myrate M

19

INTRODUCTION: "I have given you an example, that ye should do as I have done to you." John 13:15

1. Christ gave an example, not a church ordinance.

1. It is not once elsewhere referred to in the New Testament as a church ordinance.

2. It is only once referred to elsewhere in the New Testament. in 1 Tim. 5:10 it is named as the mark of a godly widow. "If she have washed the saints feet..."

(1) Paul here classes the "washing of feet" with the good work of "Bringing up children" and "visiting the sick" and following every good work.

2. "Feet-Washing" not binding today as a church ordinance.

1. No mention is made of "feet-washing" as a church ordinace until the fourth century when the tide of corruption was sweeping in.

2. Inspired history of the church as recorded in Acts and the Epistles is silent concerning any such ordinance.

3. ORDINANCES ESTABLISHED BY THE LORD : Prescribed for Continued Practice THE LORD'S SUPPER sacrament that which is socied

1. He established the Lord's Supper the night before he was crucified. 2. We discover it just as soon as the church is in existenceon the day

of Pentecest.

1. Acts 2:42; "And they continued steadfastly in the apostles' dectrine

and fellowship, and in breaking of bread, and in prayers."

2. Acts 20:7; "And upon the first day of the week, when the disciples came together to break bread ... "

1. In his commision, Matthew 28:19,20; Mark 16:15,16, just before his ascension, Jesus established the ordinance of baptism.

1. On Pentecost Peter commands it and "they that gladly received his

word were baptized:..." Acts 2:41

2. And so it continues, these church ordinances, the Lord's Supper and baptism are continually mentioned throughout Acts and the Epistles, by the Apostolic Fathers and writers of the history of Christianity, while "feet-washing" is named just once more in the New Testament. 1 Timethy 5:10.

4. "I have given you an example, that ye should do as I have done to you."13:15 1. How do we follow Christ's example?

1. When we weep with sympathy, feed and clothe the hungry and naked, minister to the sick, and literally wash the feet of the disciples if their feet need washing, do good to all men: enemies or friends; then we are following the example Christ set for us.

2. Old Brother Judas was yet in this group whose feet were washed by Christ.

1. Jesus did not draw the line on him.

5. The background of our lesson. At Jerusalem for the supper of the feast of the passover. In the upper room. Matt. 26:17-19; Mark 14:12-16; Luke 22:7-13.

1. The expectation of the disciples when they sat down at this supper. 1. No doubt they expected the immediate manifestation of the kingdom.

- 2. They no doubt felt that it was going to be a sort of a state occasion.
 3. Each one apparently wanted the "chief seat at the feast," and among
- themselves had some controversy over the old question, "Who should be the greatest?" Examples:

1. The mother of James and John, Matt. 20:20, 121; Mark 10:35-37; Luke 9:46.

2. Argued the question among themselves: Matt. 18:1-6; Mark 9:3334 ETC.

yeu." John 13:15 INTROMIGRACH: "I have given you an example, that ye should do as I have done to

OWGINANCE. Christ rays an example, not a conrob ordinance.

it is manned as the mark of a godly widow. "If she have washed the saints It is only ance referred to elemphone in the New Testament, in 1 Tim. 5:10

ing up children" and "visiting the sick" and following every good work, (1) Rapl have classes the "washing of feet" with the good work of "Bring-

century even the bide of corruption was sweeping in. . No mention is made of "free-weehing" as a charch erdinage until the fourth "lest-westing" not hinding today as a church ordinance.

silent comcarbing any such ordinance. 2. Incrined history of the church as recorded in Acts and the Moistles is

FILTHER ESTABLISHED BY THE LORD

We discover it just as soon as the church is in existence on the day I. He established the Land's Suppor the right before he was crucified.

of Pancecoot.

came together to bresk bread ... " 2. Acts 20:7; "And upon the first day of the week, when the disciples 1. Acts 2:42; "And they continued stendiesbly in the spostise' destribe

2. PALTERN ... | Parthew 28:19,20; Mark 16:15,16, Just before his assen1. In the commission, Matthew 28:19,20; Mark 16:15,16, Just before his assen-

werd were baptized: . . . Acts 2:41 . On Pantecoat Pater dommands it and "they that gladly received his

while "feet-weshing" is nemed just once more in the New Pestamont. by the shostolic Fathers and writers of the history of Christianity, barties are continually mentioned throughout acts and the agistles, 2. And as it continues, these church ordinances, the Lard's Gupper and

I Timethy 5:10.

The siven you an example, that we should do as I have done to you. "13:15 of de se fellow Christ's example?

. then we rose with sympathy, feed and blothe the hungry and naked, ninis-ter to the sick, and literally wash the feet of the disciples if their feet need washing, do good to all men; enemies or friends; then we are

1; Jesus did not draw the line on him; ond trother dudes was yet in this group whose feet were washed by Carist. following the example Christ set for us.

passover. In the upper roes. Macs. 26:17-10; Mark 14:12-16; Luke 22:7-13. . The background of our leason. At Jerusalem for the supper of the feast of the

SOUTH GREEN STREET GLASGOW, KENTUCKY 42141 . No doubt they 1. The expectation

Church of Christ GLASGOW, KENTUCKY

1. The mather of dames and John, Matt. 20:20, 71; Mark 10:35477; Luke 9:46 2. Argued the question among inchesives: No. 1.18:1-8; Mark 9:33, 2 100. **RESIDENCE: 651-5409** 100 MAPLEWOOD PLACE CHURCH: 651-5001

LESSON ON HUMILITY

(Nevember 19, 1967)

PRACTICAL OBSERVATIONS FROM THIS SCRIPTURE

- 1. The desire to be greater than others is the cause of many quarrels and much evil in the world and in the church.

 1. The argument of the disciples: Matt. 18:1-6; Mark 9:33, 34; Luke 9:46-48.
- 2. Man's way to be great is to seek to be greater than others: SELF-SEEKING.
- 3. God's way for man to be great is for man to serve others, to do all he can for others: LOVE
- 4. The great law of the Kingdom of heaven is not this: USE THYSELF FOR THYSELF.

 1. Still less is it this: USE OTHERS FOR THYSELF.

 2. But it is this: USE THYSELF FOR OTHERS.
- 5. The power of voluntary in the kingdom of love:

1. The power of service rendered under the impulse of humility and self-denial.

2. Such service makes a man:

1. A spiritual power and gives to him a unconscious and blessed greatness.

FOUR PICTURES OF LIFE

1. The Sublime Saviour.

- 1. There must have been a stillness that could have been heard as the disciples watched the Saviour prepare for the work of washing feet.

 1. They must have realized that something was wrong when Jesus arose from supper, girded himself with a towel, poured water in a basin.
- 2. The stubbern Simen.

1. "Thou shalt never wash my feet." John 13:8

- 2. Jesus calmly watched Peter, listened to what he said, and then quietly spoke again.
- 3. The Startling Statement. (John 13:8)
 1. Jesus calmly told Peter, "if I wash thee not, thou hast no part with me. "John
- 4. The Sensible Surrender.

 1. Peter replied, "Lord, not my feet only, but also my hands and my head." 13:9

San age maken

SOUTH GREEN STREET GLASGOW, KENTUCKY 42141

Thurst of Christ

Church of Christ

THE GREAT THE SOUTH

SOUTH GREEN STREET GLASGOW, KENTUCKY 42141

. Forest the lind, There, not my feet enly, but also my hends and my head. 11:9 . Jesus calmby told meter, "if I ween thee net, then heet no part with se." In The Filter Scalenent. aboute again. 2. Jesus caraly metabed fater, listened to what he asid, and then quirtly the shall nover wash my feet," John 17:8 The authorn Sines. surper, girded himself with a tawel, roured water in a bacin. cipler witched the Caviour propers for the work of mening feet.
1. They pust have realized that something was wrong when feets arese from 1. The Schling Zavieur.

1. The Schling Zavieur.

1. There was Marie been a stillness that could have been heard as the dis-I. A spiritual pewer fuld gives to him a undenscious and blacked greatness. 2. Such service makes a man; . Whe lower of service rendered under the impulse of bumility and celf_denial. 4. The stant law of the Kinndon of Geoven is not this: USE THYSELF FOR THYSELF.

1. Still less is it this: USE THYSELF TOR GENERAL.

2. But it is this: USE THYSELF TOR GENERAL. for others: laste dad's only fer men to be great is for man to serve others, to do all he can 2. Man's say to be great is to seek to be greater than others; SELF-48EEKING. 1. The argument of the disciples: Matt. 18:1-6; Eark 9:33, 24; Luke 9:46-48. men swil in the world and in the church. 1. The desire to be greaten than athers is the cause of many quarrels and (Nevember 19, 1969)