MINISTÈRE DU PASTEUR CLÉMENT SALOMON · BIBLE STUDY #15

The Lord's Supper: A Table Set for You

He set the table. He washed the feet. He is still the one serving.

Four times a year, Jocelyne stayed in her seat.

In her church in North Miami, the Communion Sabbath always came with a hush. The deacons walked in with the white cloth. The bread was broken. The little cups went down the rows. And Jocelyne, who had sung in the choir for nine years, folded her hands in her lap and let the tray pass.

"*M pa diy*," she whispered once to the sister beside her. *I am not worthy*. She was thinking of the words she had said to her son that week. Of the prayers she kept forgetting. Of a thing she had never told anyone.

One Sabbath an old elder, Frè Antoine, knelt in front of her at the foot-washing with a basin of warm water. His hands shook with age. She tried to stop him. He looked up and said, very gently: "Sister, Jesus did not set this table for people who deserve it. He set it for people who are hungry."

She cried. Then she let him wash her feet. And that morning, for the first time in years, she took the bread.

What is this meal, really? Why did Jesus leave it to us? And who is it for? Come and see. There is a place at this table with your name on it.

The night before the cross

It was the last evening of Jesus' life before He died. He knew it. The city was full of pilgrims keeping the Passover — the ancient feast that remembered the night God set Israel free from Egypt, when the blood of a lamb on the doorposts meant that death passed over the house

(Exodus 12:13). For more than a thousand years, families had eaten that meal and told that story.

Now the true Lamb sat down to eat it.

> *"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."*
> **Luke 22:14-15 (KJV)**

Read that slowly. **"With desire I have desired."** Jesus *wanted* to be at that table. He was hours away from betrayal, a mock trial and a cross — and what He longed for was to eat with His friends. John the Baptist had already named Him: *"Behold the Lamb of God, which taketh away the sin of the world"* (John 1:29). Paul would later say it plainly: *"Christ our passover is sacrificed for us"* (1 Corinthians 5:7). The old Passover was about to meet the One it had always pointed to.

First, a basin and a towel

Before the bread, there was something else. John tells us that the disciples arrived at that supper arguing about *"which of them should be accounted the greatest"* (Luke 22:24). Nobody had washed anyone's feet — that was a servant's job, and nobody wanted to be the servant.

> *"Having loved his own which were in the world, he loved them unto the end."*
> **John 13:1 (KJV)**

> *"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."*
> **John 13:4-5 (KJV)**

The Creator of the universe, on His knees, with dirty water. He washed the feet of Peter, who would deny Him in a few hours. He washed the feet of Judas, who had already sold Him. *"He loved them unto the end."*

Peter could not bear it: *"Thou shalt never wash my feet."* And Jesus answered, *"If I wash thee not, thou hast no part with me"* (John 13:8). Do you hear it? Peter had to let himself be served

before he could serve. So do we. You cannot earn a place at this table. You can only receive it.

Then Jesus gave the instruction that Seventh-day Adventist churches still follow before every Communion service — the ordinance of humility:

> *"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."*
>
> **John 13:14-15 (KJV)**

Pride goes out with the dirty water. Grudges go out with it too. Then — and only then — we are ready to sit down together. *"If ye know these things, happy are ye if ye do them"* (John 13:17).

"This is my body… this is my blood"

Then came the moment the whole evening was for.

> *"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."*
>
> **Matthew 26:26-28 (KJV)**

Jesus took the bread and **broke** it. In a few hours His body would be broken. He lifted the cup — *"the fruit of the vine"*, as He calls it in the next verse (Matthew 26:29) — and said it was His blood, *"shed for many for the remission of sins."* Not for a few. For *many*. For Peter, for Judas, for Jocelyne, for you.

Were the bread and the cup literally His flesh and blood? Jesus was sitting right there, alive, holding the bread in His own hands. He loved to teach with pictures: *"I am the door"* (John 10:9), *"I am the true vine"* (John 15:1). The bread and the cup are **symbols** — holy, precious symbols — of a real body that was really broken and real blood that was really shed. Luke records the words we repeat every time:

> *"This is my body which is given for you: this do in remembrance of me."*
>
> **Luke 22:19 (KJV)**

"In remembrance of me." That is what the meal is. Not a magic rite. Not a repeated sacrifice — the cross happened once, and it was enough. It is a memorial, set by Jesus Himself, so that His people would never forget the price of their freedom.

Four directions at one table

Paul received the story of that night directly from the Lord and passed it on to the church in Corinth. In his words we find four directions to look every time we come to the table.

> *"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."*
>
> **1 Corinthians 11:26 (KJV)**

1. Look back. *"Ye do shew the Lord's death."* The meal is a sermon without words. Every broken piece of bread says: He died for me.

2. Look within. *"But let a man examine himself, and so let him eat of that bread, and drink of that cup"* (1 Corinthians 11:28). Notice the order: examine yourself — *and so eat*. Paul does not say "examine yourself and then stay away." Honest self-examination leads to the table, not away from it. We look within so that we can bring what we find to Jesus.

3. Look around.

> *"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread."*
>
> **1 Corinthians 10:16-17 (KJV)**

One loaf. One body. At this table the doctor and the dishwasher, the one with papers and the one without, the old member and the new believer, all receive the same bread from the same hand. In Corinth the rich were eating their fine meals first and leaving the poor hungry (1 Corinthians 11:20-22) — and Paul said that was not the Lord's Supper at all. At His table, everyone is equal.

4. Look ahead. *"Till he come."* The meal has an expiration date — the day Jesus returns. He said it Himself: *"I will not drink henceforth of this fruit of the vine, until that day when I*

drink it new with you in my Father's kingdom" (Matthew 26:29). Every Communion is a rehearsal for a bigger meal:

> *"Blessed are they which are called unto the marriage supper of the Lamb."*
>
> **Revelation 19:9 (KJV)**

"But I am not worthy"

Maybe you have stayed in your seat like Jocelyne. Maybe someone told you that if you take the bread "unworthily" you eat judgment on yourself (1 Corinthians 11:27-29) — and you decided it was safer not to come at all.

Please read the verse again. Paul does not say "whoever is unworthy." He says "whoever eats *unworthily*" — in an unworthy *way*. He was writing to people who came drunk, who ate selfishly, who shamed their poor brothers at the very meal that was meant to make them one (1 Corinthians 11:21-22). The problem was not sinners coming to the table. The problem was people coming to the table without seeing what — and whom — it was about.

Here is the truth that set Jocelyne free: **no one is worthy.** Not the elder, not the pastor, not the choir. That is the whole point of the meal. If we were worthy, Jesus would not have needed to die. The bread is for the hungry. The cup is for the thirsty. *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"* (1 John 1:9). Confess — and come.

And who may come? The table belongs to Jesus, not to any church. Everyone who believes in Him and has given Him their life is welcome — that is why Seventh-day Adventist churches practise open Communion. We do not check your résumé at the door. He already knows it, and He still set a place for you.

He is still the one serving

At that same supper, while the disciples argued about greatness, Jesus said something that explains the whole night:

> *"I am among you as he that serveth."*

> **Luke 22:27 (KJV)**

He still is. When the bread comes down your row, it is not really the deacon who is handing it to you. It is Jesus. The One who knelt with the basin, the One who broke the bread, the One who said "for the remission of sins" — He is the host, and He is the meal.

> *"And Jesus 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."*
>
> **John 6:35 (KJV)**

Let us be very clear about one thing. The bread does not save you. The cup does not save you. Washing feet does not save you. *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works"* (Ephesians 2:8-9). Jesus saves. The Supper is where we remember it, receive it with thanks, and tell the world we are waiting for Him.

Jocelyne still sings in the choir. But now, four times a year, she is one of the first to kneel with a basin — usually in front of a newcomer who is trying to say "I'm not worthy." She just smiles and says what Frè Antoine told her: "He set this table for the hungry."

Are you hungry? Then come. *"Come unto me, all ye that labour and are heavy laden, and I will give you rest"* (Matthew 11:28).

Before you close this — one question

Have you been letting the tray pass? Have you ever sat at the Lord's table and really understood what was in your hands? Or have you never been invited at all?

You are invited now. We would be honored to pray with you, open the Bible with you, and help you find a church family near you where this table is set.

Would you like to know more about Jesus, study the Bible, or go deeper on this topic? Reach us today:

📞 **903-748-9353** · ✉️ **jils19802012@gmail.com**
Or leave a comment, send us a direct message, and **subscribe + follow** on YouTube and Facebook.

Don't miss what's next. Before there was a table, there was a garden — and a God who said "very good" over you. Our next study: *"In the Beginning: You Were Made on Purpose."* Subscribe now so it reaches you the moment it's out. If you wait, you'll have to come find it. 🔔

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Viewer Handout

The Lord's Supper: A Table Set for You — pocket version

5 truths to remember

1. The night before the cross, Jesus — the true Passover Lamb — longed to eat with His friends (Luke 22:14-15; John 1:29; 1 Corinthians 5:7).
2. He washed their feet first, and told us to do the same: pride and grudges go out before we sit down together (John 13:1-17).
3. The bread and the cup are holy symbols of His body given and His blood shed "for the remission of sins" — a memorial, not a repeated sacrifice (Matthew 26:26-28; Luke 22:19-20).
4. At the table we look back to the cross, within in honest self-examination, around at one equal family, and ahead "till he come" (1 Corinthians 11:23-29; 10:16-17; Revelation 19:9).
5. The meal does not earn grace. It is for sinners who trust the Saviour — and Jesus Himself is the one serving (Luke 22:27; John 6:35; Ephesians 2:8-9).

Memory verse

> *"This is my body which is given for you: this do in remembrance of me."*
>
> **Luke 22:19 (KJV)**

Think & pray about it

- When the bread comes to me, what do I usually think about — and what does Jesus want me to remember?
- Is there a grudge or a hidden sin I need to bring to Jesus before the next Communion, so that I can come with a clean heart instead of staying away?
- Whose feet could I "wash" this week — who needs me to serve them quietly, the way Jesus served Peter and Judas?

FOR TEACHERS & SMALL GROUPS

Presenter Bullet Sheet

- **Open with the story** (Jocelyne, "M pa diy", and Frè Antoine's basin) — ask: "Have you ever let the tray pass? Why?"
- **Point 1 — The Passover background:** Exodus 12:13; Luke 22:14-15; John 1:29; 1 Corinthians 5:7. The Lamb sits down to eat the lamb's meal; "with desire I have desired."
- **Point 2 — The basin and the towel:** Luke 22:24; John 13:1-17. Jesus serves Peter and Judas; "if I wash thee not, thou hast no part with me"; the ordinance of humility prepares the heart.
- **Point 3 — Bread and cup:** Matthew 26:26-29; Luke 22:19-20. Symbols of a real sacrifice ("I am the door," John 10:9); "in remembrance of me" — a memorial, not a repeated sacrifice; "the fruit of the vine."
- **Point 4 — Four directions:** 1 Corinthians 11:23-29 (back: shew His death; within: examine and so eat), 10:16-17 (around: one bread, one body — equality at the table, cf. 11:20-22), 11:26 + Matthew 26:29 + Revelation 19:9 (ahead: till He come).
- **Point 5 — "Unworthily" explained:** 1 Corinthians 11:27-29 is about the manner, not the person (context 11:21-22). No one is worthy; that is why He died. 1 John 1:9 — confess and come. Open Communion: the table is His.
- **Point 6 — He is the servant and the bread:** Luke 22:27; John 6:35.
- **Christ-centered close:** Ephesians 2:8-9 — the Supper does not save; Jesus saves, and the Supper is where we remember, receive and wait. Matthew 11:28.
- **Appeal:** invite anyone who has been staying away to come to the next Communion with a confessed heart; invite those never baptized to begin Bible studies (see "Baptism: A Brand-New Beginning").
- **Close:** memory verse (Luke 22:19) + tease the next study ("In the Beginning: You Were Made on Purpose").

EVIDENCE-BASED · FACT-CHECKED

10 Myths vs. Facts

Myth	Fact (with Bible)
1. The Lord's Supper is only for people who have their lives in order.	"I came not to call the righteous, but sinners to repentance" (Mark 2:17). Paul says examine yourself "and so" eat (1 Corinthians 11:28) — the examination leads to the table.
2. "Unworthily" means I must first become worthy.	The word describes the *manner* of eating, not the worth of the person; Paul was correcting selfishness and division at the meal (1 Corinthians 11:20-22, 27-29). We are saved "by grace… not of works" (Ephesians 2:8-9).
3. Taking Communion forgives my sins by itself.	Forgiveness comes through confession and faith in Jesus (1 John 1:9; Acts 10:43). The Supper is done "in remembrance of me" (Luke 22:19) — it points to the Saviour; it is not the Saviour.
4. The bread and the cup literally become Jesus' body and blood.	Jesus was physically present, holding the bread, when He said "this is my body" (Matthew 26:26). He spoke in pictures: "I am the door" (John 10:9), "I am the true vine" (John 15:1); "the words that I speak unto you, they are spirit" (John 6:63).
5. Foot-washing was only a first-century custom with no meaning today.	"I have given you an example, that ye should do as I have done to you… happy are ye if ye do them" (John 13:15, 17). Jesus commanded it, not the culture.
6. Only a priest or pastor can make the meal valid.	Jesus Himself is the host and servant: "I am among you as he that serveth" (Luke 22:27). All believers are "a royal priesthood" (1 Peter 2:9); He said "this do" to all His disciples (Luke 22:19).
7. Communion is a private matter between me and God.	"We being many are one bread, and one body" (1 Corinthians 10:17); "when ye come together to eat, tarry one for another" (1 Corinthians 11:33). It is a family meal.
8. The Lord's Supper is a sad funeral service.	Jesus "gave thanks" (Luke 22:19) and they "sung an hymn" (Matthew 26:30). It proclaims His death "till he come" (1

	Corinthians 11:26) and previews "the marriage supper of the Lamb" (Revelation 19:9) — it is a meal of hope.
9. The Bible requires fermented wine in the cup.	The Gospels never call the cup "wine"; Jesus calls it "this fruit of the vine" (Matthew 26:29). The Passover removed all leaven from the house (Exodus 12:15; 1 Corinthians 5:7-8), which is why Adventist churches use unleavened bread and unfermented grape juice.
10. I have stayed away so long that I cannot come back to the table.	"Come unto me, all ye that labour and are heavy laden" (Matthew 11:28); "every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat" (Isaiah 55:1). The father ran to meet the son who came home (Luke 15:20).

Where this comes from (Sources)

This study is built on the Bible and reflects the published beliefs of the Seventh-day Adventist Church. Verify everything for yourself:

- The Bible — passages on the Lord's Supper: Exodus 12:13, 15; Isaiah 55:1; Matthew 11:28; Matthew 26:26-30; Mark 2:17; Luke 15:20; Luke 22:14-27; John 1:29; John 6:35, 63; John 10:9; John 13:1-17; John 15:1; Acts 10:43; 1 Corinthians 5:7-8; 1 Corinthians 10:16-17; 1 Corinthians 11:20-33; Ephesians 2:8-9; 1 Peter 2:9; 1 John 1:9; Revelation 19:9 (King James Version, public domain).
- Seventh-day Adventist Fundamental Belief #16, "The Lord's Supper" (see also #15 "Baptism" and #12 "The Church") — official beliefs: https://adventist.org/beliefs
- 28 Fundamental Beliefs (2020 edition, PDF): https://adventist.org/wp-content/uploads/2020/06/ADV-28Beliefs2020.pdf
- General Conference of Seventh-day Adventists: https://gc.adventist.org/ — the *Seventh-day Adventist Church Manual* describes the practice of foot-washing before the Supper, unleavened bread with unfermented grape juice, and open Communion.
- Ellen G. White, *The Desire of Ages* (ch. 71 "A Servant of Servants" and ch. 72 "In Remembrance of Me"), public domain: https://whiteestate.org/ / https://m.egwwritings.org/
- Related studies in this library: *"The Church: God's Family"* and *"Baptism: A Brand-New Beginning"* — https://pasteurclementsalomon.org/resources.html · Questions? https://pasteurclementsalomon.org/faq.html · Faith Journey: https://pasteurclementsalomon.org/journey.html

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