

Russell Kelfer

The Call to Servanthood

1236-B

Series: The Four Callings of God

dtm DISCIPLESHIP TAPE MINISTRIES, INC.
INTO HIS LIKENESS RADIO

10602 Mossbank, San Antonio, TX 78230 • (210) 226-0000 / 1-800-375-7778 • www.dtm.org • dtm@dtm.org

The Call to Servanthood

Father,

Thank you for Your love, for Your power, for Your patience, and for the awesomeness of Your constant care for us. Now, Father, we pray that we might be removed from the scene, and only Your Spirit would teach and only Your Word would be our authority. We pray, Father, that we might not gain merely information, but transformation; remade into the likeness of Your Son more perfectly. May we may go from this place more equipped and more surrendered to do Your perfect will. And we thank you for the privilege of being together this morning.

In Jesus' name.

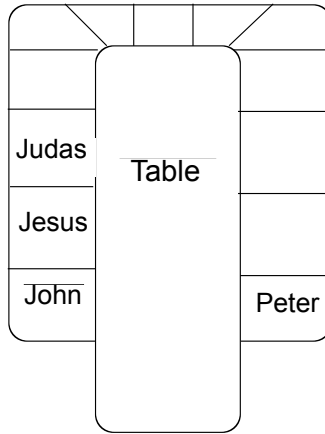
Amen.

It was a most unusual meal, the kind of occasion that changed the course of history. But, as is so often the case, at the time it was being held, the people involved really didn't realize that history was being made except, of course, for Jesus, Himself.

Who would have attached such significance to thirteen men having dinner together in an upper room? We don't know for sure, but it may well have been in the upper chamber of Mark's house that the Master and His twelve gathered for that last meal. Sadly, we note, that there was a spirit of contention that dominated the scene. (More about that later.)

There they were, gathered around the table, as was the custom in that day. They were reclining—not necessarily as it is usually depicted—but probably were reclining in somewhat of a semi-circular arrangement.

The Call to Servanthood



In all likelihood, the apostle John was seated at one end to the right of the Lord Jesus. This would explain the passage about his leaning back on the bosom of the Lord. And these were probably those low eastern style tables, no doubt, where they were reclining on pillows facing toward the table, feet away from the table, leaning their arm on the pillow. Across from John was quite likely the apostle Peter, which would also explain Peter's conversation with John.

The most interesting assumption might well be that immediately to the left of Jesus, and actually in what many consider to be the place of honor, was Judas. This would explain why, when Christ whispered to John who the traitor was, no one else heard him. It might also explain when Christ handed Judas the sop, which formed a part of the Paschal ritual, no one took special note. And how Judas, when he had the audacity to ask was it him, no one else seemed to hear.

But regardless of the seating arrangement, and that's all hypothetical, what took place that day, which has come to be known as "The Last Supper," was crucial to the future of the church, and to our future. So, as we follow its events to their conclusion, we come this morning to the second of the four callings of the Christian that came from the lips of the Master in John chapter 12:13-14.

This was to be the last meal they would have together before that dramatic hour when God was to die. Their public ministry

The Call to Servanthood

had ended. The feast of the Passover was at hand. And the series of events that evolved now are so familiar to you that I pray the familiarity will not get in the way of our taking a fresh look at the truths that evolve from the passage. It reads like this.

Now before the Feast of the Passover, when Jesus knew [and you'll recall from last week's lesson the importance of this phrase] that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.

And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him,

Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God,

rose from supper and laid aside His garments, took a towel and girded Himself.

After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.

Then He came to Simon Peter. And Peter said to Him, "Lord, are You washing my feet?"

Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this.

Peter said to Him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me."

Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head!"

Jesus said to him, "He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you."

For He knew who would betray Him; therefore He said, "You are not all clean."

So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you?"

You call Me Teacher and Lord, and you say well, for so I am.

The Call to Servanthood

If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.

For I have given you an example, that you should do as I have done to you.

Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him.

If you know these things, blessed are you if you do them."
(John 13:1-17 NKJV)

Jesus is issuing a call to servanthood. Our outline for today is:

- I- The Length of God's Love (13:1)
- II- The Source of All Evil (13:2)
- III- The Call to Servanthood
 - a- The Heart of The Message (13:4-5)
 - b- Simon Says (13:6-11)
 - c- Jesus Explains (13:12-16)
 - d- We Respond (13:17)

THE LENGTH OF GOD'S LOVE

You can sense the urgency of the hour by the statements the Holy Spirit makes at the beginning of the passage. I think He tells us several things that indicate how critical this moment was.

- 1- It was just before the feast of the Passover.
- 2- He was well aware that His time of departure was at hand (vs. 1). Whatever He needed to say to these men he needed to say.
- 3- He knew that the Father had given all things in his hand (vs. 3). He had the power to do whatever needed to be done.
- 4- He knew who He was, and where He was going (vs. 3).
- 5- Therefore, having loved His own who were in the world, He loved them to the end.

having loved His own who were in the world, He loved them to the end.
(John 13:1c NKJV)

How many of you have memorized that verse? Probably no one here has memorized that verse. I think that would be a

The Call to Servanthood

good assignment. It tells us a great deal about the nature of God. Having loved them, He would love them always. His love was a choice, based not on how loveable they were or how they responded to His love, but on His desire to demonstrate the character of the Father, which would never change. Therefore, His love, which had no beginning, would have no ending.

Peter was going to curse and deny he'd ever known the Living God. But Jesus said, I'll love him to the end. The others would forsake Him and flee but He loved them to the end. And that time when you resisted the call of God like Jonah, and fled from the will of God, He never stopped loving you. In fact, that time, when like David, you threw away everything that was dear to His heart and violated His Holiness, He never stopped loving you. He never will. He will love you to the end. The end is that day of days when you're caught up into His presence to forever bathed in His love. Until then, and from then on, He will love you. Not because you're so lovable. By now you ought to know that. Not because you're so faithful in returning His love. You're not. We're not. Because of who He is, He can't stop loving us. Aren't you glad? Can you say, "Amen?" Well, you're getting better. It's coming.

It's hard for a parent to stop loving his child, but it's been known to happen. Scripture says, "Even if father and mother forsake you, the Lord will take you up." Nothing you can or ever will do will separate you from His love. That's what Paul meant when he said:

For I am persuaded that neither death nor life, nor angels
nor principalities nor powers, nor things present nor
things to come,

nor height nor depth, nor any other created thing, shall be
able to separate us from the love of God which is in Christ
Jesus our Lord. (Romans 8:38,39 NKJV)

That's how much he loves you.

So, because of the finality of that love, and the intensity of that love, and the faithfulness of that love, we are secure in our relationship with Him. God will never stop loving you; God will never stop loving even me. God never stopped loving Judas; He loved him to the end.

The Call to Servanthood

THE SOURCE OF ALL EVIL

Well, that was the first statement that He made. The second statement we read is:

And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him,
(John 13:2 NKJV)

Now the question is asked so often, and the answer is given so freely, sometimes we don't listen. The question is, where does temptation come from? From God or from Satan? The answer, of course, is found in the book of James, where James said:

Let no one say when he is tempted, "I am tempted by God;" for God cannot be tempted by evil, nor does He Himself tempt anyone

But each one is tempted when he is drawn away by his own desires and enticed.
(James 1:13,14 NKJV)

God does not tempt us or entice us to do evil. He can't. Secondly, Satan cannot make us do evil. He can't. We are enticed by the devil and we are responsible for the choices we make. Every man when he is drawn away of his own lust and enticed and when he makes the decision, then lust gives way to sin. We are responsible for how we respond. The devil put it into Judas' heart, he whispered in his ear the way he did to Eve. Judas listened the way Eve did. But beloved the phrase "The devil made me do it," is a lie. "The devil tempted me to do it," is honest. "I chose to do it," is the unfortunate, equally accurate postscript to that statement.

THE CALL TO SERVANTHOOD

So, now we come to the meat of the passage. And supper being ended he rose from supper and laid aside his garments and took a towel, wrapped it around himself.

And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him,
(John 13:2 NKJV)

Now I don't know about you but I can't help but think of Philippians, chapter two, when I think of this passage and the parallels between the two.

who, being in the form of God, did not consider it robbery

The Call to Servanthood

to be equal with God, (Philippians 2:6 NKJV)

Jesus, knowing that the Father had given all things into His hands, and that He was come from God and was going to God, (John 13:3 NKJV)

but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.

(Philippians 2:7 NKJV)

[Jesus] rose from supper and laid aside His garments, took a towel and girded Himself.

After that, He poured water into a basin and began to wash the disciples' feet... (John 13:4,5 NKJV)

Jesus laid aside His robes of Deity to come to earth and become a man, and now He lays aside His robes of humanity and takes upon Himself the towel of a slave, to demonstrate what He meant.

What happens now boggles the mind. God washes dirty feet; the dirty feet of a group of self-serving followers who were so insensitive to what was happening around them in the light of this impending arrest and conviction, that they were arguing over who was the greatest.

They were sitting at the feet of God exalting themselves, look at Luke 22:23,24. But don't be too hard on them; we do the same thing. Here is another account of this same sacred time in the life of Christ.

“With fervent desire I have desired to eat this Passover with you before I suffer;

for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.” (Luke 22:15b,16 NKJV)

Then He took the cup and broke the bread and He demonstrated visually the awesome fate that awaited Him on planet earth. You would think these twelve who owed their very lives to Christ, would be so filled with grief and disbelief over what was happening, that they would weep on His behalf. But instead, we read in verse 24:

Now there was also a dispute among them, as to which of them should be considered the greatest.

(Luke 22:24 NKJV)

They were too busy arguing to be grieved. And here is what

The Call to Servanthood

they were arguing over—which one of them was “top dog”—loose translation. God was about to be murdered, and these guys, who had been the chief beneficiaries of His ministry, were locked in a theological debate over which one of them was more important.

But don't get too angry until you look in the mirror. Remember the times that we, in the face of great spiritual struggles in which the reputation of God and the souls of men hung in the balance, were too busy arguing over petty details and Mickey Mouse things, if you will, to understand the real issues at stake. Who is going to be chairman of the committee? Who gets to use the best room? Who gets recognized for the gift they gave, etc.?

The heart of the Message

In John chapter 13, once again, He rose, He laid aside His garments, He took a towel, He girded himself, put water in a basin and began to wash the disciples' feet. Now here are the circumstances; you're probably familiar with them. The roads of Palestine were dust covered pathways and in times of rain, they became seas of mud. The shoes they wore in those days were not \$60.00 Reeboks; they weren't \$100.00 Bostonian slippers. They were bare sandals with a flat sole and a couple of simple straps, and you can imagine what that did to their feet. It was much like going barefoot on a dirt floor.

Now because of this, there was always huge water pots stationed at the front entrance of the houses. In most cases the servant was there with an ewer and a towel to wash the soiled feet of the guests or the family members as they came. It was a menial task, but it had to be done.

The Lord's little band of followers didn't have servants to do that so they had to do it for one another. But the one thing they never expected was that God would do it for them. They were stunned, and they really didn't understand what He was doing and they didn't understand why.

Simon Says

Now, needless to say, you would expect the first response to be from who? Ol' Simon. He was always the first to ask questions. He was always the first to put his sandals in his mouth. And

The Call to Servanthood

he always had his tongue in motion before his brain became operative. And Peter said, "Wait a minute. Lord, what do you think you're doing? You're not going to wash my feet."

Jesus, at first, responded with such patience with Simon. He always does. And He said, "Simon if you will just sit still a moment, you'll understand what I'm doing. You'll get the picture in due time." Peter jumped all over Jesus at that point. He said, "*No! I don't care if I live to be a hundred, you'll never wash my feet.*" With sanctimonious self-righteousness, he straightened God out in a hurry. There are just some things a man can't let God do for him, right? Wrong. You let God have His way in your life, beloved, and you may find yourself in a position of total helplessness someday, the kind of thing you thought you could never tolerate.

You remember growing up and were told if you just wanted to badly enough, you could do anything. Now, here you are without a job, or without a business, or without money, or without friends, or without sight, or without the ability to walk, or without the ability to do for yourself. You are so dependent on God and on the people of God that you're humiliated and it's awkward and you cry out to God, "Lord, no! I'll never let You do that for me." And God looks at you and says, "Oh, really? I thought you said to me I want to be Yours whatever it takes. This is what it takes."

"You'll never wash my feet," Simon said. Jesus said, "Okay, the choice is yours. But either I wash your feet, or you're off the team." It was that important to God that He be allowed to serve them. And at this point Simon Peter, who never did anything halfway said, "Lord, give me a bath."

Now it was the custom in Palestine that people, before they went to feast, always bathed themselves first. Then when they arrived at their destination, they only needed to have their feet washed and then they would be considered clean. It was like a ceremony that preceded entrance into the house.

In like manner, the Christian, in order to be admitted to the feast of God's holiness, must be bathed first in the blood of the Lamb, shed on Calvary once and for all. But still, beloved, our feet, as we walk this Christian life, get filled with the dust of sin and we become separated from fellowship with God.

The Call to Servanthood

And in order to enter back into His presence with purity and holiness, we must claim 1 John 1:9 and have the dust of the earth cleansed.

“If we confess our sins, He is faithful and just to forgive our sins and cleanse us from all unrighteousness.”

(John 1:9 NKJV)

We must be careful not to play “Simon says” when God wants to serve us, and allow us to be humiliated, so that He can.

Jesus Explains

Jesus was patient as always, He explains.

So when He had washed their feet, taken His garments, and sat down again, [I love Him, the Master Teacher. He illustrated first then He sat them down.] He said to them, “Do you know what I have done to you?”

You call Me Teacher and Lord, and you say well, for so I am.

If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.

For I have given you an example, that you should do as I have done to you.

Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him.”

(John 13:12-16 NKJV)

Now let’s look at that one word in verse 16. First of all, it’s the word servant, the Greek word *doulos*. It means slave or “a bondsman.” A slave in those days was like chattel. He was like a horse or a cow or a dog. He just existed for whatever purpose his master wanted to use him for. And there were more slaves at this time than there were free men. And, for this reason they were not allowed to wear any kind of identification. They couldn’t wear armbands or certain kinds of clothing because if they ever figured out how many of them there were, you would have rebellion on your hands. So, they weren’t allowed to be marked in any way. In a strictly spiritual sense, these slaves had a head start on the rest of us in understanding our roll as Christians.

Paul referred to himself as a *doulos*, a bondsman of Christ,

The Call to Servanthood

many, many times, as did Jude, the half-brother of our Lord in Jude 1, and Peter in II Peter 1:1. But to understand this process let's go for just a minute and try to figure out some of the things that took place. I know none of you can relate to this illustration, but in those days some people got into debt. I'm assuming it was Christmas time and they went to North Star Mall and got carried away.

They didn't have a Visa card that they could pass through a machine to clear it all up, or a friendly banker they could go to and get a loan. We may not have that anymore either. When this happened, by law they became the personal property of the creditor. Aren't we glad that doesn't happen? And he became bound to that creditor as a personal slave. Now this was not indefinite slavery. At the end of the 7th year, these slaves could become free men, enter society again, and control of their own destiny.

The interesting thing was that quite often at the end of the seven years there were those whose masters had been so kind to them and provided for them in such a way, they didn't want to go free. They were better off than they had been before. So, the law had a clause in it according to Deuteronomy 15:16. It's better explained in Exodus 21.

“And if it happens that he says to you, ‘I will not go away from you,’ because he loves you and your house, since he prospers with you,

Then you shall take an awl and thrust it through his ear to the door, and he shall be your servant forever.

(Deuteronomy 15:16,17 NKJV)

But if the servant plainly says, ‘I love my master, my wife, and my children; I will not go out free,

then his master shall bring him to the judges. He shall also bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever.

(Exodus 21:5,6 NKJV)

What an awesome choice if you think about it. Ceremonially, they would take him to the door of the tabernacle, usually have his ear pierced, and from that moment on, several things were different.

1- He had chosen to be a slave and he was proud of it.

The Call to Servanthood

He was now recognized as a slave. The hole in his ear indicated that his master had his ear for life.

- 2- He served a master so worthy of respect that he chose to remain a slave rather than go free. It was evidence of his love.
- 3- The slavery that he now preferred was without end.

Now in like manner, beloved, you and I were created in the image of God. You remember what an image does. An image obeys its master. We were created to obey His likeness—slaves of God if you will. But sin set us free so to speak. It actually placed us in bondage to another, and at Calvary, Jesus gave us the right to become “bondslaves,” slaves by choice. All we had to do was come to the door—Jesus—and let Him pierce our hearts with the awl of his forgiveness and mark us forever as slaves of the King, “bondslaves,” if you will.

Now Satan hates this concept. He’ll do anything in his power to convince us that God is chairman of the board and we are members of the board. We get together and He makes suggestions, and calls meetings, and we take a vote. If we like what He says, we do it; if not we vote against it. It’s a lie. We’re not members of the board, beloved, we’re not employees. We are “bondslaves,” servants by choice forever. And as servants, we give up the right to our futures, to our ambitions, to our reputations, to our destinies. If we are to be the slaves that we have now become, we rest in His care and let Him determine what is best for us. When He calls, we come. When He leads, we follow. When He disciplines, we submit. He is Lord.

That, beloved, is the missing link in the case for discipleship in this age. We’ve become men and women so independent, authority has become less and less understood as a concept and Christian men and women have invoked the codes of society on the claims of Christ. And we so hate the concept of slavery that we forget; we don’t grasp that we are slaves of God. But there’s an even deeper message here, and the disciples hated this message even more than the first. Because we’re not only to be slaves of God, but as slaves of God we are to serve those God loves. That’s what Paul meant in Philipians when He said:

Let nothing be done through selfish ambition or conceit,
but in lowliness of mind let each esteem others better

The Call to Servanthood

than himself.

Let this mind be in you which was also in Christ Jesus,
who, being in the form of God, did not consider it robbery
to be equal with God,

but made Himself of no reputation [nothing],
(Philippians 2:3-7a NKJV)

You and I are slaves of God by choice. And as slaves, our primary goal is to serve those the Master loves. Can you imagine telling your Master you love Him and you will be his slave forever, and you stand at the front door of the house and the person He loves dearly comes to the front door and you say, “I’m not going to wash his feet. Oh, I love the Master but I’m not going to do that.” That’s not a servant. That’s what He meant when He said, “When we do it unto the least of these, we have done it unto Him” (Matthew 25:40).

The missing link is that until we come to see that we are slaves of God, we will never grasp our calling to do what slaves do; serve each other. We’re all sitting around waiting to be served. We think that’s what the church is for. And we don’t make the connection in our stubborn mind that we are called to be slaves, and slaves alone, and the whole concept of our ministry then is our ability and willingness to serve others. One day we will reign with Him, yes; today we serve with Him. And, beloved, if you are not willing to serve, you’re going to be incapable of ruling. The servant is not above his lord. The disciple is not above his master. Jesus, Ruler, King, Savior, Master, Lord... *when He walked this earth demonstrated His spiritual kingship by serving those He was ministering to.*

These men were the leaders of the church. They were to become the fabric from which the tapestry of the future would be woven. And so, Jesus held a three-year leadership seminar. But He didn’t major on how to rule, He majored on how to serve. That is to be the heart of the elder, the heart of the pastor, the heart of the father, the heart of the husband. Anyone who is to lead is to lead girded about with the towel of a servant.

The mark of the Christian was to be the deep love he had for others. “By this would all men know that you are His disciples by the love you have one for another; by the unselfishness with which you serve” (John 13:35).

The Call to Servanthood

If that were the mark of the church today, there wouldn't need to be bulletin inserts and announcements from the pulpit begging people to give to a needy fund, or bring clothes for someone. The problem would be controlling this outpouring of the Spirit through God's people and channeling it.

If God's body on earth were marked by this quality that marked Jesus when He walked this earth, widows wouldn't have to beg to be transported to church or to the doctor. Children wouldn't have to cry out for love. People with hurting marriages would not have to suffer alone. The body of Christ would so give of itself that the needs would be met, lives would be changed, and the world would drink of the water of life out of the overflow.

Visiting hospitals wouldn't be a chore. Spending a day in a nursing home wouldn't be drudgery. Working in a children's Sunday school class wouldn't be something somebody *just has to do*. Taking food to hurting people would be a privilege. We would be running over each other trying to get there.

We wouldn't be pouting because we didn't get recognized. We wouldn't be struggling to get the best room or the best time or the most exposure for our ministries. All we would want to do is serve. Sweep the floors, paint the buildings, clean the nurseries. We would want to get there first, *not to get a front row seat, but to do a back row job*. People wouldn't be knocking each other over so they could sit in the seat they like in the sanctuary. They would be holding the door open, so others could sit in their seat, and they could sit in the back or stand in the back if they needed to. We wouldn't be fighting over the best parking space so we didn't have to walk; we'd be out parking cars *so others wouldn't have to walk*. In short, the church would be one great family of servants. Our only thoughts would be how to serve.

We Respond

I don't know for sure but I believe the voice of Jesus must have softened a little after verse 16. And I think He must have looked down the corridors of history and looked into our lives and seen the two thousand years of self-serving, self-righteous believers, and lowered his head in verse 17, and said:

If ye know these things, happy are ye if ye do them.

(John 13:17)

The Call to Servanthood

I think the Creator of heaven and earth looked down and gave a one-sentence dissertation on the difference between knowledge and wisdom. He said, “Now guys—loose translation—don’t go out of here and do a seminar on serving. Don’t write a paper on the meaning of the Greek word, *to serve*. Don’t run out of here and get into a group discussion on what it means to love. Don’t create some kind of legalistic system of service that takes God out of it, and gives man credit for it. *Go out of here and serve!*”

I don’t know how much simpler He could have made it? He knew we were too dense to understand through words alone, so He showed us how to do it. He washed the dirty feet of those who came to serve Him. And then in love he looked around and said, “Now that’s how you do it.” The interesting thing about it is Jesus didn’t preach about it until He had done it. And I’m not sure but if all us; seminary professors, preachers, teachers and all the rest of us were not so lost in an ocean of love serving those about us, that the classes and the sermons would be incidental. They would just explain what we have already seen.

It isn’t hard to preach about serving. It isn’t hard to teach about being a slave of God. It isn’t even hard to write books about it. It’s just hard to do it unless, of course, we let God do it. You say, “But I don’t know how to serve, that’s not my gift.” Beloved, Christ lives in you, *and He knows how. Let Him*. I’m going to suggest that some of us go tomorrow morning, to the Lord, and pour our hearts out and pray something like this:

Dear God,

I want to be the servant I am. If you could wash dirty feet, and live in me, can anything be too menial, too dirty, too unglamorous for me to do?

Dear God, I am your bonds slave by choice. By your grace, may I be the hands You serve with; the eyes You see hurts with; the ears You hear cries with; the feet You run with to demonstrate what love is. Dear Lord, make me Your slave.

Pray like that, and then hold on.

He who calls you is faithful, who also will do it.

(I Thessalonians 5:24 NKJV)

And Jesus concluded by saying, “And happy you will be

The Call to Servanthood

when He does. Let's pray.

Father,

We would much rather talk about serving than serve. We would rather talk about loving than love. We would rather talk about humility, than we would to humble ourselves. And yet, Father, if we were simply allowing You in us to be what You were on planet earth 2,000 years ago—a servant—the world about us would be so in awe at the transformation taking place within the body of Christ because of our deep love one for another, and our willingness to do whatever needed to be done, whatever the cost, that they would simply be in awe of who You are.

You've told us how to be happy. You've told us to just do it! Just take off our robes of self-righteousness and theological foolishness, and put on the cloak of a slave, and as Your bondsman, serve those You love.

Some of us, Father, are asking You right now to make next week a visual representation of that opportunity, dangerous to pray, wonderful to experience. Glory to God! Reveal Yourself this week, Father, in many ways in our lives, and teach us to be the slaves that we are.

In Christ's name,

Amen.

A CHALLENGE TO FURTHER STUDY

1- Imagine that you were present with the twelve in that upper room. Picture the grief on the Master's face as those He called to serve were so caught up in themselves, they missed the message. When was the last time you pouted because you didn't get your way in the church? or in the ministry? or in the family? Have you ever asked God's forgiveness? If not, do so now.

2- What did John mean when he said, "He loved them to the end?" How can you draw comfort from that verse? (John 13:1) Memorize it.

3- Where does temptation come from? (John 13:2) Does God ever tempt you? Where does the responsibility lie? (James 1:13-16) Does the devil ever "make you sin"?

4- If you had been at "the last supper," how would you have reacted when God began to wash your feet? Like Simon Peter? Do you have limits on what God can do for you? Who gave you that right?

5- What does the word "servant" (doulos) really mean? What is a bondsman? Has there been a time in your life when you chose to become God's slave forever? If so, how faithful have you been in giving your life away?

6- Can you think of times last week when you had an opportunity to meet the needs of another, and you did not do it? Was it because you:

- a- Didn't want to get involved?
- b- Didn't have the time?
- c- Didn't see it as your calling?

7- If God had time to wash dirty feet, and was willing to do things that menial, what does that say to you about His calling for your life?

8- Explain John 13:17.

9- Pray the prayer mentioned on page 17, and ask God to serve through you this week. Will it make you happy to give your life away? Can you prove that scripturally? What are you waiting for?

dtm DISCIPLESHIP TAPE MINISTRIES, INC.

10602 Mossbank, San Antonio, TX 78230
210-226-0000 or 1-800-375-7778
www.dtm.org • dtm@dtm.org • © Russell Kelfer

(02.15.22.dvd)