WASHING THE SAINTS’ FEET: DISCOVERING WHY FREE
WILL BAPTISTS DO AND DO NOT PARTICIPATE

A PROJECT REPORT
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ABSTRACT

The purpose of this study was to determine why people in Original Free Will Baptist churches do or do not participate in the Ordinance of Washing the Saints’ Feet.

Washing the Saints’ Feet has been an ordinance of the church since the beginning of the Original Free Will Baptist movement. Included in the early documents of the church were instructions on how and when to participate. Over the years churches have witnessed a decline in the participation of this ordinance.

This study used qualitative and quantitative research methods to gain a better understanding of why people do and do not participate. Biblical, theological, historical, spiritual, and practical aspects of Washing the Saints’ Feet were examined. Learning principles were investigated and social facets were considered. A survey was distributed to four churches in eastern North Carolina. Interviews were conducted with two pastors and three laypeople. A focus group was established to discuss data obtained from the surveys and interviews.

The data were examined for categories, patterns, and themes. Five major themes were identified and broken down into sub-themes. The information led to three conclusions and recommendations for the local church, the denomination, and topics for further research.
CHAPTER ONE
INTRODUCTION TO THE PROJECT

More than one time during my ministry I have heard preachers talk about the lack of participation in the ordinance of Washing the Saint’s Feet. It has even been mentioned that since the majority of people do not participate, maybe it is time to do away with this ordinance. A denominational leader commented one time that we would never wash feet again at a convention gathering because there was so little participation. Comments like these have helped me see the need to do this project. Washing the Saints’ Feet is a sacred ordinance that has been passed down through the centuries by our spiritual forefathers. They saw the great need to participate in this ordinance and that need still exists. My prayer is that the results of this project will encourage others to find ways to help Original Free Will Baptists (OFWB) understand the heritage, theological significance, and practical application of the sacred event of Washing the Saints’ Feet.

Context of Problem

Running behind as usual, Bill enters the sanctuary a few minutes after the service had already begun. Because of staying on the phone too long talking to a friend, Bill is late for church. When he pulls in the parking lot he notices a small crowd. Walking through the doors his eyes immediately see why there are so few people at church tonight. It is time for the Lord’s Supper and Washing the Saints’ Feet. Although Bill
enjoys participating in both ordinances, he knows that many people make it a point not to come to church on the nights when these ordinances are observed. But there is no time to think about that. The choir is singing his favorite, *Oh, I Want To See Him*. He sits down and enjoys the blessing of the song.

Jane is sitting in the back of the sanctuary. She has just finished taking part in the Lord’s Supper. The deacons are covering the table and the pastor is heading back behind the pulpit. Before Reverend Jackson even begins to talk, Jane knows what he is going to say. It is time to wash feet. Every time Reverend Jackson says the same thing. He begins to recite verses from John chapter thirteen and then he goes on to tell how Jesus went around the upper room and washed the disciples’ feet. Jane has heard it numerous times, but when it comes time for the congregation to participate, she never does.

As Joe is getting out of his seat to go to the back room to participate in the Feet Washing, he is thinking about what he is going to do after the service. He knows he just heard the preacher say this is a solemn occasion and people need to be thinking about the significance of the moment, but Joe has many other concerns on his mind. While planning his evening activities, he gets so involved that he walks right past the door to the room in which they are washing feet.

Debra bends down and picks up the towel laying on the chair in front of the water basin. She looks around to see who has not already taken a seat. She sees her friend, Sue, standing by the door and she calls out to her to come over to where she is. As Sue sits down Debra feels relieved because she was afraid she might have to wash the feet of some older woman or someone she did not know.
Taking off his shoes, Mike begins to think about the first time he participated in feet washing. He remembers his grandfather showing him how to wrap the towel around his waist and place the other person’s foot in the pan of water. He remembers the humble smile on his grandfather’s face as he showed him how to make sure all the water was dried off the other person’s feet. He also remembers how his grandfather would always give the person whose feet he had washed a big hug and say that he loved him.

Lucille begins to walk back into the sanctuary. She has just finished participating in the feet washing. She still has the feeling of warmth and love all through her body. As she passes through the doorway, she notices all the people who remained in the sanctuary and did not participate in the feet washing. She wonders if all these people really know the blessing that they are missing.

These scenarios take place many times in OFWB Churches. Since the very beginning of the denomination, OFWB have been observing the ordinance of feet washing. Four or more times a year churches will come together to follow the example that Jesus set in washing feet. Although each church may do it a little differently, the principle is the same. Many times after communion, or in some cases on a different night, the pastor of the church will either read from John chapter thirteen or tell the story of when Jesus washed the disciples’ feet. The pastor will explain that this ordinance teaches humility, servanthood, and the daily cleansing of all believers. He will explain OFWB believe that this ordinance is something that all church members should take part in. Then the people who are gathered will be invited to go to certain places within the church and wash one another’s feet. The disappointing part of the evening is that most nights in
many OFWB Churches, this is the least attended service and sometimes many people at the service do not participate.

**Context of the Church**

The OFWB Church heritage can be traced back to around 1602 and the Separate Baptist Church, which was organized by John Smyth in Gainsborough, England. Paul Palmer in 1720 began the work of establishing General Baptist Churches in North Carolina. In 1748 churches came together to form the General Conference. Over the years the denomination has had its ups and downs. Today we have seven Conferences in North Carolina and one in Georgia. The denomination supports ten ministries and its headquarters are located in Ayden, North Carolina.

Elm Grove Original Free Will Baptist Church was established in a farming community around 1830. Over the past hundred and seventy years the church has gone through good and bad times. The constant that has sustained the church is the belief by the people in their God and their church. Elm Grove has been a member of the Central Conference of Original Free Will Baptist for its entire existence. The beliefs that hold OFWB churches together are twenty-two Articles of Faith. Although these doctrines have gone through revisions and minor changes, they have united like-minded people of faith down through the years. One of these Articles of Faith is the Doctrine of the Ordinances of the Gospel. There are three ordinances that OFWBs adhere to: Christian Baptism, The Lord’s Supper, and Washing the Saints Feet.
Statement of Problem

Although the OFWB doctrine states that we are to participate in the Washing of the Saints’ Feet, very few people really participate. We may say that we believe in the ordinance, but we do not practice it. The explicit identity of OFWB is that we wash feet, but the implicit reality is that we really do not wash feet. Although the OFWBs believe this is a very biblical and meaningful ordinance, as congregations and as the denomination we do not really follow the words of this doctrine. Not only do churches need to understand the doctrine of Washing the Saints’ Feet, but they also need to start practicing it.

Purpose of the Study

The purpose of the study was to discover why the majority of OFWB do not participate in Washing the Saints’ Feet, which has been an important doctrine for the denomination down through the years. The denomination has understood this as one of three ordinances that should be practiced by the members of each church, but for some reason people are not participating. Understanding there are probably several reasons for this nonparticipation, the study tried to discover why people do not see the need to wash one another’s feet.

Research Methodology

The methodology used for the project was a combination of research tools that helped discover why people were participating or not. The research looked at selected groups of OFWB to determine their understanding and perspectives of the ordinance.
The first tool used was a questionnaire with three parts: first, do people understand the ordinance; second, do they participate; and third, why does one participate or not? These questionnaires were distributed to members of Elm Grove Church as well as three other churches within the denomination. The gathering of information from other churches helped determine the range of variance in participation and also helped clarify reasons for nonparticipation. The information from these questionnaires was collated, reviewed, and analyzed.

The next stage was to conduct five interviews with a select group. Three of these individuals were laypersons: one who has been a OFWB for at least twenty-five years; another who has been a OFWB for at least ten years; and a third who has been a OFWB for at least one year and no longer than two years. The other two interviews were conducted with pastors. All interviews were transcribed and reviewed, and data was then used to frame a small group. This group was made up of different people than the ones interviewed. The discussion was recorded and transcribed. All information from the questionnaires and small group discussion was coded and categorized.

**Research Questions**

1. Why do the majority of OFWBs not participate in the ordinance of Washing the Saints’ Feet?

2. What are some of the factors that might influence people not to participate in the ordinance of Washing the Saints’ Feet?

3. What are some of the factors that might influence people to participate in the ordinance?
4. How has the doctrine of the ordinance of Washing the Saints’ Feet been taught?

5. What are some personal experiences with the ordinance of Washing the Saints’ Feet?

6. How will participating in Washing the Saints’ Feet help people in their daily walk with Christ?

**Significance of the Study**

1. The study has the possibility of helping the OFWB denomination. By investigating the reasons why people are not participating in Washing the Saints’ Feet, pastors may be able to formulate teaching strategies or plans to encourage people to become involved in this ordinance.

2. Many pastors feel the frustration of observing people who do not appear to understand the importance of Washing the Saints’ Feet. Understanding that this ordinance teaches the servanthood of the believer, and the attitude by which one should live, will enhance believers’ daily walk with Christ.

3. Conclusions from the study will be shared with pastors and denominational leaders to help them understand why people do not participate in the ordinance of Washing the Saints’ Feet. This study has the potential to begin the process that will lead to plans, programs, or information that will encourage and help people to be more willing to participate in the ordinance of Washing the Saints’ Feet.

4. The study could also be shared with other denominations and groups that have an interest in Washing the Saints’ Feet to help them encourage their members to understand and participate in it.
Assumptions and Limitations

Assumptions

1. Washing the Saints’ Feet is a biblical ordinance that, historically, has been a practice of the OFWB Churches.

2. All OFWBs need to participate and be involved in the ordinance.

3. When people understand the importance and significance of the ordinance, they will desire to be involved.

4. Understanding and participating in the ordinance will help people to be better servants of God.

Limitations

1. The research will not be able to discover all of the reasons why people do not participate in the ordinance.

2. There are some people who will not want to participate in the study.

3. Feet washing is not a much-practiced ordinance with other denominations, therefore, material from other denominations may be minimal.

4. Some OFWB Churches and some other denominational churches may differ in their practices and participation of the ordinance.

5. This study did not develop a program or plan to help people participate in Washing the Saint’s Feet.

Definition of Terms

1. *Ordinance* - The word ordinance refers to a rite or act that is used in worship and the celebration of the church. Ordinance means an authoritative decree or law. These
ordinances have been set apart for the service or worship of God. Another word that can be used for ordinance is the word sacrament. Sacraments are formal religious acts or rites held to have been instituted by Christ. Due to the Catholic church’s view that the sacraments are a means of grace, many Protestant faith traditions have refrained from using the word sacrament (Cherry 1996, addendum 2-3).

2. **Original Free Will Baptists** – The small Protestant denomination descended from the General Baptists who settled in North Carolina during the colonial period. The denomination is guided by a set of doctrines, rules, and polity called *The Articles of Faith and Principles of Church Government for Original Free Will Baptist* (of the English General Baptist Heritage).

3. **Participation** – The act of taking part in. To participate in the ordinance of Washing the Saint’s Feet means that a person not only understands the theological idea of the ordinance, but that he or she also actually washes someone’s feet.

4. **Washing the Saints’ Feet** – The Article of faith states “that this is a sacred ordinance, which teaches humility, the necessity of the servanthood of every believer, and reminds the believer of the necessity of a daily cleansing from all sin. It was instituted by the Lord Jesus Christ as an ‘example’ on the night of His Last Supper and betrayal.”
Organization of the Study

Chapter One: Introduction

Included in this chapter are the context problem, purpose, research methodology and questions, significance of the study, assumptions and limitations, and definition of terms.

Chapter Two: Biblical and Theological Foundations

The biblical, theological, historical, spiritual, and practical foundations for the practice of Washing of the Saints' Feet were addressed.

Chapter Three: Literature and Other Resources

Literature from other sources including articles, books, journals, and periodicals were examined to help understand human behavior and cultural influences that come to bear on the topic.

Chapter Four: Research Methodology and Procedures

Quantitative and qualitative research methods were discussed and reviewed. The data collection methods were examined and analysis was begun. The collected information will be coded and categorized.

Chapter Five: Analysis of Data

Information from chapters two, three, and four were combined and examined. Recurring categories, patterns, and themes were identified.

Chapter Six: Summary, Findings, Conclusions, and Recommendations

The information that had been gathered was summarized. The research questions were reviewed, findings were examined, and conclusions were drawn. Some possibilities for future study were also mentioned.
CHAPTER TWO

BIBLICAL AND THEOLOGICAL FOUNDATIONS

The observance of Washing the Saints' Feet has been practiced down through the history of Original Free Will Baptists. Article Sixteen of *The Articles of the Faith and Principles of Church Government for Original Free Will Baptist (of the English General Baptist Heritage)* states that we believe that Washing the Saints' Feet "is a sacred ordinance, which teaches humility, the necessity of the servanthood of every believer, and reminds the believer of the necessity of a daily cleansing from all sin. It was instituted by the Lord Jesus Christ as an 'example' on the night of His Last Supper and betrayal" (Article of Faith 1976, 54-55).

**Biblical Account**

The biblical account of Jesus washing the disciples' feet is found in John chapter thirteen. The account starts by telling that it was the time of the feast of the Passover. Jesus was having the Passover meal with His disciples in the upper room. He had told two of His disciples, Peter and John, to go into the city and there they would meet a man carrying a pitcher of water. They were to follow him until he entered a house. Then they were to tell the owner of the house that Jesus wanted him to show them the room where they were going to eat the Passover feast. Peter and John prepared everything. That
evening Jesus and the other disciples came and they began to eat the Passover meal.

During the meal, Jesus instituted what is known today as the Lord’s Supper. He took bread and blessed it and broke it and gave it to His disciples and said, “Take eat; this is my body” (Matt. 26:26, KJV). Then He took the cup, and gave thanks and gave it to His disciples and said, “Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins” (Matt. 26:27, 28, KJV). After supper had ended, Jesus got up from the table, took off His outer clothing, and wrapped Himself with a towel. [There is debate among denominations if the washing of the feet took place before or after the institution of the Lord’s Supper. Free Will Baptists have historically understood that the washing of the feet happened after the meal.] Jesus then poured some water into a basin and began wash His disciples’ feet, wiping them with the towel that was around Him. When He came to Peter, he made a comment that he did not want Jesus to wash his feet. Jesus told Peter that he did not understand what He was doing and if He did not wash his feet, Peter would have no part with Him. Peter then said Lord wash “not my feet only, but also my hands and my head” (John 13:9b, NKJV). Jesus then explained to the disciples that one within the group would betray Him and was not clean. When Jesus finished washing their feet, He put his clothes back on and sat down. He then began to explain what He had done. He said that if He was their Lord and Master and He had washed their feet, then they needed to wash each other’s feet. He gave them the example that they should follow. If they did what He showed them, then they would be blessed.

What was Jesus doing that night? Why was He using so many symbols and giving such examples? Not only does the church have a purpose and a mission, Jesus also had a purpose and a mission. The night before Jesus died, He showed His purpose and mission
through two symbolic acts. First, He showed His purpose for living through the Lord’s Supper. His purpose was to come to the earth and die upon a cross for the sins of the world. His body was broken and His blood shed so the people of this world might have the opportunity to be saved. Although most people understand Jesus’ symbolic act of His purpose, they do not understand Jesus’ second symbolic act that showed His mission. Jesus’ purpose was to die for our sins, but His mission was to be a footwashing servant to the world. But what does it mean to be a foot-washing servant?

In Jesus’ day it was the custom that when traveling guests entered a home the host or servants would give the travelers a pan of water and a towel so they could clean their feet before resting. If the host was important and had slaves, then the slaves would wash the feet of the guests (Wiersbe 1989, 345). This was done because the roads in those days were unsurfaced and unclean. In dry weather they were inches deep in dust and in wet weather they were full of mud. They did not have cars or trains; therefore, much traveling was done by foot unless one was fortunate enough to own a donkey or a horse. They also did not have socks and shoes like those of today. If they had shoes, more than likely they were sandals held on to the foot by a few straps and used just to protect the bottom of their feet. They gave very little protection against the dust and mud of the roads. Traveling the road caused people’s feet and legs to get very dusty and dirty. When entering a home the travelers would not want to track this dirt into someone’s home so they would wash their feet.

What a surprise it must have been to the disciples when they saw Jesus rise from supper, lay aside His outer garments, wrap a towel around His waist, take a basin of water, and begin to wash their feet (Wiersbe 1989, 345). First of all, their feet should
have been washed when they entered the house, not after dinner. Secondly, Jesus was the
master; it was not His place to wash their feet. This was too menial a task for Jesus.

Jesus was trying to reinforce to His disciples what His mission was and what their
mission in this world was supposed to be. Many times during His ministry Jesus tried to
explain to the disciples how they were supposed to carry out their mission, but time after
time His teaching did not seem to resonate with them. They had disputes among
themselves about who would be the greatest and who would sit on the right and left hand
of Jesus when He entered into His kingdom. Now Jesus wanted to show them what He
was trying to teach them.

Jesus, the Son of God, got up from His seat and took the place of a servant. He
could and did have all things in His hands, but instead He picked up a towel. He was their
Lord and Master, but He wanted to serve His followers. Jesus wanted to serve to show
His disciples what they needed to do throughout their lives and ministries. His service
came from His love for them and He wanted them to serve others out of their love for
Him. He asked them if they understood what He had done and it is likely that they did
not. So, He explained it. He had given them a lesson in humble service—an example to
follow. He was giving them an example of what Christian ministry is all about. He was
teaching them how to serve the world.

Jesus said on other occasions that He had come to be a minister and servant to the
world. In fact, in Matthew 20:27-28 He gives us His mission and purpose. He stated,
“And whosoever will be chief among you, let him be your servant: Even as the Son of
man came not to be ministered unto, but to minister, and to give His life a ransom for
many” (KJV). His purpose was to be a ransom for humanity’s sins, and His mission was
to minister. Jesus wanted His disciples to understand that they were to go out into the world and minister to the people of the world. They needed to go out and share with others what He had shared with them. They needed to understand that to be leaders and people who would influence others’ lives, they needed to serve others with a humble loving spirit. The disciples needed to obtain an attitude of a servant: placing other’s needs before their own, committing oneself to doing concrete effects to meet those needs. There is no greater service to anyone than letting him or her know about the love and salvation that is found in Jesus Christ. In whatever ministry the disciples found themselves engaged, if they were doing it in the name of Jesus with love and humility, they were doing it in the right way. Someone once called this the order of the towel. As Christ’s followers, they needed to lead others by being their servants.

The other biblical reference to Washing the Saints’ Feet is found in the book of 1 Timothy 5:10. Paul is giving instructions to Timothy about the qualifications and duty of widows. One of the qualifications of a widow is that she has washed the saint’s feet. Surely this is a reference to the example set by Jesus on the night of His betrayal.

**Historical Account**

There are references to the early church observing the practice of the Washing the Saints’ Feet. Saint John Chrysostom, in his book *Commentary on Saint John the Apostle and Evangelist* states:

Let us wash one another’s feet,” He said. “Those of slaves too? And what great thing is it, even if we do wash the feet of slaves? For He himself was Lord by nature, while we were slaves, yet He did not beg off from doing even this... Yet what shall we then say, we who have received the example of such great forbearance, but do not imitate it even slightly, and who on the contrary, adopt the
opposite attitude: both magnifying ourselves unduly and not rendering to others what we ought? (Ramirez 2000, 51)

There must have been a discussion on whether free men and women had the obligation to wash the feet of the slaves who were a part of the fellowship. This indicates that the church to which Chystostom belonged washed feet. Ambrose of Milan stated in *Of the Holy Spirit* that “I, then, wish also myself to wash the feet of my brethren, I wish to fulfill the commandment of my Lord, I will not be ashamed in myself, nor disdain what He himself did first” (Ramirez 2000, 52). Ambrose taught that the church should not be ashamed or do away with the practice of following the example of Jesus. Cyprian, Bishop of Carthage, said that we are to “imitate the Lord, who at the very time of His passion was not proud, but more humble. For then He washed His disciples’ feet saying, ‘If I, your Lord and Master have washed your feet, ye ought also to wash one another’s feet. For I have been given you an example, that ye should do as I have done to you’” (Ramirez 2000, 51).

Tertullian (A.D. 160) pointed to feetwashing and the use of the towel, basin, and water when he said, “I must recognize Christ, both as He reclines on a couch, when He presents a basin for the feet of His disciples, and when He pours water into it from a ewer, and when He is girt about with a linen, a garment specially to Osiris. It is thus in general that I reply upon the point, admitting indeed we use along with others these articles (Edgington 1985, 434). “Saint Augustine in his comments on John 13 calls feetwashing a sign instituted by the Lord” (Edgington 1985, 434).

In his letter to Januarius, Augustine discussed Washing of the Saints’ Feet when he said:

But with regard to the washing of the feet, since the Lord commended this on account of the kind of humility that He came to teach, as He himself
later explained, you asked at what time so great a virtue should most of all be taught also by action, and that time comes to mind this teaching would fit more religiously. But many have refused to accept this as a custom for fear that it should seem to belong to the sacrament of baptism. Some have also not hesitated to remove it as a custom. But in order to practice this at a less public time and to distinguish it from the sacrament of baptism, some have chosen to do this action either in the third day of the octave, because the number ‘three’ has a very important place in many sacraments, or on the eighth day itself. (Rotelle 2001, 232)

**Historical Information Leading to the Free Will Baptist Practice**

The practice and understanding of Free Will Baptists regarding Washing the Saints’ Feet can be traced back to the early Anabaptist movement. Many of the early groups practiced footwashing, but it was not a universal practice. These groups that participated included the followers of Dirk Phillips, Amish, Schwarzenau Brethren, and Mennonites. The rite is mentioned in several Confessions of Faith including the Waterland Confession of 1577, the Concept of Cologne in 1591, Twisck’s 33 Articles in 1615, and in George Hansen’s Flemish Confession in 1678. The ordinance of footwashing seems to have gained the greatest emphasis through the Dutch Anabaptists (Bowman 1995, 129-148).

The early General Baptists probably came in contact with the practice in Holland. In 1602, a Separate Baptist Church was organized by John Smyth in Gainborough, England. Smyth was a graduate of the University of Cambridge. John Smyth served as a minister in the Church of England, but he separated from it because he felt the corruption within the church was too great. He formed the Separate Baptist Church upon the doctrinal position of Arminianism and other doctrines that had been held by the Anabaptists. In 1606, Smyth and the members of this church left Gainsborough because
of persecution and went to Holland. In 1609, Smyth became involved with people who held more Calvinist views and because of this he tried to change the doctrine of the church. Thomas Helwys and John Morton were members of the church and they did not agree with Smyth in his doctrinal change or in what he was trying to do with the church. The church therefore removed Smyth from the leadership of the group and the church stayed in tact (Hansley 1976, 72-73).

In 1611, Helwys and Murton prevailed upon the church congregation to go back to England. About this same time their former leader, John Smyth, published a confession of faith in 102 articles, the seventy-eighth of which describes feettwashing as one of the duties of deacons. No doubt the congregation was aware of the confession. Once back in England they built a church at Newgate, known as a General Baptist Church. They chose this name because they had come to understand that they did not have the complete views of either the Anabaptists, Arminians, or Calvanists; rather, they took a point of view that stood in the middle of the other doctrines (Hansley 1976, 73).

During the first half of the 1600s there seemed to be a greater toleration of religious matters in England. The General Baptist church grew and as many as 47 general Baptist congregations were in England. During this time, the Particular Baptist Church was also started and it issued a Confession of Faith based upon the Westminster Confession. Because of the persecution General Baptists went through, it became necessary for them to draw up a Declaration of Faith, which they presented to Charles II, the King of England. On March 11, 1660 a delegation of forty persons, with Thomas Grantham as the chairman, presented before the king their "Declaration of Faith." The King gave word to Thomas Grantham and his party that none should trouble them on
account of their religious faith, but this did not come to pass. In a short time afterwards a
great persecution broke out against the General Baptists from several groups including
the Church of England, the Presbyterians, and the Separate Baptists. Because of these
persecutions, the opportunity to come to America for religious freedom gave hope to the
General Baptists, as well as other religious groups (Hansley 1976, 73-76).

The practice of feet washing during this time period continued to be observed.
Adam-Taylor, the British Baptist historian, writing in 1811, noted that during this period
the observance of feet washing was conscientiously practiced. In 1659, William Jeffrey
of Kent wrote The Whole Faith of Man. In it he described the observance of feet washing
as a humbling act commanded by Christ. He said that the act was an expression of self-
denial, humility, and brotherly love. Thomas Grantham, the leader of the Lincolnshire
Church, maintained the practice and discussed the observance of Washing the Saints’
Feet in his treatise of faith and practice, Christianismus Primitivus, published in 1678
(Stevenson 1967, 5).

In 1684, Benjamin Laker, a General Baptist leader, left England with his family
and sailed to North Carolina where he purchased 400 acres of land on the Albemarle
Sound. Laker took with him across the Atlantic his faith as well as a copy of Grantham’s
Christianismus Primitivus. No doubt the people that he led in worship continued the

Other General Baptists also settled in North Carolina including Paul Palmer.
Palmer was born in Sussex, England, in 1678. He came to America when he was around
25 and settled in the Welsh Tract in Pennsylvania. He became a member of the Welsh
Tract General Baptist Church and was baptized by the pastor, Owen Thomas. Palmer was
ordained to the ministry sometime between 1705 and 1709. He moved to North Carolina by 1720 and married Johanna Taylor Jeffrys Peterson, a stepdaughter of Benjamin Laker. Palmer started a total of eight General Baptist Churches and influenced the establishment of others (Hansley 1976, 82-83). These early churches uniformly practiced Washing the Saints’ Feet. In 1812, the General assembly meeting at Little Creek Church appointed a committee to establish a written Rules of Discipline included the instructions that congregations with regular pastors “commune and wash one another’s feet every quarterly meeting” [Article 6 Rules of Discipline, 1812] (Stevenson 1967, 5). Since that first edition of the Articles of Faith, every subsequent revision has included the ordinance and practice of Washing the Saints’ Feet.

Feet washing was also observed during the eighteenth century by Separate Baptist Congregations. The Church of the Brethren has maintained the practice of feet washing as part of their three-fold communion service, which also included the Eucharist and the agape meal for over 275 years (Edgington 1985, 425). Other denominations that hold the ordinances of Washing the Saints’ Feet include the Churches of God, General Conference, and Mennonites. On Maundy Thursday many Catholics wash feet as part of their Maundy Thursday services.

Theological

The view on how many ordinances or sacraments the church should have has been debated down through the centuries. Today, the Catholics still hold that there are seven: Baptism, the Lord’s Supper, Confirmation, Penance, Extreme Unction, Ordination, and Marriage. Many other groups hold that there are only two: Baptism and
the Lord's Supper. Free Will Baptists along with others hold that there are three ordinances: Baptism, The Lord's Supper, and Washing the Saints’ Feet. Many people though do not believe that Washing the Saints’ Feet is an ordinance. The word ordinance means, “something ordained or decreed by a deity” (Webster 1983, 831). It is a divine service or duty given to men by God. John Winebrenner states that there are two kinds of ordinances: “moral and positive.” A moral ordinance is a divine service founded on natural law and growing out of the nature and fitness of things such as prayer or the Sabbath. A positive ordinance is a Christian duty enjoined by a positive law, and which alone must be our rule of action” (Winebrenner 1860, 335). The Washing of the Saints’ Feet falls under the category of a positive ordinance. David Plaster argues that an ordinance must be characterized by three different aspects: (1) a physical act which is ceremonial in nature, (2) a symbolic representation of a spiritual reality taught in the New Testament, and (3) a command by Jesus or his apostles to perpetuate it (Edgington 1985, 425). Christ Himself was baptized. Baptism has a particular meaning and Christ instructed His disciples to baptize believers; thus a physical act, a spiritual reality, and a command to do. At the Lord’s Supper Jesus broke the bread and passed the cup to His disciples, the symbolic representation of His death, as well as a reminder to them that each time they observed this supper they were remembering Him and showing His death til He comes again. Washing the Saints’ Feet also has an example, a spiritual meaning, and a command. Not only did Jesus wash His disciples’ feet, but He also explained to them the meaning.

Jesus also told His disciples they were to do the same when He said, “Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have
washed your feet, ye also ought to wash one another’s feet” (John 13:13,14, KJV). This seems to be a very explicit statement of Jesus. He was showing them by this act what He had come into this world to do, and what He would send them out to do. Jesus is telling His disciples they are to wash the feet of others just as He told them to partake of the Lord’s Supper and baptize new believers. The Lord’s command uses the word “ought”, which was a “word used to express moral obligation. An accurate translation would be owe or indebted” (Edgington 1985, 431). Christians are indebted or obliged to wash each other’s feet because of what Christ has done for them. With this act a spiritual blessing is given. Jesus said happy (blessed) will be those people who wash one another’s feet. This blessing comes from understanding and participating in the Washing of the Saints’ Feet. The person who participates understands the significance of the ordinance and also practices it.

Not only did Jesus tell the disciples to wash feet, He also showed them how to do it. John 13 gives clear instructions on how to carry out the ordinance. Even Jesus Himself said, “For I have given you an example, that you should do as I have done” (John 13:15, KJV). Thus Jesus gave a command and set the example for this ordinance. Washing the Saints’ Feet must be practiced in order to fulfill this command and get the full benefit of the blessing. The understanding of this statement cannot just apply to the actions of a believer in forgiving, loving, or serving one another. Humble service to another person does not fulfill the command of following the physical example. A person cannot choose between the spiritual truth of the command and the actual practice of the command if he or she is going to observe the entire command. Both are given together. Jesus talks about
the literal act as well as the spiritual meaning of the act. Loving and serving one another is not enough to fulfill “the ought” of Christ.

C.H. Forney, in his work entitled *The Philosphic Basis of Ordinances*, states that there are five elements present in every ordinance. These five elements determine whether something is an ordinance or not. The first is divine authority. Most Protestants would consider this to mean instituted by Christ. This may be in the simplest form of Christ saying “go teach” or “Do this in remembrance of Me.” The second element is formal observance. There must be an outward observance or sign of the ordinance. There must be a ceremony, rite, or ritual involved. The third characteristic of an ordinance is that there is something tangible or material connected to it. In baptism it is the water, in communion it is the bread and wine, and in Washing the Saints’ Feet the tangible materials are the basin, towel, and water (Forney 1906, 17-18).

The fourth element is that an ordinance must be connected with the plan for human redemption and the work of the church. An ordinance must be an outward sign of something that teaches an important spiritual lesson. The fifth element is an ordinance must be a symbolic sign of an idea of our spiritual experience. An ordinance must symbolize an idea such as salvation, cleansing, nourishment, or death. The ordinance must be used by God’s people to teach a heavenly concept (Forney 1906, 19).

**Spiritual**

Free Will Baptists believe that Washing the Saints’ Feet teaches three distinct ideas. First, it teaches the importance of humility. The Bible says much about humility. Starting in the Old Testament, the Bible teaches that humans are the created beings of an
almighty God. As created beings, humans are to look back at the Creator understanding and acknowledging that they owe everything to God. Humility begins with an understanding of humans’ entire dependence on God. It is the first duty of the creature to the Creator. The opposite of humility is sometimes considered pride, which is the root of sin and evil. When Satan, at that time a beautiful angel, began to look upon himself with conceit and vanity, he was led to disobedience and was cast down from heaven. When Adam and Eve decided that they desired to be like God, they fell from their high estate into the wretchedness in which humans now find themselves. All through the Old Testament servants of God struggled with the concept of humility and pride. Great men of God fell because of their misconception of being able to control themselves. From Sampson to David, from Saul to Solomon, men of God fell from the grace of God because of their pride. In the New Testament there is much said about humility. Although the word is not used often, the idea of being humble runs throughout the teaching of Christ and the apostles. Jesus begins His teaching of humility in the Beatitudes when he says, “Blessed are the poor in spirit: for theirs is the kingdom of heaven” (Matt. 5:3, KJV). “Blessed are the meek: for they shall inherit the earth” (Matt. 5:5, KJV). Notice the rewards for being poor of spirit and meek, the kingdom of heaven and the earth. The poor who have nothing in themselves receive heaven and the meek that seek nothing in themselves received the earth. Those who are lowly of spirit receive the greatest rewards available (Murray, 42).

Jesus also said, “learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Matt. 11:29, KJV). In this verse Jesus is seeking to offer Himself as an example of what it means to be humble. He offers to be the example of meekness and
lowliness. By following His example, one can find perfect peace. One day the disciples were arguing about who would be the greatest in the kingdom. When they sought an answer from Jesus, He brought a child into their midst and said, “Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven” (Matt. 18:4, KJV). The greatest in God’s kingdom would be those who humbled themselves the most. Humility is the mark of greatness. Humility is the standard that Christ wanted His followers to live by. Jesus taught against thinking more highly of oneself than one should. Often times Jesus made statements like, “Everyone that exalteth himself shall be abased, and he that humbleth himself shall be exalted” (Matt. 23:12, KJV). The way to get ahead was to be humble. The path that Jesus walked was not a path of haughtiness, but one of humility. The path to God is the path of humility (Murray, 42-50).

The only way to follow this path of humility is to allow Christ to dwell in the heart of men and women through His Spirit and lead them on the right path. The human way is the way of pride. People receive this from the nature of sin with which each and every human is born. If allowed, pride will rule people’s lives dictating actions and thoughts. Humility must be allowed to replace pride. Being humble must be a way of life. It must become the very spirit of life. People must be humble before God and before others. Humbling oneself before God seems to be easier than humbling oneself before others. Humility before men and women is the real test of humility before God. When humility has actually become part of our lives and has become our first nature, that is when people will humble themselves before God. Christians need to come to the point that lowliness of heart and meekness is not just a posture taken when presenting oneself
before the Lord, but a way of life. Through daily lives, the tests of humility are the actions people do. It is in those unguarded moments of life, during troubled times, the times of hurt and pain, the times of discomfort, that our inner most heart is shown. Followers of Christ show their true nature when the storms of life are blowing.

Paul in his epistles also teaches much about humility. To the church at Rome, Paul wrote, “In honor preferring one another” (Rom.12:10, KJV). He also wrote, “Mind not high things, but condescend to them of low estate” (Rom. 12:16, KJV). In chapter 13 of 1 Corinthians, Paul told the church at Corinth that one of the foundations of love is humility. Love does not parade itself around; it is not puffed up; it does not seek itself; and it is not provoked. To the church at Galatia, Paul wrote, “Let us not be desirous of vain glory, provoking one another, envying one another” (Gal. 5:26, KJV). Paul tells the church at Ephesus to walk with “all lowliness and meekness, with longsuffering, forbearing one another in love” (Eph. 4:2, KJV). To the church at Philippi he said, “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves” (Phil. 2:3, KJV). And to the Colossians he said, “Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another” (Col. 3:12, 13a, KJV). Paul seems to teach that it is relationships with others and treatment of others that show lowliness of mind and the humility of the heart.

The words of Jesus and Paul teach certain ideas of humility. The humble person seeks at all times to put others before himself or herself. The true humble follower of Christ sees the worth of others above his or her own worth. He or she strives to serve others rather than be served. The humble person feels no jealousy or envy. He or she has
no problem with others receiving praise and being forgotten. He or she understands that by showing kindness, love, compassion, meekness, and long-suffering to others he or she has fulfilled the words of Christ. Jesus, in the act of taking off His outer garments, wrapping a towel around His waist, and bending down on His knees to wash His disciples’ feet, taught in a symbolic act what humility really is.

The second idea that Washing the Disciples’ feet teaches is the necessity of the servanthood of every believer. Jesus was celebrating the Passover meal with His disciples. Jesus was aware that the disciples had discussion among themselves about who would be the greatest. Jesus had been trying to teach them over the last few years about the true meaning of following Him, but they seemed not to grasp the idea. Jesus rose from the table and took a towel and wrapped it around His waist, clothing Himself as a servant. He then took a basin and some water and began to wash their feet. This was a job of a servant—the job of a slave, not the job of the master. The disciples did not understand and Peter even protested Jesus’ actions. But Jesus continued until He had finished and then He explained to them why He was doing what he had done. One of the reasons He washed their feet was to teach them they needed to be servants. He stated, “Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet” (John 13:13, 14, KJV). Jesus was teaching them servanthood. Jesus was performing a menial task that was usually left to the servants. This was not something that guests did, especially someone as important as Jesus. By performing this lowly task, Jesus wanted to show His disciples the true meaning of following Him.
In the New Testament there are five different Greek words that speak about providing service. The word *doulos* is translated bondsclave or servant. This is the word that Jesus uses in John thirteen. Servants born in slavery were called bondservants. They were bound to their master in a permanent relationship that could only be broken by death or by the master setting the slave free. The bondservant’s responsibility was to do whatever would please the master (Price 1999, 14-16).

*Diakonos* is another Greek word that is sometimes translated servant. The most familiar translation of this word is deacon. This servant is one who executed the commands of another. They wanted to carry out the instructions of their masters. The third word in the New Testament is *oiketes*. This word was employed by Christ when He asserted that no person could serve two masters. This word designated a house servant. This servant held a close relationship with the family that they served. There was a certain loyalty to the household by the servant. When using this word, Jesus was saying you cannot live in two houses at one time and be loyal to both households (Price 1999, 16-18).

*Huperetes* is a Greek word referring to a subordinate official or slave who wanted and waited to carry out the commands of his superior. The devoted servant tried to anticipate the desires of the master and fulfill them as best as possible. The term was also used as an orderly who attended a commander in war. The orderly’s responsibility was to make sure his commander could function properly.

*Therapon* is the last Greek word translated servant in the New Testament. This word spoke of one who rendered service without regard to being slave or free. This term
for servant described a position of esteem and honor such as when Moses was referred to as a servant in the house of God in Hebrews 3:5 (Price 1999, 18-22).

There are certain traits that Christian servants need to have. The first is that Christians should be voluntarily submissive to the Father. If one is going to be a true servant of God, then it must be because one wants to be one. God is not going to make anyone serve Him. Being a part of the family of God means that a person has chosen to serve God. God is not a slave master but a loving Father who desires for people to want to serve Him. Although we love God because He first loved us, God desires for people to choose to serve Him. That service is voluntary. Another trait that servants have is their dependence on God. As a servant of God one can do nothing without the leadership and grace that God provides. As the servants of God trust Him for direction, then God lights the paths and makes the way known. As the servants submit their lives to God, He gives them the ability to accomplish the tasks that are set before them. A third trait of a servant is his or her devotion to God. Jesus said I must “work the works of him that sent me” (John 9:4, KJV). Because Jesus is the example, God’s servants must be willing to do whatever they are asked to do. Servants not only need to be willing to do whatever is asked of them, but they also need to be devoted for the duration. Consistency is a key word that servants understand. Servants understand that service is not a short-term duty but a life-long adventure (Price 1999, 23-27).

Servants also understand they have a mission. A servant’s ultimate mission is to do whatever the master asks him to do. Servants do not decide for themselves what their duties will be, but look to the master to give the orders. Christ’s servants have the mission to do His will until He comes. They are to serve Him by fulfilling their assigned tasks.
Doing the will of God should be the ultimate duty of every servant. Consistently fulfilling the will of God should be the motivation of the servant. Through Washing the Saints’ Feet one finds the example of servanthood.

The third idea that Washing the Saints’ Feet teaches is the necessity of daily cleansing from all sin. When Peter refused to allow Jesus to wash his feet, Jesus answered that if Peter did not allow him to wash his feet then Peter would have no part of Him. Peter responded by telling Jesus not only to wash his feet but also his hands and head also. Jesus then revealed something important to His disciples when He said, “He who is bathed needs only to wash his feet” (John 13:10, NKJV). Jesus used a common practice to illustrate a need in believers’ lives. It was a custom for a people when invited to go to someone else’s house to bathe completely before going. Therefore, they would be clean. As people traveled to another person’s house their feet would get dirty from the dusty roads. When they arrived at their friend’s or host’s house, they would not need to wash their whole body again, but just their feet before they entered the house. The disciples had taken baths before coming to the upper room so they only needed their feet clean (Boice 1985, 880).

Jesus used two words for wash in this statement. The first word louo means to take a complete bath. The second word nipto means to rinse off part of the body (Price 1999, 99-100). Using these two words, Jesus taught an important lesson to believers. The first word has its spiritual meaning in salvation. This implies that people are totally forgiven and cleansed at the time they ask Jesus to save them from their sins and to be their Lord and Savior. After the salvation experience people still live in the world and still make mistakes. As humans, Christians still have a sinful nature and they still commit
sins; therefore, they need cleansing from their daily sins. These sins do not make the entire body dirty again, but they will rob people of their spiritual effectiveness and their joy that one has in a right relationship with God. Sin in a Christian’s life is a stumbling block to his or her relationship with God. John, in his first epistle, gives Christians a short course on spiritual cleansing. John states, “If we confess our sins, He is faithful and just to forgive us ours sins, and to cleanse us from all unrighteousness” (1 John 1:9, KJV). “If” tells a person that confession is optional. Each person has the option to confess or not to confess his or her sins. It is always up to the individual. “We” points out that it is a personal matter. No one can confess sins for someone else. A person’s mother, father, pastor, or friends cannot ask for forgiveness for someone else. It must be done by the individual. “Confess” means to acknowledge sin and to agree with God that sin is wrong. Confession also gives the understanding that one is going to turn from it and try not to commit that sin again. Sins are the transgression of God’s law. Anytime one goes against God’s perfect way, he or she breaks God’s law and sins. “He is faithful” teaches of God’s unfailing consistency to forgive repentant people. “Just” is a word that teaches about the character of God. It is a word that stresses God’s provision to do the right thing. “To forgive us” means that one’s sins will be remembered no more; that the sins will be removed from the mind of God. “To cleanse us from all unrighteousness” refers to the act of pardoning believers from the sins that they have committed. Once sins have been forgiven, then the believer becomes righteous again based on what God has done in his or her life (Price 1999, 100-101).

An Old Testament example can be found in the washing of the priests’ hands and feet each time they entered the tent to carry out their duties. There was a laver made of
bronze that was set aside for the priest to wash before entering into the holy place. John Davis states, “This laver is indeed significant and precious. It provided for a type of cleansing which served to maintain fitness for a spiritual ministry. The priests’ guilt because of sin was dealt with at the altar of sacrifice yet something else was required for effective fellowship and worship in the tabernacle” (Edgington 1985, 427). Although the priests’ sin were forgiven at the altar along with the rest of Israel, they symbolically needed to receive cleansing in order to carry out their responsibilities.

The idea of seeking forgiveness of one’s sins is taught throughout the Word of God. In the Old Testament there are four main words that mean “to forgive.” These four words help give an understanding of what it means to be forgiven. The first word salach means to send away. This word deals with removing the consequences of sin. Nasa means to lift up a burden. Sin hangs on a sinner like a curse and forgiveness lifts the burden off. Psalm thirty-two teaches this idea of forgiveness. The psalmist recalls the depth of his misery while his sin was still upon him. When he tried to conceal his sin, it burdened him down. When he acknowledged his sinned and asked for forgiveness, the Lord lifted the burden of sin away and he was restored to his former joy (Ashcraft 1972, 16-17). The third word, kaphar, means to cover up. Because of our sin, there are stains left on our lives. These stains cannot be removed by any human means. Only God can cover sin or hide it so that it cannot be seen again. Machah, the fourth word, means to blot out. God through His grace and mercy takes a stained heart and creates a clean one. This clean heart is made clean by the sacrifice of the Lamb of God (Ashcraft 1972, 17-23).
The New Testament continues to teach the concept of forgiveness and the necessity of repentance. John the Baptist rang in the New Testament by proclaiming, “Repent ye: for the Kingdom of God is at hand” (Matt. 3:2, KJV). Jesus continues teaching the idea that repentance is needed. The conditions of forgiveness are repentance and confession. Repentance is the actual turning to God from sin and confession is the acknowledgment of the fact of sin and the guilt that comes from the act of sin. Jesus taught that one need only seek God and His forgiveness and he or she would be forgiven. Christians daily need to seek that forgiveness. Through the observance of the Washing of the Saints’ Feet, one can remember the necessity of daily cleansing.

Summary

Washing the Saints’ Feet is an ordinance instituted by Jesus Christ on the night of His betrayal. This ordinance teaches humility, servanthood, and the necessity of daily seeking forgiveness of sins. Although this ordinance was not widely practiced by the early church, there is some evidence that some Christians held to this practice. The Original Free Will Baptist Church probably adopted this practice in the early seventeenth century after influence from the Anabaptists in Holland. Upon moving to America this ordinance has continued to be a part of the Articles of Faith of the OFWBs down through the centuries.
CHAPTER THREE

LITERATURE AND OTHERS RESOURCES

The Problem of Feet

When dealing with the issue of feet, one discovers many views and different understandings. A MORI (Market & Opinion Research International) survey showed that America is a nation that is ill at ease with its feet. According to the survey, one in four people said feet are the body's biggest turn-off. One out of five said that they would not be comfortable showing their feet in public. The survey showed that this figure increased with women. Twenty-eight percent of the women were not willing to show their feet in public. Most of the women surveyed said their reason for not wanting to show their feet in public was because of the way their feet looked. Women were also unimpressed by their partner's feet. Forty-nine percent of the women surveyed said they would not be willing to stroke their partner's feet (StepWise 2000). Foot ailments are among the most common of our health problems. Although most foot problems can be treated, they go untreated because people mistakenly believe the problem is normal. Three out of four Americans experience serious foot problems in their lifetime. Women seem to be four times more likely to experience foot problems than men (Foot Information Center). There also seems to be many different foot fetishes. Many of these have sexual connotations, but some do not (Lowenstein, 2002, 138).
Different cultures have different beliefs about the touching of feet. The Hindu culture believes that people should not touch books, papers, or people with their feet. This is because knowledge is sacred and touching these objects with the feet is disrespectful. Pointing one's feet towards someone is also considered an insult. But touching the feet of holy men and women in recognition of their great humility and inner attainment is accepted. Dancers or musicians touch the feet of their teacher to show respect. Other cultures have similar customs (Hindu Culture 2003).

Learning

Understanding why people do or do not participate in the Ordinance of Washing the Saints' Feet is far more than just noticing if they do or do not show up for the service. There are many variables that cause people to react to given situations in their lives. How people were brought up, the experiences they have gone through, and what reinforcements they have received throughout their lives are just a few of the experiences that play a part in determining how people will act in a given situation or at a given time. Grasping how people learn and how external events and influences affect their understanding is important. Learning how moral development and cultural influences affect the actions of individuals is vital. By understanding the way people learn and the role of learned behavior throughout society, one can get a better idea of some of the influences that cause people to participate or not participate in the ordinance of Washing the Saints' Feet.

Learning has been described as a relatively enduring change in behavior or knowledge as a result of an experience (Hockenbury 2000, 180). In the general sense,
learning refers to formal methods of acquiring new information, skills, or behavior. Psychologists have studied learning in various ways throughout history. They have observed both humans and animals to identify the general principles of learning. Theorists have identified the basic form of learning known as conditioning. Conditioning has been defined as the “process of learning associations between environmental events and behavior responses” (Hockenbury 2000, 181). Conditioning has also been broken down into two basic types: classical and operant. Another type of learning is observational learning.

Classical Conditioning

One of the first scientists to contribute to the study of learning was a Russian physiologist, Ivan Pavlov. His involvement with learning began as a result of observations he made while investigating the role of saliva in dogs’ digestion. Pavlov discovered that the dog had learned to anticipate the food in association with him entering the room. This process of conditioning became known as classical or respondent conditioning, a process of learning associations between environmental events and behavioral responses. It deals with behaviors that are elicited automatically by some stimulus. The stimulus therefore does not produce a new behavior, but instead causes an existing behavior to occur. Classical conditioning often involves reflective behaviors (Kosslyn 2004, 215).

Over the three decades that Pavlov studied classical conditioning, he came to understand several factors that affected the strength of the conditioned response. He noted that the more frequently the conditioned stimulus and the unconditioned stimulus were paired, the stronger the association was between the two. Pavlov also discovered
that the timing of the stimulus affected the strength of the conditioned response. He found that the conditioned stimulus was most effective when it was presented immediately before the unconditioned stimulus. Researchers have found that the optimal time interval can vary in different situations. Pavlov also learned that conditioned responses could gradually disappear if the conditioned stimulus was repeatedly presented without being paired with the unconditioned stimulus; the conditioned response seemed to go away (Hockenbury 2000, 184-185). Pavlov believed he had discovered the basic mechanisms by which all learning occurred. Although he learned a great deal through his studies, he did not integrate his findings with human behavior.

The traditional behavior perspective holds that classical conditioning results from associations of stimuli. Behaviorists believe that the mental processes of thinking, anticipating, or deciding are not needed to explain the conditioning process. However, not all psychologists are convinced that these mental processes are not involved in learning. Some believe that behaviors are learned not only from conditioned stimulus, but also through mental processes (Hockenbury 2000, 189-90).

Operant Conditioning

Classical conditioning helps explain many learned behaviors including emotional and psychological responses; but because it is concerned only with behaviors that are automatically elicited by a specific stimulus, it does not account for non-reflective or voluntary behaviors. Voluntary behaviors therefore can be explained by operant or instrumental conditioning.

Edward L. Thorndike was one of the first psychologists to investigate systematically how voluntary behaviors were influenced by their consequences. Through
his basic observations, Thorndike formulated the law of effect, which states, “Responses followed by a satisfying state of affairs are strengthened and more likely to recur in a particular situation, while responses followed by a dissatisfying effect are weakened and less likely to recur in a particular situation” (Hockenbury 2000, 196). Thorndike’s description of the Law of Effect was an important step in understanding how active voluntary behaviors can be modified by their consequences (Kosslyn 2004, 229).

B.F. Skinner’s principles of operant conditioning explain how the wide range of voluntary behaviors performed in daily life are acquired. Basically, operant conditioning explains learning as a process in which behavior is shaped and maintained by its consequences. One possible consequence of behavior is reinforcement, which is the occurrence of a stimulus or event following a response that increases the likelihood of that response being repeated (Boeree, 1998).

There are two forms of reinforcement: positive and negative. Both increase future behavior, but they do so in different ways. Positive reinforcement involves following an operant with the addition of a reinforcing stimulus. Negative reinforcement involves the removal, avoidance, or escape from a punishing stimulus, increasing the likelihood that the response will be repeated in similar situations (Heffner Media Group 2003).

Positive and negative reinforcement are processes that increase future behavior. The opposite effect is produced by punishment. Punishment refers to the presentation of a stimulus or event following a behavior that acts to decrease the likelihood of the behavior being repeated. This concept is often confused with negative reinforcement. Punishment and negative reinforcement produce opposite effects on a given behavior. Negative reinforcement always increases the likelihood that an operant will be repeated in the
future. Punishment decreases the likelihood that the operant will be repeated in the future (Hockenbury 2003, 200).

The third component of operant conditioning is the discriminative stimulus. A discriminative stimulus is a specific stimulus in the presence of which a particular response is more likely to be reinforced, and in the absence of which a particular response is not reinforced. For example, when does a person pick up the telephone and say hello? When it rings. The ringing phone is a discriminative stimulus that sets the occasion for a particular response. This example illustrates that one learns from experience to associate certain signals with particular operant responses. Skinner concluded that behavior is determined and controlled by the stimuli that are present in a given situation. According to Skinner, an individual's behavior is not determined by a personal choice or a conscious decision. Instead, an individual's behavior is determined by environmental stimuli and the person's reinforcement history in that environment (Boeree 1998).

Observational Learning

Classical conditioning and operant conditioning emphasize the role of direct experiences in learning. In observational learning, learning takes place through observing the actions of others. Albert Bandura is most strongly identified with observational learning. Bandura believed that observational learning is a result of cognitive processes that are actively judgmental and constructive, not merely mechanically copying. Through experiments involving the imitation of aggressive behaviors, Bandura realized that reinforcement is not essential for learning to occur. Rather, the expectation of reinforcement affects the performance of what has been learned.
Bandura suggested that four cognitive processes interact to determine whether imitation will occur. First, one must pay attention to another person's behavior. Second, the subject must remember the other person's behavior. Third, one must be able to transform the mental representation into actions that he or she is capable of reproducing. And finally, there must be some motivation for one to imitate the behavior. Thus, observational learning involves the cognitive processes of attention, memory, motor skills, and motivation (Huitt 1997).

**Moral Development**

Daeg de Mott wrote, “Moral development involves the formation of a system of values on which to base decisions concerning right and wrong, or good and bad. Values are underlying assumptions about standards that govern decisions” (1998). When looking into moral development, there seem to be several approaches to follow. One of these is the social learning theory, which claims that humans develop morality by learning the way they should act from their environment. The psychoanalytic theory suggests that morality develops through the conflicts between the instinctual drives of humans and the demand placed on them by society. The cognitive development theories understand morality as an outgrowth of reasoning (cognition). The differences between these approaches rest on several assumptions. First, where do humans begin on their moral journey; and second, where do humans end up? The different perspectives to these questions determine the essential perspective of each theory. Those who think infants are born with no moral sense lean toward the behaviorist theories. Those who believe humans are born with internal drives that can be molded are more likely to accept
psychoanalytic theories. Others who believe it is human reasoning abilities that separate man from the rest of creation find cognitive theories more appealing (Daeg de Mott, 1998).

The understanding and study of moral development is becoming increasingly popular today. The rise in the crime rate, drug and alcohol abuse, gang violence, and the increase of teen pregnancies has caused a rise in concern over morality and moral development. In the sixties, following Freudian personality theories, parents and teachers were afraid to discipline their children because they thought that repressing a child’s natural drives would lead to neuroses. Instead, it seemed to lead to permissiveness. However, in today’s society permissiveness seems not to be the answer; so schools and institutions are returning to character education, which teaches virtues (Daeg de Mott, 1998).

Another approach to moral education is known as values clarification or values modification. This understanding helps guide students to establish their own system of values on which to base their own decisions. The proponents believe that this method promotes self-investigation and awareness and the development of internal moral motivations. Opponents stress that it encourages moral relativism and the belief that anything goes. They feel that if pushed to the extreme it will create social chaos because no one will be held to any universal standard (Daeg de Mott, 1998).

Although morality has been a topic of discussion since the beginning of human civilization, moral development became a scientific study in the twentieth century. Jean Piaget was among the first psychologists who directly influenced contemporary theories of moral development. Piaget focused specifically on the moral lives of children,
studying the way children played games in order to learn more about their understanding of right and wrong. Piaget understood that all development emerged from action. In other words, individuals construct and reconstruct their knowledge of the world as a result of interactions with the environment. Piaget determined that morality was a developmental process made up of two factors. The first factor was the young child’s cognitive structure and the second factor was the relative social relationship with adults (Nucci 2003).

Piaget described cognitive growth in four major stages. The first stage, ages 0-2 years old, is called the sensorimotor stage. The preoperational stage, ages 2-7, is when thinking is based more on feelings than on logic. Piaget's third stage, concrete operational, ages 7-11, is when children can use logic, but tend to be literalistic. The fourth stage, formal operations, 12 and up, is where abstract concepts are beginning to be understood and reasoning takes place. These stages led Piaget to come up with a scheme for the way children develop morally. Piaget understood people learned best from interacting with other people. Information is best understood when it is being discussed (Morrison, 1998).

Lawrence Kohlberg, a professor at Harvard University, modified and elaborated on Piaget's work and laid the groundwork for the current debate on moral development. Kohlberg believed that people progressed in their moral reasoning through a series of stages. Based on his research, he identified six stages of moral reasoning, grouped into three major levels. Each level represented a major shift in the social/moral perspective of the individual. Kohlberg believed that people could only progress through these six stages one at a time. They could not, for example, move directly from stage one to stage
three. Therefore, Kohlberg thought it important to help people develop through the stages (Barger 2000).

Development of moral behavior has also been thought of as involving a number of internal processes that are best developed through warm, caring instruction with clear expectations with emphasis on the reinforcement of positive behaviors instead of the punishment of negative behaviors. Moral development therefore comes through the modeling of moral behaviors through someone’s peers and the opportunity for one to practice moral reasoning and actions. Many people seem to have more than one moral voice that guides them. In fact, many people shift among them depending on the situation in which they find themselves (Daeg de Mott, 1998).

Another way of looking at moral development from a Christian perspective includes seven stages. Within these seven stages exist four modes of internal/external actions. “These modes are: (1) Unconscious Incompetence – the individual does not know that he or she is doing wrong; (2) Conscious Incompetence – the individual understands he or she is doing wrong; (3) Conscious Competence – the individual has to actively think about doing right; and (4) Unconscious Competence – the individual no longer has to contemplate about doing right, for it comes naturally to him or her” (route 66 ministries, 2000).

How Learning is Used in Society

Examples of classical conditioning, operant conditioning, behaviorism, observational learning, and moral development can be found throughout our society. One example is in the advertising business. Advertisers use conditioning to help sell products.
From soft drinks to cleaning supplies, advertising campaigns often use conditioned responses to promote their products. Advertisers use sex appeal as well as images of adorable babies, happy families, or natural stimuli that elicit warm, emotional responses. The goal is to elicit a response from the consumer that will cause the consumer to purchase the product. From television and radio commercials to ads in magazines, and newspapers to billboards on the highways, advertisers desire to cause the consumer to think about their product and desire to purchase it. The advertising industry uses cool sayings, catchy jingles, and unforgettable images to help consumers associate its products with the things consumers need to have. From the Nike saying of “Just Do It” to the “Clean Scent of Pinesol,” commercials and advertisements catch the attention of the consumers. Even this past year Domino’s Pizza used a play off of Pavlov’s classic experiment to sell pizza. In the commercial a gentleman in a room with other men rings a bell and a dog comes running expecting to receive some reward or food. Shortly after the dog’s arrival, the doorbell rings and the men in the room jump up and run to the door. The men begin to salivate, expecting to receive a pizza from the deliveryman. This commercial depicts the use of conditioning in commercials.

Another example of the use of conditioning in our society is the modern use of seat belts. As motor vehicles have become the mode of transportation, fatality rates have increased. Beginning in the 1980’s, a national campaign began to help people remember to “buckle up.” Commercials and advertisements were used to encourage people to wear their safety belts while traveling in cars. Two crash dummies were used to relate a message that only dummies did not wear their seat belts. This campaign greatly increased the percentage of people using their seat belts. From 1975 to 2002, it has been estimated
that safety belts saved 164,753 lives (Mother Against Drunk Drivers 2003). After the percentage stalled for a number of years, the number of Americans wearing safety belts began to increase again during the same year that police organizations started widespread campaigns to enforce seat belt laws. The “click it or ticket” campaign, with its emphasis on a punishment if the behavior is not followed, has helped to raise steadily the percentage of people wearing their safety belts. Seat belt use is continuing an upward trend and has grown to 73 percent reported by the National Highway Traffic Safety Administration (U. S. Government Information/Resources 2004). Statistics show that the seat belt use rate continues to grow in states with stronger enforcement laws (punishment). It is estimated that 4,200 lives could be saved each year if 90 percent of the population wore seat belts (Snyder 2003). These figures demonstrate the use of conditioning and learned behavior within our society.

How television violence affects children is also an example of learned behavior. Mortimer noted, “When Leonard Eron surveyed eight year olds in Columbia County, New York, in 1960, he found something he was not looking for: an astonishing, unmistakable, correlation between the amount of violence youngsters saw on television and the aggressiveness of their behavior” (1994). Aggression seems to be a learned behavior and it is learned at an early age. It also seems that media violence is one of its teachers. In 1970, the U. S. Surgeon General formed a commission on how television affected social behavior. They asked Eron to resurvey the children in Columbia County. After the second surveys, the results were more conclusive than the original results. “The correlation between violence at age eight and how aggressive the individual was at nineteen was higher than correlation between watching violence at age eight and
behaving aggressively at age eight” (Mortimer 1994). This correlation has also been documented again when 400 of the original subjects were surveyed, along with 80 of their children. The subjects who had been most aggressive at age eight had continued along that path and had been arrested more for violent crimes and drunk driving. They also seemed to have more abusive spouses and aggressive children. The American Psychological Association’s Commission on Violence and Youth declared “there is ‘absolutely no doubt that higher levels of viewing violence on television are correlated with increased acceptance of aggressive attitudes and increased aggressive behavior’”(Mortimer 1994). Another interesting discovery was that there was no correlation between violence-viewing when a person was nineteen and aggressive behavior at age nineteen. This shows a correlation between early development and later actions. Adults seem to learn their behavior and moral actions when they are young. As people grow older it is harder to change their behaviors (Mortimer 1994).

How Learning Theories Affect Washing the Saints’ Feet

Whether people are at school, at home, or at work, they learn in similar ways. There is not one learning style for school and another for work. Learning takes place in different areas of life, but through similar methods. The church is no different. People learn at church in the same way they do in every other part of their lives. Understanding the different theories of learning will help one understand the reactions that people have toward the ordinance of Washing the Saints’ Feet. Classical conditioning teaches that a behavior is increased through repetition. To help people participate in Washing the Saints’ Feet, the church needs to begin to teach the ordinance to people while they are
young. Teaching children and allowing them to participate at an early age will help them continue to participate when they become adults. Repetition is another idea we receive from classical conditioning. Because the ordinances of the gospel are a vital part of the church, the church should practice them often so that they become ingrained into the mindset of its members. We also gain visual symbols from classical conditioning. When people see the towel and basin being used in the service, they come to understand that the ordinance will be part of the service.

Operant conditioning teaches that learning is a process by which behavior is shaped and maintained by the environment and consequences. The experience that a person has will help determine if he or she wants to participate again or not. Positive reinforcement could be a good experience, building friendships, and experiencing true Christian love. Negative reinforcement would be someone telling someone who missed the service how much he or she missed by not being there. Punishment on the other hand could be listening to the pastor or leader complain about certain people not showing up for the service. An example of discriminative stimulus could be the pastor modeling the ordinance in front of the congregation and describing to everyone how he or she feels as he or she washes someone else's feet. Operant conditioning helps us understand that reinforcement is important in helping people participate in Washing the Saints' Feet.

Observational learning understands learning to occur by observing. It speaks to the individual observation of a person and how he or she perceives a given situation. Each person perceives in different ways. This perception is determined by many factors including the experiences he or she has gone through and the way those experiences influence his or her perception. As a person is participating in the act of Washing the
Saints' Feet many factors will determine how he or she perceives the experience. The conversation, the partner, the mood of the group, the mental condition of the participants, and other reasons will help determine if the experience causes a person to desire to participate again or not.

Understanding moral development helps one understand the process by which individuals comprehend the significance and meaning of Washing the Saints' Feet. The three meanings of the ordinance need to be made applicable to the point where people are on the mental and scripture journey. At the different stages of development Christians can understand and internalize different amounts of knowledge. As one grows in Christ, deeper meanings can be taught and understood. One does not teach a first grader twelfth grade information. The information must be appropriate to the level of the individuals. Understanding the developmental process will help the leader impart the right information at the right time to help people along their journey.

**Summary**

Understanding how one learns and develops behavior and morals is important to understanding why people behave as they do. Understanding cultural biases and influences gives insight to actions. Looking at classical conditioning, operant conditioning, behaviorism, observational learning, moral development, and influences from society will help in determining why the majority of Original Free Will Baptists do or do not participate in the Ordinance of Washing the Saints' Feet.
CHAPTER FOUR
RESEARCH METHODOLOGY AND PROCEDURES

Research has been defined as the procedure of “seeking through methodical processes to add to one’s own body of knowledge and hopefully, to that of others, by the discovery of non-trivial facts and insights” (Bell 1999, 2). It has also been defined as “an attempt to increase the sum of what is known, usually referred to as a body of knowledge, by the discovery of new facts or relationships through a process of systematic inquiry” (Ross 1999). Throughout society research is used in numerous ways for various reasons. Although there are many different reasons for doing research, there are basically two main types of research: quantitative and qualitative. Quantitative research has been defined as an “investigation in which the researcher attempts to understand some larger reality by isolating and measuring components of that reality without regard to their contextual setting” (Key 1997). Qualitative research has been defined as an “investigation in which the researcher attempts to understand some larger reality by examining it in a holistic way or by examining components of that reality within their contextual setting” (Key 1997). Quantitative research methods were originally developed in the natural sciences to study natural phenomena. Qualitative research methods were developed in the social sciences to enable researchers to study social and cultural phenomena.

Although quantitative and qualitative research are kept separate by many researchers, there are some basic benefits for combining the two methods. By combining
methods the strength of each methodology complements the other, making a stronger research design thus resulting in more valid and reliable findings (Bowen 1996).

Methods Utilized for Research

Gathering data is a key part of any research project. Deciding which type of method and tools to use is determined by the type of research that is being done and also the results one wants to reach. This study is a combination of both quantitative and qualitative research. Therefore, tools from both methods were used. The first part of the research utilized a questionnaire that was passed out to four churches within the Original Free Will Baptist Denomination. The second tool was an interview process. Five interviews were conducted, two with pastors, and three with laypeople. The third tool involved a focus group made up of eight people. All information has been transcribed and reviewed and will be coded and categorized.

Questionnaires

The survey questionnaire used in this study was organized to collect data relative to gaining an understanding of why OFWBs do or do not participate in the ordinance of Washing the Saints’ Feet. The survey began with a general question about church attendance. It then moved to questions to gather information about personal participation in the three ordinances. Questions were included on all three ordinances to see if there was any difference in thinking or understanding of the three. Questions were then asked to seek opinions on why the respondents believed others did or did not participate in a particular ordinance. The final questions dealt with demographic information.
Various types of questions were used throughout the survey. The majority of questions were structured with closed or restricted responses. The other questions within the survey were open questions, which called for responses from the respondent. These questions gave the respondent the freedom to express his or her thoughts in greater depth. The questions were developed to help gather information from a sample of Free Will Baptist people. The survey was anonymous, with questions moving from general to specific. Each question was clear, unambiguous, and complete.

The surveys were passed out in four OFWB Churches chosen for their distinct differences. The adult Sunday school classes were the avenues in which the questionnaires were distributed. Along with each survey, a consent form was given. The consent form stated the purpose of the surveys, the estimated time of completion, and the number of churches asked to participate. The consent form also described the process of the research and gave the respondents the opportunity to indicate whether or not they would like to volunteer to be interviewed. It also stated the rights of the participants and the people whom could be contacted in case of questions.

The first church picked was the church where the researcher serves as pastor. The other three churches were chosen because of their location and size. The second church chosen was a small rural church; the third a medium size church within a city with a population of around 45,000; and, the fourth church picked was a large church outside a city of around 39,000. The churches will be referred to as A, B, C, and D.

Church A was established around the year 1830. The first worship services were held in a log schoolhouse located approximately one quarter of a mile from the present church. In 1840 a church was built in the present-day location. The church organized a
Sunday school in 1919, which has continued to the present. In 1945 it was decided to construct a new church building to replace the old one. It was completed in 1952. A parsonage was completed in 1955 and a fellowship hall was added in 1977. In 2003 a family life center was completed. The church is located between two small towns, one with a population of 2,200 and the other with a population of 4,600. The church has seen good growth over the past eight years after several decades of decline (McKinney 2002).

Church B traces its history back to Pungo General Baptist Church, which was established in 1742 by Dr. Josiah Hart. At first the services were held in homes, but later the members erected a building. Although very few records have survived from the early years, it is believed that sometime in the late 1700s or early 1800s a theological dispute occurred and the church divided into two groups. The dispute (Calvinism vs. Arminianism) led to the establishment of two congregations that seemed to meet in the same building for almost 100 years. In 1891 the trustees of the Free Will Baptist group purchased a separate piece of land and began to build a new church. The church was completed in 1891 and the Free Will Baptist group deeded its share of the old property to the Primitive Baptist group. The Free Will Baptist group called the church Jack's Creek Chapel, but in 1907 changed the name to its present name. In 1952 a new sanctuary was built and the old one was converted into Sunday school rooms. In 1972 a fellowship building was completed and in 1976 a parsonage was built. In 1990 an educational building was built that connected the fellowship hall with the rest of the facility. Over the years this rural church has seen its times of growth and times of decline. The church is located six miles from a small town that has a population of around 2,000 (Brinn 1992).
Church C was established in the year 1921. The first worship services were held in a house and then moved to a school auditorium. In 1924 a church was built and the congregation remained at this location for over 70 years. The church organized a Sunday school that met in different corners of the sanctuary. In 1954 an educational building was completed that housed 12 rooms. A new sanctuary was completed in 1957 and a new educational building was built in 1971. In 1999 the church moved to a new location on the opposite side of town. During the past decade membership and attendance have leveled off (Sasser 1997).

Church D was established around 1860 in an existing old school. In 1880 the building was moved to the present-day location. In 1908 more land was purchased behind the existing building for additional room. The church name was changed in 1926 to its present name. In 1947 the old sanctuary was remodeled and new Sunday school rooms were built. An educational building was built in 1959 and the first full-time pastor was hired in 1960. A parsonage was constructed in 1961 and in 1965 a new sanctuary was completed. The church built a new educational building in the late 1990's. Over the past decade the church has seen great growth and now employs four full-time ministers, administrative staff, and custodians. The church enjoys three morning worship services, as well as numerous ministry activities (Sasser 1980). The following chart compares the average attendance at the morning worship service of the four churches.
Interviews

The interviews were conducted with five OFWBs. Two were conducted with pastors and three with laypeople. The two pastors chosen were men of integrity and considered by some as leaders within the denomination. The three laypersons interviewed were three who had previously agreed to the interview. They were chosen because of their differences in occupations and backgrounds. Of the three laypersons, one had been a member of an OFWB church for at least 25 years, another had been a member of an OFWB church for at least 10 years, and the third had been a member of an OFWB church for at least one year, but no more than two years. The two interviews with the pastors were conducted in their offices. Of the three interviews with laypeople one interview was conducted at an interviewee’s home, one after a church service in the church Sunday school office, and one at an interviewee’s office at work. Each interview lasted no more than 90 minutes. Each interviewee was given a consent form that stated the purpose of the interview, the estimated time to complete the interview, and the number of people who would be asked to participate in the interviews. The consent form also described the
process of the research and stated the rights of the participants and the people whom could be contacted in case of questions. Each interviewee will be referred to by his or her initials.

The first interview was conducted with WK. WK is 58 years old. He is married with one adult child who is married. He grew up with four siblings in the Panhandle of north Florida. He completed a Bachelor of Arts degree from Florida State University. He moved to North Carolina as a church pastor. WK spent five years as a missionary in the Philippines and has served as pastor of his current church for 13 years.

The second interview was conducted with RH. RH is 45 years old. He is married and has two children. He grew up in Farmville, North Carolina, where he attended an Independent Baptist Church. After his father passed away from an accidental death by electrocution, his mother remarried and the family began to attend a Presbyterian USA Church. While attending college he joined an OFWB Church. Since graduation from North Carolina Wesleyan College he has served four churches as pastor and has served his current church for 16 years.

The third interview was conducted with SE. SE is 58 years old. She is married and has one son. She grew up in Farmville, North Carolina, and attended Farmville High School. She has worked as a bookkeeper for 41 years, the last 18 with Pitt County Schools. She has been a member of an OFWB Church her entire life and has served in many capacities, including church treasurer for 20 years and as Woman’s Auxiliary President.

The fourth interview was conducted with TB. TB is 46 years old. She grew up near Walstonburg, North Carolina, with two older brothers and attended Greene Central
High School. She was saved at an early age while attending an OFWB Church. She is married with two step-children and two step-grandchildren. She has done clerical/administrative work her entire life and currently is working with the Veterans Program.

The fifth interview was conducted with TC. TC is 38 years old. She grew up near New Bern, North Carolina, and attended Christian schools. She was saved at the age of 13 while attending Calvary Baptist Church. She has two associates degrees, one in accounting and the other in business administration. She is married and has two children. She works in the family plumbing business where she keeps the office books and payroll.

Focus Group

The focus group was conducted at Elm Grove OFWB Church in Ayden, North Carolina. Eight people participated in the focus group, which lasted ninety minutes. Each participant was chosen because of the different background and strengths that he or she could bring to the group. The focus group was held on a Sunday afternoon in the church conference room. The group sat around a table so that each person could see and hear everyone else. The session was videotaped and each participant signed a waiver form. The facilitator had a list of prepared questions, but the discussion was allowed to flow wherever it needed to go. Each participant will be referred to by his or her initials.

The first participant was CEB. CEB is 64 years old. He grew up in Winterville, North Carolina, and graduated from Winterville High. He received a Bachelor of Arts degree from the Free Will Baptist Bible College. He is a retired bank manager. He is also an ordained minister and has served as pastor of four OFWB Churches. He is currently a
part-time associate pastor. CEB is married with two grown children and two grandchildren.

The next participant is JM. JM is 45 years old. She grew up in Ayden, North Carolina, and graduated from Ayden Grifton High School. She works as a discharge nurse at Pitt Memorial Hospital. She is married with two grown children. JM teaches Sunday school and youth group, serves on the personnel committee, is a member of the choir, and helps with Ultimate Wednesdays.

BM is 52 years old. She grew up near Snow Hill, North Carolina, attended Greene Central High School, and graduated from Ayden High School. She is married and has two grown children. BM has worked on the farm her entire life and currently helps her husband farm. She teaches Sunday school, youth group, sings in the choir, and has served as a trustee. She is currently president of the Woman’s Auxiliary.

BC is 53 years old. He grew up in Grifton, North Carolina, graduating from Grifton High School. He received a forestry degree from Wayne Community College. He is married and has two children. BC has farmed all of his life and currently owns a produce business. BC teaches Sunday school and sings in the choir. He also serves as the devotion chairman for the Laymen’s League.

AM is 18 years old. He grew up in Grifton, North Carolina, graduated from Ayden Grifton High School, and is currently attending Mount Olive College. AM was licensed to preach by his church this past year. AM enjoys playing baseball and plans to play during college. He has served as a counselor at summer camp and has also participated on a short-term mission team. AM has one older sister and one younger brother.
SB is 33 years old. She grew up in Ayden, North Carolina, and graduated from Ayden Grifton High School. SB is married and has two children. She currently works as a purchaser for a metal company. She has only been a member of a church for the past five years. She teaches a youth group and serves on the youth council.

CB is 33 years old. He grew up in Winterville, North Carolina, and graduated from Greenville Christian Academy. He received his Bachelor of Arts from East Carolina University and a Master of Arts from Liberty University. He currently teaches social studies at A.G. Cox Middle School. He is married and has two children. CB serves as a part-time youth/music minister.

JC is 21 years old. She grew up in Ayden, North Carolina, and graduated from Ayden Grifton High School. She received a Bachelor of Science degree from East Carolina University and is currently enrolled in medical school. JC teaches Sunday school and is a member of the choir.

Summary

Research is the basic way of gathering new ideas and facts. Researchers use both quantitative and qualitative research for this purpose. Quantitative research methods tend to show results in numerical form. Qualitative methods sum up results in words or stories. This project is a combination of both methods. The tools used for gathering the information included survey questionnaires, interviews, and a focus group. The surveys were passed out to four churches and collected through adult Sunday school classes. Five interviews were done involving two pastors and three laity. A focus group was held that
consisted of eight people. All information gathered from these tools is analyzed in the next chapter.
CHAPTER FIVE

ANALYSIS OF DATA

Introduction

Collecting data is only one part of research. Understanding the data by examining it for categories, patterns, or themes is another part of the process. In this chapter the process used to analyze the data will be reviewed. Also the five major themes found within the research will be identified and broken down into sub-themes. This information will lead to the summary and conclusion of the project.

Data Collection

Coding data (sometimes referred to as analysis or categorizing) refers to the process of sorting through research materials to find categories, patterns, or themes. This process begins after the first information is gathered and only ends when the research project is completed. The process begins by examining the data over and over. As the information is assimilated recurring ideas or patterns begin to emerge. Patterns are then identified and coded. The term coding is a term that refers to the designation of an idea. These codes may be broken down into major codes and sub-codes (class notes, May 22-26, 2000). Major codes are broad ideas. Major codes surface from research data as it is being collected. Sub-codes break major codes into smaller categories that help define and describe the major codes.
Merriam states that there are five guidelines to obtaining proper major codes through categories, patterns, or themes. First, categories should reflect the purpose of the research. They should answer the research questions. Second, categories should also be thorough. Every important piece of data should be able to be placed into a category or subcategory. Third, categories should not overlap. Data should not be able to be placed into more than one category. If this takes place then the categories need to be refined into sharper divisions. Fourth, the names of categories should be directly tied to the data in the category. A person not involved in the research should be able to look at the name of the category and tell what data are contained in it. Fifth, the categories should be “conceptually congruent. This means that the same level of abstraction should characterize all categories at the same level” (Merriam 1998, 183-184).

Merriam also points out that the process of coding can be divided into three phases: data preparation, data identification, and data manipulation. The preparing of the data includes transcribing all interviews and focus group interaction as well as writing down all relevant information. The purpose of this stage is to put the information in a form that can be used. Data identification is when categories, patterns, or themes are divided into groups. The groups form the major segments of the research data. Data manipulation is when the categories, patterns, or themes are sorted and rearranged (Merriam 1998, 167).

**Five Major Themes of Research**

Through the research process information was gathered from various sources. Biblical evidence was examined regarding the theological significance of feet washing.
and the practice of the early church. Research was done on the historical background of
the practice of washing feet within the Original Free Will Baptist Denomination. Cultural
thought was considered as it applied to the feeling of touching others' feet. Learning was
examined and moral development was looked at. Information was gathered from
interviews, surveys, and a focus group. This information was reviewed, analyzed, coded
and five major themes were identified. These five themes are: (1) The Meaning and
Significance; (2) The Need to Be Taught; (3) What Should Be Taught; (4) How to Teach;
and (5) Why People Do Not Participate.

The Meaning and Significance

Washing the Saints’ Feet can play a vital role in helping Christians mature in their
faith. Being a Christian is more than just being a member of a Christian Church; it has to
do with every aspect of one’s life. One’s Christianity must make a difference, not only on
Sunday morning, but also every other day. The church has a responsibility to help equip
believers to become the people of God that they need to be. Some of the tools that the
church has to help Christians mature in their faith are the ordinances of the gospel that are
practiced by the church. The word ordinance has been defined as “something ordained or
decreed by a deity” (Webster 1983, 831). Ordinances are actions that teach spiritual
understandings. David Plaster stated ordinances are “symbolic representations of a
spiritual reality” (Edginton 1985, 425). Ordinances, therefore, teach God’s people
important lessons that need to be learned through the maturing process. By practicing and
understanding the ordinance of Washing the Saints’ Feet, Christian growth is continued.
By understanding the significance of the ordinance, one is better able to practice it. The
research has shown that there are three significant lessons that can be learned from Washing the Saints’ Feet.

Example

The first significant lesson was set by Christ. Jesus, on the night that He was betrayed, took a towel and a bowl of water and washed the feet of the disciples in the upper room. Then He instructed His followers to do as He had done. Jesus set the example. This example has been followed by Christians around the world since Christ’s ascension and will continue until His return. The ordinance of Washing the Saint’s Feet is something that can be done to help Christians feel like they are doing something that their Savior did. The following quote exemplifies this understanding: “I feel like I am following an example that was set before me. I think this is probably one of the most humbling things that you could do for someone and that I am following an example that Christ set” (SE, interview).

Change

The second significant lesson of Washing the Saints’ Feet is how it affects and changes our lives. God’s Word teaches that His followers have been bought with a price. They no longer live for themselves, but they live for Christ. Christians are supposed to follow the will of God and do His bidding in this world. This is accomplished by being a servant. When people accept Jesus Christ as Savior, they are supposed to allow Christ to be Lord and King of their lives; this is done by serving Him. “Jesus said he that would be greatest among you let him be a servant of all and He also said if I your Lord and Master washed your feet you ought to wash one another’s feet” (WK, interview). “The word ought was used to express moral obligation. An accurate translation would be to owe or
to be indebted” (Edgington 1985, 431). Christians are indebted or obligated to live their lives as servants to their master. As Christians understand their responsibility of servanthood they also grow in their appreciation for the ordinance. “You can know the purpose, you can know why you’re back there to wash people’s feet, but you can never really appreciate it until you’re deeper in God’s love and get to feel what God’s doing in your life through serving people through washing their feet” (AM, focus group). The more one appreciates the ordinance, the more seriously the ordinance is taken and allowed to change one’s life. “As you mature in your faith, which is a journey, and the more you mature in your faith the more you take these things very serious and the more meaningful it becomes to you in your Christian walk” (BC, focus group).

Community

The third significant lesson of Washing the Saints’ Feet is the building of community. As the people of God Christians come together they form a community. This community is a vital part of the Christian experience. Throughout the New Testament writers refer to Christians in many different ways that represent the bond that they are expected to have one for another. Terms such as the people of God, family of believers, and household of faith are just a few that exemplify this understanding. Washing the Saints’ Feet helps bring people together in a special way.

To me it is one of the most beautiful services that we can have. Even though some people look at it as degrading, I don’t look at it that way. I look at it as a beautiful service that adds meaning to life. To remind me and the person that I am washing, the couple--ever how you’re put together--that we’re in this thing together to serve the Lord and if we are willing to be servants then God can really use us if we are willing to humble ourselves as a servant to whatever we are called to do. Whether it is preaching in the pulpit or mopping the kitchen floor in the church, that we are in this thing together. (RH, interview)
The bonds that are built within this community of faith not only bind people together during the ordinance but also carry through into all of life. When people are willing to wash one another’s feet, they understand that they also will be willing to do other things for that person. A sense of love is shared for their brother or sister and a joy is experienced as they learn about doing things in the name of Christ. The ordinance therefore is made manifest in life as it builds community.

The Need to Be Taught

Importance

The research pointed out three reasons for the teaching of Washing the Saints’ Feet. The first reason is the importance of the doctrine. The ordinance is an important act that Christ taught. Someone said, “Because that was such an important thing to Him, it is important to me. And I don’t want Him to think I take it any less serious than He did” (JM, focus group). Through this important ordinance God’s people are taught very important lessons that can help them mature in their faith and walk with God. Although these lessons can be learned in other ways, the physical act of the ordinance strengthens the lessons that are being taught. OFWBs believe that Washing the Saints’ Feet is a direct command of their Savor. When Jesus finished washing the feet of His disciples the night he was betrayed, He put his clothes back on, sat down, and began to explain what He had done. He said that if He was their Lord and Master and He had washed their feet, then they needed to wash each other’s feet. He gave them the example that they should follow. If they did what He showed them, then they would be blessed. Because Christ commanded it and also told how it would bless His people by following after His example, this act is very important. Following the instruction of the master is vitally
important to any servant. Doing what Christ commanded His followers to do must be carried out.

Growth

The second reason the doctrine needs to be taught is that act of Washing the Saints’ Feet will help Christians grow spiritually. Spiritual growth can be defined as a three-strand cord. This cord is made up of time, accumulation of information, and practice. Spiritual growth involves all three. One could be a Christian for many years, but still be a baby in Christ. One could also obtain intellectual information and still be a baby in Christ. True spiritual growth must involve all three aspects to manifest itself within the life of a Christian. First, it takes time. When a person becomes a Christian the process involves the Holy Spirit transforming him or her into a new being. At that point the Holy Spirit begins to work within his or her life to help mold that person into the person of God that he or she needs to be. This is a process; it is not something that happens overnight or in a few days. It is something that requires time. Second, it takes information. To grow as a Christian one must understand certain ideas and teachings of God’s Word. God’s Word is full of important information that needs to be studied and learned. “But as you grow personally, the Word and what you’ve learned takes on a whole different meaning because of your personal relationship with Jesus Christ” (JM, focus group). Just like a child cannot learn everything he or she needs to learn in one year of school, a Christian cannot learn everything all at once. There is much to be learned, and this is not done all at once. The third strand is practice. Being a Christian involves allowing one’s knowledge to manifest itself in one’s actions. As Christians, believers need to be doers of the Word. Christians are called to be ambassadors for Christ within
the world that they live. As believers assimilate the knowledge of Christ, they are called
to act on that knowledge to make a difference in the world that they live.

We would show to the world Christ much more. I work in a public job in a
government office and several times my clients will tell me thank you for your help.
You have been so willing. You act like you want to help. You’re so willing to help.
It’s the only government office I ever go to that I don’t feel like I’ve been an
inconvenience by coming. And if every Christian did their work that way, there
would be much more peace and harmony. People would see Christ’s example in that.
I think society would be a lot different. (TB, interview)

As people grow in Christ, their actions and thoughts are changed. This change is brought
about by the maturity of the believers and the role of the Holy Spirit. Through maturity
Christians become more Christ-like and their behavior is modified to better serve Him.

Identification

The uniqueness of the ordinance of Washing the Saints’ Feet and the identity with
our faith is the third reason that it needs to be taught. Since the beginning of the OFWB
denomination, Washing the Saints’ Feet has been an ordinance that the church has taught.
The very first written Rules of Discipline in 1812 instructed the practice of Washing the
Saints’ Feet to be observed quarterly. Since that first edition of the Articles of Faith,
every subsequent revision has included the ordinance and practice of Washing the Saints’
Feet. Washing the Saints’ Feet is a part of our heritage and it helps identify the OFWB
Denomination. Although there are other groups that practice this ordinance, it is one of
the practices that distinguishes the OFWBs from other Baptist groups. Eakes states,
“while not unique to OFWB, it is one of our distinctive beliefs and practices, and it
makes a very strong theological statement about the stance of the Church and the attitude
for ministry among both clergy and laity” (Cherry 1996, 120). The symbol of the
denomination represents a picture of the world with a towel and basin in front of it,
representing our mission to the world. “The basin and towel symbolize the church’s call and each believer’s call to servanthood. The water itself is a reminder of the need for cleansing from sin” (Cherry 1996, 129). Washing the Saints’ Feet is a part of the people who call themselves OFWBs.

What Should Be Taught

Servanthood

The research identifies three areas that need to be taught along with the practice of the ordinance. The first area is servanthood. As Jesus sat eating the Passover meal with His disciples, He did something that was very unique. He girded himself with a towel and took a basin of water and began to wash the feet of His disciples. Jesus was aware that the disciples still had not comprehended the concept of serving others, so He decided to give them an example of what He had been trying to teach them. He stated, “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” (John 13:14, NKJV). Jesus was showing them what it meant to have the attitude of a servant. Jesus performed a menial task to point out a very important lesson. By performing this lowly task, Jesus wanted to show His disciples the true meaning of following Him. Servanthood means having a “willingness to do whatever is required in a given situation” (RH interview). “It means assuming the role of serving and ministering to others” (WK interview). The New Testament gives five different words that explain the role of a servant. These words teach us about the traits those servants are to have. God’s servants should willingly obey His commands. God is not going to make anyone serve Him. Being a part of the family of God means that a person has chosen to serve God. God is not a slave master, but a loving
Father who desires for people to want to serve Him. Although we love God because He first loved us, God desires for people to choose to serve Him.

Servants should depend on God. As a servant of God one can do nothing without the leadership and grace that God provides. As the servants of God trust Him for direction, then God lights the paths and makes the way known. As the servants submit their lives to God, He gives them the ability to accomplish the tasks that are set before them. A third trait of a servant is devotion to God. Jesus said I must “work the works of Him who sent me” (John 9:4, NKJV). God’s servants must be willing to do whatever they are asked to do. “Being a servant means actually subjecting yourself to the lowest point or lowest task that it would take to serve God, another person or a need” (SE, interview). So a servant is one who serves, a person “willing to assume the role of serving and ministering to others” (WK, interview).

Not only is it important to teach what a servant is, but it is also necessary to teach people why they should serve. Serving “helps us to draw closer to God. When you serve others and do it in a form of worship and reverence as an offering to God, then it draws one closer to Him. When I serve someone, it is an offering to God from me” (TB, interview). When people serve others, they are fulfilling the commands of Jesus. Christians serve others “not for applause or accolades, but just because they know that it is the right thing to do” (SE, interview). Christians need to learn the importance of servanthood:

This is really what Christ is calling us to do and to me this is what this ordinance [Feet Washing] is really teaching us is how to be servants of God. I think in our world, our young people and adults are getting the message that life is about me. And we need to flip-flop that so that they can understand that while God cares about us and we should care about ourselves, that our minds should be on others. (RH, interview)
As the church learns to serve it will:

... make the message (of the church) more credible. I think that sometimes people view the church with suspicion like we are more ready to get something from people than we are to give back. I think it would give a new credibility and viability to the message that we present to people if they see that we genuinely care. Somebody said people do not care how much you know until they know how much you care. (WK, interview)

The church shows how much it cares by serving:

In today's society you don't find a whole lot of it (serving) out in the world - being willing to help people. Holding a door for a handicapped person as you are going into a store, being willing to give up a parking space, just willing to run errands for people and do things for people. (TB, interview)

The more that is done, the more the cause of Christ is increased by servanthood.

Humility

The second area that needs to be taught is humility. Humility starts with an understanding of our dependence on God. As created beings, humans are to look back at the Creator understanding and acknowledging that they owe everything to God. Humility begins with an understanding of humans' entire dependence on God. It is the first duty of the creature to the Creator:

I think our society doesn't depend on God. They don't realize that God's grace is why we're even here. That each and everything we do, have or even breathe is from God. We tend to think we are self-sufficient and we call God when we need something or when something is rough. We don't realize and we're not aware and don't think anymore that we depend on Him entirely. I think as we realize our dependence on God, the more we grow the more we realize how dependent we are on God. (BC, focus group)

The Bible has much to say and gives many examples about the struggles that people have with the concept of humility. All through the Bible servants of God struggled with the concept of humility and pride. Great men of God fell because of their misconception of being able to control themselves. In the New Testament Jesus and
others describe humility as something that needed to be sought after. Jesus began His teaching of humility in the Beatitudes when He said, “Blessed are the poor in spirit; for theirs is the kingdom of heaven” and “Blessed are the meek; for they shall inherit the earth” (Matt. 5:3,5, KJV). Paul in his epistles also teaches much about humility. He taught that it is relationships with others and treatment of others that show lowliness of mind and the humility of the heart. “Humility is the opposite of pride, it is what Christ did--He humbled Himself and became a man, one who was willing to serve others” (WK, interview). As God’s people, Christians need to realize the importance of humility:

I think personally that humility is one of those characteristics that unless you really have it and you really understand it, you can’t really move forward in your walk spiritually. I think that American churches on a whole have really forgotten what it means to be humble. I think we’ve decided that we’re coming to church, as AM said to be served. We’re here, now let me see what you have got. What are you going to do for me today? I want to feel better when I walk out of here, but I want it because you did all you could to make me feel better. I’m not coming to bring anything. And again I think it goes back to early education and new member education. And I’m not talking about early like an immature Christian because I was a Christian for a long time. But I was not a mature Christian for a long time until I got into the Word and really understood. I feel like I had a servant’s heart, but I wasn’t serving for the right reasons. And you can serve for the wrong reasons and still not grow. And I think we really need to do a better job of teaching people what it really means to be humble. I think it came to my awareness when we started doing a lot of these after church dinners and things. It really opens your eyes. The expectations of people you fellowship with everyday and sometimes it makes you a little sad and a little disappointed because you expect people to grow and get past that. I know we all grow at different times, but we can’t ever be any better than we are if we don’t change and grow. So I think as a whole we need to learn more about what it means to be humble, just as we need to learn about feet washing. (JM, focus group)

Cleansing

The third area that needs to be taught is a daily need of cleansing of sin. The Bible teaches, “All have sinned and come short of the glory of God” (Rom. 3:23, KJV). Sin has been defined as “missing the mark. It means failing to live up to God’s standard of divine
righteousness” (WK, interview). Sin is an act or thought that is against God. It is rebellion against God. As humans we are born in sin. “We are descendants from Adam and Eve and it is born in our human nature and it is our willpower. It is our rebellion against God” (TB, interview). “People sin because of our adamic nature. We are part of Adam’s line of race and because sin entered the world through Adam it kind of passed down the line on to all of us and we inherited that old sin nature that is bound up in our flesh” (WK, interview). Because people sin, they need forgiveness. Christ came to be a sacrifice for sins. Paul states that the “wages of sin is death, but the gift of God is eternal life in Jesus Christ our Lord” (Rom. 6:23, NKJV). John says that “if we confess our sins, He is faithful and just to forgive us ours sins and to cleanse us from all unrighteousness” (1 John 1:9, NKJV). This forgiveness of sins is the beginning of the salvation experience. However, after the initial salvation experience people still live in the world and still make mistakes. As humans, Christians still have a sinful nature and they still commit sins; therefore, they need cleansing from their daily sins. Because of these sins people do not lose their salvation, but the sins will rob Christians of their spiritual effectiveness and their joy that they have in a right relationship with God. Sin in a Christian’s life is a stumbling block to his or her relationship with God. “When I accepted Jesus Christ as my Savior, He washed me clean. But I still live in this world. And I still have a human nature that I battle with and everyday. I need that renewing. I need that new feeling--that cleansing--because there are things that I do wrong that I shouldn’t do. I sin still, even though I am a saved believer; I still sin. And everyday He re washes me anew” (TB, interview). Everyday believers need to get rid of sin of any kind that hinders their walk with God. It separates them from a closeness with God. Sin may not be “necessarily an
overt act, not anything really considered heinous, but we can sin even in our attitude. We need to make sure there is nothing in between us and our Savior” (WK, interview). So confession is vital to the spiritual health of believers. “Confess” means to acknowledge that one has sinned and to agree with God that what one has done is wrong. Confession also gives the understanding that one is going to turn from it and try not to commit that sin again. Each day forgiveness is needed. The ordinance of Washing the Saints’ Feet reminds Christians of this need of cleansing.

How To Teach

Teaching can be been defined as the “imparting of knowledge or to instruct by precept, example, or experience” (Webster 2004, 1281). Real teaching does not occur if learning does not place. Learning has been described as a relatively enduring change in behavior or knowledge as a result of experience (Hockenbury 2000, 180). In the general sense, learning refers to formal methods of acquiring new information, skills, or behavior. Participating in Washing the Saints’ Feet is an ordinance that must be taught. For people to participate they must understand the significance of the ordinance as well as understand the reason for participating. Both the significance and the reason for participating in the Washing the Saints’ Feet need to be taught through various avenues and learning opportunities. The research data points out at least three avenues through which Washing the Saints Feet can be taught.

Sermons

The first avenue is through sermons during worship services. The greatest opportunity that the church has for education today is through the preaching of God’s Word. More people will attend worship services than any other activities that the church
sponsors. The pastor, through his or her sermon, has the greatest opportunity to affect the biblical education of members of the church. G. Morgan Campbell noted, “The supreme work of the Christian minister is the work of preaching” (1974 rpt, 11). Throughout the Bible preachers have been given the mandate to preach God’s Word. Paul instructed Timothy to “preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine” (2 Tim. 4:2, KJV). It is through the preaching of God’s Word that doctrine is explained and those in attendance learn what is important to the pastor and the church. Many people will not read the doctrine of the church or take a class, so what they hear during sermons is what they will come to understand. The OFWB Denomination has 22 central articles or doctrines. Each one of these articles needs to be taught in sermons from the pastor. Article sixteen teaches about the Ordinances of the Gospel: Baptism, the Lord’s Supper, and Washing the Saints’ Feet. Although there is no order of importance of the three ordinances, more emphasis seems to be placed on Baptism and the Lord’s Supper than on Washing the Saints’ Feet. The interviews showed that although sermons are preached on Baptism and the Lord’s Supper several times a year, sermons on Washing the Saints’ Feet is very rarely preached. The doctrine of the Lord’s Supper seems to be preached the most. “I would say probably three or four times a year my sermon focuses totally on the Lord’s Supper” (RH, interview). Baptism is the next most mentioned ordinance. “Generally, I will try to bring a message pertaining to baptism per se maybe at least two to three times a year, maybe more, but I make mention of that much more often than that in other sermons. To just devote a whole message to baptism, probably I would say two to three a year” (WK, interview). Washing the Saints’ Feet, on the other hand, is often left out or barely mentioned. One pastor
commented, "I may bring a message once a year or so, a message fully to that subject" (WK, interview). This is probably the norm throughout the denomination. Since the doctrine of Washing the Saints' Feet is not a common doctrine outside the Free Will Baptist denomination, the chances of hearing messages on this doctrine through various means (radio, television, and other media) are very slim. This means that if Free Will Baptists are going to understand the doctrine of Washing the Saints' Feet, more than likely it must be done within the context of the Free Will Baptist Denomination. "Outside of our own denomination I very rarely hear this mentioned. Even within our own denomination, it is probably not something that is talked about a lot and sadly there are many people who are members of our denomination and even my own church who will probably never wash somebody else's feet or who will probably never have their feet washed" (WK, interview). Pastors need to preach on the doctrine of Washing the Saints' Feet.

Classes

The second avenue through which this doctrine needs to be taught is the class setting. The most prominent classes that the denomination has are Sunday school classes. Every church within the denomination has a Sunday school. Although the vitality of each Sunday school varies from church to church, each one has some sort of Bible study program within the umbrella of Sunday school. Our official Sunday School material follows the International Sunday School Lesson. The uniform lesson series covers a listing of Bible text outlines for study across a six-year period. A new series of lesson plans are issued for every successive period of six years. These texts cover the entire portion of scripture, but do not cover every chapter and verse of every book in the Bible.
Since 1955 the uniform lesson only covered John thirteen six times (March 5, 1961; March 10, 1968; January 10, 1982; March 3, 1985; February 11, 1990, and May 9, 1999). This means that the ordinance of Washing the Saint’s Feet was probably only covered six times over this period. As a denomination Original Free Will Baptists do not produce alternative Sunday school materials, which means the denomination does not have a curriculum covering the doctrine. Therefore, unless a church has independent lessons, the doctrine of Washing the Saints’ Feet is virtually never taught.

Another opportunity to teach this doctrine would be through new members’ classes. Although some churches have these classes, others do not. Many churches do not properly educate members in the doctrines and beliefs of the church. Many times people come into the church and are not given the educational foundation that is needed:

I think when you become a Christian it’s a joyous occasion--everybody congratulates you. It’s exciting. You get baptized. But then it’s kind of--you’re expected to grow. You go to Sunday school and church and Bible Study. And you’re expected to read your Bible, but nobody--or at least not for me--nobody ever really said what you were supposed to do. I mean, you know by reading and doing different things that you’re supposed to love one another and so on and so forth--follow all the commandments. But nobody ever said like the articles and how everything is written out on what we believe as Free Will Baptists. (JC, focus group)

New members classes not only offer the opportunity to familiarize oneself with the church and doctrine, but they give a foundation on which people can begin to build a lifelong process of growing in the grace and knowledge of the Lord.

**Modeling**

The third avenue for teaching about the Washing the Saints’ Feet is through modeling and encouragement. Today’s society is a very visually oriented one. People remember more of what they see than what they just hear. “Visualization is everything. I
could read things all day long, but when I see something actually in action it makes a big
difference for me. Whether it is incorporated in a drama or a skit on Sunday morning or
something, but to see it in action really for me makes a difference” (JM, focus group).
Many churches dismiss the congregation by gender to go to separate rooms to participate
in Washing the Saints’ Feet. Those people who have never participated might feel uneasy
about going and doing something that they have never seen. Demonstrating the act of
washing someone’s feet might take the uneasiness away. This could be done by the
pastor, deacon, or anyone within the congregation. “I think by the pastor modeling it, it
has taken the edge off it for a lot of people. By modeling that, it helps them better
understand and makes them more educated” (CB, focus group). Allowing people to see
the ordinance can become a method of encouragement. As people become more familiar
with something, they tend to be more willing to get involved:

I will have a deacon to come up in front of the church and as the shepherd of this
congregation, I will of course take my coat off, or my robe depending on what I
have on, and gird myself and tie it around my waist and while I’m doing that I am
explaining to the people once again that our Savior got up that night and that He
took off His outer garments and He put a towel around Him. And while I am
talking, I am doing that. And then by that time the deacon is sitting down in front
of the Lord’s Table in a chair that we put there and I go down as pastor and wash
his feet before the whole congregation. Then usually after I have washed his feet,
I will give him a blessing of some kind. You know, may the Lord bless you or
something along that line. Then I stand back up and I say this is what the Lord did
for us and this is what we need to do to each other. And then as we do this it
reminds us of our commitment as a servant of the Lord. (RH, interview)

Personal encouragement from other members is vitally important for the participation of
the ordinance. The act of Washing the Saints’ Feet teaches humility and servanthood.
Putting these two concepts into action is essential to helping people participate in the
ordinance. One way of encouragement is by helping someone participate. “When you
take somebody by the hand and you take them back there and do it with them, then it
means a lot more and then helps them to understand more so than just telling someone. You can preach about it all you want to but if they’re not listening, it’s taking them by the hand and showing them what to do means a lot more sometimes” (JC, focus group).

Another way of encouragement is by talking about the ordinance. Relating what the ordinance means to one personally and how it affects one’s life will help others to desire to participate. “But when we communicate to people the difference it (the ordinance) has made in our life and how it has affected us and it becomes personal and they see it really makes change in our life, that’s what’s going to mean more to other people. Not that the preacher doesn’t have an impact on me, but because I relate to her and I see that it makes a difference in her life and that’s going to mean more to me” (JM, focus group).

Why People Do Not Participate

Through the research process information was gathered through various sources. One of these sources was a survey that was distributed to four churches. One hundred and nineteen surveys were returned. The survey showed that 87% of the respondents attended church at least once a week. This means that the respondents probably can be considered the core group of the churches and are actively involved in the activities of the church. Furthermore, this indicates that the data received from the survey is biased because it may not include those people who only attend occasionally and are not in the core group of the church. Of the respondents 100% had been baptized. Of the respondents 99.5% indicated that they had participated in the Lord’s Supper. The number of people who indicated that they have ever participated in the Washing of the Saint’s Feet drops to 87%. When asked how often they observe Washing the Saints’ Feet, only 70.5% said they participate. This raises the question--why do almost 30% percent of the core group
of the church (not counting probably a much higher percentage of those outside the core group) not participate in Washing the Saints’ Feet. The data gathered points to at least four reasons.

**Lack of Understanding**

The first reason people do not participate is lack of education or understanding. When asked why people did not participate in Washing the Saints’ Feet, 65.1% of the people said that those who do not participate did not understand the significance of the act. The church must do a better job of helping people understand the meaning and significance of the ordinance. “I don’t think they have been educated enough about it. I think it has just been, something that was performed in a service and there was not a lot of participation and they chose not to be involved in it and the true meaning of it and the example that Jesus did it” (BC, focus group). Being made aware of the significance of the act will encourage people to participate. “A heightened awareness has really helped me personally to understand the importance based on the study of Scripture and the significance both spiritually and in my mind just together I think the heightened education piece really makes people aware of the reason for doing it” (JM, focus group).

As the church members become aware of the significance, they understand it within the context of worship and service. “We have been educated to the point that we realize the significance now, the seriousness of it. It’s not just another service. You are not just doing the motion, but you are actually participating in something Jesus did. You are participating in a form of worship” (JC, focus group).
Uncomfortable with Feet

The second reason people do not participate in Washing the Saints’ Feet is that they are uncomfortable with feet. This may be due to being uncomfortable touching someone else’s feet or having their own feet touched. Of the respondents 50.5% commented that one of the reasons they believe people did not participate in Washing the Saints’ Feet was because they did not want to touch someone else’s feet. “Most people are uncomfortable touching someone else’s feet who they do not know well” (TB, interview). Surveys show that Americans as a whole are ill at ease with their feet. Many people are unwilling to show their feet in public, much less touch someone else’s feet. “Obviously, that is not the most pleasant part of a person’s body to touch. The idea of touching another person’s foot could be a bit repulsive to some” (WK, interview).

Because of the uniqueness of the ordinance, washing someone else’s feet might sound different to many people. “I have known people who have never participated and when they first hear we wash feet it sounds ‘freakish’ to them” (CB, focus group). Touching someone else’s feet is not a common activity and it could make people feel awkward and out of their comfort zone.

Ailments and Limitations

The third reason for not participating might be physical limitations. Foot ailments are among the most common of health problems. Three out of four Americans experience foot problems in their lifetime (Foot Information Center). “The times I have not participated I have gone back and washed somebody’s feet, but I didn’t have them wash mine. I may have had a fungus or something on my feet so that is just not a time I felt comfortable doing that. I’ve heard that from other people too” (CB, focus group). “I think
many people have feet problems, particularly with the toenails, some people have fungus, and their feet just aren’t pretty, particularly those that may have had problems with their nails. It is a source of embarrassment to remove their shoes in public. I think that is probably the main thing that I have encountered, things that deal with feet conditions” (WK, interview). Other health issues also may hinder people from participating. “Those types of limitations—health problems in general—such as physical problems with their legs and hips and knees might keep someone from participating” (RH, interview).

“Stroke victims who have limitations of movement, the elderly that cannot get down and up to serve someone else in that manner. Blindness could also be one” (TB, interview).

There are many health related issues that would cause a person not to be able to participate in Washing the Saints’ Feet.

**Apathy**

The fourth reason why people do not participate is apathy. Many people do not understand the need of washing someone else’s feet. In our society the everyday significance is not there so the point is lost. “There are some people who just don’t want to do it. They think it is a task that they shouldn’t be asked to do” (RH, interview).

“There is nothing glamorous about washing feet” (WK, interview). Many churches have turned it into something that is causal and not important. Many churches have designated this ordinance to a time when very few people attend and they do not give it the reverence that is deserved. Most churches observe the ordinance on Sunday night when attendance is already low and they do it at the end of the service like it is an afterthought. Other churches have even moved it to Wednesday nights when attendance is even lower and still others have completely done away with the ordinance.
I think one opinion or reason would be that it has been treated in the past as such a casual ordinance and that the fact that when you go back there--because most of our churches I think wash now in separate Sunday School rooms is that when they leave the place of worship and go to those rooms and they would talk about everything under the sun except what they ought to be talking about. If they are farmers they talk about farming, or they might be talking about the stock market depending on what their business is. They are not focused on the ordinance, so it really has no meaning to them. It is just something they are doing. So I think we created part of that problem. I think, secondly, there are some people who just don’t want to do that. They think it is a task that they shouldn’t be asked to do. (RH, interview)

**Summary**

The process of research does not end with the act of the research itself. After the actual research is done, the process of analyzing the data begins. The data has to be gathered so that the information can be reviewed, studied, and coded. This process allows the researcher to determine the results of research. In discovering why OFWBs do or do not wash feet, the data revealed five major themes. The five major themes that were identified were The Meaning and Significance, The Need to Be Taught, What Should Be Taught, How to Teach, and Why People Do Not Participate. These major themes were divided into sub-themes that further gave details of the major themes. Each of these themes was examined in detail based on the input provided by research, survey respondents, interviewees, and focus group participants. This information will provide a basis for a summary, findings, conclusions, and recommendations of the project in hopes of revealing ways by which participation in Washing the Saints’ Feet might increase.
CHAPTER SIX

SUMMARY, FINDING, CONCLUSIONS, AND RECOMMENDATIONS

Trying to discover why Original Free Will Baptist church members do or do not wash feet developed out of the desire to see more people participate in the sacred ordinance of Washing the Saints’ Feet. This ordinance holds so much symbolic meaning in the daily walk of a Christian that it is disheartening that more of the OFWB people do not understand the ordinance and participate in it. Although this ordinance has been a part of the denomination’s belief system from the very beginning, it seems to have been placed in a position not equal to the other two ordinances of Baptism and the Lord’s Supper. Although a large majority of people participate in Baptism and the Lord’s Supper, the number who participate in Washing the Saints’ Feet decreases greatly. The purpose of the study was to determine reasons why people did not have the desire to participate in the ordinance of Washing the Saints’ Feet.

Summary

This study developed out of the desire for people to be the servants of God that Christ has instructed them to be. Throughout His teachings Christ pointed out that His followers were supposed to be different than the rest of the world. Scripture teaches that people will know the followers of Christ by their love. That love manifests itself in practical ways through servanthood. Jesus displayed this concept many times throughout
His life. The greatest example though was given the night He was betrayed when He took a towel and a basin of water and began to wash His disciples' feet. The act of servanthood set the pattern which His followers were supposed to follow. OFWBs have always known this teaching, but over time it seems that they have forgotten the importance of it. This project set out to discover reasons why this example was not being kept and come up with recommendations that could help the situation.

The first part of the study examined the biblical, theological, spiritual, and practical foundations for the practice of Washing the Saints' Feet. The biblical passages referring to Washing the Saints' Feet were considered and meanings were found. The historical references of Washing the Saints' Feet were studied from the time of the early church through the history of the OFWBs. The meaning of the word "ordinances" was researched and the theological significance of the act of Washing the Saints' feet was reviewed. The spiritual implications were examined as well as discussed in detail.

The second part of the study included discovering the problem people have with feet and the way people learn. Learning was studied in several ways including Classical Conditioning, Operant Conditioning, Observational Learning, and Moral Development. These ideas were then integrated into how learning affects everything people do and how they relate to participation in Washing the Saints' Feet.

The third part of the project included both qualitative and quantitative research methods. Questionnaires were distributed to adults in four OFWB Churches. These churches were selected because of their size, location, and familiarity of the church. Five interviews were then conducted. Two of the interviews were done with pastors and three of the interviews were done with laypeople. These three laypeople were chosen based on
the number of years they have been members of an OFWB Church. A focus group was then formed and this group discussed the findings of the questionnaires and the interviews. All of the data were coded and categorized and then reviewed for themes and patterns.

Findings

The first research question, why do the majority of OFWB people not participate in the ordinance of Washing the Saints’ Feet, formed the foundation of the project. This question set out to discover why it seemed that although the ordinance of Washing the Saints’ Feet was an important part of the identity of OFWBs, so many members did not participate. Many issues were examined such as the understanding of the ordinance, the time that the ordinance was observed, and the reasons for observing the ordinance. Questions also addressed people’s personal feelings toward the ordinance or their ideas as to why other people do not participate. This question framed the entire research project and led to five additional research questions, which in turn revealed the findings of the project.

The second question was what factors might influence people not to participate in the ordinance of Washing the Saints’ Feet. Four factors seemed to come to the forefront. First, there is a lack of understanding. Many people seem not to participate because they do not understand why this ordinance is done. Either they have never been taught the significance or they do not agree with the significance of the ordinance. The second factor is physical limitations. Washing the Saints’ Feet involves physical activity such as bending and kneeling. Many people cannot easily do these things so they are unable to
participate. Other people have physical problems with their feet, which deters them from taking part. The third factor is that some people feel uncomfortable touching someone else's feet. Washing someone else's feet would take people out of their comfort zone so they avoid doing it. The fourth factor is apathy; they just do not want to. Members do not seem to understand the reason why they should have to wash someone else's feet. Some may say they understand the meaning and what it teaches so why do it. They believe it is not necessary.

The third question is what are some factors that might influence people to participate in the ordinance. The overwhelming answer to that question is better education and understanding. People are more comfortable doing things that they understand. Teaching the meaning and significance of the ordinance will help increase the desire to participate. Visual examples can also be used to help people feel more comfortable. Today's society is more visual than earlier generations. People are accustomed to seeing images to help them understand rather than just hearing about them. People who have never taken part in the ordinance might feel more comfortable about participating if the act is demonstrated to them. Personal encouragement is another factor that might influence someone to participate. When a friend or relative encourages someone to participate the person who has never been involved might be more willing to take part. This encouragement could be in the form of telling someone what the ordinance has meant in his or her life or just saying, "I will be your partner and show you how."

How has the doctrine of the ordinance of Washing the Saints' Feet been taught is the fourth research question. Both the survey and the interview pointed out that the
majority of those who participated were taught by their pastor. The pastors interviewed stated that they would preach or teach on the subject most likely during a service that contained Washing the Saints’ Feet. It was at these times that people gained their understanding of the ordinance. The problem is that if this is the predominant time to teach about the ordinance, how do those who do not attend these services learn about it. Most churches observe Washing the Saints’ Feet during a Sunday night or Wednesday night service where the attendance is much lower than the Sunday morning service. So if the doctrine is only taught when the ordinance is observed, then many people may never hear the importance of the ordinance.

Another question that was asked was what are some personal experiences with the ordinance of Washing the Saints’ Feet. This brought numerous responses that help one understand why some people participate and why others do not. Those who had good experiences with the ordinance seemed to participate more. They felt the ordinance meant something to them; it helped them in one way or another. It helped them identify with Christ or understand the calling of servanthood better. Those who had a less than good experience seemed not to participate. That experience affected their understanding of the ordinance and their willingness to participate. Sometimes one bad experience might keep someone from ever participating again.

How will participating in Washing the Saints’ Feet help people in their daily walk with Christ was the final research question. Washing the Saints’ Feet teaches three tenets that are important to a successful Christian walk. First it teaches humility. As servants of Christ we are to be humble. Humility starts with an understanding of one’s dependence on God. This dependence helps one understand that everything is based on God’s mercy
and grace. Everything that is accomplished is because of God. Without God nothing is accomplished. The second idea is that of servanthood. Believers need to be willing to serve God and others. Servanthood is not voluntary, rather it is something that is required. Christ came to serve and to set the example for His followers. The followers of Christ will be known by their love and willingness to serve. The need for daily cleansing is the third concept that Washing the Saints’ Feet teaches. Sin is a part of this world. Although Christ’s followers try not to sin, their human nature is sinful. Each day Christians need to be careful to seek forgiveness for any wrong doing that they might have committed. The ordinance teaches the necessity of daily cleansing.

Conclusions

What does all this mean? After reviewing the questionnaires, surveys, interviews, research, analysis and findings, what conclusions can be drawn? Understanding why people do or do not participate in the ordinance of Washing the Saints’ Feet is not a simple matter. This issue though could be looked at as a part of an even larger, more complex issue. This problem of participation in the ordinance could be viewed as a microcosm of the larger issue of why people participate less and less in organized religious activities. When discussing the issue of participation with ministers it seems that the majority are experiencing a decline in participation. Although some churches are seeing an increase in attendance and participation, many more are not. When looking at the issue of participating in Washing the Saints Feet, three conclusions can be seen: pastoral leadership, the role of society, and personal experiences of individuals.
Pastoral Leadership

Leadership has been defined as a process by which a person influences others to accomplish an objective and directs the organization in a way that makes it more cohesive and coherent (Clark 1197). The role of leader is a vital part of everything within society including the church. “Pastoral leadership in the local congregation is a critical issue for health, stability, and growth among the faithful” (Eakes1995, 13). The leadership role of the pastor, although described in many ways, is vital to the health of the church. Throughout the realm of Christendom, denominations look at the role of pastors in many different ways, but one idea connects all of them—that the pastor is important for the success of the church. Within the Free Will Baptist tradition the pastor has been seen as the spiritual leader of the church. The Articles of Faith and Principles of Church Government for Original Free Will Baptist states, “The pastor shall have general superintendence of the church as the chief administrative officer” (70). Because of this role the pastor is expected to give vision and leadership to the church. For the church to succeed it is vital that the pastor fulfill the role as leader. Elmer Towns has said, “Everything rises and falls on pastoral leadership” (Eakes 1995, 13). Because of the role of the pastor it is important for him or her to give vision for the congregation. It is usually the case that whatever the pastor sees as important and is involved in the congregation will follow. Therefore, it is imperative that the pastor has a wide enough vision to help the church have a holistic ministry. Although many different leadership styles have been identified, they all have the basic goal of helping followers achieve the tasks that are set out for the church to accomplish. If the pastor or some other person does not show leadership, the goal probably will not be reached regardless of which part of the ministry
of the local church it is. This is also true with the participation of Washing the Saints’ Feet. If the pastor does not make it an important ordinance, the congregation will not perceive it as being important and probably will not participate in it.

Role of Society

What role does society play within the church? Many church members would like to say that society does not play a role within the church, but this philosophy amounts to the ostrich hiding its head in the sand believing that the trouble or problem will go away. Regardless of how one understands the church, it is clear that although we are not of the world we still live in the world. Even Christians are bombarded everyday of their lives with ideas and philosophies of the world. The church fights an unending battle to help people sift through all the things of the world to see what is biblical and what goes against the Word of God. Through television, movies, radio and the written media, society is encouraging an agenda that many times goes against the purpose of the church. Paul, when writing to the church at Rome, said, “Don’t copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think” (Rom 12:2, NLT). Paul understood that even in his day that the way society looked at the world was different than the way God looked at the world. Although church members need to have a different perspective, it would be foolish for anyone to not take into account what people hear and see each day. The culture of the world teaches many values that might not agree with God’s Word. For example, Washing the Saints’ Feet teaches humility, servanthood, and the need for daily cleansing of sins. These are three tenets that are not prevalent within today’s culture. In many cases the culture teaches something that is the direct opposite of these three ideas. Instead of humility, society teaches “to be
assertive, aggressive, and that it is every man for himself” (WK, interview). Instead of servanthood, society teaches “what’s in it for me?” (RH, interview). And although society does have an understanding of right and wrong, their view is much broader than the Bible’s view. Society in general “tends to make light of sin” (WK, interview). Understanding the role of society is vitally important when dealing with issues in the church.

Personal Experiences of Individuals

The third conclusion that was evident in the research is that people’s personal experiences and history play a role in the way they view life. If people have a positive experience with something, then they are more willing to continue that behavior. If they have a negative experience with something, they are more likely not to continue. This is true with the ordinance of Washing the Saints’ Feet. Sometimes people will not participate because they had a bad experience or they have the wrong idea about the ordinance. A response from one of the surveys points this out. The respondent indicated that he or she had a negative experience with the ordinance of Washing the Saints’ Feet when he or she was young and that he or she never would participate again. Positive experiences can have the opposite effect and encourage people to participate. “To me it is one of the most beautiful services that we can have, ... I look at it as a beautiful service that adds meaning to my life” (RH, interview).

Understanding that Washing the Saints’ Feet is not something that every denomination participates in is also important. Many people within the congregations of OFWB Churches have never participated or even seen a Washing the Saints’ Feet service. Although some of these people may have grown up in church (even OFWB
Churches) they might have never had the opportunity to experience participating in this ordinance. Being asked to participate for the first time might be an intimidating experience. The ordinance needs to be explained and modeled so that people will feel more comfortable about the act.

Recommendations

This study was not intended to be used to develop a program or a plan to help people participate in the ordinance of Washing the Saints’ Feet. Although that was not the intention, recommendations do flow out of the research process. These suggestions can be divided into three segments: recommendations for the local churches, recommendations for the OFWB denomination, and recommendations for further study.

Local Churches

Worship is not done by denominations or ministries, worship is done by God’s people in local congregations. Worship is the vital breath to the life of the church. As the church grows in its worship, it grows in its understanding of God and its understanding of itself. Worship has been said to be the “...most important work of the church. The people of God exist to serve God. No higher service to God is possible than the worship of God” (Gaddy 1992, xv). The Articles of Faith of the OFWB state:

Worship is the adoration of God and is duly required of all His children through praise, prayer, and the reading and preaching of His Word. Every Christian may worship God privately; however, this should never replace the corporate worship of the church. We believe that in addition to the ordinances of the gospel, there are other rites of worship which are valid for use by the local church. Some of these rites are: laying on of hands, anointing the sick with oil, fasting, singing praise to God, corporate affirmation of faith and corporate prayer. (The Articles of Faith and Principles of Church Government for Original Free Will Baptist [of the English General Baptist Heritage], 52)
It is the responsibility of each local congregation to worship God. Although there are many views on how worship looks, worship is vitally important to the growth of God’s people. Even though many pieces make up the picture of worship, the ordinances of the gospel can play a major role in worship. The ordinances should be used to make worship meaningful to the participants as they worship God. Worship services or opportunities of worship should never be carried out just for the sake of doing them or done half-heartedly. They should be planned and carried out in a way that brings glory to God. Each service should be inspiring, thought provoking, meaningful, and intended to bring people into the presence of God; therefore, worship should be planned so that it is interesting and allows the participants to express their love and adoration to God.

The observance of Washing the Saints’ Feet can be a beautiful and humbling worship experience. In order for this to happen, the ordinance must be administered in a way that is both worshipful and meaningful. The service cannot be something that is just done; it needs to be planned out and prepared for. The service in which the Washing the Saints’ Feet is observed does not need to be conducted in the same manner every time. It needs to be designed so that people will experience the ordinance in a fresh and exciting way each time it is observed.

Denomination

There are five recommendations that come out of the research that pertain to the OFWB Denomination. These recommendations are not meant to imply that anyone is doing something wrong or not doing what needs to be done. These recommendations are just observations that developed from the research and personal experience.
Emphasis

First, the OFWB denomination needs to place more emphasis on the ordinance of Washing the Saints’ Feet. Although the act of Washing the Saints’ Feet is an ordinance that takes place mostly in the local church, the ordinance will never regain its importance if the emphasis is not started somewhere else. Within the OFWB denomination, the ministers are ordained by the conferences. It is the conference that oversees the ministers, setting educational, ethical and other guidelines to which ministers must adhere. Each conference has a Board of Ordination that works with those who are called by God to help them prepare for the work of the ministry. It is during this preparation period that ministers need to be taught the importance of all the Articles of Faith, including the ordinances. Each licensed minister should come to understand the theological, spiritual, and practical meaning of Washing the Saints’ Feet. The minister should be encouraged to teach the members of the churches that he will pastor to participate in all of the ordinances. Unless the pastors of the churches place an emphasis on the ordinance on the local church, the likelihood of the ordinance regaining its importance is very slim.

Not only should the conferences place more emphasis on the ordinance, but the denomination also needs to rediscover the importance of the ordinance. The Convention of OFWBs is made up of Conferences and Churches that adhere to the Articles of Faith and Principles of Church Government for Original Free Will Baptists (of the English General Baptist Heritage). The purpose of the convention is to enable the churches and conference to jointly carry out ministry that would be impossible for each local church or conference to accomplish. Within the framework of the convention ministries, commissions and committees are established to help with perceived needs of the
churches. One way the Convention could help is by establishing a Commission on
Spiritual Vitality. This commission could be charged with helping the local churches and
conferences understand spiritual formation and growth. This commission could work
with the educational arms of the convention to plan workshops, seminars, or other
activities that would further the understanding of the ordinances. The Convention could
also foster understanding of the ordinances by encouraging the participation in them
through convention published materials and during convention sessions.

Sunday School Lessons

Sunday school lessons need to be developed on the twenty-two articles of faith.
At this time the OFWB Sunday school literature is published by the Free Will Baptist
Press Foundation. All of the Sunday school quarterlies follow the International Sunday
School Uniform Lesson Series. Although these lessons are very helpful in promoting the
understanding of God’s Word and spiritual growth, they do not cover the OFWB doctrine
in a systematic way. Sunday School curriculum needs to be produced that will enable
Sunday school classes to go through the twenty-two articles over a period of two
quarters. These quarterlies should not be dated so that they could be used as an alternative
to the traditional quarterlies any time that a particular church or class desired to study the
Free Will Baptist Doctrine. This series should be done in three different versions, age
appropriate for children, teens, and adults.

New Members Class

The third recommendation is that the denomination encourage each church to
have some type of new members’ class. Because OFWBs are one of only a few
denominations that believe Washing the Saints’ Feet is an ordinance, this practice is not
well known. Many people who come into an OFWB Church have never heard of this ordinance and certainly will not understand it. As the churches reach out to new people, even those who might have attended church before, this ordinance will need to be explained along with The Articles of Faith and polity of the church. Although each church could come up with its own new members class, the possibility of this happening might be very small. The denomination could develop a generic form of a class that could be easily adapted to each church in its own location. The convention and conferences could encourage each church to offer this class at least once a year to help new members and those who are considering membership understand the doctrines and practices of the OFWB Church.

**Worship Manual**

The development of a worship manual is the fourth recommendation. Although various worship manuals are available, one that would be distinctive to the OFWB tradition would be helpful. Although the forms of worship may vary from church to church even within the same denomination, worship is vital in every church. The pastor of each church plays an important role in planning the worship service and opportunities within the church. The leadership of the pastor is important in helping people experience the presence of God. Worship should never be monotonous or meaningless. Worship should be fresh and exciting. The service should help those in attendance experience the presence of the Living God. Services need to be balanced so they minister to all in attendance. Worship should draw people to God, help them understand grace, catch a vision of who God is and who they are, cultivate a sense of awe of God, strengthen spiritual faith, encourage souls, inspire people to service and empower people. Planning
services that are balanced and meaningful takes time and resources. Although this worship manual would not be a complete anthology of worship material, it would be a place for OFWB pastors to start.

**Worship Service Library**

The fifth recommendation is that the denomination needs to create an on-line worship service library. This library would be used as a resource for pastors to receive ideas that other churches have used and had success with. Order of services could be posted at this site for use by other ministers. These services would be categorized depending on the type, special occasion or theme of the service. When a pastor is planning a service, he could go to this site and see how other services have been planned and get ideas for services. For example, when planning a service that would include Washing the Saints’ Feet, ideas could be gathered to help enhance the worship experience of the congregation from services that have been a blessing in other congregations. These services would have to be adapted to each local church, but this would be a means to share creative ideas and new possibilities for worship.

**Further Research**

As with other research projects, the limits of time and resources narrow the scope of the findings of this project. Further research on this subject could help discover more information. One research avenue that could be recommended is a study of a local church which implements some of the finding, suggestions, and recommendations of this project. This study could be done in a before and after format over a period of several years. The researcher could chronicle the participation in the ordinance of Washing the Saints’ Feet
of the members of a local church which does not have good participation. Then over the
next years as the congregation is taught and shown the importance of the ordinance
record the increase or decrease of the participation. The researcher could then formulate
an understanding and determine if the assumptions of this project are correct in that as
people understand the importance and significance of the ordinance of Washing the
Saints’ Feet they will be more willing to participate.
WORKS CITED


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White, R.E.O. *The night He was betrayed.* Grand Rapids: Eerdmans, 1982.
APPENDIX A

GRAPHS
APPENDIX B

SURVEY
SURVEY

Washing the Saints’ Feet: Discovering Why Free Will Baptists

Do and Do Not Participate

Directions: Please take a few minutes and complete this survey. This is an opportunity for you to express your opinions and ideas about why Free Will Baptists do and do not participate in the ordinance of Washing the Saints’ Feet. This survey is confidential. Your name will never appear on the results or any written materials.

1. How often do you attend church?
   ___ a. Once a month.
   ___ b. Once a week.
   ___ c. Twice a month.
   ___ d. Several times a week.
   ___ e. Whenever I can.

The Free Will Baptist Church has three ordinances: Baptism, the Lord’s Supper, and Washing the Saints’ Feet.

2. Have you ever been baptized?
   ___ a. Yes. ___ b. No.

If you have been baptized, how old were you when you were baptized? _________ years old

3. What is the significance of baptism?

4. Have you ever heard sermons on the importance of baptism?
   ___ a. Yes. ___ b. No.

5. Have you ever been taught the importance of baptism?
   ___ a. Yes. ___ b. No.

If you have been taught about baptism, who taught you?

6. What is the significance of the Lord’s Supper?

7. How often does your church observe the Lord’s Supper?
8. When does your church observe the Lord's Supper?
   ___ a. During the morning worship service.
   ___ b. During the evening worship service.
   ___ c. It varies.

9. Have you ever participated in the Lord's Supper?
   ___ a. Yes. ___ b. No.

10. How often do you participate in the Lord's Supper?

11. Have you ever heard sermons on the importance of the Lord's Supper?
    ___ a. Yes. ___ b. No.

12. Have you ever been taught the importance of the Lord's Supper?
    ___ a. Yes. ___ b. No.

    If you have been taught about the Lord's Supper, who taught you?

13. What is the significance of Washing of the Saints' Feet?

14. How often does your church observe the Washing of the Saints' Feet?

15. When does your church observe Washing of the Saints' Feet?
    ___ a. During the morning worship service.
    ___ b. During the evening worship service.
    ___ c. It varies.

16. Have you ever participated in Washing of the Saints' Feet?
    ___ a. Yes. ___ b. No.

17. How often do you observe Washing of the Saints' Feet?

18. Have you ever heard sermons on the importance of Washing of the Saints' Feet?
    ___ a. Yes. ___ b. No.
19. Have you ever been taught the importance of Washing of the Saints’ Feet?
   ____ a. Yes.  ____ b. No.
If so, who taught you the importance of Washing of the Saints’ Feet?

20. In your opinion, what are some reasons you believe people do not get baptized? Check all that apply.
    ____ a. They are scared.
    ____ b. They do not want to get their hair wet.
    ____ c. They are afraid to go under the water.
    ____ d. They do not understand the significance of the act.
    ____ e. They do not feel as though they are worthy.
    ____ f. I don’t know.
Please list any other reasons why you think people do not get baptized.

21. What are some reasons you believe people do not participate in the Lord’s Supper? Check all that apply.
    ____ a. They are scared.
    ____ b. They do not understand the significance of the act.
    ____ c. They do not feel as though they are worthy.
    ____ d. They are not present.
    ____ e. I don’t know.
Please list any other reasons why you think people do not participate in the Lord’s Supper.

22. What are some reasons you believe people do not participate in Washing of the Saints’ Feet? Check all that apply.
    ____ a. They are scared.
    ____ b. They forget the service is planned and do not feel prepared.
    ____ c. They do not want to touch someone else’s feet.
    ____ d. They do not understand the significance of the act.
    ____ e. They have a difficult time humbling themselves before someone else.
    ____ f. I don’t know.
Please list any other reasons why you think people do not participate in Washing of the Saints’ Feet.

23. I am a
    ____ a. Male.  ____ b. Female.
24. My age is between:
   ___ a.  19 – 24.
   ___ b.  25 – 34.
   ___ c.  35 – 44.
   ___ d.  45 – 54.
   ___ e.  55 – 64.
   ___ f.  over 65.

25. Do you consider yourself a Christian?
   ___ a.  Yes.
   ___ b.  No.
   If yes, how long have you been saved?
   ___ a.  Less than a year.
   ___ c.  Between 1-5 years.
   ___ e.  Between 10-15 years.
   ___ g.  Over 20 years.
   ___ b.  A year.
   ___ d.  Between 6-10 years.
   ___ f.  Between 15-20 years.

26. Please list any church offices/positions you hold or have held.

27. Have you ever been a member of any church besides a Free Will Baptist Church?
   ___ a.  Yes.
   ___ b.  No.
   If yes, please write the name of the denomination and indicate how long you were a member of that church.

28. My highest educational level is:
   ___ a.  grade school.
   ___ c.  high school or GED.
   ___ e.  undergraduate degree.
   ___ b.  some high school.
   ___ d.  associate degree.
   ___ f.  professional degree.

29. Our household income is:
   ___ a.  less than $10,000.
   ___ c.  $16,000 - $25,000.
   ___ e.  $36,000 - $45,000.
   ___ g.  above $55,000.
   ___ b.  $10,000 - $15,000.
   ___ d.  $26,000 - $35,000.
   ___ f.  $46,000 - $55,000.

Thank you for filling out this questionnaire and for participating in this study.
Washing the Saints’ Feet: Discovering Why Free Will Baptists
Do and Do Not Participate

Interview Participation Form

If you wish to be considered to participate in an interview about why Free Will Baptists do and do not participate in Washing of the Saints’ Feet, please complete the following questions. This form will be placed in a special file so that no identity will be noted on the survey. You will be notified if you are selected for an interview.

Name: ____________________________________________________________

Address: _________________________________________________________

Zip: ___________ Phone: (Home) ______________________ (Work) ____________
APPENDIX C

SURVEY COMPILATION
SURVEY

Washing the Saints’ Feet: Discovering Why Free Will Baptists

Do and Do Not Participate

N = 119

1. How often do you attend church?
   ___ a. Once a month.
   21% b. Once a week.
   2.8% c. Twice a month.
   67.6% d. Several times a week.
   7.1% e. Whenever I can.
   1.5% f. Several times a month. (Respondents added.)

2. Have you ever been baptized?
   100% a. Yes.

If you have been baptized, how old were you when you were baptized? ________ years old

A review of the responses from the various churches is interesting. In particular note that some respondents reported being baptized at very early ages (4). In fact, there is at least a five-year gap between the youngest respondents. If you determine you want to utilize these figures, you may want to cluster ages together (i.e., 4-9, 10-12, 13-18, etc.).

4. Have you ever heard sermons on the importance of baptism?
   98.75% a. Yes.  1.25% b. No.

5. Have you ever been taught the importance of baptism?
   97.5% a. Yes.  2.5% b. No.

If you have been taught about baptism, who taught you?

A review of the surveys indicates that those answering this query noted they had been taught by ministers (the overwhelming response), family members (parents, grandparents, uncle), Sunday school teachers, youth leader, via college, and through self-study of the Scriptures.

7. How often does your church observe the Lord’s Supper?

The majority of the respondents indicated their churches observe the Lord’s Supper quarterly and on special occasions (85.5%).

8. When does your church observe the Lord’s Supper?
   7.75% a. During the morning worship service.
   23.25% b. During the evening worship service.
   69% c. It varies.

9. Have you ever participated in the Lord’s Supper?
   99.5% a. Yes.  .5% b. No.
10. How often do you participate in the Lord's Supper?

The majority responses were:

Whenever we have 55.5%
When there and the church has 27.7%

11. Have you ever heard sermons on the importance of the Lord’s Supper?
99% a. Yes. 1% b. No.

12. Have you ever been taught the importance of the Lord's Supper?
98.25% a. Yes. 1.75% b. No.

If you have been taught about the Lord’s Supper, who taught you?
See response given for Question 5.

14. How often does your church observe the Washing of the Saints' Feet?

The majority response:
Quarterly 75%

Of particular note is the number in the various congregations who do not know when their respective church observes this sacrament and the percentage of those who have never participated or who do so on a very limited basis.

15. When does your church observe Washing of the Saints' Feet?

a. During the morning worship service. 80.5%
b. During the evening worship service. 19.5%
c. It varies.

16. Have you ever participated in Washing of the Saints' Feet?
87.5% a. Yes. 12.5% b. No.

17. How often do you observe Washing of the Saints' Feet?

Of the respondents, 70.5% said they participate:

Whenever the church observes 28.5%
Quarterly 23.5%
When in the service 18.5%

18. Have you ever heard sermons on the importance of Washing of the Saints' Feet?
88.87% a. Yes. 11.13% b. No.

19. Have you ever been taught the importance of Washing of the Saints' Feet?
87.75% a. Yes. 12.25% b. No.

20. In your opinion, what are some reasons you believe people do not get baptized? Check all that apply.
49.5% a. They are scared.
15.4% b. They do not want to get their hair wet.
39.2% c. They are afraid to go under the water.
70.4% d. They do not understand the significance of the act.
21.9% e. They do not feel as though they are worthy.
18.6% f. I don’t know.
Please list any other reasons why you think people do not get baptized.

See responses on the various church stats.

21. What are some reasons you believe people do not participate in the Lord's Supper? Check all that apply.
   4% a. They are scared.
   72.7% b. They do not understand the significance of the act.
   55.6% c. They do not feel as though they are worthy.
   61.3% d. They are not present.
   9.1% e. I don't know.

Please list any other reasons why you think people do not participate in the Lord's Supper.

See responses on the various church stats.

22. What are some reasons you believe people do not participate in Washing of the Saints' Feet? Check all that apply.
   17.5% a. They are scared.
   34.9% b. They forget the service is planned and do not feel prepared.
   50.5% c. They do not want to touch someone else's feet.
   65.1% d. They do not understand the significance of the act.
   48.3% e. They have a difficult time humbling themselves before someone else.
   13.7% f. I don't know.

Please list any other reasons why you think people do not participate in Washing of the Saints' Feet.

See responses on the various church stats.

Note: In Questions 20-22, respondents believe that people do not participate in the various ordinances of the Free Will Baptist Church because they do not understand the significance of the respective acts.

23. I am a
   40.1% a. Male. 59.9% b. Female.

24. My age is between:
   4% a. 19 - 24.
   5.6% b. 25 - 34.
   17.5% c. 35 - 44.
   18% d. 45 - 54.
   23.2% e. 55 - 64.
   31.6% f. over 65.

25. Do you consider yourself a Christian?
   100% a. Yes.

If yes, how long have you been saved?
   1.5% c. Less than a year.
   5.4% d. A year.
   6.7% e. Between 1-5 years.
   3.6% f. Between 6-10 years.
   82.5% g. Over 20 years.
27. Have you ever been a member of any church besides a Free Will Baptist Church?
48.5% a. Yes. 51.5% b. No.

If yes, please write the name of the denomination and indicate how long you were a member of that church below.

See the various church response sheets for the list of names. Of particular note is the number of other churches respondents have attended. (One respondent [Church C] suggested a negative experience when younger. The individual’s responses are figured in; however, they are often marked with an asterisk.)

28. My highest educational level is:
4.8% a. grade school. 3.5% b. some high school.
43.8% c. high school or GED. 11.4% d. associate degree.
20.1% e. undergraduate degree. 16.3% f. professional degree.

29. Our household income is:
5.6% a. less than $10,000. 2.9% b. $10,000 - $15,000.
11.1% c. $16,000 - $25,000. 11.3% d. $26,000 - $35,000.
14.9% e. $36,000 - $45,000. 10.8% f. $46,000 - $55,000.
43.4% g. above $55,000.
APPENDIX D

INTERVIEW QUESTIONS
INTERVIEW QUESTIONS

What is your name and age?

What is your background in the following areas?
1. Education
2. Home/family while you were growing up
3. Occupational history
4. Religious background (churches you have been a member of, when were you saved)
5. Current family status

Please explain your understanding of the three ordinances of the Free Will Baptist Church (Baptism, the Lord’s Supper, and Washing the Saints’ Feet).

When were you baptized? Tell me about that experience.

Who taught you about baptism?

How often does your church observe the ordinance of baptism?

Describe to me a typical service that includes the ordinance of baptism?

How do you feel when you are watching someone else be baptized?

Do you believe people think about the meaning of the ordinance while they are participating?

How often do you preach (hear sermons) about baptism?

In your own words relate to me the story about Jesus being baptized?

In what book and chapter of the Bible is this story found?

Do you believe most Christians are baptized?

In your opinion, why do some people choose not to be baptized?

How often does your church observe the Lord’s Supper?

When does your church observe the Lord’s Supper?

Describe to me a typical service that includes the Lord’s Supper?

How do you feel when you are holding the elements?
Do you believe people think about the meaning of the ordinance while they are participating?

When do you hear sermons/lessons on the Lord’s Supper?

How often do you preach/teach (have you heard) about the Lord’s Supper other than the times it is observed?

In your own words relate to me the story about the Lord’s Supper?

In what book and chapter of the Bible is this story found?

Tell me about your earliest remembrance of participating in the Lord’s Supper?

What does it mean to you when you participate in the Lord’s Supper?

Do you believe most Christians participate in the Lord’s Supper?

In your opinion, why do some people choose not to participate in the Lord’s Supper?

Do you feel that some people may not come to the service in which the ordinance is held?

If the ordinance were changed to a different service, would more people participate?

How often do you participate in Washing of the Saints’ Feet?

When does your church observe Washing of the Saints’ Feet?

Describe to me a typical service that includes the Washing of the Saints’ Feet?

How do feel when you are washing someone else’s feet?

How do you feel when someone is washing your feet?

Do you believe people think about the meaning of the ordinance while they are participating?

When do you hear sermons/lessons on Washing of the Saints’ Feet?

How often do you preach/teach (have you heard) about the Washing of the Saints’ Feet, other than the times it is observed?

Tell me about your earliest remembrance of participating in Washing of the Saints’ Feet?

What does it mean to you when you participate in the Washing of the Saints’ Feet?
Do you believe most Christians participate in the Washing of the Saints’ Feet?

In your opinion, why do some people choose not to participate in the Washing of the Saints’ Feet?

Do you feel that some people may not come to the service in which the ordinance is held?

If the ordinance were changed to a different service, would more people participate?

In your own words relate to me the story about Jesus washing the disciples’ feet?

In what book and chapter of the Bible is this story found?

What physical disabilities or limitations might cause someone not to participate?

Do you feel like people are uncomfortable touching other people’s feet?

The ordinance of Washing of the Saints’ Feet reads as follows:

“The Article of Faith states that this is a sacred ordinance, which teaches humility, the necessity of the servanthood of every believer, and reminds the believer of the necessity of a daily cleansing from all sin. It was instituted by the Lord Jesus Christ as an example on the night of His Last Supper and betrayal.”

What does the word “humility” mean?

How does a person show humility in today’s society?

Do you think our society teaches humility?

If no, what other concept does society teach instead?

What is the Biblical principal of humility?

Name some Biblical characters or events that show the concept of humility.

Why is it important for Christians to be humble?

How often do you preach (hear) sermons about humility?

How often do you have (hear) lessons or Bible study on the topic of humility?

What does the word “servanthood” mean?

How does a person show servanthood in today’s society?

Do you think our society teaches servanthood?
If no, what other concept does society teach instead?

What is the Biblical principal of servanthood?

Name some Biblical characters or events that show the concept of servanthood.

Why is it important for Christians to practice servanthood?

How often do you preach (hear) sermons about servanthood?

How often do you have (hear) lessons or Bible study on the topic of servanthood?

How often does your church provide opportunities for you to practice servanthood?

What affect on society do you believe Christians would have if they practiced servanthood more?

What does the phrase “necessity of a daily cleansing from all sin” mean?

What does the word “sin” mean?

Why do people sin?

How does the church’s understanding of sin differ from society’s understanding?

Has the church become more or less accepting of sin?

Why should the church acknowledge that sin is wrong?

Who determines what is a sin? Why?

How are people forgiven of their sin?

What is the penalty of not having one’s sins forgiven?

How often do you believe people sin?

What is the Biblical principal of necessity of a daily cleansing from all sin?

Name some Biblical characters or events that show the concept of necessity of a daily cleansing from all sin.

Why is it important for Christians to be cleansed from their sins daily?

How often do you preach (hear) sermons about necessity of a daily cleansing from all sin?
How often do you have (hear) lessons or Bible study on the topic of necessity of a daily cleansing from all sin?
APPENDIX E

FOCUS GROUP QUESTIONS
FOCUS GROUP QUESTIONS

In what book and chapter of the Bible is the story about Washing the Saints’ Feet found?

How often do you participate in Washing of the Saints’ Feet?

When does your church observe Washing of the Saints’ Feet?

Describe to me a typical service that includes the Washing of the Saints’ Feet?

The survey that was passed out indicated that a vast majority of people feel that people do not participate in the ordinance of Washing the Saints feet because they do not understand the significance of the act.

Do you agree with this?

If yes, why is this so?

What are some ideas that we can use to help people understand this ordinance?

What are some other reasons you feel people do not participate in Washing the Saints’ Feet?

Do you believe people ponder the meaning of the ordinance as they participate or do you feel people just go through the motions when they participate?

What are some teaching opportunities that the church can use to help people understand the ordinance better?

What methods can be used to teach Washing the Saints’ Feet?
Learning has been described as the relatively enduring change in behavior or knowledge as a result of experience. It refers to the formal methods of acquiring new information, skills or behavior. The basic form of learning has been identified as conditioning. How might we use the understanding of learning the help people participate in the Ordinance of Washing the Saints' Feet? [visual demonstrations, starting at early age, skits, Sunday School lessons, Bible School, atmosphere, acceptance, enthusiasm]

How do people feel when they are washing someone’s feet and or having their feet washed?

When do you hear sermons/lessons on Washing of the Saints’ Feet?

What physical disabilities or limitations might cause someone not to participate?

Do you feel like people are uncomfortable touching other people’s feet?

The ordinance of Washing of the Saints’ Feet reads as follows:
“The Article of Faith states that this is a sacred ordinance, which teaches humility, the necessity of the servanthood of every believer, and reminds the believer of the necessity of a daily cleansing from all sin. It was instituted by the Lord Jesus Christ as an example on the night of His Last Supper and betrayal.”

What does the word “humility” mean?

What are some ways that the church can teach humility?

What does the word “servanthood” mean?

What types of opportunities can the church offer/provide for people to practice servanthood?

What does the phrase “necessity of a daily cleansing from all sin” mean? Has the church become more or less accepting of sin?
How can the church be relevant in helping people to understand the concept of sin and forgiveness?
APPENDIX F

CONSENT FORMS
CONSENT FORM

Frankie Baggett
4783 Weyerhaeuser Road
Ayden, NC 28513
252-746-3534

Washing the Saints' Feet: Discovering Why Free Will Baptists
Do and Do Not Participate

I understand that I have been asked to participate in a study being conducted by Frankie Baggett. This research is designed to determine reasons why Free Will Baptists do and do not participate in the ordinance of Washing the Saints' Feet.

The members of four churches will answer a survey. It will take approximately 20 minutes to complete the questionnaire. As a participant, I will share my ideas and give important information that will be helpful to members of the Free Will Baptist Church.

Five (S) individuals will be asked to participate in a more in-depth interview. Three of these individuals will be laypersons: one who has been an Original Free Will Baptist for at least twenty-five years; another who has been an Original Free Will Baptist for at least ten years; and a third who has been an Original Free Will Baptist for at least one year and no longer than two years. The other two individuals will be pastors. Involvement in the interview will take about 3-4 hours.

I understand that my participation is voluntary and that any information that I may give on the questionnaire or share during an interview is confidential. My name will never appear on any written reports or documents. I understand that my refusal to participate will involve no penalty or loss of benefits to which I am otherwise entitled. Furthermore, I may stop participating at any time I choose without penalty, loss of benefits, or without jeopardizing my standing in the church.

I certify that I have read all of the above, asked questions concerning areas I did not understand, and have received satisfactory answers. I willingly give my consent for participation in this research study.

If I have questions about the study, I may contact the researcher, Frankie Baggett, during the day at 252-746-3534. Also, if questions arise about my rights as a research subject, I may contact Dr. Leslie Lightner, Mr. Baggett's D. Min Director at Winebrenner Theological Seminary at 419-422-4824 (wts@winebrenner.edu).

Subject's Signature ____________________________ Date ____________________________

Researcher's Name ____________________________

Signature of Researcher ____________________________ Date ____________________________
CONSENT FORM FOR AUDIO/VIDEOTAPE RECORDINGS

Washing the Saints' Feet: Discovering Why Free Will Baptists Do and Do Not Participate
Frankie Baggett, 4783 Weyerhaeuser Road, Ayden, NC 28513; 252-746-3534

I understand that I have been asked to participate in an interview, which is part of a study being conducted by Frankie Baggett. This research is designed to determine reasons why Free Will Baptists do and do not participate in the ordinance of Washing the Saints' Feet.

Five (5) individuals have been asked to participate in an in-depth interview. Three of these individuals are laypersons: one has been an Original Free Will Baptist for at least twenty-five years; another has been an Original Free Will Baptist for at least ten years; and a third has been an Original Free Will Baptist for at least one year and no longer than two years. The other two individuals are pastors. Involvement in the interview will take about 1-2 hours.

I understand that my participation is voluntary and that any information that I may give or share during an interview is confidential. Audio/ videotaping is used for the teaching and learning experience of the researcher. The tapes will be transcribed at a later point in time, thereby allowing the researcher to concentrate on the interview; the tapes will also permit the researcher be accurate in reporting findings. I understand that as a participant, tapes will only be used for the purposes cited. My name will never appear on any written reports or documents. I understand that my refusal to participate will involve no penalty or loss of benefits to which I am otherwise entitled. Furthermore, I may stop participating at any time I choose without penalty, loss of benefits, or without jeopardizing my standing in the church.

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CONSENT FORM FOR AUDIO/VIDEOTAPE RECORDINGS

Washing the Saints' Feet: Discovering Why Free Will Baptists
Do and Do Not Participate
Frankie Baggett, 4783 Weyerhaeuser Road, Ayden, NC 28513; 252-746-3534

I understand that I have been asked to participate in an focus group, which is part of a study being conducted by Frankie Baggett. This research is designed to determine reasons why Free Will Baptists do and do not participate in the ordinance of Washing the Saints' Feet.

I understand that my participation is voluntary and that any information that I may give or share during an interview is confidential. Audio/vidiotaping is used for the teaching and learning experience of the researcher. The tapes will be transcribed at a later point in time, thereby allowing the researcher to concentrate on the interview; the tapes will also permit the researcher be accurate in reporting findings. I understand that as a participant, tapes will only be used for the purposes cited. My name will never appear on any written reports or documents. I understand that my refusal to participate will involve no penalty or loss of benefits to which I am otherwise entitled. Furthermore, I may stop participating at any time I choose without penalty, loss of benefits, or without jeopardizing my standing in the church.

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