

LOVE by Leo Buscaglia

Education, p. 69

So the individual, now fully grown, leaves our schools confused, lonely, alienated, lost, angry, but with a mind full of isolated, meaningless facts which together are laughingly called an education. He knows neither who he is, where he is or how he got there. He has no concept of where he's going, how to arrive there nor what he'll do when he gets there. He has no idea what he has, what he wants, nor how to develop it. In essence, he's a type of robot--old before his time, living in the past, confused by the present, frightened by the future, much like the teachers who made him.

Love, p. 57

"In discussing love, it would be well to consider the following premises:

One cannot give what he does not possess.
To give love you must possess love.

One cannot teach what he does not understand.
To teach love you must comprehend love.

One cannot know what he does not study.
To study love you must live in love.

One cannot appreciate what he does not recognize.
To recognize love you must be receptive to love.

One cannot have doubt about that which he wishes to trust. To trust love you must be convinced of love.

One cannot admit what he does not yield to.
To yield to love you must be vulnerable to love.

One cannot live what he does not dedicate himself to.
To dedicate yourself to love you must be forever growing in love.

John 13:34, 35

He had compassion

Moses - Golden calf

Paul - Great Sorrow & Unceasing Grief!

Jesus - O Jerusalem! Jerusalem! Pearl

THE GOSPEL OF JOHN

JOHN 13-17

THE LOVE STORY

John 20:31 "But these have been written that you may believe that Jesus is the Christ, the Son of God and that believing, you may have life in His name."

INTRODUCTORY MATERIAL

1. The book is written by John, the apostle, the brother of James and the sons of Zebedee and Salome. They are both characterized by the title "Sons of Thunder". There are three words that characterize John's life before he became a Christian: anger, ambition and antagonism.
2. John wrote this gospel as his first production under divine inspiration and then the book of Revelation while he was exiled on the Isle of Patmos; and then the epistles; 1, 2 & 3 John were very likely his last works.
3. One of the things that is helpful to see in the gospel of John is the relationship to the other three gospels. First, the gospel of Matthew is presenting Jesus Christ as the Messiah to the Jews, Mark is presenting Jesus Christ as the perfect servant to the Romans. And Luke is presenting Christ as the perfect man to the Greeks. It is John's purpose in writing his gospel to present Jesus Christ to everyone as the Son of God.

In endeavoring to outline the entire book, it can be broken down in the following way:

I. TEACHING INDIVIDUALS, chapters 1-4

II. TEACHING THE MULTITUDES, chapters 5-12

III. TEACHING THE DISCIPLES, chapters 13-17

IV. HIS BETRAYAL AND DEATH, chapters 18-19

V. RESURRECTION, chapter 20

VI. HIS FINAL WORDS, chapter 21

The opposition against Christ and His ministry has mounted to the point where He Himself is speaking of His own death.

If we were to try to put the five chapters in focus that we're going to be studying, we could say that all of these events transpired the night before Christ died on Calvary's cross.

✓ To many these chapters are called The Upper Room Discourse.

✓ It is believed, however, that chapters 13 & 14 were in the upper room; and then chapter 15 was possibly in the Kidron Valley on the way to Gethsemane along with the teachings of chapter 16. Chapter 17 is the record of our Lord's high priestly prayer in the garden of Gethsemane. This prayer would be uttered just before Judas and the soldiers would come to apprehend Christ for the trials and ultimate crucifixion.

Christ had asked them to prepare a room for the celebration of the Passover; and so this is the result of those preparations. This is Thursday night just prior to the cross.

OUTLINE OF THE SERIES OF STUDIES

I have called Chapters 13-17 "The Love Story".

CHAPTER ONE - LOVE SERVING 13:1-13:17

CHAPTER TWO - LOVE HURT 13:18-13:35

CHAPTER THREE - LOVE COMMUNICATING 13:36-14:31

CHAPTER FOUR - LOVE IN UNION 15:1-15:16

CHAPTER FIVE - LOVE IN CONFLICT 15:17-15:25

CHAPTER SIX - LOVE MEETING NEEDS 15:26-16:15

CHAPTER SEVEN - LOVE IN SEPARATION 16:16-16:33

CHAPTER EIGHT - LOVE ON ITS KNEES 17:1-17:26

CONCLUSION

Ruel Howe in his book Herein is Love says, "The conflict between the love of God and the self-centeredness of man produces an ugly, rugged and bloody struggle which the crucifixion summarized."

John certainly is a prime candidate for writing on the power of God's love to change human hearts and lives.

In James Hilton's novel Goodbye Mr. Chips, the hero is a shy, inept school teacher, bungling and unattractive in a dozen different ways. Then something happens. He meets a woman who loves him and whom he loves and they are married. And because of her, he becomes a kind, gracious, friendly man with everyone. So much so, in fact that he becomes the most beloved teacher in the school. There is positive potential power in love.

S. Craig Glickman in his book Knowing Christ says, "When I was a child, I read a story of a velvet rabbit owned by a young boy. The rabbit became worn, torn and unattractive to everyone but the boy. But he loved the rabbit with all his heart. Yet one day the boy returned to his home and discovered his rabbit had been thrown away. He cried over the loss and remembered his love for his long-time companion. Not long after this, a real rabbit bounded through his yard with markings so identical to his velvet rabbit's that the boy knew his velvet rabbit had become real. The point of the story, as I understand it, was that the boy's love made the velvet rabbit become real. The story is really a modern myth, because like most ancient myths, it teaches a profound truth. People only become real when they are loved, too. And humble dependence upon God which liberates a person from self-centeredness will in turn liberate that person to love others with a love that makes them real. His love will create life."

I feel that love is the over-riding theme of these five chapters that we're going to be considering. As these men learn what love really is and see it demonstrated, they in turn, motivated by the love which they have received will pass this love on to still others.

Love = what it is,
How it Acts,
Where you find it.

Relevant because it is
the Fruit of our Relationship
with the Lord... -

Gini Lou Loving Again

- " I want to brush my teeth
 - + Cut my hair
 - + build me a plastic bubble
 - So no one
 - will
 - ever touch the inside me
 - again! "
-

I want to touch without
being touched.

I want to know without
being known.

CHAPTER ONE - LOVE SERVING, 13:1-13:17

INTRODUCTION

Ruel Howe in his book Herein is Love points out, "Our day however, seems to be one in which people are more conscious of their need to be loved than of their need to love. With the result that everyone is running around looking for love. We do not find love by looking for it, we find it by giving it. The giving and receiving of love implies responsibility for one another. And we may withhold our love and reject the love of others as a way of evading the responsibility of love. We are willing to love up to the point where it begins to be inconvenient to love anymore. We like the image of ourselves as loved and loving people, but we would like the benefit without the responsibilities of the role. When the response to our love presents us with demands, we may begin to hold people off. We may say, 'Yes, to be sure, I love you, but keep your distance. I am willing to give of myself, but not too much. I need to keep something of me for myself.' By this attitude, we are admitting that when we love another, we have to give ourselves to him, entrust ourselves to him. Commitment to another person is a courageous act and it is no wonder that we sometimes recoil from it."

Philippians 1:9 & 10 "And this I pray, that your love may abound still more and more in real knowledge and all discernment so that you may approve the things that are excellent in order to be sincere and blameless until the day of Christ."

Here in John 13, we have love serving and love severing.

✓ The hallmark of Christianity is a sacrificing and forgiving love.

✓ Colossians 3:14 "Most of all, let love guide your life."

Loving involves:

1. A COMMITMENT
2. FIDELITY
3. SURRENDER

"Chance cannot change my love nor time impair For love is more than a feeling. Love is a decision, a commitment to care forever!!"

If more people were loving less people would be looking for it.

✓ Love implies a commitment and dedication to another.

Romans 5:5 & 8 "And hope does not disappoint because the love of God has been poured within our hearts through the Holy Spirit who was given to us. But God demonstrates His own love toward us in that while we were yet sinners, Christ died for us."

2 Corinthians 5:14 "For the love of Christ controls us, having concluded this, that one died for all, therefore all died."

Romans 12: 9 & 10 "Let us have no imitation Christian love. Let us have a genuine break with evil and a real devotion to good. Let us have real warm affection for one another as between brothers and a willingness to let the other man have the credit."

When we scrutinize the life of Jesus Christ, we see divine love operating indiscriminately in dealing with the Samaritan woman in John 4. We see it operating unconditionally in dealing with Judas. We see it in incomparable beauty as on Calvary. He is praying, "Father, forgive them, for they don't know what they are doing." We see His love immeasurable in Ephesians 3:18: "That we may be able to comprehend with all the saints what is the breadth and length and height and depth and to know the love of Christ which surpasses knowledge."

*

We see it as sacrificial in Galatians 2:20:

Jn. 15:13

I have been crucified with Christ, nevertheless I live, yet not I but Christ lives in me and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."

We see His love involved in the story of the Good Samaritan. And He was accused of being the friend of sinners. We see His love firm when He is dealing with the Pharisees.

God hates sin so much He cannot even look at it, but He loves sinners so much that He gave the best He had for them, His only Son.

Love is defined:

1. as desiring the good of the other
2. giving with no demand for return

* Love is an absolutely binding imperative for the Christian. God is love and those born of Him must express it.

We are going to be contemplating in this series of studies how love acts.

- ① First, we will see love serving in chapter 13.
- ② We will see love sacrificing in chapter 15.
- ③ And we'll see love sharing in chapter 17.

In order to set the stage adequately for this passage that now comes under consideration, we need to realize that the twelve disciples had been arguing over who was going to be greatest in the kingdom. James and John, the sons of Zebedee along with their mother, Salome had made a power play earlier in trying to get the seats on the right and on the left in the kingdom; and the rest of the men had resented this. It seemed that most of the time through their relationship with Christ, each one was seeking selfishly his own personal advantage.

Certainly true of Judas As we will see when we get into the verses.!!

Richard Foster in his book Celebration of Discipline says, "Learn the lesson that if you are to do the work of a prophet what you need is not a scepter, but a hoe." Bernard of Clairveaux. "As the cross is the sign of submission, so the towel is the sign of service. When Jesus gathered His disciples for the last supper, they were having trouble over who was the greatest. This was no new issue for them and an argument arose among them as to which of them was the greatest. Whenever there is trouble over who is the greatest, there is trouble over who is the least. That is the crux of the matter for us, isn't it? Most of us know we will never be the greatest, just don't let us be the least. Gathered at the passover feast, the disciples were keenly aware that someone needed to wash the other's feet. The problem was

When Things Start Falling Apart People Involved Automatically Think Selfishly!!

that the only people who washed feet were the least. So, there they sat, feet caked with dirt. It was such a sore point that they were not even going to talk about it. No one wanted to be considered the least. Then Jesus took a towel and a basin and so re-defined greatness."

v. 1 Now before the feast of the Passover, Jesus knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the uttermost (eternally).

I am sure that the emotions in the upper room could run the gamut. There was a certain air of anxiety and fear as the men gathered together on this occasion.

When things start happening they all go so quick.

Beth Jameson in her book Hold Me Tight tells the story of how she felt when she received the word that her 14 year old daughter had leukemia. "I am afraid it's leukemia." With these words Dr. Charles August, director of the department of hematology at Children's Hospital pulls the pin on the grenade of our lives. I collapse in my husband's arms like a marionette whose strings have been cut. I hear the screeching, grinding agony of my world crashing around me. Fear drops over us like a heavy wet blanket. My throat becomes clogged with frozen screams. This strange roller coaster of trials keeps picking up speed and problems. In the next few weeks, our basement flooded with all those stacked boxes everywhere, the washing machine motor burned out, the furnace went out on the day the temperature dropped to 4° and Jim was out of town. The picture tube went out on the T.V. A plumbing leak developed in the upstairs bathroom, ruining the flooring and damaging the living room ceiling. A gust of wind slammed the back storm door against the house and broke the glass. The vinyl dashboard on my car cracked in four places during a long cold night. I broke a filling on a tooth and turned over a gallon of white paint on the kitchen floor. For the first time in 18 years, we got a notice from the Internal Revenue Service that they wanted to audit our income taxes for the last 4 years. A long distance call came from a friend in Houston, "Hey, how do you like Denver?"

Say How Are things going in the upper room?!!

Verse one expresses the theme of love that will run throughout the entire discourse. Jesus will many times use the word love, since He uses it as the criterion for determining who are His disciples and also to show His disciples what their motivation should be. It is this love that motivates Jesus to share these principles with His disciples. Because He loved them, He wanted them to know His heart.

Ray Stedman points out, "Within hours of this event, the Lord was hanging upon a cross. In less than 24 hours, He was dead and buried. These, therefore, constitute the last words of Jesus before His own death. In this deep and penetrating passage, our Lord is laying His heart bare before His disciples. He's seeking to impart to them the secret of His life, the secret which is the explanation of those amazing words which He spoke and those amazing works which He did. That secret lies in His relationship to His Father and that relationship is what Jesus stresses as He talks with these disciples."

Don't be confused as some have been by the opening words before the feast of the Passover. Some have struggled with the chronology of this event, feeling that these date the feast of the Lord's supper as having taken place before the feast of the Passover which would be contrary to what the other gospels record. But John is not linking this phrase with the subsequent event of the Lord's supper and the washing of the disciples feet. He's referring back to the time when Jesus discovered that His hour had come. That information is recorded in Chapter 12, when the Greeks came and asked to see Jesus. When Philip and Andrew told Jesus that certain Gentiles were asking for Him, this was for Him the signal for the beginning of the dramatic denouement of His ministry, the sign that it was now drawing rapidly to an end. He answered them, "The hour has come for the Son of man to be glorified." John 12:23 All John is saying here is that from that moment on, Jesus understands that the time has come, the hour has struck that He is now to make His exodus from the world by means of death and resurrection. He has always known what the events would be, but He has not known the time they would come. Now He knows.

The first thing that we get in the passage is the setting for this occasion. "Now before the feast of the Passover." Jerusalem has to be teeming with its thousands and thousands of people who have come to celebrate this occasion.

"Jesus knowing that His hour had come."

Cindy Brinker: My mom "little mo" had a clock inside + she kept going w/ earnestness. Did it then 30's or 40's of years ago.

Throughout the life of the Lord Jesus, the little phrase often occurs, "My hour has not yet come." And now that is all changed. His hour had come as we read here in verse 1. We will also notice in Chapter 17:1, when He begins to pray, He says, "Father, the hour has come."

Running with A watch!!

Wilson points out, "The term, 'His hour' occurs ten times in John. Five times we read that His hour had not yet come. Then in 12:23 for the first time, He intimates that His hour had come. This is the hour marked out in the divine counsels for the suffering and death of the Savior. It is the watershed between two eternities. Everything in eternity past looked forward to it and everything in eternity future will look back to it. God's timetable of history will be inexorably fulfilled. Not a moment too soon nor a moment too late. Our Lord was fully aware of this and acted according to the divine will and purpose."

Galatians 4:4 & 5 "But when the fullness of the time was come, God sent forth His Son, made of woman, made under the Law to redeem them that were under the Law that we might receive the adoption as Sons."

William Barclay points out, "In Jesus, we see God loving. The moment love enters into life, pain enters into life. If we could be absolutely detached from human pain and human sorrow, if we could so arrange life so that nothing and nobody mattered to us, then there would be no such thing as sorrow and pain of heart and anxiety of mind. But in Jesus, we see God caring intensely, yearning over men, feeling poignantly for men and with men; loving men until He bore the wounds of love upon His heart."

W. E. Vine points out, "The first verse of Chapter 13 contains by way of introduction, the prominent ideas found in the five chapters, 13-17. There are five particulars:

1. The TIME--"Now before the feast of the Passover."

2. The PERSON--Jesus

3. His FOREKNOWLEDGE--"Knowing that His hour was come that He should depart out of this world unto the Father."

4. The OBJECT of His love--"Having loved His own which were in the world."

5. The CONTINUITY and DEGREE of His love--"He loved them unto the end."

His thought centered not in His impending sufferings, but in the Father and His own.

John 12:27 & 28 "Now my soul has become troubled, and what shall I say, Father save me from this hour? But for this purpose I came to this hour. 'Father, glorify thy name.' There came therefore a voice out of heaven, 'I have both glorified it and will glorify it again.'"

Bernard points out, "Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, exhibited His love for them to the uttermost." He gave that remarkable manifestation of His love for His disciples which is told in the narrative of the foot washing that follows."

"Jesus knowing that His hour had come that He should depart out of this world to the Father."

John 1:11 "He came unto His own and His own received Him not."

He came at Christmas to depart at Calvary.

Philippians 1:23 "But I am hard pressed from both directions, having the desire to depart and to be with Christ for that is very much better."

Jesus Christ has come from the Father to the world. Now He is aware of the fact that His hour has come to depart from the world, having successfully completed His mission, to go back to the Father.

The last phrase of verse one really is the key to the whole address. "Having loved His own who were in the world, He loved them to the uttermost (eternally)."

Never Stopped loving them!! *Conduct & Attitude has nothing to do with it.*

Wilson points out, "In the earlier part of the gospel recording the public ministry of Christ, chapters 1-12, the emphasis is on the word 'life', fifty times and on 'light', thirty two times. Love is mentioned only six times, but in this section, 13-17, the emphasis is on love. The great divine word for 'love' occurs thirty one times. In chapter 13 where the Lord has to deal with serious conditions among His disciples, the section is completely enclosed in love."

The group here called, 'His own' is very different from that in 1:11: "He came unto His own, but His own received Him not." There it was His own people, the nation of Israel who deliberately rejected Him. Here, it is a little group who were the gift of His Father and who accepted His claims and His person. In John 10:3, they are called 'His own sheep.' They have heard the Good Shepherd's voice and He had led them out of the Jewish sheepfold. They had been gathered out to Him and had His mark on the ear and foot. They had heard His voice and they followed Him.

Tasker points out, "The expression translated 'unto the end' can equally well mean 'completely' and that is the sense which should probably be given to it here. Knox translates it 'He gave them the uttermost proof of His love.'"

Boice points out, "To what can we compare these chapters? They can only be compared to love letters, in this case love letters from the Lord. For here, the one who is the great and faithful bridegroom of the church speaks to those who are themselves the church and assures them of His special and enduring love for them."

Never Got
Selfish even
in the end!!

31 Times!

"He loved them unto the end" means:

First of all, unto the end of the earthly life of Jesus Christ.

Second, He obviously also loved them to the end of their lives.

Finally, the phrase also means--unto the very end, that is unto the end of ends, or without end forever.

"agape" love is "unconditional" & "eternal"

No wonder we sing:

The love of God is greater far
Than tongue or pen can ever tell.
It goes beyond the highest star
And reaches to the lowest hell.

Oh, love of God, how rich and pure
How measureless and strong.
It shall forevermore endure
The saints and angel's song.

Jesus paid it all, all to Him I owe,
Sin had left a crimson stain, He washed it white as snow.

John Powell in his book Unconditional Love says, "It was this, I feel sure, that Jesus wanted so much to make clear to Peter and the disciples. In all His days with them, but especially at the last supper, in His last moments with them, He wanted to underline the truth-- My kingdom is a kingdom of love. It is not a place where power rules or people compete. It is not a playground of pleasure or a haven for those who have no heart to try. The solemn and solitary requirement for entrance into the kingdom of God is the choice of love as a life principle. There's only one badge of identification, 'By this shall all men know that you are my disciples that you love one another as I have loved you.' The only power in my kingdom is the power of love. In the wake of their silly squabbling over who was the most important, Jesus washed their feet and left them with a rather solemn reminder."

Michael Harper in his book The Love Affair says, "Nevertheless, the greatest lover of all, whose love affair with mankind has no beginning and will have no end, not only wrote nothing about it, but didn't speak much about it either. The greatest verbal statements about love in the New Testament do not come from the lips of Jesus but from the pen of Paul, particularly in the so-called hymn of love in 1 Corinthians 13. Jesus did not have to teach it because He was it. Every thought of His mind, every word of His mouth, and every action of His body were demonstrations of love. A person like that does not need to speak or write about love. You just have to look at them and you get the message."

Matth. Mark Luke.
 In the synoptic gospels, the noun 'agape' only occurs twice, which is rather surprising. But in one of these it is highly significant. In one of Jesus' final teaching sessions, describing the end times, He said, "Because wickedness is multiplied, most mens love will grow cold." Matthew 24:12. Jesus prophesied that evils would predominate and as a result there would be a cooling off of love. We live in such days. There has been a change in the ethical temperature and a chill wind has been blowing fiercely across the human landscape. In commenting on this passage one writer writes, "This verb, 'to grow cold' has the most baleful meaning. It means to become extinct. It is no exaggeration to say that in many areas of personal and national life, the kind of love which was taught and practiced by Jesus and the early Christians is practically extinct. But it is not only the absence of true love which should concern us, but also the false substitutes which have replaced it."

One of the qualities of divine love is that it never wavers. Jesus' love for His disciples never gave up. It is said of that love, 'Having loved His own, who were in the world, He loved them to the end.' God's love is always like that.

1 Corinthians 13:7 & 8 "Love knows no limit to its endurance, no end to its trust, no fading of its hope. It can outlast anything. It is in fact the one thing that still stands when all else has fallen."

It was Dietrich Bon Hoeffler who said, "Only he who knows God knows what love is."

There is a story told about Charles Hadden Spurgeon. He noticed one day a weather vane on the roof of a farm building which bore the phrase, "God is Love". "Do you think God's love is as changeable as that weather vane?" he asked the farmer. "You missed the point, sir." replied the farmer. "It is on the weather vane because no matter which way the wind is blowing, God is still love."

When we study love in the Old Testament, it is fundamentally a spontaneous feeling which impels to self-sacrifice or the grasping of the object which awakens desire. Love is an inexplicable personal force. Love in the Old Testament has to do with heart, soul and might as well as with the mind and action. It is intensely personal. It is not concerned with things but with people.

Carl Barth has a beautiful description of the kind of love we see here in John 13:1. "It is identification with a person's interests in utter independence of the question of his attractiveness or what he has to offer, of the reciprocity of the relationship or repayment in the form of a similar self-giving. In agape love, a man gives himself to another with no expectation of a return in a pure venture, even at the risk of ingratitude and of that other person's refusal to make a response of love."

In each of us, there is a constant struggle between selfishness and kindness; and this has crippled our potential since human history began because man has an astounding capacity for both selfishness and love. When forced into a situation that threatens him, he will frighten even himself by his ability to cheat and steal and lie. But his most satisfying moments come quite unexpectedly when he finds himself spontaneously doing something for someone else. All of us have experienced the surge of well-being that fills our inner selves when we burst free of our own self-concern to bring pleasure to another."

To the Christian whose whole life has come aglow with the sense of God's love, there's nothing more important than learning how to love others. When your two year old is nodding in his high chair, your warm feeling of love for him nearly melts your buttons. But when he's out of the high chair and into the wastebasket, you know something has to come to your aid if your feelings are going to stay sweet.

Our only reason for human existence is to contain Him. We are vessels. How very useless a hollow object is when it remains empty. Making love the prime object of living is appropriate for every individual.

There are three attitudes I need carefully to cultivate.

- 1. An Attitude toward my RIGHTS. → Don't have Any. No list of Demands.
- 2. An attitude toward my SERVICE → Freely given without obligation.
- 3. An attitude toward my LORD → I'm His & what He wants is All I'm concerned About.

~~✱~~

They combine to free us from the morass of self-centered love.

Gary Inrig points out, "A life curved in on itself cannot act in love. The attitude is beautifully reflected in the classified advertisement that appeared in a rural New York newspaper. "Farmer, age 38, wishes to meet woman about 30 who owns a tractor. Please enclose a picture of the tractor." I suppose you can call that a "John Deere" letter. It reflects the attitude of self-centered love. I love you for what I can get from you. I love you for what you can do for me."

✱ ✱ ✱

As Jonathan Edwards wrote, "I have made it the aim of my life never to write a sermon, never to write a book unless I am convinced that I am motivated by love for those to whom I preach or write. Languages without love accomplish nothing."

There are few words in our vocabulary that are used in such a bewildering variety of ways as the word love. In one context the word describes that mysterious, intoxicating emotion of romantic love that often leads to a lifelong commitment of sharing and giving. But in another it is used to describe an overpowering sexual attraction that seeks nothing more than the gratification of impulses in a one night stand. We use it to describe the sacrificial actions of a parent entering a burning house to rescue an infant child. Or the self-giving care of a couple united by sixty years of married life. But in another context, it indicates nothing

more than a preference for butter pecan ice cream or a score in tennis. And the confusion about love is far more than merely semantic as our soaring divorce statistics and illegitimacy rates clearly indicate. Tragically, what we call Cupid's arrow often turns out to be Cupid's error.

The second basic quality of love is more positive in nature. Love is kind, or more accurately, love acts kindly. Love has the height of a rhinoceros and the heart of a mother. It is very helpful to realize that the root word for kind means useful. I am kind to someone not when I am gentle, sweet and inoffensive, but when my actions toward him are useful because they meet a need in his life.

Amy Carmichael was a woman who knew what it meant to love. For 55 years, she served her Lord in India, pouring out her life for her adopted children, many of whom she rescued from conditions of great danger and evil. It was a costly love because much of her life was spent in deep suffering. One of her poems captures eloquently the longing of the believer.

Mender of broken reeds, oh patient lover
Tis love my brother needs, make me a lover.
That this poor reed may be mended and tuned for thee.
Oh Lord of even me, make a true lover.
Kindler of smoking flax, oh fervent lover.
Give what thy servant lacks, make me a lover.
That this poor flax may be quickened to flame for thee.
Oh, Lord of even me, make a true lover.

v. 2 And supper being in progress, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him,

Rest of the Guys are thinking about themselves. what would have happened if they would have thought about Judas.

Supper is already in progress and the devil has already done his work in putting something into the heart of Judas Iscariot, and that something is the thought to betray Him.

Proverbs 4:23 "Watch over your heart with all diligence, for from it flow the springs of life."

*Got him to think selfish
Mid-life
what about me?*

II Cor. 10:5 & I Th 1:13 & Phil. 2:5⁽¹⁷⁾

1 Peter 5:8 "Be of sober spirit, be on the alert. Your adversary the devil prowls about like a roaring lion, seeking someone to devour."

Lu. 22: 31, 32 Simon! Simon!

James 4:7 "Submit therefore, to God, resist the devil and he will flee from you."

Wilson points out, "While all twelve members of the apostolic band were present at the supper table, only three specific names are mentioned--John, Peter and Judas. They are three representative types.

John is the SPIRITUAL MAN

Peter on this occasion is the CARNAL MAN

And Judas, the NATURAL MAN.

They represent three conditions present at the table:

In John it was PRIDE

in Peter it was PRESUMPTION

in Judas it was PERVERSION.

Before the Lord could commence the teaching, these conditions had to be dealt with. So these were the three conditions among the disciples on that tragic and solemn evening around the table.

PRIDE in John

PRESUMPTION in Peter

PERVERSITY in Judas.

Before our Lord commenced His teaching, they had to be recognized and dealt with. This is revealed in the three action parables which He performed.

HUMILITY when He laid aside His garments

PURITY when He washed their feet

And the lesson of SUPREMACY and LORDSHIP when He excluded Judas from the Passover table."

Van Doren points out, "He loved them unto the end.' The love of Christ passes knowledge. It is a capacity embracing all possibilities and extending beyond the reaches of creaturely thought. Christ's love to His people is unchangeable and closes them in on every side. Even to the death, He suffered for them and in so doing, He loves them perfectly, as the word also will signify proving that His love was a growing love and letting such abundant effects at the last. The love of Christ now is a pledge of future love, of all the fulness belonging to that word."

The devilish thought had entered the heart of Judas and he had already made the agreement with the chief priests. Sin has a natural course of development. The base idea put into the heart, the captivity of all the powers of the soul to take to that one evil thought and then the finished transgression.

James 1:13-16 "Let no one say when he is tempted, 'I am being tempted by God.' God cannot be tempted by evil and He Himself does not tempt anyone. But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin and when sin is accomplished, it brings forth death. Do not be deceived my beloved brethren."

C. S. Lovett points out, "All Satan has to do is deceive the Christian into living for himself and he frustrates God's ambitions. Satan's name is not mentioned. There's no hint of serving Satan in all this, just self. This is what hurts God. He is painfully wounded when one of His children is led off like this. If the devil can keep Christians out of the book, from prayer, from taking note of their own growth in Christ-likeness, faithfulness in investing their time and money, he accomplishes his purpose. He rubs his hands with glee. When a Christian lives for himself, Satan jumps with ecstatic joy. He has hit God where it hurts the most. For Satan, that is living. For the Christian, it is living for Satan. It is easy for him to do this as long as he can work under the disguise of self. What Christian is about to equate self with Satan? That's like calling a fire inspector a fire bug. Oh, does it work! He can plant all sorts of things in the Christian's mind and they appear as one's own ideas. He can get Christians to covet, boast, gossip, judge and condemn others, lust, waste their time and all the while they feel it is their own doing."

Satan = ^{inward} SELF
God = ^{outward} Others

v. 3 Jesus, knowing that all things the Father gave into His hands and that from God He had come forth, and was going back to God,

In verse 1 Jesus is knowing that His hour had come, and now in verse 3 He is "knowing that all things the Father gave into His hands and that from God He had come forth and was going back to God."

Colossians 1:16-18 "For in Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities. All things have been created through Him and for Him; and He is before all things and in Him all things hold together. He is also head of the body the Church; and he is the beginning, the firstborn from the dead; so that he himself might come to have first place in every thing."

He had come forth from God in the incarnation, and now He is going back to God in glorification.

v. 4 He is rising from supper and is laying aside His outer garments, and having taken a towel He tied it around himself.

Philippians 2:6-8 "Who, although existed in the form of God, did not regard equality with God a thing to be grasped, but emptied himself, taking the form of a bondservant and being made in the likeness of men; and being found in appearance as a man, he humbled himself by becoming obedient to the point of death, even death on a cross."

2 Corinthians 8:9 "For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake, He became poor; that you through His poverty might become rich."

One interesting factor to note here is that HE LAID ASIDE HIS GARMENTS. This is truly a picture of what happened to Him on the cross. His garments were parted and lots were cast for His clothes. Just as He laid aside His garments to perform the act of humility of washing feet,

He also laid aside His garments and went to the cross for the cleansing of the believer's spiritual feet. Each Christian could benefit by asking himself, What have I laid aside in order to serve the Lord better? Have I really given up much in order to serve Christ?

Hebrews 12:1 "Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us; and let us run with endurance the race that is set before us."

Stedman points out, "There can be little doubt that here Jesus was deliberately working on a parable for the instruction of His disciples. He was dramatizing for them the character of His ministry. He was showing them by this means what He had come into the world to do, and what He would send them out to do. We can trace the parable and the events which John records:

1. First, Jesus rose from supper, just as He had once risen from His throne of glory
2. Then He laid aside His garments. Paul tells us that when He came into the world in the incarnate state, He laid aside the existence, the exercise of His deity. He did not come to act as God, He came to live as man indwelt by God.
3. Then He girded himself with a towel, just as Paul later records, "that He is taking the form of a servant." He humbled himself and became obedient unto death." So here He girds himself, taking the role of a slave, and girding himself with a towel.
4. Then He poured water into a basin, as in a few hours He was to pour out His blood in death, the blood which would be for the cleansing of human defilement, of human guilt of every kind and source.
5. Next, He began to wash the disciples' feet, and to wipe them with the towel with which He was girded, picturing the act of applying the cleansing of His blood to human hearts.

If we skip to verse 12, we see the end of the parable. When He had washed their feet and taken His garments, He resumed His place, just as the writer of Hebrews records for us:

"When He had made purification for sins, He sat down at the right hand of the majesty on high." Thus, we have this remarkable, beautiful parable worked out for us, teaching us the meaning of His whole ministry.

Harper points out, "By this event John says Jesus began to demonstrate the full extent of His love. On the night before He went to the cross Jesus began to teach the depth of discipleship.

Lovett points out, "Rising from the table, He disrobes and girds himself as a slave, the towel being the symbol of a slave in the East. This act pictures the thing of which He is now so fully aware: the laying aside of His robe of glory in the heavens to stoop to the depths of shame for those He loved to the limit."

Stallter points out, "A problem stands in the way. It seems a dispute has arisen among the disciples as to which of them was regarded to be the greatest. This has always been a problem for the disciples. The contention may have flared up at this time in connection with the order in which they were to be seated around the table. Edersheim states that 'those seated to the right and left of the chief personage were in places of honor.' Thus, in their rush to obtain the best places, they may all have passed by the towel and basin. At any rate, when they were all seated, it was quite apparent that they all had unwashed feet. Yet, their competitive spirit had not subsided and no one stirred to offer the customary yet menial service to his fellow disciples. The towel and pitcher and basin were there, having been brought by Peter and John ahead of time."

Here in the last hour of Jesus' life and ministry His chosen twelve reveal that they had not learned the most basic virtue of humble service toward each other. There is so much that Jesus could be concerned about as to His own well-being. Now, instead of encouragement from these few who had followed Him, it must have been discouraging to see they had missed the point of so much of His teaching.

Finally, and it is fitting that He should do so, Jesus takes it upon himself to personally demonstrate what He meant by true humility and selfless service. Surely, they would not forget this vivid example--God becoming a slave to wash the dirty feet of the disciples can be interpreted in no other way than a picture of true humility. Only a master teacher like Jesus could combine this important lesson with this symbolic teaching of the feet washing.

Tenney points out, "The disciples' minds were preoccupied with dreams of elevation to office in the coming kingdom. They were jealous lest one of their fellows should claim the best place. Consequently, no one of them was likely to abase himself by volunteering to wash the feet of the others. They were ready to fight for a throne but not for a towel."

Macaulay points out, "Men who tried to put in their claims to prominent seats in the kingdom would hardly be found doing slaves' work for the others. Small men trying to be big can't afford to stoop. The truly great man is never demeaned by doing the lowly task."

Hendricksen points out, "Jesus waited a long time. The disciples had already occupied their places around the U-shaped table. The food was on the table and the meal was about to begin. Still, no one offered to perform the duty of the servant. The water pitcher, the wash basin and the apron towel, placed there in plain sight of all, frowned upon them. These utensils constitute a sound accusation against these men. Still, no one moved."

This kind of service is what Naftaly calls GENTILE WORK.

Van Doren points out, "The disciples had disputed about precedence and the wounds of pride were still fresh in them. They required a practical lesson in humility before they could commune together by the tokens of a meal presided over by such a host. Believers require many a hard lesson before they are fit to sit down with Jesus and partake of the blessed refreshments of His kingdom."

Describe
Table + seats
here !!

F. B. Meyer, finding symbolic meaning in the acts of this verse, says, "He arose from the throne, laid aside the garments of light which He had worn as His vesture, took up the poor towel of humanity, and wrapped it about His glorious person, poured His own blood into the basin of the cross, and set himself to wash away the foul stains of human depravity and guilt."

v. 5 Then He is pouring water into the basin and began to be washing the feet of the disciples and to be wiping them off with the towel which He had tied around himself.

When we see the Lord Jesus doing something like this, it raises several questions:

What is Jesus doing here?

Who does this sort of thing?

Why is it done?

How do we do it for each other?

it is easy to get on your knees before men when you have spent

Jesus is involved in washing the very member of the body that people use to walk all over you.

Time on them before your Father!

At His own farewell dinner He gets the opportunity to wash feet.

Mark 10:45 "For even the Son of man did not come to be served, but to serve and to give His life a ransom for many."

You know that when He got up from the table and took off His outer garments and put on the towel, and then began pouring water into the basin, that there were 12 eyes glued on every movement of their leader. They could just not believe what was happening. After pouring the water into the basin and tying on the towel, He actually began to be washing the feet of the disciples.

It is very possible that He washed the feet of the guest of honor, who would be Judas Iscariot sitting on his left, and then proceeding to wash the feet of the men around the table.

J. Vernon McGee points out, "Jesus washes the feet of the disciples. And this is a picture of His present ministry. We come now to a most unusual incident. I wish I could shock you, startle you with it. We hear it so often that we lose the wonder of it. Jesus leaves heaven's glory and comes down to this earth, and He takes the place of a slave and washes feet. In the preceding chapter you will remember that we saw that the feet of Jesus were anointed. Here the feet of the disciples are washed."

Butler points out, "The foot washing ceremony demonstrates humility, to be sure, but much more than that. It is a foreshadowing of the cross itself, especially in that Jesus voluntarily washed the feet of the disciples. Thus, the cross is not to be viewed as an unfortunate accident but as a voluntary sacrifice. Furthermore, the decision of Jesus to wash His disciples' feet was deliberate and not a mere act of common courtesy. Again, this aspect further illustrates the will of Jesus to go to the cross deliberately."

Stallter points out, "The symbolism Jesus uses here is consistent with His method elsewhere.

In John 3 Jesus uses physical birth to symbolize spiritual rebirth.

In John 4 He uses physical water to speak about drinking of spiritual realities.

In chapter 6 bread is symbolic of spiritual nourishment.

In John 13 Jesus uses the common custom of feet washing to speak about spiritual cleansing.

"The washing of the disciples' feet, as has been seen, was symbolical of cleansing from daily sin that a believer might have in his life. As the believer walks in this present sinful world, it is unusual, though not impossible, that he should keep himself from contracting defilement. If he is not contaminated from without by the efforts of Satan and the world, he is still the prey of his own sinful nature. John, by the inspiration of the Holy Spirit, says that 'if we say we have no sin, we are deceiving ourselves, and the truth is not in us.'

"Present tense of John's verbs show how characteristic sin is of the believer."

It becomes clearer through this passage in Ephesians 5 that what Christ symbolized in the upper room with feet washing is a ministry He carries on today in the lives of believers through the Word of God.

Stallter points out, "Several of the commentators understand Judas to have occupied the chief seat of honor and to have had his feet washed first by Jesus. Surely this too would say something of the extent of the humility of Jesus, that in all His power and authority Jesus should wash the feet of His enemy. Being the outstretch arm of the enemy himself who would revel in His death was unbounded love, clothed in humility. It is great enough to think that God became man but that the divine Sovereign should become a slave is greater still."

Hengstenberg points out, "We gather from verses 4 & 5 that the apparatus for the feet washing was quite prepared but had not as yet been used. This leads us to the conclusion that our Lord's act had a specific reason, and that, in fact, He did what others had omitted; and those who had neglected the act must be sought within the circle of the disciples. The master of the house had only yielded his chamber to the lord. He did not, as in Luke 7, act the part of the host. In this last feast our Lord himself occupies the place of entertainer. The master of the house was always bound to his family at the paschal season. In respect to the Lord's act it must be taken for granted that no other washing had preceded. Now, if it is a subtle point that such a ceremony was absolutely necessary before the beginning of the feast, then must the present one have occurred before the supper began; and consequently, before the Passover."

Charles Swindoll in his book Improving Your Serve points out, "One of my favorite poets Ruth Harms Calkin puts it well, entitling her thoughts 'I Wonder.'":

You know, Lord, how I serve you
 With great emotional fervor, in the limelight
 You know how eagerly I speak for you
 At a women's club.
 You know how I effervesce when I promote a
 fellowship group.
 You know my genuine enthusiasm at a Bible study.
 But how would I react, I wonder, if you pointed
 to a basin of water and asked me to wash the
 calloused feet of a bent and wrinkled old
 woman day after day, month after month in a
 room where nobody saw and nobody knew.

Joe Aldrich in his book Secrets to Inner Beauty says,
 "The disciples wouldn't take off their outer garments
 because they were trying to make themselves something.
 Their hearts were clothed with pride and jealousy; and
 as a result, their hands were unavailable for servant's
 work. When Christ laid aside His garments, He served
 notice to the world that garments of pride, selfishness,
 insensitivity and indifference to need will not make it
 in God's divine fashion show. The disciples' refusal
 to serve one another was ugly."

Ray Stedman points out, "Most people are familiar with
 Leonardo da Vinci's painting 'The Last Supper,' and
 they think that is the way it actually occurred, all
 of them sitting on one side of a long table. It is
 almost certain that this is not the way it was because
 the custom of the Jews was not to sit at a table but
 to eat while half reclining on couches around the
 table in the way the Romans did. The table was very
 likely U-shaped. At the center of the closed end
 Jesus sat as host, half reclining on His left side
 on His couch so that His right hand would be free to
 eat with. On the adjoining couch to the right was
 the apostle John. He always refers to himself as
 'that disciple whom Jesus loved.' As he tells us here,
 he was sitting close to the breast of Jesus. His head
 would have been right at Jesus' chest level because of
 the arrangement of the couches. And on the other
 side, the left side of Jesus, which, incidentally, was
 the place of honor, was Judas. Jesus' head would have
 been at Judas' breast, as John's head was at the
 breast of Jesus. This arrangement made it possible for
 these three to carry on an intimate conversation unheard

Judas → L. + R - John

by the others. Only that table arrangement explains what happened here at the Last Supper. The gesture of giving the place of honor to Judas was Jesus' attempt to try to reach this man's heart. Another mark of honor which Jesus bestowed was the giving of this little morsel. It was a custom of the Jews to break off a piece of bread or a bit of meat, dip it in juice and hand it to a favored guest, much as we propose a toast in someone's honor at a banquet today. Jesus took the bread and dipped it in the gravy, and gave it to Judas in the presence of all the disciples. Only John heard Jesus say that this would mark the betrayer. So when Jesus gave this morsel to Judas, He was honoring him in the presence of the other disciples. Yet, never once in all the times that Judas was with Jesus is there any record that he ever relented and allowed Jesus to love him. He never opened up, never admitted what he was thinking. He never responded to Jesus' love in the least degree, but instead kept up a false front, a phony facade. Now at last, despite the efforts of Jesus to reach him, he lifted up his heel against Him and kicked Him right in the face."

J. Dwight Pentecost in his book Design for Discipleship says, "It seems to be the concept of our Lord that love and service are interchangeable. One loves a believer when he serves or ministers to the believer. Service to a believer is love for the believer put into action. When our Lord said, 'By this shall all men know that you are my disciples, if you have love one to another, He was saying 'by this shall all men know that you are my disciples if you SERVE one another. Why? Because Jesus Christ could not make a man His disciple who was not a servant. Let me ask you this--How long has it been since you have gone to a fellow believer in Christ and said to him, What can I do to help you? How long since you have approached the Sunday School superintendent or pastor asking, How can I help? What can I do? Our excuse might be, I'm not a teacher. The real reason might be I'm not a disciple."

James R. Bishop in his book The Spirit of Christ in Human Relationships tells the story on one occasion in a situation where modern facilities were lacking and the work of the sweeper must be done by the students themselves, Mr. Bishop found one of the young men unwilling to take his turn at this very disagreeable

task. Coercion was out of the question as the means to secure the compliance of the student to the authority of the principal. But compassion offered its compelling solution. Mr. Bishop himself did what the student had refused to do. This incident illustrates our Lord's approach here in this passage.

v. 6 So He is coming to Simon Peter. He is saying to Him:
"Lord! Are you washing my feet?"

Our Lord has worked himself around the table, washing the disciples' feet, one at a time and drying them with the towel. Peter has been watching all of this, and he as the president of the organization should have made provision for this task to be taken care of but had failed in doing so. And it has become a very personal embarrassment to him to see the Lord doing this which was his responsibility.

When He finally gets to Peter, he is remonstrating with the Lord by his question, "Lord! Are you washing MY feet?"

I am sure the question stems from pride. The reason Peter is resisting at this point is because IT'S TOUGH FOR A PROUD PERSON TO RECEIVE ANYTHING FROM THE HAND OF ANOTHER.

Van Doren points out, "No act of Christ's humility was unbecoming his true dignity, but every manifestation of it did but extend a surface from which His love was reflected. It is not genuine humility to refuse what God offers so freely. When the Savior bestows benefits, the sinner must forget himself and be content to receive with all simplicity. Shall those hands wash my feet? Which with a touch have cleansed lepers, given sight to the blind, and raised the dead?"

S. Craig Glickman in his book Knowing Christ says, "Humility seeks to bring honor to the God worthy of all honor. But pride seeks to bring honor to one's self. HUMILITY IS OTHER-CENTERED. PRIDE IS SELF-CENTERED. HUMILITY SEEKS LEADERSHIP FROM THE ALL-WISE CREATOR-- PRIDE SEEKS SELF-DETERMINATION."

"In foolish pride a frail, unwise man prefers his own leadership to God's. Pride is, furthermore, the beginning of every sin, for in pride one exalts himself above the Creator and His will, and simply does what he desires. It was pride that caused the fall of Satan from being an angel in a place of joy and privilege, to being a devil in the turmoil of hatred and condemnation. And it was pride that lifted the hearts of Adam and Eve above the commandment of God in Eden. So it is no wonder that the first sin in all creation was pride. It had to have been, for every other sin proceeds from it when someone exalts himself above the will of God. The results of pride are sadly predictable too. Christ indicated that the lie would come with it. But that is exactly what one would expect, for if in pride a person pretends to be independent of God and above His direction, then it is inevitable that the person pretending must act out a lie. For it is a lie that he can be independent of God. He may not acknowledge it but dependent he is. An elephant may pretend to be an airplane but if he said that flapping his ears were flying, he would be saying and acting a lie. And it is just as foolish for a man to pretend to be independent of God. He would be much happier and healthier if, in humility, he simply accepted his dependence and contentedly submitted to God."

Pride has to be dealt with before you can be a receiver or responder to this kind of love. . .

v. 7 Jesus answered and said to him, "What I am doing you are not understanding now, but you shall learn by experience after these things."

Jesus is confronting Peter with the fact that he does not fully understand what the Lord is doing at this time. But in contrast he will learn by experience after these things what is involved.

This statement of Jesus leads us to believe that there is some real purpose and meaning behind this act of washing the disciples' feet.

1 Cor. 13:12 "For now we see in a mirror dimly but then face to face. Now I know in part, but then I shall know fully, just as I also have been fully known."

What I am doing, you are not understanding now, but you shall learn. -- Trust Me !!

Romans 8:28 "And we know that God causes all things to work together for good to those who love God, to those who are the called according to His purpose."

Jacob: All these things are against me...

Peter, you just don't really understand what I'm doing now, but there is a time coming after these things happen that you shall learn by experience the meaning of what is being done.

Beth Jameson in her book Hold Me Tight describing the trauma with her fourteen year old daughter and leukemia says, "I learned to live one day at a time, live one day at a time. Those six words form a chain of constant restraint, keeping my faith intact and my mind from leaping impulsively ahead into tomorrow's abyss of hopelessness. Just repeating those words over and over helps me to remember that God is still in control. Hearing them, reading them brings a serenity over my being and quiets my soul. When I so quickly become engulfed in the 'what in the world are we going to do' of tomorrow, they become my verbal tranquilizer."

Proverbs 3:5,6 "Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge Him and He will make your paths straight."

Lamentations 3:22,23 "It is of the Lord's mercies that we are not consumed because His compassions fail not. They are new every morning; great is thy faithfulness."

I Gave God Time - Ann Kimmel

Stedman points out, "Jesus has violated Peter's image of a leader, and he feels uncomfortable and unhappy. He doesn't want Jesus to wash his feet. He would be quite content to wash Jesus' feet but it is an affront to his conception of authority that Jesus should ever do anything for him; just as later on Peter offers to lay down his life for Jesus. He doesn't want Jesus to lay down his life for him. What a revelation this is of the pride of our hearts which cloaks itself in the guise of humility when we are really insisting upon our self-sufficiency. We do not want to admit to anyone that we are in need of anything. Peter does not want to let Jesus do this menial act for him. It humiliates him, so he stands as the clear example of the pride in our hearts which resists the ministry of Jesus to us."

Wilson points out, "The lesson taught to Simon Peter and to us is that of personal purity and the necessity of cleansing when communion is interrupted by sin. It is clear that Peter learned the lesson. In his two epistles he uses the word 'holy' and 'holiness' many times. In 1 Peter 5:5 he exhorts us 'to be CLOTHED WITH HUMILITY.' The word 'clothed' is the term used in John 13:4,5 when the Lord girded himself with the towel."

Stallter points out, "An expanded translation would be as follows: 'What I do, you do not understand now by intuition or reflection. But you shall understand by observation and experience after these things.'"

Macaulay points out, "How many times these words have brought comfort and courage to the hearts of God's people in the cloudy and dark day.

Now now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears
And there sometime, we'll understand.

We'll know why clouds instead of sun
Were over many a cherished plan.
Why song has ceased where scarce begun
'Tis there sometime we'll understand.

God knows the way; He holds the key.
He guides us with unerring hand,
Sometime with tearless eye we'll see,
Yes, there, up there we'll understand.

v. 8 Peter is saying to him: "You shall by no means wash my feet in the ages (no, never)." Jesus answered him, "If I do not wash you, you are not having part with me."

Peter is a whole lot like JACOB in this set of circumstances. He is WRESTLING with the Lord over what he is trying to do on this occasion. Peter has a very strong remonstrance when he says, "You shall by no means wash my feet into the ages (no, never)." The emphasis is upon BY NO MEANS, which is strong opposition to what the Lord is doing; and MY which spells out Peter's pride.

Steve Harper points out, "When Peter refused to allow Jesus to wash his feet, he was doing three things:

1. Refusing the ritual of (entry) *cleansing*
2. Not accepting the ministry of his friend
3. And letting pride stand in the way

"These things had to go before Jesus could count on him for effective service in the kingdom. The principle is clear for us: the significance of the foot washing is that we must let Jesus do something IN us and TO us. A person who will not submit to the ministry of Jesus in his life is not of the right spirit to be a disciple."

Stedman points out, "One of the remarkable things about the gospel is that it always brings us to the lowest point. We must stand before God in utter humiliation and abjectness in order for Him to minister to us. All human pride must be brought low before we can receive what God wants to give us from His hand. That is where we struggle. We don't like to be brought to a place where we have nothing to offer. We always want to add something of our own. Peter is a clear picture of this."

* Come on, Peter! Get off of your pride pedestal and don't miss the blessing that the Lord has in store for you.

Peter is offended by Jesus' actions because he knows that if he were in the same place, if he were an instructor, a teacher, a lord, he would never consider stooping to wash someone's feet. It would be beneath him. He wouldn't be caught dead with A bucket & A towel !!

The Lord has very clearly said to Peter that he does not fully understand what is going to be going on but he would learn by experience. And Peter, with his pride, is not willing to trust the Lord as being the One who is working all the things together for good.

It is the very same hangup that people who are not Christians have. Their pride keeps them from being willing to let God do it His way.

It was KING AGRIPPA who said, "Almost, you are persuading me to become a Christian."

Donald Gray Barnhouse tells the story of a farmer who watched a bird building her nest in a heap of branches that had been pruned from the apple tree beside the farmhouse. All day long the bird toiled. In the evening the farmer destroyed the work she had done, scattering the tiny twigs about and trampling them beneath his feet. The next day the bird, undaunted, began her building once again. Again, at evening time her work was destroyed. Judged by the feeble standards of the bird, ignorant of all beyond the cycle of her instincts, the man was cruel and not to be called good. The third day she began her nest once more. But this time, in the rose bush beside the kitchen door. In the evening the farmer smiled upon the bird and her work remained. Day after day she continued her round of duties. The nest was completed, the eggs were laid and warmed beneath her bosom. But long before the time for hatching, the pile of branches from which she had been driven had been removed. Had the far-seeing farmer allowed the bird to have her way, all of her nest, her little ones, and her hopes for the season would have been destroyed. She did not see beyond one summer. He saw the end from the beginning. So our God knows the end from the beginning, and the true believer who has submitted himself to God in Christ has received a new set of senses by which he learns to trust God in all things, even those which he cannot understand. The Lord Jesus said to His disciples, 'What I do, thou knowest not now. But thou shalt know hereafter.' The simple child of God has learned this lesson well and goes on in confident trust in Him who works all things after the counsel of His own will."

Jesus answered Peter's resistance with the words, "If I do not wash you, you are not having part with me."

Immediately we ask ourselves the question, "What does this mean?"

Matt. 23:37 "O Jerusalem, Jerusalem, who kills the prophets, and stones those who are sent to her, how often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling!"

The part that is spoken of here has nothing to do with salvation, but rather with a MAINTAINING OF THE FELLOWSHIP IN THE RELATIONSHIP.

In Luke chapter 10 when Mary and Martha have Jesus as a visitor, Martha chooses deliberately to be distracted with all kinds of preparations. And in verse 40 she came up to Him and said, 'Lord, do you not care that my sister has left me to do all the serving alone? Then tell her to help me.' But the Lord answered and said to her, 'Martha, Martha, you are worried and bothered about so many things. But only a few things are necessary, really, only one. For Mary has chosen the good part, which shall not be taken away from her.'

John 15:6 "If anyone is not abiding in Me, he is thrown away as a branch and dries up; and they are gathering them and they are throwing them into the fire, and they are burned."

1 Cor. 9:27 "But I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified."

Hebrews 10:31 "It is a fearful thing to fall into the hands of the living God."

Thomas Stallter points out, "Some say that Jesus' words about having a part with himself speak of salvation. But a closer look at Jesus' words reveals that He is talking about a FELLOWSHIP AND INTIMACY. First of all, Jesus replies with a third class conditional clause in speaking of whether he will or will not wash Peter's feet."

Homer Kent describes the process as follows: "As one studies the word of God, he sees God's holy standards and his sin is called to his attention. The believer then can be led to repentance and receive forgiveness with the full joy of fellowship restored. It is Christ's particular function to bring this about for his church. It was this concern that led Him to pray for believers in John 17:17, 'Sanctify them through thy truth: thy word is truth.'"

Harry Ironside, in explaining this phrase, says, "He means, 'If I am not daily washing thee from the defilement that continually clings to one's feet, you cannot have fellowship with me.' Is there anything more precious than knowing that you can go to Him about everything. You can tell Him all your trials and difficulties, your joys, etc. You can go to him with thanksgiving and praise. It is so easy to go to him with our troubles and distress, and spread our sorrows and worries before Him. And we should do that. He enters into them all with us. It is written, 'In all their affliction he was afflicted.' But He would have us share our joys with Him too when things are bright and glad. Tell Him all about those things that fill our heart with cheer. But we can't do this and have fellowship with Him if we are defiled by unconfessed sin. We must be clean to enjoy communion with Christ. 'If I wash thee not, thou canst have no part with me.'"

Olsen points out, "The 13th chapter of St. John's gospel might be called 'the Simon Peter chapter.'

In v. 6 we read, 'then comes He to Simon Peter'
 Again in v. 9 'Simon Peter says to Him'
 Again in v.24 'Simon Peter therefore beckoned to Him'
 And finally, in v.36 where our present walk begins, Simon Peter said unto Him, 'Lord, whither goest thou?'

Peter was the kind of man who found it difficult to sit back and only observe. He was exceedingly impulsive, with the result that he often said things which, upon sober reflection, he would never have voiced. I am sure the disciples never got angry with him, but he must have provided many occasions for laughter."

Tasker points out, "In making this protest, Peter was in fact displaying the pride of unredeemed men and women who are so confident of their ability to save themselves that they instinctively resist the suggestion that they need divine cleansing. They desire to do everything for themselves. Peter would much rather wash Jesus' feet than that Jesus should wash his feet. He would prefer to lay down His life for Jesus than that Jesus should lay down His life for him."

The Lord has told Peter that he will know and understand sometime in the hereafter what is taking place. But Peter is still resisting. He is still not willing to trust the Lord that His way is best.

Van Doren says, "In this special instance, 'hereafter' means shortly. But the statement involves a principle of the widest application. Either in this world or in the next, God will make His ways plain. The inheritance of the saints will be in light and the righteous judgments of God revealed. A life of faith would be impossible were all now made obvious and familiar. The Bible is clear on every question of duty but throws little light upon the reasons of God's dealings. For this the saints must await the revelation of the future. We now see but dimly. We are not favored with the direct ray. A diminished light reaches our eyes. Direct knowledge is the privilege of the future life."

Stedman points out, "But the enjoyment of our relationship with Christ is lost when we are temporarily defiled by wrongdoing and by attitudes which are wrong in our life. We lost the enjoyment of our relationship with Him. That is part with Him. His attitude toward us doesn't change, but our attitude toward Him does. That is why we are taught in the Scriptures, 'If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.' And the moment we do so, we are renewed; that is, the original cleansing is renewed to us, and we feel once again the renewing of our spirits, the lifting up of the vitality of our spiritual lives, and we go on again, restored. Peter's error is still being repeated today. There are those who, like him, refuse to allow Jesus to wash their feet. They are rejecting the indispensable requisite for enjoying their relationship with Christ. When people refuse to let Jesus wash their feet, they lose that sense of partnership with Him."

v. 9 Simon Peter is saying to Him, "Lord! Not my feet only but also my hands and my head."

Relationship w/ the Lord is great if we can dictate the terms of the relationship

Peter's response is very dramatic at this point. Having heard those searching words of Jesus' response, 'If I do not wash you, you are not having part with me,' Simon Peter is ready, not only for his feet to be washed, but from a positive point of view, he also wants his hands and his head to be washed, as well.

From one extreme to the other!! Peter! Just let the Lord do it!!

Here, too, Peter has totally missed the point of the cleansing. He does not realize that it is not the area of the skin that matters but it is the acceptance of the lowly service and humility of Jesus on the cross that makes the difference. It is the identification of ourselves with that humility of Jesus that makes us a part of Him. Peter's terms for cleansing are much like the attitude of many Christians toward the Lord. They tell the Lord to do a work in their lives but they still want to dictate the terms of the relationship. Their obedience to His commands is His desire for them and letting Him control their lives is His wish. Only by letting Jesus dictate the terms of their relationship with Him, can they truly find the way that will guide their lives.

Stedman points out, "On the other hand, there are those who, like Peter, feel that they need a bath all over again when they sin, that they have lost their salvation, and somehow they have to start all over in their Christian experience. Every now and then, I run into people who are laboring under that delusion, who think that they need to be born not only again, but again and again and again. But Jesus teaches us by this whole process that only one bath is needed. This is reflected in the truth of baptism. We are baptized once as the initial act. But the Lord's Supper reflects the washing of the feet and the need for the cleansing again and again through life from the defilement and the guilt of sin."

It is Van Doren who says, "Instead of refusing to be washed at all, he is ready to go beyond his Lord's intent. Such a spirit as his distained to hold a middle way. He refused duty through self-will, and now the same force carries him beyond it."

v.10 Jesus is saying to him: "He who has been bathed is not having need except to wash his feet, but is completely clean; and you are clean but not all of you."

What Jesus means by being bathed is probably recorded in Titus 3:5 "He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit."

Ephesians 5:26 "That he might sanctify her, having cleansed her by the washing of water with the word."

You only get one bath, and you are not having need after this, except to wash the feet.

1 John 1:9 "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Psalm 119:9,11 "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word... Thy word have I hid in my heart, that I might not sin against thee."

The verse ends with the contrast 'BUT NOT ALL OF YOU.'

This leads to a further statement of explanation in v. 11:

v.11 For He knew the one who was betraying Him; for this reason He said, Not all of you are clean.

Because Jesus knew that the devil had already put it into the heart of Judas Iscariot to betray Him and He knew that he was going to do it, for this reason He has to say here that among the Twelve, not all of them are clean. For Judas, he has not even had the bath yet because of his resistance to the work of our Lord in his life.

Jesus is certainly giving Judas every opportunity here to respond by sitting him in the place of honor at his left, and also allowing his love to flow freely in washing the feet of Judas Iscariot.

Could have embarrassed Him!

Can't wash Your Feet Judas cause You Aint had Your bath Yet! Go Crawl in the tub First + then Come!!

2 Peter 3:9 "The Lord is not slow about His promise as some count slowness, but is patient toward you; not wishing for any to perish, but for all to come to repentance."

The Lord with His unconditional love is providing every opportunity possible to create a favorable climate so that Judas Iscariot might respond in a positive manner.

v.12 Then when He had washed their feet and taken His garments and reclined at the table again, He said to them: "Are you knowing what I have done to you?"

After washing the feet of Simon Peter, who was probably the last of the Twelve, the Lord Jesus takes His garments again and goes back to His place at the table. Then He asks His men a question: "Are you knowing what I have done to you?"

This is a key question because there must be some significance behind the act.

We gather this as well when Peter wants to have his hands and head washed and the Lord says that he has already been bathed and he only needs to have his feet washed.

Stallter points out, "You are clean, but not all' proves that spiritual defilement and spiritual cleansing are what is being illustrated. It is imperative to the understanding of the passage to note ~~that~~ the symbolism Jesus is using when He speaks about and performs the feet washing. This is continued when He is talking about being morally clean and unclean. This clearly points out that the feet washing is symbolizing a moral cleansing. The imagery Jesus uses is that of a man going to a feast. You will first bathe at home or at a public bath. When he arrives at the banquet, his feet will again need washing, having become defiled by the dust or mud of the streets; but the rest of his body is yet clean."

Johnston points out, "What was the meaning of his actions? The writer believes that Jesus was teaching His true disciples the nature of the ministry which is SERVICE. They will carry on His ministry after His departure and service is fundamental to it. He is the supreme example, as He put himself into a servant's position."

cross reference: Isaiah 53 and Philippians 2:5-8

Van Doren points out, "Our faith and obedience are tried when God withholds the reason of His ways. The spirit which enlightens man was not poured out until the great facts of our redemption were completed. We must feel our difficulty indeed before God will grant relief and satisfy our desire."

John Powell in his book Unconditional Love says, "I must ask myself the same question again and again. Do I really understand? Do I really believe that Jesus calls me to accept as my own the life principle of love? Do I really understand that such a commitment is the only way to true and abiding happiness? These are the questions whose answers lie deep inside me. I must at least attempt a search of those deepest parts. My whole life is at stake."

v.13 You are calling me Teacher and Lord; and you are speaking rightly; for so I am.

The Lord says to them that He is being called by them Teacher, which is His position; and Lord, which speaks of His authority; and they are speaking rightly--the reason being 'for so He is.'

v.14 Since therefore, I, the Lord and the Teacher, washed your feet, you also ought to be washing one another's feet.

Inasmuch or because, therefore, I, the Lord and the Teacher, the one that you are speaking of, washed your feet; you also ought to be washing one another's feet.

With the acceptance of this washing, you have an obligation and a responsibility to be washing one another's feet. Naturally, how do we do this? Well,

- * 1. First of all, it happens by serving one another in love.
- * 2. Secondly, in the same way, the Lord deals with us and that is, the forgiveness of our brothers and sisters granted graciously because of our love for them.

Stedman points out, "So when we resist this kind of ministry, we don't want to forgive or we don't want somebody to come and wash our feet with the Word, we are doing what Peter did: refusing to follow the admonition of our Lord. We make ourselves greater than our Master, ignoring His Word here, 'Truly, truly, I say to you: A servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them.' Dr. Harry A. Ironside has pointed out, 'How wise it is when washing another's feet, to exercise concern as to the temperature of the water. Some go with boiling hot water. They are angry and so upset by what has happened that they come and say, Here, stick your feet in here. Nobody wants to have his feet washed with boiling water. Some go to the other extreme and come with ice water. They are so righteously holier-than-thou, so remote from the whole dirty proposition, so above it all, no one wants to respond to that either. And some, unfortunately, try to do it without any water at all. They come and dry clean your feet. They scrape them free of dirt. Have you ever had anyone do that to you? They come and give you a piece of their mind and just tear into you. What they say may be true. But there is no water of love to wash the dirt gently away. There is only a rigid insistence upon scraping it away, and the skin along with it. But our Lord insists that we wash one another's feet in love. That is the way that He loved His disciples, and He loved them to the end."

No, Jesus is not giving us another sacrament to follow here, not another mere ceremony which would be meaningless because it wouldn't reflect what was originally in view.

What he means is that just as we need cleansing and forgiveness from our Lord in order to maintain the sense of unity and refreshment of spirit in our Christian life, so we need to extend to one another free forgiveness for guilt and for the injury that we may do to one another. We are to be, in the words of Paul, 'tenderhearted, forgiving one another, even as God in Christ forgave you' (Ephesians 4:32). Isn't this what Jesus teaches us in the Lord's Prayer? 'Forgive us our trespasses, even as we forgive those who have trespassed against us.' He is exhorting Christians to forgive each other; and their authority to do so is based upon His own example. He knows that it is difficult sometimes to forgive, that the flesh within cries out for revenge. We want people to pay for what they have done to us. We want to extract some kind of return for the injury. We love the feeling of carrying a grudge or of resisting the overtures of the other person. We like the feeling of telling them off, giving them a piece of our mind, ripping into them. But Jesus says that when we do that, we are doing what He would never do. We are asserting our prerogatives. We are demanding our rights. We are insisting upon the privilege and status that we feel we should have. We are forgetting that though our Lord and Master was rightfully our Teacher and our Lord, rightfully the Lord of glory, the one with every claim on the worship of men. Nevertheless, He laid it all aside, did not demand it, did not seek it, did not insist upon, and washed the feet of His disciples. So He says that we must do the same for one another.

Followers of Christ are to wash the feet of those who are their spiritual brothers and sisters by showing charity and Christian love toward them in a humble manner. It is the lesson of humility that Jesus is trying to convey to all who believe in His name. It is an exciting adventure in Christian living to serve others, even in the most menial ways. Each Christian should think of some way in which he can serve others: in his church, his community or the world-wide body of Christ where it may be hurting.

Galatians 6:1,2 "Brethren, even if a man is caught in any trespass, you who are spiritual restore such a one in a spirit of gentleness, looking to yourself, lest you too be tempted. Bear one another's burdens, and thus fulfill the law of Christ."

J. Vernon McGee says, "If you want joy in your life today, Christian friend, go to Him and confess. This is one of the problems in our Christian congregations today. We may have our heads full of doctrine but our feet smell. Brother, there is nothing that smells as bad as unwashed feet. Maybe that is the reason some of our services don't smell so good. That is the reason we don't reach more people for Christ. We need to confess in order to have fellowship with Christ."

I am your Teacher; I am your Lord.
Your teacher with the right to instruct you,
Your Lord with the right to command you.

Stedman prays at this point, "For those of us, Lord, who have come through the bath, but who still need the ministry of others to us, help us to understand that it is you, Lord, who stands before us in our brother or sister, who comes to admonish us, to exhort us, to seek to correct us and to lead us back into the paths of righteousness and peace. May we not reject this ministry, Lord, for in so doing we reject you, as Peter did, and therefore have no sense of enjoyment in our lives. Fill our lives by this means, we pray, Lord Jesus, in your name and for your sake. Amen."

Dr. Ryrie in his book Balancing the Christian Life says, "But the Lord also gave a command on the basis of this illustration. 'You also ought to wash one another's feet.' This can only mean that we ought to forgive one another just as He forgives us. Unfortunately, many read this passage and see only Christ's work for the believer and not the believer's work for one another. And it is the ministry of forgiving one another. Notice again that the innocent party takes the initiative in forgiving the one whose feet are dirty. There are some interesting details about washing one another's feet that are suggested by the Lord's action that night before His crucifixion. For one thing, He made no grand announcement about what He was going to do. Foot washing should be done silently. Obviously, too, one who washes another's feet has to get down to where the feet are! You cannot lord it over another believer if you are in the position of washing his feet. And this is exactly what we are exhorted to remember in Galatians 6:1 'Brethren, if a man be overtaken in a fault, ye which are spiritual,

restore such a one in the spirit of meekness, considering yourself, lest you also be tempted.' The spiritual Christian takes the initiative to restore the sinning brother. But he must do it meekly, remembering always that he too might have been caught in the same sin. The imagery also suggests that the forgiveness must be complete. This can be no half-hearted act, for only partially washing dirty feet results in muddy feet, not clean ones. One cannot have the attitude 'I forgive you--but.'

Lovett points out, "The real example of the Lord is not literal foot washing but the humble service of one Christian to another. Judas would have been included in the blessing, otherwise, for his feet were washed. The Lord did not say, DO what I have done, but AS I have done. If literalism were intended, it would have been pointless for him to ask, 'Do you understand what I have done to you?' He is demonstrating the duty of helping each other with respect to daily defilement and confession. When He says, 'as I have done,' He is pointing to:

1. The setting aside of rank, as He did.
2. Assuming even the lowest place of service for the sake of one another as He did.

The example they were to remember is that of a Christian serving his brethren, not a God stooping to wash His creatures."

Hendricksen points out, "It should, however, be stressed that what Jesus had in mind was not an outward rite but an inner attitude--that of HUMILITY AND EAGERNESS TO SERVE."

Van Doren points out, "This feet-washing is a single act put for the whole circle of humble and self-denying duties. The spirit of this lowly action should animate Christians in their services to one another. In order to maintain our humility it may be necessary for us to keep the sharp and vivid outlines of this incident constantly before our eyes. No doctrine of humility could so affect us as this touching history. The duty is mutual; we must both accept from our brethren, and afford help to them. The church doth then live in true peace when every one of her members becomes a servant to another."

Boice points out, "What Jesus is talking about is humility and the need for God's people to take a servant role. He is simply saying, If I your master have played the servant role, you who are my servants should certainly play the servant role with one another. You ought to care for those who can no longer care for themselves. You ought to get close to those who are suffering and do everything in our power to alleviate their suffering. We are to open our homes to the lonely. We are not to take the first place in Christian gatherings but are to take the lower place, that someone else might be honored."

How do we seek to wash the feet of such a person? We are to take the Word of God with which we are all to cleanse our ways, and then gently, ever so gently, apply it to our brother, that he might respond to it by the grace of God. Notice the word 'gently.'

v.15 For I gave to you an example in order that just as I did to you, you also should be doing.

The reason they are to be under obligation to washing one another's feet is because the Lord gave them an example. This is a key word to the passage. His is a SERVANT LEADERSHIP. When servanthood is replaced with selfishness, you are setting yourself up for trouble.

The purpose for the example is 'just as I did,' which is serving one another, 'to you, you also should be doing.' With the reception of the PRIVILEGE goes also the RESPONSIBILITY.

Mark 10:43-45 "But it is not so among you: but whoever wishes to become great among you, shall be your servant; and whoever wishes to be first among you shall be slave of all. For even the Son of man did not come to be served but to serve, and to give His life a ransom for many."

Matt. 20:26-28 "It is not so among you, but whoever wishes to become great among you shall be your servant. And whoever wishes to be first among you, shall be your slave. Just as the Son of man did not come to be served but to serve, and to give His life a ransom for many."

Ruel Howe in his book Herein Is Love says, "The Christian fellowship therefore is the fellowship of men and women who accept dying as a part of living, and who are not surprised by the presence in human relations of selfishness, betrayals, misrepresentations, hostility and all other violations of the ideal. When we meet these things, we should not run away or pretend that such conditions do not exist. Instead, we should face these hostile and negative human responses with courage. Because we are participating in the life of our Lord, we may move through these experiences knowing that nothing can really separate us from the love of God which seeks to make itself known in and through our relations with one another. We may trust that if we accept the pain that we have in our relations with one another and are obedient to the spirit of the love that seeks to reunite man with man, we may emerge on the farther side of the painful experience with relationships that are richer, deeper and stronger than they were before."

Beth Jameson in her book Hold Me Tight tells how much it meant to have the support of so many clinic nurses hanging on with them at the time of Kim's departure to be with the Lord. "Taru, Mary Jo, clinic nurses who have fought the battle so valiantly with us, are coming now to give their support as friends. Once inside our room, they step out of their professional roles to complete the circle of love surrounding Kim's bed. In a sense, their tears are more anguished than ours. For with theirs are mingled dashed hopes and bitter frustrations. Brilliantly, they directed the battle plan. But now the supply of weapons is exhausted. Knowledge without tools is useless. Doris Lund, the author of Eric, the story of her son's fight with leukemia, was right. A hospital is both a heaven and a hell. The hell is obvious. The heaven is created by the people who work there."

Beth goes on to tell the experience of needing the washing of her own feet in her relationship with Kim as she prepares to go be with the Lord: "Oh, Kim, my child, as my eyes and fingertips search your face in death, was it only 14 years and 9 months ago that I examined your face, just as I am doing now? Then I searched each tiny feature of your pink, newly born face with sensitive eyes and fingers. And my heart overflowed with awe at the beautiful baby in my arms, this God-given gift so fresh from heaven's home. And though my heart is now full of unspeakable sadness as I trace your features once more, I am still in awe at being blessed with your presence in my life for as long as 14 years and 9 months. Your chilled face has turned from pink to gray, but there is a beautiful radiance as you let go and let God have His wonderful way. I know it's time for me to let go also, but my grief at watching you leave is so intense. Kim, I am haunted by the many ways I failed you. Perhaps I tried too hard to be a good mother. You were so much like me. So many times I was harsh and impatient with you over trivial matters. Remember when you ruined my last good pair of pantyhose by wearing them to school, and I didn't know it until it was time to get ready to go to church? And when you left my new eyeshadow open on the windowsill in the bathroom and the sun melted it? When you wore my new green shoes that just matched the top you had made, and when you came home the heels were all scuffed? Remember, when you would be in a hurry to go somewhere and leave handfuls of your beautiful long brown hair, which was falling out, in the bathroom sink, and loose strands all over the floor? Losing your glasses at school. Remember when you forgot a book you needed for a class report and called me from school to ask me to bring it to you, and I was already late for a dental appointment? When you got involved with what I considered too many extracurricular activities at school, which drained your physical strength? Just irritations over trivia-- Forgive me, Kim. You were only anxious to get on with living."

"The palms of my hands receive my bowed head once more. My God, you said not one sparrow would fall to the ground without your noticing. Are you noticing? Something of far more value than a sparrow is falling. Over here, God! Blunt and childish though my continuous prayers be, they make it possible for me to accept the unacceptable. I am learning a lesson about faith--that it offers us no protection against anxiety and sorrow. But FAITH does offer SECURITY IN ANXIETY AND SORROW."

* * * Michael Harper in his book The Love Affair says, "Forgiveness is the final and indubitable seal on true love. It authenticates it." Its innate simplicity means that its importance is often missed. When confronted with the complicated problems of human relationships, it seems almost cheeky, even superficial, to suggest forgiveness as the cure. Yet, in many ways it is the key which unlocks the doors which bar us from reconciliation with each other. It is the final and only invincible answer to love's failures and frustrations. How do we fight people who won't fight back? How can we go on hurting people who go on forgiving and treating us as if we have not done anything bad to them? How can we cope with people who want us to be right when they know we are wrong? and for themselves to be wrong when they know they are right?"

v.16 Truly, truly I am saying to you, a slave is not greater than his master, nor one who is sent greater than the one who sent him.

We now have an authoritative statement at the conclusion of this teaching experience by the object lesson of foot washing. "A slave is not greater than his master." They have called Him 'Master,' and so He is. They are servants, or slaves. The disciple is not greater than his Christ; nor one who is sent (the disciples) greater than the one who sent him (Christ).

C. S. Lovett points out, "Well did the Master foresee the great error which would arise in the church with the elevation of the clergy. Thus, He adds an axiom to reinforce His demand for humility, enjoining the disciples to remember they are not greater than He. If He can stoop to the task, so can they. His admonition is forgotten e'er two centuries past. Today, doctrinal purity is exalted above personal purity. For reasons of pride, entire denominations make doctrinal distinctions the basis of fellowship, rather than membership in the body of Christ. It was to teach humility that the Lord performed this act. O that awful gap between knowing and doing the Lord's commands."

v.17 Since you are knowing these things, you are blessed if you are doing them.

Hendriksen points out, "It is the statement of a fact, THE PRACTICE OF HUMILITY IMPARTS BLESSEDNESS. When Jesus says, 'If you know these things,' He means, according to the context, if you know that, first, He who is Lord and Teacher is willing to minister to the needs of those who are His subjects and pupils, even though in doing so, He has to stoop very low; and if you know that, second, all the more those who were thus benefitted should be willing to serve one another in humility of spirit. 'If you know these things, blessed are you if you do them'"

Van Doren points out, "Christ as the minister of the better covenant, set a beatitude in front of every duty. He knew that we require this precept now who know so much and perform so little."

Boice points out, "Above all else, most people want to be happy. The difficulty, however, is that happiness is not easily attainable. We seek for it, indeed, in this country where the privilege of seeking for happiness is even declared to be one of our inalienable rights. But no one can guarantee happiness itself. So our founding fathers wrote wisely when they defined those rights as life, liberty and the pursuit of happiness. Liberty can be guaranteed; so can life up to a point. But not happiness. Only the right to pursue happiness can be guaranteed to any individual."

The first two truths that the man who would be happy must know pertain to Christ:

1. HIS POSITION AS LORD
2. HIS ROLE AS SERVANT

The next three truths pertain to ourselves. We have seen that Jesus is Lord, that He took a servant role, that we are not greater than Jesus, that what is proper for Him is proper also for us. It follows, therefore, that we also should be servants. That is, we should

all be ministers, for that is what the word 'minister' means. Here is the real clue for finding happiness. Go off and make ourselves unhappy by thinking that we are not treated with deference and kindness to which we consider ourselves entitled. If we would be truly happy, we must think more of others and less of ourselves. True happiness dwells within and one of its leading elements is the disinterested, self-sacrificing love which made the bosom of Jesus its constant dwelling place.

Jesus, when He preaches the Sermon on the Mount, begins by speaking about blessedness being the experience of the poor in spirit, of those who mourn, of the gentle, of those who hunger and thirst after righteousness, the merciful, the peacemakers, and those who are pure in heart, and those who are persecuted for righteousness' sake. He then concludes His address with a very similar admonition to what we have here in verse 17 -

Matt. 7:24-27 "Therefore, everyone who hears these words of mine and acts upon them, may be compared to a wise man, who built his house upon the rock. And the rain descended and the floods came, and the winds blew and burst against that house. And yet it did not fall, for it had been founded upon the rock. And everyone who hears these words of mine, and does not act upon them, will be like a foolish man who built his house upon the sand. And the rain descended and the floods came and the winds blew and burst against that house, and it fell; and great was its fall."

Psalm 1 "How blessed is the man who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of scoffers. But his delight is in the law of the Lord; and in his law he meditates day and night. And he shall be like a tree firmly planted by streams of water, which yields its fruit in its season; and its leaf does not wither; and in whatever he does he prospers."

CONCLUSION:

What lessons do we learn from this first chapter in our love story, Love Serving?

LESSON #1: Christ's love for us is unconditional and lasts forever.

LESSON #2: Guard your heart, for the devil likes to plant his seeds there.

LESSON #3: Peter's pride provides a spirit of resistance against the Lord.

LESSON #4: We may not understand what He is doing in our lives at this moment, but we will understand.

LESSON #5: There is the one bath of salvation, but the daily cleansings of the feet.

LESSON #6: We are to wash the feet of our brothers and sisters by forgiving their faults and bearing their burdens.

LESSON #7: Happiness is the result of being obedient to His Word.

John Powell in his book Unconditional Love tells the story of unconditional love told by the Lord Jesus in Luke chapter 15. We call it the PARABLE OF THE PRODIGAL SON. It is the story of a kind and loving father and his two sons. The younger son feels that he has outgrown his father and wants no part of his father's lifestyle or home. He lays claim to his inheritance and leaves his father without even looking back over his shoulder. The father allows his son this liberty of choice. But he waits on the front porch of the little farmhouse every night, hoping and watching the road from the city. Others coming back from the city deliver shattering

reports. "Hey, mister, you ought to be declared Father of the Year for siring that fuzz-brain son of yours. You should see your little blue-eyed boy seducing every available and vulnerable woman, when he isn't drunk or involved in some other stupidity." But the father continues to wait there every night until darkness settles over the land. When it is dark, he goes inside and goes to bed, saying a tearful prayer for his boy, his lost but always dear son. Then, one night, there on the front porch, his heart nearly explodes with excitement. He sees a figure coming down the road. He can tell--it is his son. His son is coming home! The father runs down the road, his heart pounding and his eyes filling with tears, the tears of relief. All Scripture scholars say that no father in that time and culture would have run to his son. It would have seemed totally strange and out of place. It could have happened only to someone whose explosion of joy overcame all sense of time and place and social custom. The father hugs his boy tightly, huge, racking sobs of joy shaking his body. Warm tears roll down his cheeks. The boy is saying something about not being worthy to come home as a son, and asking only to hire on as a field worker. The father hears nothing of this. His heart is saying, I don't care where you've been or what you've done. All I really care about is that you're home, you're home. The father swallows hard, swallows the warm tears gathered in his throat, and calls for rings and robes and music makers. He orders the fatted calf killed and roasted over an open fire. This is to be a party to end all parties. My boy is home! When the older son comes in from the fields to discover the party in full swing, he does not understand. He is angry. "You never gave a party for me and my friends." "Oh, son," the father says, "I do understand. I love you so much and I am very grateful for your faithfulness. You have stayed here with me. Everything I have is yours. Any time you want a party for yourself and your friends, everything I have would be at your disposal. But there is something I must ask you to understand. Would you please try to understand what goes on in the heart of a father when his lost son comes home."

The prodigal in his arrogance as he leaves asks the father 'to give him' so he can go. And when he comes home, he only wants to be made a hired servant.

The more we become like Jesus Christ, the more we too are going to be fitted into the servant role because His kind of love serves and serves and serves.

It was George Matheson who wrote,

O love that will not let me go,
I rest my weary soul in thee,
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

John 21:1 -

Ephesians - Left Your First Love. . .