

# 51\_SEVENTH\_DAY\_ADVENTIST\_ CHURCH\_S\_VIEW\_ABOUT\_HOLY \_COMMUNION.pdf

*by*

---

**Submission date:** 16-Jun-2022 01:52AM (UTC-0400)

**Submission ID:** 1857762363

**File name:** 51\_SEVENTH\_DAY\_ADVENTIST\_CHURCH\_S\_VIEW\_ABOUT\_HOLY\_COMMUNION.pdf (430.81K)

**Word count:** 5707

**Character count:** 29849



## SEVENTH DAY ADVENTIST CHURCH'S VIEW ABOUT HOLY COMMUNION ACCORDING TO JOHN 13:4-17

By  
Japolman Sinaga<sup>1</sup>, Stimson Hutagalung<sup>2</sup>, Rolyana Ferinia<sup>3</sup>  
<sup>1,2,3</sup>Universitas Advent Indonesia  
Email: [polmansinaga7788@gmail.com](mailto:polmansinaga7788@gmail.com)

### Article Info

#### Article history:

Received Feb 10, 2022

Revised Feb 19, 2022

Accepted Mar 25, 2022

#### Keywords:

Holy Communion

Seventh-day Adventist Church

### ABSTRACT

*The Lord's Supper is a sacred ecclesiastical ceremony and this is the example set by Jesus. The Holy Communion is a symbol of the sacrifice Jesus made on the cross for the purpose of human salvation. The Holy Communion ceremony is not just an ecclesiastical event but has spiritual meanings such as: a memorial of God's mercy, a higher form of cleansing, a fellowship of forgiveness, is God's command, and contains God's blessing. This study uses a qualitative literature study method that describes descriptively the meaning of the Holy Communion according to the view of the Seventh-day Adventist Church, and the results of this study are so that everyone can better understand the meaning of the Holy Communion ceremony so that they can further build spiritual faith and understand the meaning of Jesus' sacrifice which is symbolized through the ceremony. Holy communion.*

This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



### Corresponding Author:

Japolman Sinaga

Universitas Advent Indonesia

Email: [polmansinaga7788@gmail.com](mailto:polmansinaga7788@gmail.com)

## 1. INTRODUCTION

One of ceremony in the church is Holy Communion. In John 13:4-17 Jesus Himself started the Holy Communion by setting an example to His disciples. There is some rule that needs to be followed by all of Jesus followers. As His followers we need to participate and consider the Holy Communion as glorious, solemn, meaningful, and in order as Jesus did as an example.

In the Church's history there were many debates on Holy Communion. Many questions arose regarding the Holy Communion itself, such as: how to define the words of the Lord Jesus "This is My body" and "This is My blood", in what ways does Jesus present, does Christ really present, is the bread and wine changed or not? Those are the questions frequently asked.

Recently, we find that some churches manage communion in a different way and order than was practiced by Jesus and his disciples. Therefore, the true meaning of communion is lost. The most common part of the communion order removed by some denominations is foot washes. Seventh-day Adventist Church in conducting the Holy Communion includes two important part which is foot washing ritual and Holy Communion.<sup>1</sup> Christ had instituted the foot washing ceremony and Holy Communion to help us get into the communion with Him.

Realizing the understanding of this true doctrine of this Holy Communion the writer then felt moved to study and search and address the Seventh-day Adventist Church's view related to the Holy Communion. It is obvious that what is going to be written will not be perfect and satisfy all party, but let the Holy Spirit help us all know and understand the true theological point of view about Holy Communion according to the Seventh-day Adventist Church's view.

<sup>1</sup> Departemen Kependetaan Masehi Advent Hari Ketujuh Sedunia, *KEPERCAYAAN Gereja Masehi Advent Hari Ketujuh Uraian Doktrin Dasar Alkitabiah* (Bandung: Penerbit Advent Indonesia, 2019), 214.

## 2. RESEARCH METHOD

This study used qualitative methods of literature research. Researchers sought to answer the question under study by searching for bibliographic sources that correlate with the research question. The resources are from books and other media online. Methods used in research are literature, getting information regarding the meaning of Holy Communion ceremony in spiritual life especially according the view of Seventh-day Adventist Church. Then the study being analyzed as descriptive factual finding.

## 3. RESULTS AND ANALYSIS

### Overview Of Brief History

#### 1. Early Century

In many centuries, in various places in the world, the holy sacred was celebrated with a harvest that worse focused. "Many places and many Christians were celebrated every day after priority for apostles. And according to joint interpretation of the fourth petition of the Lord's Prayer, our daily bread on this day give."<sup>2</sup>

Cyprian (died in 258 AD). He was bowed for faith during the bloody persecution of Caesar Valerian. The leader of the Cartago Church in North Africa) was the "daily sacrifice" of the sacrament. Talks about in his book. So is Ambrose (died in 397 AD), one of Italy's famous 4th century fathers and church leaders. Chrysostom (345-407 AD), the most popular and famous Greek church father, complained about the group of people who appear in the "daily sacrifice" of communion. Augustin (AD 354-430); influenced by Ambrosius of Milan. He has become one of the most influenced leaders of the Western Church. (Living in the hippo of North Africa) showed that communion practices vary from place to place. Initially, no pattern was set. Some are observed daily, some are observed weekly, and some are observed at other times. Basil (died in 379 AD); one of the most famous church leaders in Asia Minor) wrote: "We met four times a week on Lord's Day, Day 4, Preparation Day, and Sabbath."<sup>3</sup>

Initially Holy Communion combined with "Love feast", and celebrated at night, to commemorate the last Jesus supper and His disciples. But by the beginning of the second century, both were separated, communion was held in the morning, and a feast of love was held in the evening.<sup>4</sup>

#### 2. Middle Ages

In the middle of the 4th century, church leaders began to discuss the value of Agape food. The injury seemed to outweigh the profits. The Church of Laodicea (367 A.D) banned practice in the church, but Sino de Gangla allowed it. Both Sinode Hippo (393 A.D) and Sinode Carthage 397(A.D) banned the Agape Festival and sought to prevent it from being associated with communion again. Finally at the Trullo Synod (692 A.D) it was really forbidden because it was considered sinful. "Agape became victim because human nature demeaned something beautiful until it became deformed than to help Christian fellowship -and it was one of church life tragedy naturally happened "<sup>5</sup>

As the church grew and expanded, it became more organized and rituals and traditions were born with it. This affected every aspect of the life and practice of the Church, including communion. This is no longer a simple memorial of the food that Christian families share at home and with his fellow believers. On the contrary, it was regarded as a sacrament with a set of rules and procedures surrounding it. This "Communion-The Doctrine of the Sacrament" took the "Feast of the Redeemer's Dying Love" and turned it into "the most painful and controversial cause of theological conflict" among God's people.<sup>6</sup>

The elements of the Lord's Supper (bread and wine) were discussed: Should I use fermented bread or unleavened bread? This has become a major point of controversy and division between the Roman Church and the Greeks. Wine or grape juice? If someone uses wine, is it mixed with water? If so ... how much? Is anyone standing, sitting or kneeling when receiving the element? All these questions and literally hundreds of other questions caused the division between God's people.

Hippolytus (died around 235 AD); Became martyr during Caesar Maximius persecution; he came from Rome) taught that a believer ought to show respect the most intense to eucharist element. It has to be accepted in the morning before any other food entering the stomach; none was allowed to fall or spill, which would litter the floor.<sup>7</sup>

<sup>2</sup> Philip Schaff, *History of the Christian Church, Vol. 2* (Amerika Serikat: Revelation Insight Publishing Co, 2011), 236.

<sup>3</sup> "Truth According to Scripture - Defending the Christian Faith," accessed March 9, 2022, <https://www.truthaccordingtoscripture.com/index.php#YihvOHpBzre>.

<sup>4</sup> Philip Schaff, *History of the Christian Church, Vol. 2*, 239.

<sup>5</sup> William Barclay, *The Lord's Supper* (London: Westminster John Knox Press, 2001), 61.

<sup>6</sup> Philip Schaff, *History of the Christian Church, Vol. 3* (Amerika Serikat: Revelation Insight Publishing Co, 2017), 492.

<sup>7</sup> Philip Schaff, *History of the Christian Church, Vol. 2*, 239.



.....  
This are the common practiced nowadays to the member of church to take home part of the bread to be used in family communion every day after Morning Prayer. This in known as Household Communion.<sup>8</sup>

Ignatius believed that the element became the true body and blood of Christ and, when eaten, had the power to give eternal life. He referred to the element as "Immortal Medicine: Antidote to Death." This mysterious opinion was shared by Justin (died around 165 AD) and Irenaeus (died around 200 AD).<sup>9</sup>

Paschasius Radbertus (800-865 AD); monk, superstitious from French) was the first person to clearly teach and write about the doctrine of Transubstantiation adopted by the Roman Catholic Church. Although he never actually used the term himself (which he did not use during his next two centuries), it was believed that he developed the doctrine. In his book "On the Body and Blood of the Lord" (831 AD), he writes: After the dedication, the Eucharist had nothing but the flesh and blood of Christ... Meat bom of Mary, suffering from the cross, raised from the grave ... although the shape of bread and wine still exists through visual, physical and taste."<sup>10</sup>

### 3. Reformation Century

Reformer's view on Holy Communion has expanded gradually and never equal. They agree that the sacrament generate blessings when received by someone who love personal faithful relationship with God. They thought that sacrament become effective only if they take part in Holy Spirit's sovereignty and freedom. On the other side, they denied that Mass is an God's sacrifice offering and refused the transubstantiation doctrine.

Martin Luther (1483-1546) emphasized Holy Communion as pure Gospel, a gift from God, and pleasant fellowship with Christ in the church fellowship. He emphasized the foundational holy writings for the sacrament. Theologically, Luther follows Agustinus, brought out the need for faith, nevertheless insist that Jesus's words, "This is My body", interpreted literally. He also condemned withholding cup from the commoner and curse the usage of reconciliation sacrificial expression for Mass. Luther against transubstantiation teachings, he preferred consubstantiation ideas. So, he showed two substances, body combination and the blood of Christ with bread and communion wine. In Augsburg recognition in 1530, Philip Melanchthon asserted that the actual body and the blood of Christ present at the Lord's Supper in the form of bread and wine.<sup>11</sup>

"The Lord's Supper for Luther implied the sign from divine for believer's fellowship (communion fellowship) with one another and with Christ "<sup>12</sup> Luther attempted to restore the Lord's Supper to its genuine character as the reminder of the death, redemption of Christ, and the fellowship of believers with Him ... Luther observed weekly fellowship as the closing of regular worship on the day of the Lord."<sup>13</sup>

Zwingli taught that practices not explicitly mandated in the New Testament must be ruled out, so he emphasized the Gospel proclamation and believed that it would be guided by the Bible, with agape (feast of love). We performed the communion in combination. This is a congregational celebration, not a priest alone at home in front of the congregation. He taught that the worship of the congregation is carried out with humility and solemnity, and is celebrated four times a year, the Passover, Sunday, early autumn and Christmas in Pentecost.<sup>14</sup>

Zwingli also taught that communion is a sign of our fellowship with one another. "For Zwingli, the sacrament united one another and renewed one with Christ. Both helped to remind us of Jesus' sacrifice and death through the symbols of bread and wine. For Zwingli, the Eucharist It is a reminder of the intimate unity of one another and the new unity of Christ, evoked by the symbol of bread and wine."<sup>15</sup>

John Calvin (1509-1564). Calvin was born and raised as a Frenchman, but most of his work was done in Geneva, Switzerland, where he spent the last decade of his life. Calvin agreed with Luther that the body of Christ was actually in the element, but he felt it was spiritually, not physically. He appreciated Zwingli's interpretation that the element is just a symbol, nothing more. Calvin loved Sunday's observance, but he didn't make it a point of discussion because he "often" believed that the word was true obedience and touching. Most Calvinist churches celebrated this "once a month in a humble and solemn way by the entire congregation."<sup>16</sup>

<sup>8</sup> Henry Chadwick, *The Early Church* (London: Penguin Publishing Group, 1993), 266.

<sup>9</sup> "Truth According to Scripture - Defending the Christian Faith."

<sup>10</sup> Ibid.

<sup>11</sup> *Handbook Of Seventday Adventist Theologia Vol. 12* (Hagerstown: Review and Herald Publishing Association, 2000), 602.

<sup>12</sup> Harold J. Grimm, *The Reformation Era, 1500-1650* (London: Macmillan, 1966), 127.

<sup>13</sup> Philip Schaff, *History of the Christian Church, Vol.7* (London: Eerdmans, 1858), 492.

<sup>14</sup> Philip Schaff, *History of the Christian Church, Vol.8* (London: Eerdmans, 1858), 60-61,247.

<sup>15</sup> William Barclay, *The Lord's Supper*, 78.

<sup>16</sup> Philip Schaff, *History of the Christian Church, Vol.8*, 373-374.

#### 4. Modern Era

In the latest discussion about the Lord's Supper, a little concern was given to the historical development of the doctrine and practiced from eighteenth century until now. It shows up at least on the modification from Reformation and Contra-Reformation.

Related to the Holy Communion worship, contemporary science seemed to be more committed to the history than theology. One of the main points being discussed was the question on the identity of the last Supper. Was it the Passover feast or was it another Jewish feast celebration? What more important was the time the feast of the Passover, which seems different from those written in the Gospel of John and those written in the Gospel of synoptic. This debate was put forward by Lietzmann, Bultmann, Jeremias, Marxsen, Patsch, and Schuermann, and the others.

In 1982 the commission of Faith and Order from World Church Board has published documents to be submitted to the church as the basis for further discussion about the order. According to Baptism, Eucharist and Ministry, Holy Communion is a gift from the Lord to us through the power of His Spirit, as a form of thanksgiving to God and commemoration of the sacrifice of Christ.<sup>17</sup>

#### Seventh-Day Adventist View On Holy Communion

The term holy communion is used by the protestant church. Holy Communion based on the customary supper in ancient Israel.<sup>18</sup> There was another meaning from the supper ritual in ancient Israel tradition which was done to remind what God has done in releasing their ancestors from the slavery in Egypt (Deut. 16:1).<sup>19</sup> This banquet they call *Pesakh* (Passover) which means "over" or "passed". In Exodus 12:13, God promised that the punishment will pass by the door that has the blood of the lamb on it.

At the latest Passover feast, where our Lord and His disciples commemorate it, He has instituted the Holy Communion as a replacement for the Passover, to be celebrated as a reminder of His death. The national celebration of the Jews would pass forever. The ceremony confirmed by Christ will be commemorated by His followers in all countries for all ages.<sup>20</sup>

Passover has been removed as a commemoration of the release of Israel from their slavery in Egypt. God has shown that every year whenever their children asked the meaning of it then the history has to be repeated over and over again. By then the miraculously freedom will stay fresh in the memory of all people. The ordinance of Holy Communion from Jesus has been given to commemorate a big release resulted from the death of Christ. Until He comes again for the second time in power and glory, this ordinance should be celebrated forever.<sup>21</sup>

Holy Communion was mentioned early in Synoptic Gospel (Matt. 26: 17-30; Mark 14: 12-25; Luke 22: 7-23). It was instituted by Jesus and focus to Jesus. Celebrating the Lord's Supper, or Communion, or *Ekaristi* without referring it to Christ is unthinkable. Even though connected to the Passover, Holy Communion is viewed as a new and unique institution in the New Testament, which has been an integral part of Christianity for centuries.

Interestingly, the Gospel of John does not mention the Lord's Supper, but the statement about the bread of Jesus' life in John 6 seems to contain this reference. On the other hand, washing the feet-the other rules that Jesus himself set on earth are found in the Gospel of John itself, not in the Synoptic Gospels. And these gospel stories complement each other. Both communion and foot washes are part of the disappointing story of the four Gospels dealing with foot washes, which are said to have taken place early in the supper attended by Jesus and his disciples (John 13: 1-16).

#### Foot washing rule

According to the practice among the Jewish people, on the Passover feast every family get rid of yeast, sin, from their household before the first day of the week of the Feast of Unleavened Bread (Ex. 12:15, 19, 20). Therefore, the believers have to admit their sins and repent—including the deep of arrogances, enmity, jealousy, anger, selfishness—before they follow the Holy Communion in true spirit in the deeper level of meaning.

After the celebration is over, Christ made the rule of foot washing. Not only did he set an example, but they must follow the example and promise them blessings. This rule carries out the task that everyone must take care of themselves prior to the sacrament so that they do not participate in meals "in an inappropriate way. (1 Corinth. 11:27-29).<sup>22</sup>

<sup>17</sup>Handbook Of Seventday Adventist Theologia Vol. 12, 603.

<sup>18</sup>J. L. Ch. Abineno, *Pemberitaan Firman Pada Hari Khusus* (Jakarta: BPK Gunung Mulia, 1981).

<sup>19</sup>Boland B.J van Niftrik G.C, *Dogmatika Masa Kini* (Jakarta: BPK Gunung Mulia, 2001).

<sup>20</sup>Ellen G. White, *The Faith I Live By* (Washington, D.C: Review and Herald Publishing Association, 2000), 300.

<sup>21</sup>Ellen G White, *The Desire of Ages* (Washington, D.C: Review and Herald Publishing Association, 1898), 652–653.

<sup>22</sup>Sedunia, *KEPERCAYAAN Gereja Masehi Advent Hari Ketujuh Uraian Doktrin Dasar Alkitabiah*, 234.



### Foot washing in the Old Testament

The first reference to washing your feet is in Genesis. There, washing your feet is done before eating (Genesis 18: 4, 24: 32, 33). So it seems good for Christians to celebrate both ordinances at the same time, wash their feet before the Lord's feast, and prepare the participants for it.

Next the Old Testament also emphasizes the then habits which are the act of courtesy and hospitality to offer water to the guest and washing their feet. Clearly, there were no spiritual meaning attached to this kind of foot washing. However, in Exodus, the priests have to wash their hands and feet before serving in the holy place (Ex. 30:19, 21; 40:31). In this matter, there were ideas of cleanliness and purity, which enable the priests to serve the people in the presence of God. This kind of cleanliness seems more than just body cleanliness. The Holy God must be approached only by clean people.

### Foot washing in the New Testament

Washing the feet is mentioned again in 1 Timothy 5:10. Opinions were divided on whether it was to wash the feet. S. Horn is of the opinion that "foot washing was done by the Early Christianity and was proved by Paul (1 Tim.5: 10).<sup>23</sup> H. Kiesler seemed to understand it as "generosity" as is found in Luke 7: 44,<sup>24</sup> Emphasizing foot washing "for the saints" or for God's people seems to be more acceptable than that emphasized in 1 Timothy 5:10 in connection with foot washing.

Speaking approximately Holy Communion, we discover extra records outdoor of the Gospel. In Fact we see that "They [early Christian] committed themselves to the apostle's coaching and to the fellowship, to the breaking of bread and to prayer." (Act 2:42). The expression of "breaking the bread" refers to consuming food. This can also additionally encompass the Lord's Supper. But the Lord's Supper isn't always usually visible whilst we study this phrase (Luke 24:30, 35; cf. Act 2:46), even though much more likely that it's miles the Lord's Supper meant in Act 2:42. Previous verse talks approximately excepting the Word, baptism, and those have been brought into the church. Verset 42 keeps with non secular interest and ended with prayer. Breaking bread very a lot possibly refers back to the Lord's Supper.

Better evidence is in 1 Corinthians 10 and 11. In Chapter 10, Paul talks about idolatry. He asked how fellowship with Christ could go with the wicked spirit. He expressed his opinion that attending the Lord's Supper was incompatible with attending the Feast of Idols. In Chapter 11, he tackles the misuse of the Lord's Supper in the Corinthian Church and reminds us of what Jesus said when he began the Lord's Supper. Like the gospel, the focus is on the Lord and his grace.

### Meaning of foot washing rule

It was not without reason or meaning that it was made and enacted by Jesus. This rule shows something about Christ's duty and the experiences of those who participate.

#### 1. A reminder of God's mercy.

The foot washing requirement reminds us of the humility of Christ and the humiliation He experienced as He incarnate into human form, in His life experience and His ministry.<sup>25</sup> Even though He holds the high position in the glory of God's throne, He "made Himself nothing, taking the very nature of a servant" (Phil. 2:7)

The Maundy is a service ceremony. This is a lesson that God wants everyone to learn and practice.

When this ritual is legally celebrated, the children of God have a sacred relationship with each other to help and bless each other.<sup>26</sup>

The ceremonial act that precedes the Holy Communion will disregard all this misunderstanding, deliver humanity out from their selfishness, down from numerous self-pride, to humility that deliver him to serve others.<sup>27</sup>

The life of Christ is a selfish life. He came "to serve, not to be served" (Mt 20:28). By washing his feet, he shows that no matter how mean he may be, he will do any kind of service for the salvation of mankind. Until then, he instilled the service and humility of his life in the hearts of his disciples.<sup>28</sup>

<sup>23</sup> Siegfried H. Horn, *Seventh-Day Adventist Bible Dictionary* (Washington, D.C: Review and Herald Publishing Association, 1979), 386.

<sup>24</sup> Herbert Kiesler, *The Ordinances: Baptism, Foot Washing, and Lord's Supper,* in *Handbook of Seventh-Day Adventist Theology* (Washington, D.C: Review and Herald Publishing Association, 2000), 592.

<sup>25</sup> Ellen G White, *The Desire of Ages* (Washington, D.C: Review and Herald Publishing Association, 1898), 650.

<sup>26</sup> "EGW SDA Bible Commentary, Vol. 5 — Ellen G. White Writings," accessed March 10, 2022, <https://m.egwwritings.org/en/book/94.757#757>.

<sup>27</sup> White, *The Desire of Ages*, 650.

<sup>28</sup> Sedunia, *KEPERCAYAAN Gereja Masehi Advent Hari Ketujuh Uraian Doktrin Dasar Alkitabiah*, 235.

By washing the feet of His disciples, Jesus is teaching ministry without reward that will end by His death on the cross.<sup>29</sup> Although we take part in this ministry, this serving of lowering our self is not despicable. Who does not want to be part of this privilege bowing in the presence of Christ whilst washing feet that was nailed on the cross? Jesus said, "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me" (Matt. 25:40).

## 2. Deeper meaning of cleansing

Washing is not only washing foot. The ceremony symbolizes a deeper meaning of purification—the cleansing of heart. When Peter asked Jesus to wash all his body, Jesus said, "A person who has had a bath needs only to wash feet; his whole body is clean" (Yoh. 13:10).

His humble heart remains from his birth through the hardships of his life as a refugee and worker of the Word, the Lord and all made (John 1:13), I said "(John 8:58)," I and my father are one "(John 10:30), and Thomas called "my Lord and my God "(John 20:28). He catches the cloth, covers himself, and wash the feet of his disciples.

Other gentleman is provided by your pendant. This teacher is his trailer. Jesus welcomed itself (Phil 2: 8). He reveals that he is not enough to show humility. The Lord is rinsing with each other and washing each other. It may seem pleasant, unpleasant, and not even humiliating, but the Lord wants us to do it. The foot wash process was designed to "wash out all arrogance, ego and pride."<sup>30</sup>

Like our disciples, when we are accepted and baptized by Christ, we are cleansed by the blood of Christ. But when we lead a failed Christian life, our feet are dusty. We must return to Christ, cleanse him with his grace, and wash away all our filth. But we don't have to be baptized again. He "just wash his feet" (John 13:10). There is a connection between baptism and the Lord's Supper. Baptism is a prerequisite for being a member of the congregation, but foot-washing ceremonies can be performed by those who have become a member of the congregation. During the ceremony we can think of the promise of baptism.

Cleaning your feet is related to cleansing. This was proved by the way Jesus told his disciples about the act of washing their feet. The symbolic purification is the purification from dirt. The last part of verse 10 shows that Judas was not clean because he chose to be a traitor.

So cleaning concepts associated with moral cleaning and morality dirt. Even if the main and cleaning of our walk, the foot washing requires a further parental. Johannes 13:10 Allegence compares it with a footwash, as pointing to a baptism. The term louo is used at Heb 10:22 to explain baptism. Even after baptism, members of the Christian community. Forgiveness is necessary for sin after baptism. Washing your feet shows that Jesus wants to cleanse these sins and us (1 John 1:79). We need forgiveness and are forgive.

## 3. A fellowship of forgiving

The act of forgiveness among fellow believers who participate in foot washes shows that this is an effective ministry. God can forgive us only when we are willing to forgive. "If you forgive people when they sin against you, your heavenly Father will also forgive you, but unless you forgive others their sins, your Father will not forgive your sins" (Matthew 6:14, 15). Jesus said, "You too must wash each other's feet" (John 13:14). We have to wash each other's feet. We must admit that we need spiritual help. After the ceremony is over, we should feel peaceful as we are cleansed and our sins are cleansed. By whom? Obviously from Christ. Our fellow believers who serve us symbolize the work of Christ so that this fellowship becomes a fellowship of mutual forgiveness.<sup>31</sup>

Peter in John 13:8 who wanted to hinder Jesus from serving him, had to admit that such decision would imply the separation from Jesus. "Peter would prefer washing the feet of Jesus than let Jesus wash his feet; he chose to surrender his life to Jesus than to let Jesus give His life for him."<sup>32</sup> But we cannot save our own life.

Washing the feet of each other imply that we have to always depend on God for our salvation. He serves us first, and we take part in Him. Therefore, we serve other people and enjoy the fellowship with them.

## 4. God's Command

John 13:14-16 emphasized that Jesus has call us to follow His example. He has washed His disciple feet. We wash the feet of our fellow believer. Jesus has set an example on how to celebrate the Holy Communion, so we

<sup>29</sup> "Apa Yang Diajarkan Alkitab Tentang Pembasuhan Kaki?," accessed March 10, 2022, <https://www.gotquestions.org/Indonesia/membasuh-kaki.html>.

<sup>30</sup> Herbert Kiesler, *The Ordinances: Baptism, Foot Washing, and Lord's Supper*, in *Handbook of Seventh-Day Adventist Theology*, 594.

<sup>31</sup> C. Mervyn Maxwell, "A Fellowship of Forgiveness," *Review and Herald* (Washington, D.C: Review and Herald Pub Assoc, 1961), 6–7.

<sup>32</sup> Tyndale R. V. G. Tasker, *John, New Testament Commentaries, Revised Edition* (Grand Rapids: Wm B. Eerdmans Pub. Co, 1992), 155.



.....  
have to follow this example. We as the servant is not greater than the Teacher, and discipleship constitute following the example of the Lord and the Teacher.

"I gave you an example that you should do what I did for you. That is the purpose of this ministry. He said, "You know all these things, so if you do them you will be blessed."<sup>33</sup>

#### 5. *Blessing of God.*

Jesus said those who are blessed and participate in food washing as emphasized in the Bible verse John 13:17 are fortunate and happy. It is not a meaningless ritual. Maybe we should dig deeper into the meaning and implication to get more blessing thoughtfully on food washing each other. A great blessing is waiting for us.

The humble "food washing" ceremonial has been made as a holy regulation. The regulation is made by Christ as preliminary of the heaven's Holy Communion. The Savior said we as His followers have to do this Holy Communion as a reminder of the betrayal and His crucifixion for the world's sin. He wants His disciples realize their continuous dependence on His blood for their salvation.<sup>34</sup>

#### 4. CONCLUSION

After studying and assessing deeper about Holy Communion, the writer can conclude and summarized this study as follow:

1. Jesus Himself has instituted this Holy Communion, not the church or certain denomination (Luke 22: 15,16)
2. Preparation for the Holy Communion includes self-assessment, repentance and confession.
3. The food washing ceremony symbolized the washing of heart (John 13:10) and it is done to one another as a form of being humble, ministry, and fellowship in the Lord (John 13:14)
4. Jesus Christ has changed the Easter ceremony in the Old Testament with Holy Communion in the New Testament.
5. Holy Communion not only symbolized the death of Jesus on the cross, but also constitutes a hope of the second coming of Jesus.
6. Only those who has received Jesus Christ as their personal Savior and truly believe by what Jesus had done can participate in the Holy Communion.

#### REFERENCES

- [1] Boland BJ van Niftrik G.C. *Dogmatika Masa Kini*. Jakarta: BPK Gunung Mulia, 2001.
- [2] C. Mervyn Maxwell. "A Fellowship of Forgiveness." *Review and Herald*. Washington, D.C: Review and Herald Pub Assoc, 1961.
- [3] Ellen G. White. *Sign of Times*. Washington, D.C: Review and Herald Pub Assoc, n.d.
- [4] ———. *The Faith I Live By*. Washington, D.C: Review and Herald Publishing Association, 2000.
- [5] Harold J. Grimm. *The Reformation Era, 1500-1650*. London: Macmillan, 1966.
- [6] Henry Chadwick. *The Early Church*. London: Penguin Publishing Group, 1993.
- [7] Herbert Kiesler. *The Ordinances: Baptism, Foot Washing, and Lord's Supper*, in *Handbook of Seventh-Day Adventist Theology*. Washington, D.C: Review and Herald Publishing Association, 2000.
- [8] J. L. Ch. Abineno. *Pemberitaan Firman Pada Hari Khusus*. Jakarta: BPK Gunung Mulia, 1981.
- [9] Philip Schaff. *History of the Christian Church, Vol. 2*. Amerika Serikat: Revelation Insight Publishing Co, 2011.
- [10] ———. *History of the Christian Church, Vol. 3*. Amerika Serikat: Revelation Insight Publishing Co, 2017.
- [11] ———. *History of the Christian Church, Vol.7*. London: Eerdmans, 1858.
- [12] ———. *History of the Christian Church, Vol.8*. London: Eerdmans, 1858.
- [13] R. V. G. Tasker, John, Tyndale. *New Testament Commentaries, Revised Edition*. Grand Rapids: Wm B. Eerdmans Pub. Co, 1992.
- [14] Sedunia, Departemen Kependetaan Masehi Advent Hari Ketujuh. *KEPERCAYAAN Gereja Masehi Advent Hari Ketujuh Uraian Doktrin Dasar Alkitabiah*. Bandung: Penerbit Advent Indonesia, 2019.
- [15] Siegfried H. Horn. *Seventh-Day Adventist Bible Dictionary*. Washington, D.C: Review and Herald Publishing Association, 1979.
- [16] White, Ellen G. *The Desire of Ages*. Washington, D.C: Review and Herald Publishing Association, 1898.
- [17] William Barclay. *The Lord's Supper*. London: Westminster John Knox Press, 2001.
- [18] "Apa Yang Diajarkan Alkitab Tentang Pembasuhan Kaki?" Accessed March 10, 2022. <https://www.gotquestions.org/Indonesia/membasuh-kaki.html>.
- [19] "EGW SDA Bible Commentary, Vol. 5 — Ellen G. White Writings." Accessed March 10, 2022. <https://m.egwwritings.org/en/book/94.757#757>.
- [20] *Handbook Of Seventday Adventist Theologia Vol. 12*. Hagerstown: Review and Herald Publishing Association, 2000.

<sup>33</sup> White, *The Desire of Ages*, 651.

<sup>34</sup> Ellen G. White, *Sign of Times* (Washington, D.C: Review and Herald Pub Assoc, n.d.).



---

[21] "Truth According to Scripture - Defending the Christian Faith." Accessed March 9, 2022.  
<https://www.truthaccordingtoscripture.com/index.php#.YihvOHPBzre>.

# 51\_SEVENTH\_DAY\_ADVENTIST\_CHURCH\_S\_VIEW\_ABOUT\_HO...

---

## ORIGINALITY REPORT

---

**24%**

SIMILARITY INDEX

**21%**

INTERNET SOURCES

**3%**

PUBLICATIONS

**12%**

STUDENT PAPERS

---

## MATCH ALL SOURCES (ONLY SELECTED SOURCE PRINTED)

---

9%

★ [adventistbiblicalresearch.org](http://adventistbiblicalresearch.org)

Internet Source

---

Exclude quotes      Off

Exclude matches      Off

Exclude bibliography      On