

Title: Washing Feet: WHY? *(The Secret to Happiness)*

Text: John 13: 1-17

Will you take your Bibles, please, and turn to John chapter 13. John chapter 13. There are notes in your bulleting and I ~~want~~ <sup>would encourage</sup> you to take them out and follow along with me. John 13.

(Read John 13:1-17)

Let us pray

**(3A)** Beginning with Chapter 13 we enter the ~~second~~ <sup>second</sup> major section of the Gospel of John dealing with the private ministry of Christ. You know when the great commission was given, our Lord Jesus in Matthew 28:19-20 said: "that we were to disciple all nations, baptizing them in the name of the Father and of the son and of the Holy Spirit, teaching them to observe all things what soever I have commanded you."

I don't know if you have ever made a study of that. <sup>or not</sup> But I have discovered that what Christ commanded, that what he wants us to teach by way of training people to be disciples ~~of Christ~~, is basic found in ~~the~~ <sup>13-17</sup> ~~chapter that we are studying in~~ John 13 ~~14 15~~ ~~and following.~~

It was during the private ministry of Christ in those closing hours on earth in which he instructed and taught his disciples what were the basic principles of Christian discipleship. And the commands that he gave were there. And so I don't believe that there is a more important section of scripture for a believer to study and to understand than these next few chapters of John. Because <sup>These chapters</sup> they deal with the private ministry of Jesus Christ. <sup>Chapter</sup> These are the instructions necessary for Christian growth and discipleship.

**(1B)** Now, this is an interesting chapter. I have a number of commentaries in my library on the book of John. And once again in preparing for this message I have gone through those books to see what those men had to say about John 13. <sup>And the essence of Washing Feet</sup> You know it is amazing how often they disagree with one another concerning the meaning of this chapter. Whether or not it is a practice for the believer. Or, whether it has application for the church. Or, what is that application to our lives, personally....

There is a lot of disagreement on this chapter. And I don't claim to have a concor on the truth. But I hope I can present to you an over all view that will challenge you to think. To think seriously ~~the~~ about what Christ acturally ~~commanded~~ <sup>Commanded</sup> in this chapter.

(16) O.K. First of all, let's look at the motives that Christ had behind this occasion.

(10) <sup>Number one</sup> ~~First of all~~, <sup>There</sup> there was the encouragement of the disciples. ~~There~~ is ~~no question about that~~. Vs 1 <sup>was</sup> "he was going to depart out of this world." <sup>and because of that</sup> ~~and~~ he keeps encouraging them. The sermon that begins here in the upper room continues. And Christ contiues to encourage his disciples. He was preparing them for the fact that he was going to leave them. And he told them that he was not going to leave them as orphans, but he was going to send another comforter just alike himself, the Holy Spirit of God.

I believe, here, <sup>Jesus</sup> he is going to teach them two principles that will encourage them in the case of his departure.

(1E) One, will ~~will~~ be how to have fellowship with Christ. And <sup>(2E)</sup> secondly, how to minister in his behalf. Very important instruction concerning the fact that he is going to leave them. He who taught them how to minister. For the son of man came not to be ministered unto, but to minister. He who taught them how to be a servant is now going to give them specifics as to how to really minister as he did.

And he also encourages then in regards to fellowship.

(20) <sup>Concerning motives</sup> Now, secondly, we have an expression here of his love. And that was behind his motives, also. And expression of his love.

The Bible says in Vs 1 "that ~~he~~ loved his own who are in the world. And he loved them to the end."

There is quite a bit of argument about what he meant by "unto the end." Unto the end of your life....Certainly...

Unto the end of all ages and eternity....Certainly

But I believe in the context it is dealing with loving them unto the end of his ministry. That, that was the expression of his love on this ooassions.

That my ministry among you is now ending. The Holy spirits ministry would then begin. And he reminds them on this occasion of his wonderful love for them. *And I like that - God really does love the believer.*

*and* I also think it is interesting in Vs 1 where we read "having loved His own."..You know, God loves all people. Jesus loves everyone. But he has a special love for his own. His own disciples. He is going to express that again in John 17 when he prays in the garden. And he prayed not only for his own, but also for those who would believe on him. But his own had a special place in his love.

(30) Third, in terms of motive. There is going to be an explanation here of the betrayal of Judas. These men needed to understand that. It was a motive behind ~~it~~ what he did.

You may ask the question: How was this example of washing feet an explanation of the betrayal of Judas?

ANSWER: <sup>Vs 10</sup> "You are clean, but not all....How could a man <sup>*betray Jesus?*</sup> ~~do this~~? Answer: He had an unclean heart. And it is an explanation to the other disciples of the betrayal by one of their own number.

(40) Fourth, he explains his entrance into the world. In Vs 3 ~~it~~ it says: "Jesus knowing that the Father had given all things into His hands, and that He had come forth from God, and was going back to God,"

The whole purpose of his incarnation and his coming into the world, his mission to his disciples, is going to be unfolded here in this washing of his disciples feet. For he really did want to ministry to them in terms of personal fellowship. And he really did want to minister to them in terms of cleaning up their lives so that they might walk in fellowship with him. And he really did want to come so low that he would wash their feet or any act by which he could express his role of being a servant.

Christ came into the world to serve. The son of man came to minister and to serve. And it is tremendous to realize.

(50) Fifth, his example before them. (Vs 4 and 5. Read)

You know, I was struck by this little phrase <sup>Vs 4</sup> "girded Himself". ~~In the~~

In the Gospel of Luke chapter 12 and verse 37 <sup>12</sup> read this "Blessed are those servants whom the master shall find on the alert when he comes; truly I say to you, that ~~He~~ (the Lord) will gird himself to ~~serve~~ serve, and have them recline at table, and will come up and wait on them."

What a beautiful teaching from Luke chapter 12. You see, what we have here in John 13 ~~is~~, in the earthly ministry of Christ, ~~is~~ <sup>is</sup> a little insight, into what it is going to be in the millinmm. To those servants who have been faithful to Christ, the Bible says, that Christ is acturally going to serve us at a great meal in the future. That is almost unbelievable. That ~~He~~ who is going to be exalted and worshipped, is going to serve us...WHAT A TREMENDOUS CONCEPT. "He girded himself."

Now, <sup>1</sup>he rose from supper." I believe they had just began the meal. As a matter of fact in Vs 2 ~~it~~ it says "during supper"..In other words, they were in the process of eating supper.

And so He rose while they were eating supper.....

Now, the question has always been: WHAT IS REALLY TAKING PLACE HERE? Is this an oriental custom? Or, is this something different? What is <sup>John 13</sup> ~~the~~ teaching here?

20

(Explain Center)

~~Now, I would like to give you, at this point, the passages in the Bible on the subject of washing feet. I hope you will take these verse down and study them at a later time. We are going to look at the Biblical <sup>Passages</sup> ~~meaning~~ on washing feet.~~

For example in Genesis 18 three men came to the tent of Abraham. and Abraham provided a basin of water for them to wash their feet.

In Genesis 19 when the two men, namely angels, came to the home of Lot in Sodom, Lot provided a basin of water for them to wash their feet.

There are other examples found in Exous 30 and Exodus 40. We have the illustration of the High Priest in the Tabracnalce. The High Priest was to wash his hands and his feet in a laver or a basin of water that was placed right in front of the Holy Place. After he had offered a burnt offering on the sacrific altar, the next thing was the laver. A basin of water in which he was to wash his hands and his feet.

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This was done to demonstrate his need of personal cleansing in his own life.

As a matter of fact, the Apostle Paul makes a play on that in Ephesians chapter 5:25-27. He said that Christ loved the church and gave himself for it. That he might sanctify and cleanse it with the washing of the water of the Word. And in the Greek text it is the word "laver". The same word that is used of the Priest in the O.T. Christ loved the church. He died on the cross. He was the brazen altar. <sup>and</sup> He continually cleanses the church by the laver. The laver the Priest had to go to after the altar.

Past minister....the altar

Present continually ministry....the laver.

And then Christ ~~will~~ will present to himself a glorious church not having spot or wrinkle. And the Priest went into the Holy Place to fellowship with God. A sign of the future and our ~~glorification~~ glorification with Christ.

<sup>Now</sup> But some people have said, as they have looked at this evidence, will it doesn't appear that anyone, that is other than the person himself, washed somebodies feet.

I would like to deal with that. That is very important to the context of John 13. <sup>Now, The question is</sup> Does the Bible teach that anyone ever washed somebodies feet except their own feet? Because you see the O.T. examples provided a basin of water in which the individual was to wash his own feet. That was the custom. <sup>The day</sup> Now, is there any example of anyone else ever washing anyone else's feet besides the person himself?....

<sup>Now,</sup> I would like you to turn to Judges chapter 19 verse 21. Judges 19 verse 21. Here is a simple example of the custom. Judges 19:21 (Read)

I wanted you to notice this verse in order to illustrate something. You always washed feet before you had dinner. It was a common custom. Before you would have dinner, you would wash your feet. It was a sign of personal cleanliness. Because if <sup>you were</sup> they ~~were~~ sandlies down those dusty roads <sup>your</sup> their feet got very dirty. And it was customary ~~to~~ when entering a home to wash your feet. I would also add that they washed their hands. It was the custom.

Now, turn to I Samuel chapter 25, please. I Samuel 25 and notice verses 40 and 41. Here we find an interesting example of someone who was asked to wash somebody else's feet. They didn't wash their own. Somebody else did.  
I Samuel 25:41-42(Read)

I would like you to notice the fact that according to this verse, servants did wash people's feet.

I have heard many people say, some who believe that feet washing should be a continually practice, that no where does the Bible teach that servants did this. Oh, ~~why~~ yes it does. I Samuel 25. A servant did wash somebody else's feet. So, not only did the person do it to himself, ~~but~~ but servants also were involved.

*out* In the Song of Solome before Solomon makes love, he had washed his feet.

In Luke chapter 7 our Lord rebuked Simon the Pharisee because he didn't provide a basin of water to wash their feet. This causes me to say this: "IT WAS NOT ALWAYS SO THAT A BASIN OF WATER WAS PROVIDED. It was a custom. But often people forgot.

As in the notable case of Luke 7 where a man who is a Pharisee and should know better, just simple forgot to have the basin of water.

So, it wasn't always so that a basin of water was provided.

*The* Some people believe that people of wealth had servants who would wash guest feet. So, there was a question as to who was going to do it and when. Keep that in your mind.

Another example ~~is~~ besides John 13 is found over in ~~the~~ I Timothy 5:10. Here we find the qualification of widows who are to be <sup>financial</sup> supported by the church. Some of those qualifications: She had to be faithful to her husband. She had to be 60 years old. She must be without family. She is to be left alone in this world. And the church, then, is to consider her <sup>financial</sup> support. And one of the qualification is that she had washed the saints feet...the believers feet.

*one* Now, if you argue that people did not wash somebody else's feet, you are missing the point. Because one of the qualifications of that widow was that she had washed somebody else's feet. Namely, believers feet.

Now, some body once said that because she washed the saints feet it proves that it was a continually practice of the church, rather than, a common custom...I don't ~~know about that fact.~~

Because in this passage where she washed the saints feet, she is also to use hospitality. The Bible urges christians to use hospitality to both believers and to non-believers.

*and over* But in I Peter 4 it say to use h~~osp~~itality one to another. Among the members of the Body of christ. That doesn't mean that we shouldn't use hospitality to strangers. It simply is setting out a principle. That we need to serve one another in the body of Christ. There really isn't any ~~proof~~ from I Timothy that she was washing only believers feet. But simply a statement of fact that she had deminsrtated those common customs and taking the role of a servant even among the believers whom she had in her home. In other words, she deminsrtated ~~cert~~ certain spiritual qualifications in her life. One of which was deminsrtated by the fact that she performed the custom of washing people's feet.

Now, this is all we have from the standpoint of the word of God. But, I was interested in what church history had to say about this matter of washin the disciples feet. And if I bore you with this, please forgive me. But I do believe it is very important.

*out* I find no record of feet washing until the third century or the time of Augustine. And in reading about Augustine I find that he mentioned that certain churches had now concluded that feet washing was sacrement. And they were condemning that practice. The churches were found in North Afraica and in Malon. And these church had now desided that feet washing was a sacrament. One of the sacraments to be practiced by the church. And Augustine was condemning that practice.

There was a council, also, in the city of Ta'leo in 694 AD in which that council stated that if feet washing was to be practiced it could only be practiced on the anniversary of day on which christ performed it...In other words, once a year on the day that is now called Maundy Thursday.

The Greek church, later, declared it to be one of the sacraments. The Roman Catholic church never declared it to be a sacrament. But one of there greatest saints of all time, a monk who lived in the ~~17th/century~~ 11 hundreds, named Bernard of Clairvaux. And Bernard was an outstanding Christian. A man that history says really loved christ. Who Luther said that no man loved Jesus anymore. A Tremendous man. And he began to argue that foot washing should be a sacrament. That is a means of receiving grace from Christ. The grace for daily cleansing in our life.

The thing that interested me was that here was a Roman Catholic monk who by the way did not believe that baptism was necessary for salvation, did not believe in the authorty of the church over scripture, but a man who loved christ, a Roman Catholic monk grgured that foot washing was a sacrament.

The thing that impressed me was that he understood John 13. Many people say that all that is taught there is humility. Oh, no, there is much more taught there. And here is a man in the 11 hundreds who also understood that it was for daily cleansing. So then, he began to believe that it was a sacrament. Something ~~by which~~ Christ had ordained by which he mediated grace to the people who would do it in order that they would be cleansed from daily sin. Very interesting.

Later on, although it never became an ~~accepted~~ accepted practice, but the Pope and Kings would practice this custom once a year. And they usually did this by washing the feet of 12 poor ~~elderly~~ elderly men that they could find. And this would deminstrate there humility.

Martin Luther opposed this practice of feet washing as being completely hypocritly and not true to the meaning of the text of what our Lord taught in John 13.

As we move on in history we find that the church of England practiced it for awhile. And the great Anti-Baptist of the pietistic movement that followed the Reformation, also practice it. Mininites practice it. The Church of God practice it. And so did 7th day adventists. And Brethren

The point I want you to note from church history is this: feet washing has never been widely accepted by the church...Never...~~it is~~

*me*



And it was not usually associated with the Bread and the cup. In fact we find no example, outside of modern day movements, in church history in which feet washing was ever combined with the bread and the cup. It is usually practiced once a year on that Maunday Thursday.

Now, there is a great controversy amongst Christians as to the practice of ~~foot~~ foot washing. And many Christians, who are very committed, say: "THAT is one thing that I will never do."

But let me say this to you. I would never say, if I were you, that there is one thing I am never going to do.....It would probably be a good idea if you didn't say that. Because if you do, the Lord just might ask you to do it. So, you have got to be careful about that.

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(3C) But, let's look at the issue. Because I know that many Christians would like to know if this is something we should do or we should not do.

So Well, let's look at the issues as people have examined them throughout history. There are ~~four~~ *issues for questions* of them that people have asked. *about the meaning of this passage* Maybe you have asked yourself the same question. And they deserve to be asked. And I hope you will ask them.

(1D) Number one, had the disciples already washed their feet before they sat down at the table....What is the point here? (EXPLAIN CUSTOM OF WASHING FEET)

If they had already washed their feet and done the ancient custom, then what was happening at the table was not the custom but something different. Usually those folks who believe in foot washing would argue that Peter did not understand what was going on ~~when~~ *after* Jesus did it.

Jesus said, you will know after I am finished. And so the argument is: if it was the custom, wouldn't Peter have known it?

However, based on the text it is my conviction that the disciples had not fulfilled the custom of foot washing before they sat down to dinner. I will explain that in a moment.

(2D) Secondly, did Jesus establish this as an ordinance of the church? And if so, what evidence is there in the N.T.? That has been a great debate. And people argue back and forth. Did Christ say that this should be practiced? It appears so from John 13.

Jesus said in Vs 14 "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet."

But the problem is in the light of other scriptures. In the ~~Epistles~~ Epistles why does it not mention this practice? In the case of the Bread and cup it is mention in the church of Corinth.

However, do not argue that because it is not mentioned in the Epistles that it should not be done. Because there are many things that Christ did command and he wants us to do that are not mentioned in the Epistles. But if it is a practice, it does seem strange that the early church did not mention it. Unless you believe that I Timothy 5:10 is an exception. That that is the place where the practice is indicated in the qualification of wiewows. But if it is it does seem strange that it is mentioned in her case and not as a practice of the church.

(3D) A third question: is the instruction to do this as a continual practice is it now valid in light of the change of customs. That is ~~is~~ vaery important QUESTION. First of all, I believe that even though a change ~~is~~ custom had occured, if our Lord wanted us to do it, we ought to do it. You know there are many things that are taught in the word of God that we still do, even though the custom had changed. However, I believe it is an important question about feet washing. Was this simply the custom. And Christ, therefore, was asking us to continue the custom. If it was then people who do not believe in feet washing would argue this point. WHY DON'T WE DO IT ALL THE TIME? Because the custom, obviusely, was washing feet every time you came into someone's home to eat. Why would we do it only once at a certain time? Namely at communion.

(4D) Number foure, does the meaning and application of this involve more than ~~the symbolic performance of an outward symbol.~~

Now, don't be bothered by this because eventhough we have an outward symbol like the bread and the cup, obviusely the meaning and the application is greater than simplely performing the outward symbol. So, it really should <sup>not</sup> present to much of a problem to you. People argue over this. They say that just doing the custom in no way fulfillls what Jesus commanded.

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I would agree with them. I believe that is true. Now, it doesn't mean that we should do the outward symbol. It means that we as christians ought to understand that there is more here than simply practicing an outward symbol. I believe the same thing about the bread and the cup.

O.K. Those are the main <sup>Bill Perry</sup> issues. You say, what is the answer. Well, let's get back to John 13. And I want to look now at the meaning of this.

<sup>(C)pk</sup> In terms of the meaning of foot washing, <sup>(ID)</sup> we want to look first of all at the problems of Peter. <sup>Peter had</sup> there were three basic problems. <sup>Com back to John 13</sup>

<sup>(1E)</sup> Peter's first problem which is mentioned in Vs 6 concerns his question: "Lord, do you wash my feet?"

Now, it seems to me that Peter is really questioning Christ's purpose in what ~~He~~ was doing. Because I believe Peter knew what the custom was. And I believe that Jesus was doing that custom in behalf of the disciples. I believe that their discussion as to who <sup>was</sup> greatest in the kingdom of heaven was definitely related. They are fighting between one another as to who was more important in the kingdom of God. And ~~Christ~~ said: "He who serves will ~~not~~ be the greatest."

And then Christ gave them a tremendous illustration of what it <sup>means</sup> was to serve. For he who was Lord of Lords and King of Kings girded himself with a towel and performed the role that they should have either done themselves or a servant would have done.

<sup>yes</sup> Christ was doing the thing that they had neglected to do. The question is: WHY DIDN'T THEY DO IT?.... Answer: they had got this upper room if you will remember just for the disciples and the Lord. No one else was there. And the question really in the back of their minds was who was going to do that?....And I don't believe anyone of them had the courage or the humility to perform that role ~~not~~ in behalf of the others. And they had forgotten either to provide the basin of water or to do it for one another. [And Christ responding to this as they have now sat down to eat and they have ignored this simple custom, Christ now performs the role of a servant. [And it was shocking to Peter. "DO YOU WASH MY FEET?" And I believe the emphases should be placed on the words YOU AND MY...DO YOU WASH MY FEET....?

So, in the first case Peter was reacting to God's purposes and plans. Like many of us. We are simply questioning God. God, why are you doing this?.....Christ, why do you do this?....

*Peter*  
He had no right to question God. And neither do we.

(2E) The second problem was that *Peter* was refusing to yield and obey God's purposes. In Vs 8 Peter said: "Never shall you wash my feet!"

That is quite a statement. Have you ever told God that?....O.K. I believe in you. But I am never going to do that. " Refusing to obey and to yeild to God's purposes and plans.

(3E) His *3* third problem was responding *in* the wrong way.. After Christ had given him his answer Peter responded in Vs 9 "Lord, not my feet only, but also my hands and my head." He responded *with* the wrong attitude.

I Believe Peter was putting Christ down for the issue. A lot of people don't see that. So, I give them crâdit ~~them~~ for what they believe. But, I happen to personally believe that. I believe that Peter's point was, when he said this: "LORD, IF THIS REALLY IS SO IMPORTANT THEN OBVISOUSELY YOU WERE WOULD GIVE ME A TOTAL BATH.

I don't believe Peter wanted Christ to go out and get a big tumb of water and wash him. I think the point was: "LORD, I CAN'T POSSIBLE SEE *any* MEANING OR PURPOSE BEHIND THIS AND IF THIS IS SO IMPORTANT THEN WASH MY WHOLE BODY.....Let's carry this to its final degree, if it is so important. Peter was responding in the wrong attitude.

You know, it often remains me how often we argue and question God. We try to find out reasons why God is doing what he is doing. Instead of simply obeying God. *and saying: "Yes Lord, not my will, but Thine be done"*

(3D) Christ's answers deal with three areas.

(1E) Answer to number one problem *in* Vs 7: "What I do, you do not realize now; but you shall understand herafter."

In other words, just rest in my knowledge. I know what I am doing. So, just relax.

Isn't it interesting that Peter couldn't do that. I don't suppose that any of you have had that problem?.....

Our Lord is really saying: "Listen, I know that you don't understand, but do it anyway."

And Peter couldn't rest in the knowledge of God. That God knows what he is doing. And I just need to relax and say: "Hay, I don't know what the future wholes, but I know that God does." So, just relax. Rest in the knowledge of God.

(2E) <sup>vs 8</sup> The second answer, after Peter said: "You are never going to wash my feet", <sup>Jesus was saying</sup> ~~was~~ basically ~~to say~~ to Peter "you need to realize your need Peter."

You are missing the whole point of this. Jesus said, "I do not wash you, you have no part with me." That was quite a statement. Which tells me that there was a lot more involved here then the simple practice of an outward symbol. IF I DO NOT WASH YOU, YOU HAVE NO PART WITH ME....

Now, did he mean fellowship? People often say that the word "part" means "fellowship."....Sorry, that is not the word in the Greek. It is not the word for "fellowship."

It is the word for "part". Meaning "part"....

Did he mean "slavation"?...Some argue that....<sup>No, it is not referring to</sup> ~~The point is that Peter~~

<sup>slaves</sup> ~~this whole issue is involved.~~ In the betrayal, in my purposes for you, in your ability to submit and obey, in your understanding of what it means to be a servant, everything. Listen, Peter, if you don't let me do this right now, you don't have any part with me. You are going your own stubborn way, you are doing what you want to do. And you are not obeying me. And that is ~~not~~ the point of this lissen, <sup>Peter, obedice</sup>

(3E) The third answer I believe that Christ was giving, is that Peter would recognize the way to met that need. Vs 10, after Peter had confused the issue and said: "Well, if that is true, then just dump the whole basin of water on me. I mean, why ~~not~~ not. I want to have a part with you."

Christ said to him <sup>vs 10</sup> "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." "For He knew the one who was betraying Him; for this reason He said, Not all of you are clean."....

So, the application that Christ ~~is~~ giving is to recognize the way to met that need. The need in your life is to have a part with ~~me~~. And the only way that you are going to do that is by getting cleaned up. You must be clean in order to have a part with me, whether fellowship or whatever ~~He~~ intended. It is necessary to be clean inside.

*32*  
*(20)* *or-* *application*  
(90) Here is the ~~message~~ *application* that I believe Christ intended *for you and me* Four things.

(1A) One, I believe Christ is emphasizing his own sovereignty, to Peter and to the disciples that what ever he would instruct them they should do, even if they don't understand it at the time.

He said in Vs 13 "You call me teacher and Lord; and you are right; for so I am. IF I THEN, THE LORD AND THE TEACHER, WASHED YOUR FEET, YOU ALSO OUGHT TO WASH ONE ANOTHER'S FEET"

Now, I believe Christ is emphasizing his sovereignty. And let me tell you something. You may be setting here and you may believe that foot washing should not be a practice of the church. And *if* you may have your reasons. God bless you. *Or, maybe you felt that it should be practiced in the church.*

But, I want to tell you something. There ought not to be any question in your mind about whether or not you would do it....Do you understand what I am getting at.....There ought not to be anything that we would do for Jesus' sake. Even if it means the lowly service of washing someone else' feet. We ought to be willing to do it. Even though we, as Baptist, don't believe it is a practice of the church....

I believe the sovereignty of Christ, here, is definitely the message. And I am asking you, believer, and I am asking myself, are we willing to do anything that Jesus commands, even though we don't understand it. Would we be willing to do that? **NOT MY WILL, BUT THINE BE DONE. NO MATTER WHAT IT IS.** You see, the sovereignty of Christ is really at stake here.

(2B) Secondly, as to our service to one another in Vs 14..."Jesus said, "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet."

Now, I happen to believe that our Lord taught the need of daily cleansing here in the life of the believer.

No, it is because we do the service that Jesus wants us to do. If we are not practicing as a habit of life ministering to one another in the role of a servant, even if it means ~~the~~ washing <sup>of</sup> feet of my brother or sister, then we are not experiencing the blessedness. (Phase)

I believe the whole point here is that the secret to happiness in the christian life is taking the role of a servant. It is saying to your brother or sister in the Lord: "LISTEN, THERE ISN'T ANYTHING I WOULDN'T DO ~~FOR~~ FOR YOU. I DON'T CARE WHAT IT IS.

And there is where the happiness is found.....There is where the blessed condition is in the ~~life~~ life of the believer. When he is willing to take the role of the servant and do anything that is necessary to express that love and that ministry to one another in Christ.

Wouldn't it be great if we all served one another in that way? You know, in Galatians 5 it tells us that ~~we are to love one another~~ by love we are to serve one another. And the way that the body of Christ is destroyed in its unity and service is if we have bitter envying and jealousy in our midst. <sup>Back many from same issue</sup> If we are proud and not willing to humbel our self before God and say, "Lord, I will do anything that you want me to do. No matter what it is." SERVICE FOR JESUS. *Are you a servant?*

Let's close with a word of prayer

*We would put aside our own <sup>personal</sup> feelings about issues in the church - and do that which was best for the unity of the Body.*