**

What is the Lord’s Supper?

- 1) **The Lord's Supper is primarily:** (but not exclusively) designed to elicit and to stimulate in our heart’s the remembrance of the person and work of Yeshua: *“Do this in remembrance of me” (1st Corinthians. 11:25).*
- 2) **The Lord's Supper is the remembrance:** Participation at the Lord's Table is not an option. Prolonged absence from it is spiritually unhealthy and willful neglect of it may be grounds for church discipline.
- 3) **The Lord's Supper is the use of tangible elements:** bread and wine. It isn't enough simply to say, “Remember!” The elements of bread and wine are given to stir our minds and hearts. Just as food and drink are essential to sustain physical existence, so also the blessings and benefits that come to us through the body and blood of Christ are paramount to flourishing of our spiritual faith
- 4) **The Lord's Supper is a personal remembrance:** We are to remember Yeshua. The focus isn't on Abraham or Moses or Isaiah. The focus is no longer on the Jewish Passover or the night of his betrayal or anything else. The focus is Yeshua. *“Do this in remembrance of ME” (1st Corinthians. 11:25).*
- 5) **The Lord's Supper is also a confession:** In partaking of the elements we declare that: “Christ gave his body and blood for me. While we partake in the Lord's Supper we should personally and consciously confess that the bread and wine symbolize the body and blood of Yeshua which was sacrificed for sinners.
- 6) **The Lord's Supper proclaims the Lord's death till he comes:**
This, then, is not merely an ordinance that looks at the past. It is an ordinance of hope that points to the future. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.
- 7) **The Lord's Supper is to be partaken in a worthy manner:** one should give regard for what the elements represent. (1st Corinthians.11:27).
- 8) **The Lord's Supper is not to be treated as common:** The Lord's Supper is not just another meal. (1st Corinthians. 11:27).
- 9) **The Lord's Supper is to “examine ourselves”:** We are to test our motives and



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- attitudes as we approach the table to be certain we are partaking for the right reasons and with the right understanding of what the elements represent. (1st Corinthians. 11:28).
- 10) **The Lord's Supper is to be the divine discipline:** And this was an expression of God's gracious commitment to preserve his people *"so that we may not be condemned along with the world"* (1st Corinthians. 11:29-34).

Note: 1,

Lord's Supper was instituted on the day of the "Passover" {evening time}:

(1), The first instruction is Washing of the Feet!

When Yeshua, and his disciples met together to eat in the day of Passover in the evening when it was time for supper, He took a basin with water and then he took his garment and girded a towel and washed the feet of his disciples! John. 13: 3, Yeshua knowing that the Father had given all things into his hands, and that he was come from God, and went to God; *John 13: 4, 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.* When Yeshua, moved to wash their feet (see also **John 13:1-16**), They were shocked. His actions serve also as **symbolic of spiritual cleansing** (vs. 6-9) and a model of Christian humility (vs. 12-17). By washing His disciples' feet, Yeshua, taught the lesson of selfless service that was supremely exemplified by His death on the cross.

The washing of the feet was an example, it was a pattern.

You should practice washing of the feet as a church worship ritual. The purpose of this study is to examine the teaching of Scripture about the practice of foot washing. What did Yeshua do when he washed his disciples' feet? He intends to institute a ritual which is to be repeated by Christians in church during worship meetings! What lessons did he intend to teach? Luke 22:14-27 and other accounts show that, on this very occasion (as well as other times). The lesson taught to the apostles and believers are about who is the greatest and who would have the highest positions in the kingdom of God. (See also Mark 9:33-36; 10:35-45; Luke 9:46-48; Matthew 20:20-28). Washing of the feet was an act of hospitality or personal hygiene. This is the pattern from each of these Scriptures. This makes sense in that land where people often traveled by foot, wearing sandals, walking in hot, dusty sand. Washing the feet was done to bring comfort while they met for their fellowship, to welcome the disciples and showing them that they have equal status with their Master! The Master is showing, that he is just like his disciple! When one person did it for others, it was considered a basic task of service. It follows that washing of feet was an act of service to show humility and meekness. It was not a ritual done as an act or as part of Old Testament services. Hospitality involves providing whatever would meet the need of the guests. However, in this case **washing of the feet** is an integral part of the New Testament worship ritual and is done in the context of worship and the meetings. As quoted in our introduction, like the Lord's Supper (in fact, it is often associated with the Lord's Supper). Yeshua the Messiah, intended to institute washing of the feet as a Church worship traditionally, or should the Lord's example be associated with hospitality and serving others as an individual act?

Consider Washing of the Feet as Lord did in one of the Assembly worship services:

1. John 13 nowhere states this should be a ritual of worship done in the Assemblies of God,



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- Where does the passage say **feet should be washed in a worship meeting** or as an act of worship? Nothing in the passage states so. Any such conclusion is an assumption.
2. No other passage gives any example or any indication that Christians did this in church worship assemblies. If the Lord intended this to be a religious ritual done in their assemblies, would we not find examples of it being done, like we find examples of the Lord's Supper being done in assemblies?
 3. The only passage after this that even mentions feet washing is 1st Timothy 5:10. The context there shows that the act is a personal, individual act done as one has the opportunity, like other qualities listed in that context.
 4. No passage anywhere states when or how often this ritual should be practiced or what purpose it would serve. It is true that Yeshua at this time instituted the Lord's Supper. But when the Lord instituted, we would expect him to give us the necessary information to carry it out. So, we have other Scriptures that teach Christians to have the Lord's Supper in their worship assemblies (1st Corinthians 11:17). The time and frequency when it should be done are also taught (*And upon the first day of the week, when the disciples came together to break bread, Acts 20:7*). The meaning and purpose of the Lord's Supper is also clearly stated several times (1 Corinthians 11:17; 10:16; Matthew 26:26-28; etc.). What the Old Testament priests did when they washed their hands and feet was different from what Yeshua taught. But it also illustrates that the Lord gave them all necessary instructions. He said exactly who should do it, where it should be done, when it should be done, and what the penalty would be for failure. Regarding **washing of feet**, we have the instruction to do it as an Assembly function, in the assembly during worship service. We are not told if we must do it the same way as he did but it is an instruction.
 5. Other Old and New Testament passages regarding **washing of feet** generally view it as an act of hospitality and service done by individuals to meet people's needs. See the references we already read earlier. Even when the priests washed in tabernacle service, they did not wash the feet of others, nor did they do so in a congregational worship assembly. Therefore, the **washing of feet** is not connected with any term of the Old Testament! There is simply no evidence that **washing of feet** was practiced in the tabernacle in the OT.
 6. When modern denominations attempt to practice "**washing of feet**," that which they do is surely not the way that the Scriptures describe. On such occasions in the past, Lord had tried to teach the apostles humility, even explaining that He Himself had come to serve and give his life for others (Matthew 20:28)

Note: 2, When it was supper time in the evening in the day of the Jewish Passover day this function was done under the leadership of the Lord. Therefore, we need to learn that our Lord did not practice the Passover as per the Old Testament. If any one says the Lord's supper is the same as Passover is a cult. The Roman Catholic, Eastern and Western Orthodox they have created some days as Pesach, or Passover, Easter, Good Friday. They were making these days milk, Easter eggs, bunny and many. These are not part of the biblical practice and it is from outside of the New Testament. Today there is worship directed to Yeshua and also praying to Yeshua, which is not biblical. Our Lord never said to do such practices and in the New Testament there is no mention of all of these. Therefore, the true Christians should not practice any celebration but obey what the Lord has said. Do not follow the Trinity and Oneness as all these are part of cult! When it was time for supper in the evening Lord arranged the supper in the Upper Room.



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John 13: 1-30 He riseth from supper and laid aside his garments; and took a towel, and girded himself. 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.

And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 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. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. Luke 22:14-20

Refer the scripture! *Matthew. 26: 26, 27, 28. KJV, 26 And as they were eating, Yeshua 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 26:19; Mark 14:16; Luke 22:13. Yeshua told them to partake of them "in remembrance" of their Master and Lord. The words Yeshua said! **"This is my body"** and **this is "my blood"**! They have been prepared and it is amazing. Based on the teaching of Gospel of John. 13: 35, *And Yeshua said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36 But I said unto you, that ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing but should raise it up again at the last day. 40 And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42 And they said! Is not this Yeshua, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven. 43 Yeshua therefore answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 46 Not that any man hath seen the Father, save he, which is of God, he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life. 49 Your fathers did **eat manna** in the wilderness and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51, I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? (John 6:32-58).**

Note:3 *Lord said that Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. John 6:49-50*
Note that the Lord's supper and the Passover does not have any relation! And they were taught to see in the bread that was broken the witness of the closest possible union and integration with their Lord. The cup, which was "the **New Testament** in his blood," would remind them, in like manner, of the wonderful prophecy in which that **New Covenant** had been foretold. "Gradually



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and progressively he had prepared the minds of his disciples to realize the idea of his death as a sacrifice. 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! (1st Corinthians 11:25)*

Note. 4: In the Gospel of Luke, and in the Acts, 38 *Then Peter said unto them, **Repent**, and be **baptized** every one of you in the name of Yeshua Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. 41 Then they that gladly received his word **were baptized**: and the same day there were added unto them about **three thousand** souls. 42 And they continued **stedfastly** in the apostles' **doctrine** and **fellowship**, and in **breaking of bread**, and in **prayers**. (Acts 2:38-42).*

The solemn commemorative acts of the breaking and eating of the bread, and the drinking of the cup is to remember the death of Christ on the cross. It will be convenient to anticipate the language and the thoughts of a somewhat later date, and to say that, apparently, they thus united **every day brake the bread in their home** and **preached the Gospel of God in the temple!** Acts 2:46. *And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, **The Agape** or feast of love with the celebration of Christ's crucifixion. What would be so fitting and so much in harmony with the precedents of the paschal feast as the narrative of what had passed on the night of its institution? (1 Corinthians 11:23-27). It is significant*

The Lords Supper is a reminder of the leading truths of the gospel:

- (1) The Lord's Supper is like salvation, likewise this bread, is the gift of God's love.
- (2) The Lord's Supper is reminding us of the life of Christ all he was, what he did and said.
- (3) The Lord's Supper is by the death on the cross of the grievous bondage of sin from which Christ redeems us.
- (4) The Lord's Supper is to hold up the atonement, body of Christ which is broken and his Blood which is shed, for us.
- (5) The Lord's Supper is in Christ alone there is forgiveness and salvation from sin, which is the need of the soul.
- (6) The Lord's Supper is, about Christ who is word from the Almighty God and food for the souls of true believers.
- (7) The Lord's Supper is to be partaken by true believers by faith.
- (8) The Lord's Supper is teaching us to distribute to one another the spiritual blessings.
- (9) The Lord's Supper is like a meal; our daily bread is sanctified.
- (10) The Lord's Supper is the most intimate communion with God in Christ.
- (11) The Lord's Supper is about Communion with one another.
- (12) The Lord's Supper is the feast of joy. "Nothing less than the actual joy of heaven"
- (13) The Lord's Supper is the prophecy about the second coming of Christ and the triumph of his kingdom.
- (14) The Lord's Supper is holding up before the world the cross of Christ; and it is not a selfish gathering of a few saints but it is about the proclamation of the Savior for all.

Why did Christ ordain bread and wine to be used in the Lord's Supper:

Because the types and shadows were to cease when the real Sacrifice was come. There was to be no more shedding of blood, once the all-prevailing blood of Christ was shed.



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There must be nothing which might cast a doubt upon the all-sufficiency of that. (Then, the Lamb being sacrificed once for all. What is needed is to teach the world that Christ is now the **bread of life**. Perhaps also it was because bread was more easily provided and fitted thus more easily to be a part of the universal ordinance. As the manner the wine is like the blood.

Remember the wine is not alcohol and not a heavy drink. Christ said I am the **living bread!** John 6: 51, *I am the living bread which came down from heaven: if any man eat, of this bread, he shall live forever: and the bread that **I will give is my flesh**, which I will give for the life of the world. John 6:58, *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 forever.* John 6:32 *Then Yeshua said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.* Likewise wine is like the blood! **Life is in the Blood**, that is the reason Christ said the cup of the wine is my blood. John 10:11, *I am the good shepherd: **the good shepherd giveth his life for the sheep**.* John 10:14, *I am the good shepherd, and know my sheep, and am known of mine.* Once again it is the evidence is **Christ's body and blood** or his death of Cross and the Lord's supper have no connection with Tabernacle and any items of the tabernacle. Absolutely the New Testament is the different concept rather than from the Old Testament. So, the eternal life is coming from the heaven through christ. *God granted us **His** (God's) life through Christ. 2 **As thou hast given him power over all flesh**, that he should **give eternal life** to as many as thou hast given him. 3 And **this is life eternal**, that they might know thee the only true God, and Yeshua Christ, whom thou hast sent.* So. This is the order of the Almighty God, the Lord established the Lord's supper before his death! We cannot change whatever the Lord has formed!*

The Lord's Supper is a permanent ordinance?

"Do this in remembrance of me" points to a permanent institution. The command is therefore binding on all who believe in Christ; and disobedience to it is sin, for the unbelief that keeps men away is one of the worst of sins. The subsequent practice of the apostles, (Acts 2:42 Acts 2:46; The apostle Paul wrote: concerning the Lord's Supper in 1 Corinthians 11:23-29. Paul includes a statement in the Gospels: *"Therefore, whoever **eats the bread or drinks the cup** of the Lord in an unworthy manner, will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and **drinks judgment on himself**"* (1st Corinthians 11:27-29, KJV). We may ask what it means to partake of **the bread and the cup** "in an unworthy manner." The true meaning of the bread and cup is the marvelous price our Savior paid for our salvation. Anyone who partakes of it and are not serious about it then it shall turn out to be dangerous? Or it may mean to allow the **ceremony to become a dead and formal** ritual if you come to the Lord's Supper with unconfessed sin. In keeping with Paul's instruction, we should seriously examine ourselves before eating, the bread and drinking the cup. In the gospel accounts is 1st Corinthians. 26 *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

How often should the Lord's Supper / Communion be observed?

It would seem that, since we take the Lord's Supper to remember Christ's death, we should take it fairly often. Some churches have a monthly Lord's Supper service; others do it bi-monthly; others weekly. Since the Bible does not give us specific instruction regarding frequency, there is some liberty in how often a church should observe the Lord's Supper. While it is mentioned that *"And they, continuing daily with one accord in the temple, and breaking bread from house to*



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house, did eat their meat with gladness and singleness of heart” Acts 2:46 and preached the Gospel in the temple.

In any case, it’s not the frequency that matters but the attitude of the hearts of those who participate. We should partake with reverence, love, and a deep sense of gratitude for the Lord Yeshua, who was willing to die on the cross to take upon Himself our sins. The bread that Yeshua broke represents His body that was broken on the cross, for us. The cup represents the blood He shed on our behalf, sealing a covenant between God and us. Each time we observe the ordinance of communion, we are not only remembering but We are “showing” it as well to all who watch and all who participate. **Communion is a beautiful picture of what happened at the cross** and what it means, and how it impacts our lives as believers. The Lord’s Supper is not rooted in the Old Covenant even as it has heralded the New. It is the promise: of a New Covenant between God and the New born Believers, in which **God said, “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people”** Yeshua made a direct reference to this New Covenant during the **Last Supper**: “*This cup is the new covenant in my blood*” (Luke 22:20). A new dispensation was on the horizon. In God’s grace, the New Covenant applies to more than Israel! Everyone who has faith in Christ will be saved (Ephesians 2:12–14). Also, **during the Last Supper, Yeshua taught the principles of servanthood and forgiveness. He washed his disciples’ feet**: “*The greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the Table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves*” (Luke 22:26-27; John 13:1-20). In addition to predicting **his suffering and death** for our salvation (Luke 22:15–16), Yeshua, also used the **Last Supper** to institute the **New Covenant**, and established an ordinance for the Church, and foretold Peter’s denial of Him (Luke 22:34), and Judas Iscariot’s betrayal (Matthew 26:21–24). The Last Supper is what we call the last meal that our Lord ate with His disciples before His betrayal and arrest. The Last Supper is recorded in the Synoptic Gospels (Matthew 26:17–30; Mark 14:12–26; Luke 22:7–30). It was more than Lord’s last meal; it was done on the same day of the Passover but note that it is not the Passover meal! One of the important moments of the Last Supper is Lord’s command to remember what Christ was about to do on behalf of all mankind: **shed his blood on the cross** thereby paying the debt of our sins (Luke 22:19).

Is Intinction the correct way to do communion?

It is clear that, at the Last Supper, Yeshua gave the apostles the **bread** and **wine** separately one by one, with individual instructions concerning each element. They ate from the same bread and did not make it separate as in different packets, as the way the cup used was just one. They all drank from the same cup. Many Churches today have made different models and have rejected the instructions and are keeping communion in a very wrong way today. While we should always be careful about modifying any of the biblical instructions. Scripture neither prohibits nor endorses intinction. The issue of precisely how to serve the Lord’s Supper is not one that should occupy much of our time **servicing different cups, and small wafers**, that is cult. **Because the body is one** therefore, we must eat from one body, **drink the same blood using the same cup**, that should be the **one bread from one quantity and quality**. And **drink from one cup, but not using different cups**. What is more important is that we apply the correct meaning and give proper value to the **“Supper” itself, and in a manner**, as our Lord provided?

Biblically, communion should be open to all believers, not closed to a particular church or denomination. What’s important is that the participants must be born-again believers, they should be walking in fellowship, with the doctrine of God: they should have repented and be



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converted and should have taken water Baptism through immersion in the name of the Father, the Son, and the Holy Ghost!

*Acts. 3: 9 **Repent ye therefore, and be converted**, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; Acts. 2: 38. Then Peter said unto them, **Repent, and be baptized** every one of you in the name of Yeshua Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Before partaking of communion, each believer should personally examine his or her motives as themselves. (1st Corinthians 11:28).* No matter which Church one belongs to, irreverence, prejudice, selfishness, and lust have no place at the Lord's Table! So, the Bible gives no command regarding the frequency of Communion.

Lord's Supper should be practiced regularly.

At the same time, it is clear that the Lord's Supper should be practiced regularly. In the early church, it appears that congregations often shared meals together, and during these times they would observe Communion (called "love feasts" in Jude 1:12). Acts 2:42 mentions the "breaking of bread" as a daily occurrence among the first Church, so Communion may have been observed on a daily basis. Churches vary greatly in their frequency of Communion. Some offer Communion as part of every service, while others do so only monthly or quarterly. Since there is no specific rule regarding this practice, local Churches are free to choose what is most helpful for their particular congregation. While it must be this way that when the Lord supper is taken it is important to do the washing of the feet before taking the supper. It shall be done in the same way how the Lord arranged the Last supper. Bread and wine should be there! Please do not make any changes to what our Lord has established. The **Mormons** the never use the wine: instead of the wine they are using water! The **Salvation Army** they do not have the **baptism** and the **washing of feet** and do not practice the Lord's supper! All Christians should desire to partake of the Lord's Supper regularly, as a way of remembering the sacrifice of Christ. **Yeshua gave His body and blood physically and spiritually.** As the payment for our sins (1 Peter 3:18). When Lord instituted the ordinance, he told us, "**Do this in remembrance of me**" (Luke 22:19). He did not tell us how often. The New Testament does not give a specific rule regarding how often Communion should be taken. In one of the main passages on the topic, the apostle Paul notes Yeshua' words are simply "Do this" and "*as often as you eat this bread and drink the cup*" (1st Corinthians 11:24, 26).

First, Communion:

It is only for believers in Yeshua Christ. Why? As Communion is a remembrance of what Christ has done on the cross, on our (believers) behalf. Only the believers have accepted and have embraced this teaching. Further, only a believer can "**examine himself**" as the Scripture teaches as part of the requirement for taking Communion (1st Corinthians 11:28). This self-examination would include the confession of sins.

Second, Communion: is to be taken in a worthy manner. Paul taught that some in the Corinthian church were judged because they partook of the **Lord's Supper** flippantly or greedily. "**That is why many of you are weak and ill, and some have died**" (1st Corinthians 11:30). This verse clearly reveals the importance of taking Communion in the proper spirit. The same relevance remains for today's churches. In all instances, Communion should be taken only by believers who have examined themselves before the Lord. If a person has not made a profession of faith or is unwilling to take Communion in a worthy manner, he or she should refrain from taking part in the Lord's Supper. If a believer is visiting a church which practices closed Communion, it is best to refrain from partaking, so as not to give suddenly but ask whether they are ready and keeping



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and following and obeying the doctrine of God as per the New Testament. If not, please close for them?

On a related note, some churches argue that only baptized believers in Christ should take Communion. This stresses the important role baptism plays in one's public profession of faith. Salvation is by faith, but baptism is a public proclamation of salvation, and an act of obedience to Christ. Similar to the rules governing closed Communion, the rule of being repentant and converted and then baptized as commanded in Scripture; however, it does reflect the pattern set by the early Christians, who were baptized immediately after repentance and conversion or believing in the full Gospel. However, Scripture reveals that the Lord's Supper, can be and most likely should be left open for all believers who are in right standing with Christ according to the doctrine.

What was God's purpose in establishing the church?

The Assembly of God is the body of Christ: A group of people unified (Ephesians 4:1-3) under Christ, who represent and reflect Christ to the world (1 Corinthians 12:12-17). The purpose of the Church is to join people of different backgrounds and talents and provide them training and opportunities for Kingdom of God's work. It accomplishes this both internally, within the body, and externally, in the world. Acts 2:42 explains the internal function of the church: "**And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers..**" Yeshua has entrusted the church with the task to teach the body sound doctrine. There are many influences in the world that claim to have the truth, but God entrusted his word to the church (Ephesians 4:14). Still, knowledge of doctrine is useless if it isn't used in love.

(1 Corinthians 13:2): "**11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;** 12 *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:"* (Ephesians 4:11-13 KJV). Sound teaching leads to spiritual maturity which leads to building up the body of Christ. The purpose of the church is also to provide a place to "break bread." Often, this means just eating together and living life together (Acts 2:42). Formally, we break bread at the Lord's Supper (1 Corinthians 11:23-26). The practice of the Lord's Supper unifies us as it reminds us that we are all saved by Christ's sacrifice. Practically, it provides us an opportunity to reconcile differences and right wrongs as we examine our interactions with fellow believers (1 Corinthians 11:27-28). The natural result of sound teaching and a unified body is that the members of the church will take care of each other. Then, after he had finished this symbolic act, the Lord asked, "Do you know what I have done unto you?" (v. 12). Certainly, they knew what he had done physically. But had they perceived the real significance of the act? They had not. But he explained the matter. "*You call me Teacher, and, Lord. You are correct; that is my relationship to you. If I then, the Lord and Teacher, have washed your feet, you ought to wash one another's feet.*" In what sense? Literally? No, the lesson is this. If I, your Lord, have humbled myself, assuming the role of a servant, you ought to do the same (cf. v. 16). The pathway to "greatness" is not by self-assertion; it is through service! The Son of God was demonstrating an attitude, not requiring a literal act. powerful way to care for others is to pray for them (Acts 2:42). Just as the early church prayed for each other (Acts 12:5; Philippians 1:3-4), so we should bring each other's needs before God (Philippians 4:6-7). Within the church we are also called to show honor (Romans 12:10), compassion (Ephesians 4:32), encouragement (1 Thessalonians 5:11), and love (1 John 3:11). And we are to meet each



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other's practical needs. *James 1:26, 27 says, 26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. 27 Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.* One of the primary purposes of the church is to provide for the needs of its members (Acts 20:34-35; Romans 15:26).

Externally, the purpose of the church is to fulfill the Great Commission as Yeshua commanded in Matthew 28:18-20. There is no nobler purpose for the church than to introduce others to Christ. We do this in part by making sure we faithfully represent Him and become who He has called us to be. Philippians 2:15 exhorts us to be "*blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation.*" Whether we witness to people in our neighborhoods or send others to foreign lands, the church is called to manifest the Holy Ghost, in us by embodying Yeshua's character and telling others about him. The purpose of the church is to be the believer's spiritual family. It is through the church that God takes people with different personalities and gifts, unifies them as a single body, and equips them to care for each other and reach the world. We were not meant to live the Christian life alone; surrounded by the biblical teaching and loving community of the church, together we find our own purpose in life.

Washing of the feet has to be done before the Lord's supper!

Yeshua washed his disciple's feet to prove to them that you need to learn to be a servant before you lead. He was showing that humility means nothing on Earth because no human has a right to judge one other. Christ was performing an act of service for his disciples. He took a towel and girded himself. He had many things to say to them, but how would they bear it? He saw that commotions of a forbidding order were taking hold upon them. Contention had come in among them. For one of them to wash the feet of the rest was thought as an act to be looked down upon, an act that servants were supposed to do always, and there was no one that made a move, yet, the while, all were trying to appear unconscious. When Christ told Peter that unless he submitted to this service, he could have no part with him, Peter surrendered his pride and self-will. This can never, never be. Peter was all broken up at the thought, and exclaimed, "*Not my feet only, but also my hands and my head.*" [John 13:9.] Yeshua had a lesson, deep, full, and significant: "*He that is washed needeth not save to wash his feet but is clean every whit: and ye are clean, but not all.*" [John 13:10.] The true version reads, "*He that is bathed needeth not save to wash his feet.*" That lesson comprehended more than bodily cleansing. The feet of Judas were washed, but his heart was defiled with sin. In the very act of girding himself with a towel to wash the feet of his disciples, Yeshua would subdue and cleanse them from their alienation, dissension, and jealousy, and pride. Not one of them was in an acceptable state before God, with such a spirit of unhappy dissension. The renewed heart, cleansed from every defilement, was of far more consequence than the outward application of water to their dusty feet. Yeshua could not give them the lessons he so much desired to impart unless they would come into a proper state of humility and affection. Dissension always creates hatred, but Christ washed it away in the act of washing his disciples' feet. A change of feeling did come; the union of heart and love for one another did exist. They became meek, teachable, and loving, and would have conceded to any one the highest place. They were prepared to partake of the last supper with fragrant feelings of love, deep and full, for their Master and for one another. This humble service is to recover man from the difficulties of sin. We are to bear in mind that in washing one another's feet, we are in Christ's place. And while we do this service, Christ is our witness; angels are watching, and the atmosphere of heaven is surrounding us. When we do just what Christ has charged us to do, we are bringing ourselves in close relation to our Lord, who is present on that occasion. There is



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One in our midst who has said, *“Lo, I am with you always, even unto the end of the world.”* (Matthew 28: 20. KJV). We can better take part in this instituted ordinance when we call to mind his words: *“Know ye, what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you. 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. If ye know these things, happy are ye if ye do them. I speak not of you all: I know whom I have chosen but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.”* (John 13:12-20 KJV). In verses John 13:8-10, Yeshua explains that the act of washing their feet was an act of spiritual cleansing. It was also an opportunity for John to tell his readers that Yeshua knew one of them would betray him (John 13:11: *“For he knew who should betray him: therefore, said he, ye are not all clean”*). Finally, it was a symbolic act of humility, in which Yeshua was teaching the disciples to act with the same humility towards each other (John 13:13-15 KJV). The first three centuries, that our Lord was understood to have instituted an ordinance (feet-washing) by the acts and words under consideration in John. Ch. 13.

Washing of feet was a common and necessary act of hospitality in Palestine at that time, and the teaching that Christ intended to convey was the manifestation of the spirit of brotherly love in acts of humble service. The earliest reference to the ceremonial use of feet-washing is in the canon of the synod of Elvira (A.D. 306) where it is condemned”.

Note: (A. H. Newman, A Manual of Church History, Philadelphia: The American Baptist Publication Society/Judson Press, 1933, Vol. I, p. 140).

Then, after he had finished this symbolic act, the Lord asked, “Do you know what I have done unto you?” (v. 12). Certainly, they knew what he had done physically. But had they perceived the real significance of the act? They had not. But he explained the matter. “You call me Teacher, and, Lord. You are correct; that is my relationship to you. If I then, the Lord and Teacher, have washed your feet, you ought to wash one another’s feet.” In what sense? Literally? No, the lesson is this. If I, your Lord, have humbled myself, assuming the role of a servant, you ought to do the same (cf. v. 16). Then, after he had finished this symbolic act, the Lord asked, “Do you know what I have done unto you?” (v. 12). The, pathway to “greatness” is not by self-assertion; it is through service! The Son of God was demonstrating an attitude, not requiring a literal act. The Son of God was demonstrating an attitude, not requiring a literal act. It is important to note that the early church did not perceive this incident as a “binding example” of literal feet-washing as a required practice throughout Christian history. One prominent historian has observed: The combination of these factors meant that the citizens’ feet became very dirty during their journeys. It was a common act of hospitality, therefore, when a visitor came calling, to provide him with water for the washing of his feet (cf. 1 Tim. 5:10). One may recall that Christ once reproved Simon the Pharisee for not having furnished him with water for his feet, as the Savior visited in his home (Lk. 7:44). You are welcome to share your comments?