

# The Hour Has Come.

Conversations  
leading up to  
the cross



## **Digging Deep 2021-2022 Men's Bible Study Guide** **By Westley Hazel and Caleb Colley**

Quarter One (September through November)

- September: A Conversation about Purpose (John 12:23-26)
- October: A Conversation about Divine Unity (John 12:44-50; 14:7-15)
- November: A Conversation about Service (John 13:1-17)

## Instructions for using this material:

1. The Digging Deep study material is designed to facilitate in-depth group Bible study, and not to merely dispense information from “teacher” to “student.” As you go through the study, you will want to have separate paper or a computer on which to record your thoughts. (For your own flexibility, we do not leave space in this document for your answers to discussion-oriented questions.)
2. All the instructions and materials for participating in Digging Deep are posted at [www.calebcolley.com/diggingdeep](http://www.calebcolley.com/diggingdeep).
3. There are many tools that will help in digging, such as Bible encyclopedias, Greek and Hebrew lexical books, commentaries, etc. Many are available for free on-line (A list is posted at [calebcolley.com/diggindeep](http://calebcolley.com/diggindeep). If you need help accessing such materials, ask others in your group or ask Westley or Caleb.
4. The Facebook group is an interactive portion of the study. Find it at <https://www.facebook.com/groups/1564776240335067/> (or search “Digging Deep Men’s Bible Study” on Facebook). If you don’t have Facebook, you can still contribute to the discussion by emailing your comments to [calebcolley@gmail.com](mailto:calebcolley@gmail.com) or [whazel@forrestpark.org](mailto:whazel@forrestpark.org).
5. As we go through the study together, please provide questions and comments to the nationwide study group on Facebook. It will be great to have an ongoing discussion about the material.
6. A monthly video podcast will be posted on the Facebook page and on our YouTube channel: <https://www.youtube.com/channel/UCC8CpAr8ic6DTYq0-MeyVPQ> (or search “Digging Deep Men’s Bible Study” on YouTube).
7. Glenn Colley will assist us by preaching a sermon each month on the topic for that month’s Digging Deep study. The sermons will be posted at [calebcolley.com/diggingdeep](http://calebcolley.com/diggingdeep).

## Special Note

The Digging Deep study is based on the idea of the Digging Deep study for women, written and led by Cindy Colley. Inspiration and ideas for the men’s Digging Deep guide are taken from the 2021-2022 women’s study, *The Hour Has Come*. For more information concerning the women’s study, please visit The “Digging Deep in God’s

Word” Facebook group (<https://www.facebook.com/groups/282349391779769>) or <https://thecolleyhouse.org/category/digging-deep-bible-study>.

## Introduction and Study Plan

The 2021-2022 study deals with conversations Jesus had with various persons (primarily His disciples) during the last week of His life. The conversations all come from the gospel of John and are punctuated with the phrase “the hour has come” (John 12:23; 17:1). In this year’s corresponding Digging Deep Study for women, Cindy Colley writes these helpful words:

“I’m so thankful for the words of my Lord on these two monumental, but private days, prior to His arrest. Friday was coming. The earth was about to shake, the sky was about to darken at noon, the dead in this city to come forth from tombs, the veil of the temple to be rent, and one important sepulcher to be briefly inhabited before the eternal victory of the resurrection. But for now, let’s examine the quiet moments before the cross and the purposeful words just hours before that most remarkable event of all human events, past and future—the words of *the* Word ( John 1:1) when His hour had come.”<sup>1</sup>

Each study will be not just a historical discussion about what Jesus said and did during his final days prior to the crucifixion, but also a practical discussion about how we can grow to be more like Him. During His last week prior to death, as always, Jesus was leaving us an example, that we should follow in His steps (1 Peter 2:21-25).

- **September: A Conversation about Purpose** (John 12:23-26)
- **October: A Conversation about Divine Unity** (John 12:44-50; 14:7-15)
- **November: A Conversation about Service** (John 13:1-17)
- **December: A Conversation about Betrayal** (John 13:18-38)
- **January: A Conversation about Heaven** (John 14:1-6)
- **February: A Conversation about the Holy Spirit** (John 14:16-31)
- **March: A Conversation about Fruit** (John 15:1-8)
- **April: A Conversation about Love** (John 15:9-17)
- **May: A Conversation about Persecution** (John 15:18-16:4)
- **June: A Conversation about Sorrow** (John 16:5-33)
- **July: A Conversation about Glorification** (John 17)
- **August: Final words from the Cross** (Various passages from Matthew 27; Mark 15; Luke 23; John 19)

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<sup>1</sup> ii.



## **Month One: A Conversation about Purpose (John 12:23-26)**

**Introduction:** Background for our study.

A. Read John 11:1 - 12:22. What events have occurred that made the culmination of Jesus' ministry, including His death, part of Jesus' immediate future? In constructing your answer, consider the following questions:

1. Was Jesus' miracle (and the reports about it) in raising Lazarus made public or kept private? Make a list of all the verses in John 11 and 12 that emphasize the answer.
2. Who were the people working against Jesus after the raising of Lazarus, and what was their objective? What was their rationale for pursuing this objective?
3. The anointing by Mary pointed ahead to what event?

### **I. "The hour has come for the Son of Man to be glorified" (John 12:23).**

A. Do a search for the phrase "the hour," "this hour," "his hour" or "my hour" in reference to Jesus' "hour" in the gospel accounts—particularly in the gospel of John. What is Jesus' "hour"? Make a list of the possible referents for "hour," but specify which of them is under consideration here, given the context.

B. Jesus referred to His hour as the hour in which He would be glorified (John 12:23). To what glorification is He referring? Consider John 7:39; 12:16, 27-28; 13:31-33; 17:1.

1. What did Jesus say about His glorification in John 11:4?

C. Jesus' statement that the hour had come shows that He planned His own bodily sacrifice for our sins according to the will of the Father.

1. In seeking His own, God-ordained glorification, Jesus did not attempt to escape His execution. Rather, He was a willing participant in it. Find something that is said by the following speakers/authors about Jesus' attitude toward and involvement in His *self*-sacrifice:

- a) Matthew
- b) John
- c) Peter
- d) Paul
- e) The Hebrews author

2. The fact of Jesus' execution (as well as its timing) was no unplanned fluke of history or surprise to heaven. Jesus' glorification was not an impediment to the establishment of an earthly, political kingdom, because He never planned to establish a physical/national government on Earth at all.
  - a) To get a sense of pre-millennialism, the doctrine that Jesus will return to Earth just prior to a thousand-year reign in Jerusalem, read the article here: <https://www.christiancourier.com/articles/322-examining-premillennialism>.
  - b) What are some of the implications of the view that Jesus did not expect His own death? As you list these, consider the article here: <https://www.christiancourier.com/articles/1398-s-d-gordons-dispensationalism>.
  - c) Watch the lesson here ([www.youtube.com/watch?v=OyUU\\_EPPouM&t=1418s](http://www.youtube.com/watch?v=OyUU_EPPouM&t=1418s)), and make note of Bible passages teaching that Christ brought his kingdom into being *through* His death. This is in contrast to the implication of the pre-millennial doctrine, that Christ's death delayed the establishment of His kingdom.
  - d) In what passages did Jesus make clear that He had no intention of setting up an earthly government?
    - (1) Jesus told Pilate in what passage?
    - (2) Jesus told the apostles in what passages?
    - (3) Jesus specifically avoided being appointed an earthly king in what passages?
3. In pursuing His own pre-planned sacrifice, Jesus was following Scripture. The prophets had taught about Jesus' glorification through the sacrifice. Jesus said in the Garden of Gethsemane, "How then will the Scriptures be fulfilled, which say that it must happen this way?" (Matthew 26:54). What Old Testament Scriptures said that it must happen this way? Make a list. If some resources would help you, consult "The Predicted Messiah," by Kyle Butt (<https://apologeticspress.org/apcontent.aspx?category=10&article=1734>).
- a) What does Jesus' statement in Matthew 26:54 teach us about Jesus' respect for Scripture, and about what our own attitude toward Scripture should be?
4. The apostles understood fully (only after the resurrection) that God had planned the sacrifice for humanity's sins. Consider some passages where the apostles discussed the matter.
  - a) Read Peter's sermon in Acts 2:14-40 and make note of everything He says that indicates God's plan for Christ's sacrifice.

- b) Read Ephesians 3. What does Paul say about what is involved for all mankind on the plan of God to establish the church through Christ?
- D. How does the fact of the eternal purpose for Christ to be glorified condition our view of the importance of the church? How does the Bible's exalted view of the church contrast with various contemporary (low) estimations of the church? (e.g., "The church is a place to meet my felt needs"; "The church is a place to get pumped up"; "The church is a fun place to be, like a religious social club"; etc.)

**II. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit (John 12:24).**

- A. Jesus' death was necessary in order to "bear much fruit." Bearing fruit is a frequent metaphor for the growth of the kingdom by saving souls. Cite at least five New Testament passages (including at least two parables) where Jesus uses this metaphor.
1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_
  4. \_\_\_\_\_
  5. \_\_\_\_\_
- B. Jesus taught that the salvation of souls required His death on their behalf. What additional death (spiritually speaking) must occur in order for anyone to be saved from sin in the contemporary context? (Consider Romans 6:1-4; Colossians 3:1-11).
- C. If we have died to sin as we ought, then we likewise should bear much fruit. What does the fruit-bearing of the Christian involve? In what areas does he bear fruit? Support your answers with Scripture.
- D. It is difficult to make a plan to do something that will be severely painful. Nevertheless, the Christian life involves "taking up the cross" (Luke 14:26-27) making a determination to follow Christ even to the death (Revelation 2:10). What biblical principles should one bear in mind to help him in making the decisive plan to turn from self-indulgence and follow the risen Lord by self-sacrifice?

**III. He who loves his life loses it, and he who hates his life in this world will keep it to life eternal (John 12:25).**

- A. A person who follows Christ does not necessarily lose his physical life in order to serve Christ. (The Christian obviously does not commit suicide as Judas did, nor does he invite

martyrdom.) What *does* it mean to die in the sense that Jesus discusses here? Write a paragraph in response to this question. Considering in your answer Matthew 10:32-39; 16:24-27; Mark 8:34-38; Romans 12:1-2.

- B. Jesus does not expect us to practice a spiritual discipline from which He was exempt (Hebrews 4:15). In addition to our text (John 12:25), what does the Bible say about Jesus humbling Himself or emptying himself so that He could save us?
- C. The fruit we bear in this life is mirrored by the fruit of our bodies being raised up to everlasting life. Do a search of the phrase “eternal life” in John. Make note of things that Jesus emphasizes about this subject.

**IV. If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him (John 12:26).**

- A. When a person has “lost his life” in the sense Jesus describes here, he has not merely forfeiting living for self-indulgence, but is directing his life toward the singular focus of imitating Jesus Christ. Find at least five passages in which Jesus instructed people to follow Him, or to be His disciple.
- B. Make a list of things Jesus said in the Gospels about following Him, or being His disciple, in these three areas:
  1. Prerequisites for following Him (e.g., Luke 14:26-27)
  2. What His follower does and does not do (e.g., Luke 9:23)
  3. Rewards for following Him (e.g., John 12:26)

**Conclusion: Practical application.**

- A. In following Christ, the child of God serves serves Him. The follower is not Christ’s equal, but His slave. Serving Jesus is the same as serving God the Father (the next lesson on divine unity will emphasize this). Find a list of Jesus’ parables (many are available on-line), review them briefly, and list all of those that deal specifically with service. Using some of this material, develop a Bible class or sermon outline based upon what Jesus taught concerning service.

## **Month Two: A Conversation about Divine Unity (John 12:44-50; 14:7-15)**

### **Introduction:**

- A. Read John 12:35-50 and John 14:1-15.
- B. Examine the context. In John 12:44-50 Jesus is pleading with people who believed but failed to act in response to that belief. In John 14:7-15 Jesus is speaking to those who were struggling to be comforted in the midst of difficult circumstances.
  1. Have you ever had a situation where you knew what the faithful thing to do was but struggled to take action? Find at least two examples in the Bible of people who struggled to act on what they knew was right. In what ways are their situations similar or dissimilar to yours?
    - a. \_\_\_\_\_
    - b. \_\_\_\_\_
  2. Have you ever had a situation where you struggled to have peace in the midst of a difficult situation? Find at least two examples in the Bible of people who struggled to find peace. In what ways are their situations similar or dissimilar to yours?
    - a. \_\_\_\_\_
    - b. \_\_\_\_\_
- C. The solution for both of these situations is the same: Understand that Jesus and the Father are One. The word of Christ is the final word from heaven. We are assured that we are pleasing to the Father and on our way to be with Him when we follow Christ. If we serve Christ, then we are serving the God who created the world and Who performed all the miracles of the Bible, and Who also providentially orchestrated history so that Christ could come at the appropriate time (Galatians 4:4). We can have confidence in Jesus' promises.

### **I. Jesus and the Father are one (John 12:44-45).**

- A. Discuss in a few sentences the Pre-incarnate Word's role in Creation (John 1:1-14).
- B. What does the name "Emmanuel" mean? What is its significance? Consult Matthew 1:22-23; Colossians 2:9-10.
- C. How is a reception and rejection of Jesus the same as a reception or rejection of the Father? Consult Matthew 10:40; Mark 9:37; Luke 9:48; 10:16.

- D. Revisit another passage in John where Jesus stressed divine unity: Why did the people get so angry at Jesus saying “before Abraham was born, I am”? Consult John 8:58, and observe the connection with Exodus 3:14-15.
- E. Jesus is the “radiance of [God’s] glory and the exact representation of His nature” (Hebrews 1:3). Identify Bible passages that discuss how Jesus demonstrates each characteristic of God.
1. Love\_\_\_\_\_
  2. Power\_\_\_\_\_
  3. Omniscience (knowing all truths)\_\_\_\_\_
  4. Unchanging\_\_\_\_\_
  5. Holiness\_\_\_\_\_
- F. Is the will of Christ the same as the will of the Father? What did Jesus say about this in the Gospel of John? Start with John 4:34, and continue reading through John, making a list of every time Jesus directly states or implies that His will is the same as the Father’s will. (Note especially John 12:49-50.) From these texts, what do we learn about the nature of the relationship between the Son and the Father?
- G. Why do we often struggle to see the Father through Jesus? (John 14:7-9)

## **II. Jesus is light in darkness (John 12:46).**

- A. Find at least 5 Bible verses that refer to the world and sin as darkness.
1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_
  4. \_\_\_\_\_
  5. \_\_\_\_\_
- B. Why do men hate the light? Why did these Jews reject all of the evidence that Jesus had provided for His divinity? Consider John 3:19; 12:42-43.
- C. What did Jesus mean when He said that He is the “light of the world”? (John 8:12). Consider the following biblical dimensions of this metaphor:

1. *Light exposes truth that cannot be seen.* Find an example in the scriptures of Jesus doing this.
2. *Light guides people in the right way to walk.* Find an example in the scriptures of Jesus doing this.
3. *Light takes away our fear of the unknown.* Find an example in the scriptures of Jesus doing this.
4. *Light reflects through other objects.* Find an example in the scriptures of Jesus using objects in common experience to demonstrate spiritual truths.

D. When Christians shine their light into a world of darkness what/whom are people intended to see? Consult Matthew 5:16.

### III. Jesus came to save (John 12:47).

- A. What is the distinction that Jesus makes between being sent to judge the world and being sent to save the world (John 3:16-18)? Were souls already condemned prior to Jesus' coming? How would understanding this distinction impact our perception of Jesus?
  1. Give three examples of Jesus demonstrating His mission to save souls rather than condemn souls (Luke 19:10).
    - a) \_\_\_\_\_
    - b) \_\_\_\_\_
    - c) \_\_\_\_\_
  2. How should/could the church model this mission in our engagement with lost souls?
- B. How does Jesus save? What is the interaction that takes place between the Father and the Son in the salvation of man? Consult Romans 3:23-26, 5:8-11.

### IV. The Word judges (John 12:48-50).

- A. Notice that Jesus said that His word would judge the world, not the words of Moses or the prophets. What major event in the life of Christ demonstrated this fact miraculously and visually to a small group of apostles? (Consult Matthew 17.) How did God emphasize the supremacy of the words of Christ on this occasion?
- B. List three commands (with Scripture references) that Jesus gave which are difficult for people to accept.
  1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_

C. List three promises (with Scripture references) that Jesus gives which are difficult for people to trust.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

D. Remembering John 12:47, what is the goal of all the things which Jesus has received and shares with man?

## V. Paul vs. Jesus?

A. Jesus claimed God's authority for His words. Some teachers try to create a tension between the words of Paul and the words of Jesus. You might hear language such as, "We need to read Paul through the eyes of Jesus," or "We need to read Jesus through the eyes of Paul."

1. On the one hand, a teacher might demote Paul's words to mere "suggestions" rather than obligatory commands. You might experience this tension when referencing Paul's admonition in 1 Timothy 2 that a woman must not to teach or have authority over man. Consider the article here: <https://www.calebcolley.com/theres-movement-coming-response-patrick-mead-lauren-king-preachers/>.
2. On the other hand, some use the alleged contrast between Jesus and Paul to elevate Paul's words over those of Christ. You might experience this when a teacher stresses Paul's teachings on marriage, divorce, and remarriage (1 Corinthians 7) to the neglect of Jesus' teaching on the same subject (Matthew 19:1-12). Consider the article here: <https://www.christiancourier.com/articles/683-what-is-the-meaning-of-not-under-bondage-1-cor-7-15>.
3. What are the disastrous implications of the false dichotomy that Jesus and Paul are actually speaking different things? Consider 1 Corinthians 1:10; Ephesians 4; John 16:13.
  - a) How is this false dichotomy used to support the idea of female preachers?
  - b) How is this false dichotomy used to support the practice of homosexuality?

B. Paul was clear the things he taught were not from himself but rather were given to him. What did Paul claim about His own authority in the following passages?

1. Romans 15:14-19
2. 1 Corinthians 2:1
3. 1 Corinthians 14:37-38
4. 2 Corinthians 10:7-12



5. 2 Corinthians 12:12

- C. How did Paul see the connection between the message he preached and Jesus Christ? Consult 1 Corinthians 2:2; Galatians 1:11-12.
- D. How should an understanding of the single source of both Jesus' and Paul's message impact preachers and teachers today?

**VI. Jesus and the Father (John 14:7-15).**

- A. Considering our text: What observable evidence did Jesus provide that he was from the Father? Write a one-paragraph summary of the critical roles of miracles in demonstrating the authenticity of a messenger from God, prior to the widespread availability of the written revelation from God. In your answer, consider John 3:1-2; 14:26; 16:13; 20:26-31; Hebrews 2:1-4; and, address the following two questions:
  - 1. How does it comfort us to see that that Jesus is the same God and the Son of the same God who spoke through the prophets in the Old Testament? Consider John 12:37-43.
  - 2. How does seeing the unity of Jesus and the Father comfort us when life is difficult? Consider John 14:1-6.

**Conclusion: Practical application.**

- A. Jesus requires us to believe in the divine unity between the Father and the Son (and therefore between all three Persons in the Triune God; John 14:11). As the disciples struggled to be convicted that the Son and the Father were one (John 10:30; 14:8-10), our faith in Christ may wane at times (cf. Luke 17:5). Re-reading our text for this month's study, write a prayer to God for help in your confidence in the Lord. What other passages would be helpful for providing principles in fleshing out your prayer? After you have written this prayer, offer it to the Lord.

### **Month Three: A Conversation about Service (John 13:1-17)**

#### **Introduction:**

- A. Read John 13:1-17.
- B. Using a commentary, Bible encyclopedia or other research tool, study about the custom of foot washing in the ancient world. Who typically washed the feet? Why was foot washing necessary? When was it done?
- C. In our passage, Jesus served in a way in which none of the other disciples wanted to serve.
  - 1. Read Mark 10:35-37 and Luke 22:24-27. What about these conversations might have precipitated Jesus' washing the disciples' feet?
  - 2. From Jesus volunteering to wash the disciples' feet, what do we learn about the necessity of humble service in our own lives? Write down some humble, yet critical jobs in your congregation. Think of some people in the congregation, perhaps "the least of these my brethren" (Matthew 25:40) who especially need help. Not every member can do every job, but we must not feel that any act of service is beneath us. So, doing self-examination (2 Corinthians 13:5), ask: Are there some of these jobs that we should have been doing all along?
  - 3. Jesus' washing His disciples' feet was not His final, great act of service toward them. This was yet to come. "Greater love has no one than this, that one lay down his life for his friends" (John 15:13). Reflect on your own study of the life of Christ, and make note of some great acts of service that Jesus had done for His disciples prior to this moment.

#### **I. An expression of the Savior's love for His disciples (John 13:1).**

- A. Using lexical tools, find the Greek word translated "love" in John 13:1. What is its basic definition? Look up at least 10 other passages in the New Testament where this verb (or its noun cognate) is used.
- B. Jesus' love had led Him to a life of humble service. His willingness to serve goes back eternally, to His pre-incarnate state. Read the following passages, considering what Jesus sacrificed in order to serve:
  - 1. Mark 10:45.
  - 2. 2 Corinthians 8:9.
  - 3. Philippians 2:5-8.
- C. Jesus loved His disciples "to the end." He loved them to the end of His ministry and earthly life, but did He also speak of His abiding presence with His disciples until the end

of the world? Find at least two New Testament passages that teach the Jesus never leaves His disciples spiritually.

- D. Jesus' washing His disciples' feet is also a great expression of "brotherly love," which is translated from a Greek word for "love" that is used synonymously and interchangeably with "agape." Listen to the lesson here ([www.youtube.com/watch?v=SvCRaxh3Up4&t=2364s](http://www.youtube.com/watch?v=SvCRaxh3Up4&t=2364s)), making note of the verses that instruct Christians to have brotherly love. What additional insights about love and service can we derive from these passages?

## **II. An expression of the Savior's love for His enemies (John 13:2).**

- A. What sin had Judas already been committing that showed his opposition to authentic Christian service? Consult John 12:4-6.
- B. Read again John 13:5-12, and read 13:27-31. The text does not explicitly say that Jesus washed Judas' feet, and yet that is the clear teaching of the text. What does the text say that implies this fact?
- C. What had Jesus taught previously about treatment of enemies, in the Sermon on the Mount?
  1. If we want to love our enemies as Jesus said we should, then we must serve them. Why is this difficult? Consult Romans 12:18-20 in your answer.
- D. Was Judas capable of choosing whether he would betray the Lord? Why or why not? Consult James 1:13-14 and 1 Corinthians 10:13 in your answer.

## **III. A symbolic foreshadowing of the washing of sins through baptism (John 13:8-11).**

- A. In our text, Jesus speaks of cleansing on two levels. The immediate washing in this context is physical, but Jesus also describes a moral washing, a spiritual cleansing. This seems to be why Jesus emphasizes the absolute necessity of the washing (John 13:8). Not all of the disciples were morally clean (cf. John 13:11, 18)—Judas already had allowed the devil into his heart.
- B. What washes a person's sins away? Obviously the blood of Jesus is required for salvation (Romans 6:1-4), and yet when we look to the Bible, we find that a variety of interworking factors are required to save a sinner. Below, note a factor that saves us according to each passage:
  1. Matthew 26:28. \_\_\_\_\_
  2. Titus 3:4-5. \_\_\_\_\_

3. Romans 15:2. \_\_\_\_\_
4. Romans 10:9. \_\_\_\_\_
5. Ephesians 2:8. \_\_\_\_\_

C. *When* does one get his sins washed away? Write a paragraph on each of these questions, and in your answers, use Acts 2:38; 22:16; Galatians 3:27; 1 Peter 3:21.

1. Note that baptism occupies a special role among all of those things that God expects people to do. For example, God expects people to help the poor (1 John 3:17).. And yet, nobody argues that a person cannot be saved until he helps the poor; he can become a saved person and *then* help the poor. Baptism is different. God expects people to be baptized, and until they do, they remain a lost (even if they help the poor). Baptism is in order to obtain the remission of sins.

#### IV. A recipe for greatness on Judgment Day (13:12-16).

- A. Jesus' wanted to ensure that the apostles understood the significance of the foot-washing. While they probably would not understand all of the symbolism of the event until after the cross, they could understand the pivotal lesson for the moment: The Lord's disciples must serve as He served.
  1. Why was it particularly critical that the apostles, the leaders of the church, learn service? Support your answer with Scriptures from the pens of Paul, Peter, John, or James the brother of our Lord (he also became an apostle [Galatians 1:19]).
  2. Why is it particularly critical that leaders in the church today (elders, deacons, preachers, Bible class teachers) learn service?
- B. Read Matthew 25:41-26:2. What had Jesus taught about service in this passage, and how long prior to the foot washing did that teaching occur?
  1. In Jesus' discussion of the Judgment Day, we find that when we serve others, Jesus takes it personally. Can a person insist that he serves Jesus without the willingness to serve others?
  2. Jesus had taught that greatness is achieved not by becoming rich, famous, or powerful on Earth, but by serving (Mark 10:35-45). Only if we live a great life in this sense can we will have a great Judgment Day.
- C. In washing the disciples' feet, was Jesus instituting a ceremonial foot-washing practice that the church must enforce today? Why or why not? In making your answer, consult the article here: <https://www.christiancourier.com/articles/796-did-jesus-institute-ceremonial-feet-washing>.

**V. A promise of great blessings (13:17).**

- A. While we are to serve from love, it is not wrong to desire the great blessings that come along with service to Christ. Cite at least three passage where a righteous (even inspired!) Person asks for or delights in the expectation of God's blessings as a reward for service.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

- B. We will be blessed by our service to others in this life and in the next. We must trust this promise and serve.

1. Think of a time when you sacrificed in order to serve someone. Who received the greater blessing—you or the one(s) you served?

- C. Revisit Jesus' beatitudes (Matthew 5:1-11). How many of these blessed ways of living would be expressed in acts of service? Pick three beatitudes, and write a paragraph about how service would facilitate the lifestyle of the blessed person as described by Jesus.

**Conclusion: Practical application**

- A. Read 1 John. Reflect on how the principles the apostle John learned in Jesus' foot-washing context are exemplified in John's commands to the early church later in the first-century. As you become even more convicted about the need for and blessing of service to our brethren, plan to do one particular act of service to your brethren this month in addition to what you typically would do. Ask the Lord to bless your efforts, and enjoy the spiritual fruit from your investment of time and energy.