

November 1

Lesson 9 (KJV)

## SERVING LOVE

DEVOTIONAL READING : John 15:18–16:4a

BACKGROUND SCRIPTURE : John 13:1–35

JOHN 13:1–15 , 34–35

1 Now before the feast of the passover, when Jesus knew 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, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

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

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

## KEY VERSE

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

## LOVE FOR ONE ANOTHER

### Unit 3: Godly Love Among Believers

#### LESSONS 9–13

#### LESSON AIMS

After participating in this lesson, each learner will be able to:

1. List the ways that Jesus showed His love for the disciples at the last supper.
2. Explain the connection between loving others and serving others.
3. Volunteer with a ministry that serves humbly in the church or community.

#### LESSON OUTLINE

##### Introduction

##### A. Dirty Jobs

##### B. Lesson Context

##### I. Clean Feet (John 13:1–11)

##### A. Enduring (v. 1)

##### B. Betraying (v. 2)

##### C. Washing (vv. 3–11)

##### II. Clean Lives (John 13:12–15, 34–35)

##### A. Serving (vv. 12–15)

##### Literal Foot Washing

##### B. Loving (vv. 34–35)

##### Service to the Bride

##### Conclusion

##### A. A Matter of Heart

##### B. Prayer

##### C. Thought to Remember

#### HOW TO SAY IT

##### Iscaiot

## Introduction

### A. Dirty Jobs

A popular cable television show with a different twist is Dirty Jobs (and its later version, Somebody's Gotta Do It ). In each episode of this show, the host finds himself embedded in a job circumstance that includes disgusting or dangerous elements. Situations have included sewer inspector, pig farmer, hot-tar roofer, bat guano collector, roadkill cleaner, and sausage maker.

There are many dirty jobs in our world. The circumstances of these jobs make a difference in our willingness to tackle them. But when we consider a job to be below us, are we really honoring Jesus?

### B. Lesson Context

The apostle John was one of Jesus' closest associates. Jesus trusted him enough to task him with the care of Jesus' own mother, Mary, at the cross ( John 19:26–27 ). Church tradition says that John later moved to the great city of Ephesus, taking Mary with him. There he ministered for many years, dying sometime between AD 95 and 100. His exile to Patmos is also well known ( Revelation 1:9 ).

There are five books in the Bible written by John: the Gospel, 1-3 John, and Revelation. The other three Gospels are called the Synoptic Gospels because they share much of the same perspective (as shown in the amount of shared material). John's stands alone, with much unique content. It was written after the other three, likely between AD 90 and 94, though dates both earlier and later have been suggested.

All four Gospels include a retelling of the last supper, but the earliest surviving account is from Paul. He shared a description of the supper, material he learned from the Lord ( 1 Corinthians 11:23a ), about 25 years after the actual event. While the accounts from Matthew 26:17–30 ; Mark 14:12–26 ; Luke 22:7–39 ; and 1 Corinthians 11:23b–26 are similar, the way John records the story is quite different. The focus of the other accounts (the bread and cup) are in the background of John's last supper. Rather than the institution of the elements of the Lord's Supper, John includes two things the other accounts leave out. The first is the content of our lesson today. The second is nearly five chapters of Jesus' oral teaching and a lengthy prayer ( John 13–17 ), mostly unique material found nowhere else in the New Testament.

### I. Clean Feet

( JOHN 13:1–11 )

#### A. Enduring (v. 1 )

##### **1a . Now before the feast of the passover.**

The Jewish people of Jesus' day saw the Passover as one of the most important annual feasts. It commemorated the exodus events, when the Lord "passed over" ( Exodus 12:27 ) the homes of the people of Israel that were obediently marked with blood on the doorposts and lintels of their homes ( 12:7 , 23 ). The unmarked Egyptian homes suffered the final of 10 plagues, death of the firstborn ( 12:29–30 ). This led Pharaoh to relent and allow the people of Israel to leave Egypt and its oppression ( 12:31–32 ).

Passover, then, had both spiritual and physical themes for Jewish people like Jesus and His disciples, which likely resonated harshly because of the oppression of the Romans in Jerusalem and all of Judea.

In Jesus' day, celebration of the Passover was already more than 1,000 years old. The feast was (and remains) a pilgrimage festival. In Jesus' time, this meant that Jewish believers from all over Judea and further abroad attempted to be in Jerusalem itself for the weeklong celebration. This was partly so the Passover lamb could be slaughtered in the temple precincts by a priest. Jesus and His disciples were Galileans, from an area about 100 miles north of Jerusalem. Passover was their reason for being in the city.

1b . When Jesus knew 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, he loved them unto the end.

Several times in the Gospel of John, it is said that Jesus' time was not complete (see John 7:6 , 8 , 30 ; 8:20 ), meaning He was not finished with His earthly work. This verse represents a turning point. Jesus' hour was come because all that remained were the events leading up to and including His crucifixion ( John 18–19 ), resurrection ( 20:1–10 ), and appearances thereafter ( 20:11–21:23 ). After completing His mission, Jesus would return to His Father in Heaven. His death was imminent, but He did not leave work early. Rather than just saying goodbyes, Jesus used this occasion to show His love for His disciples.

image (P75) Visual for Lesson 9 . Use this visual to discuss opportunities for loving service that includes neighbors, enemies, and fellow Christians.

B. Betraying (v. 2 )

**2 . And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him.**

Luke and John both stated that the prompting of the devil motivated Judas (see Luke 22:3 , which says Satan "entered" Judas). Matthew indicates that Judas betrayed Jesus because of Judas's love of money ( Matthew 26:15 ; see John 12:6 ). These two causes, Satan and money-loving, are not incompatible. Satan may tempt us at our weakest point, just as his first temptation for Jesus was to use Jesus' power to create bread for himself when He was extremely hungry ( Luke 4:2–3 ). Further, the love of money pits a person against the Lord ( Matthew 6:24 ; Luke 16:13 ).

Betrayal is working against someone who trusts you. Jesus' long-running controversy with the Jewish leaders in Jerusalem had escalated to the point where they sought to kill Him ( John 11:53 ). This required some plotting, however, for these leaders feared Jesus' popularity with the common people. They needed an isolated place and time to seize Him, an opportunity best identified by one of Jesus' closest followers. Judas's betrayal of Jesus would provide this opportunity for Jesus' enemies.

John gives us a glimpse into the spiritual battle being waged that evening. Satan seemed to think Jesus' death would be a victory (consider the victory of the disciples' falling away; Matthew 26:31–35 ). Satan did not understand how Jesus' sacrificial death would serve the Father's purposes ( John 1:29 , 36 ). Jesus' subsequent resurrection from the dead thwarted all of Satan's plans. As Paul proclaimed, "O grave, where is thy victory?" ( 1 Corinthians 15:55 ). Judas's act of betrayal surely pleased Satan, but God used that evil to further His own plan.

### **C. Washing (vv. 3–11 )**

**3 . Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God.**

John gives three insights into the state of mind of Jesus at this critical time. First, Jesus was fully aware of His power and authority. He was in control of all things , including what would happen to Him next. Nothing compelled Him to act as a servant but His own decision and desire.

Second, Jesus was aware of His origin in God. John often presents Jesus this way, as one on a mission from God (example: John 5:30 ). Third, Jesus was aware that He would return to the Father when all things were accomplished. He was ready and prepared for what lay ahead.

**4–5 . He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.**

Without a word, Jesus rose from the table, surely causing every disciple present to wonder what He was doing. The participants at the meal would have been on couches in a semi-reclining position. Jesus removed His outer clothing (both for more mobility and to keep His robe clean), for what He was about to do was grimy work.

The necessities for washing feet were present. The towel was a substantial piece of cloth, long enough for Jesus to wrap it around His waist and have a yard or so hanging out to use for washing the disciples' feet. The bason was a large bowl, big enough to submerge feet in water.

Foot washing was a filthy job. Jerusalem was a hot and dusty city. People either wore sandal-type shoes that allowed dirt in easily or walked barefoot without any protection. Because they walked almost everywhere, people frequently stepped in mud and other undesirable flotsam on the streets and pathways. A good host would provide guests with a servant to wash their feet. This foot-washer was the lowest of the household servants who likely took no pleasure in such a demeaning task. It was this dirty job that our Lord Jesus chose to illustrate what it meant to be a servant in His service.

#### **What Do You Think?**

In what ways have you discovered that shared meals offer witnessing or service opportunities today not available at other times?

#### **Digging Deeper**

Going the other way, what witnessing or service opportunities are best not initiated at mealtimes? Why?

**6 . Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?**

The washing proceeded one at a time, perhaps in silent embarrassment from the disciples. Jesus was their esteemed Lord , their master and teacher (see John 13:13 , below), and such an honored person should never be expected to wash feet!

Simon Peter may have been last in line (and certainly wasn't first). If it took a couple of minutes to do each pair of feet, we can imagine that over 20 minutes passed, probably with little conversation and all

eyes fixed on Jesus. Peter broke the silence to protest. It was not that Peter's feet didn't need washing, but that it was demeaning for Jesus to do so, and Peter did not intend to allow it.

**7 . Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.**

Jesus' response to Peter's refusal was somewhat cryptic, implying that there was more to the situation than Peter understood. He would understand in the future, but Jesus wasn't concerned about clearing up the matter all at once. The hereafter is more than just the finishing of foot washing. It points to the horrible night of agony, betrayal, arrest, and crucifixion, but also to the coming triumph of the empty tomb and the resurrection.

**8a . Peter saith unto him, Thou shalt never wash my feet.**

Peter was emboldened by this answer and underlined his refusal, maybe raising his voice as he did so.

**8b . Jesus answered him, If I wash thee not, thou hast no part with me.**

This response seems as cryptic as Jesus' first. His warning that Peter's refusal would mean the disciple had no part with Him does not mean that Jesus would disown him. Instead, Peter would cut himself off from Jesus and His blessings. Jesus connected the meaning of this foot washing to His mission of cleansing souls.

Generations before, David asked the Lord to create in him a clean heart ( Psalm 51:10 ). He had committed grievous sins: adultery and murder. He had covered them up, and the result was that he knew his heart was dirty with hidden, spiritual filth. David begged the Lord not to take the Holy Spirit from him ( 51:11 ), for he understood that cleansing came from God's presence. David knew he must offer God a "broken spirit" and a "contrite heart" ( 51:17 ) to be forgiven, to be clean. We can pray David's words, asking Jesus to wash us so that we will not be separated from Him.

**What Do You Think?**

In what ways have you seen people argue with Jesus today?

**Digging Deeper**

How do you know when to counter those arguments as you think Jesus would versus simply remaining silent?

**9 . Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.**

In an instant, Peter shifted from outright refusal to a desire for both hands and head —his entire being—to be made clean. Peter glimpsed that Jesus the servant is also Jesus the Lamb, who cleanses us of sin ( Revelation 7:14 ). Jesus' great intersection of humility, service to others, and the cleaning away of dirt points us directly to the coming cross.

**10 . Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.**

Jesus corrected Peter's zeal by saying that one who is fully washed does not need to take a second bath, only to wash his feet . This seems to be saying that one who comes to faith and is covered by the

cleansing blood of Jesus is spiritually clean, counted innocent in the eyes of God. This is the essence of the atonement, the satisfaction of the penalty for our sins through the sacrifice of Jesus. But as the Jewish visitors to the temple knew, even after they took a purification bath before entering, their feet became dirty from walking. Symbolically, we are saved from our sins (the bath) but still commit sins (dirty feet). We all need a repeated washing of our spiritual feet. This process is often referred to as sanctification, the ongoing process of learning through the Holy Spirit and growing in our relationship with Christ.

### **What Do You Think?**

Which of these “wash” texts influences you most to live as one who models Christ: Acts 22:16 ; 1 Corinthians 6:9–11 ; 1 Timothy 5:9–10 ; Titus 3:3–7 ; Hebrews 10:20–24 ? Why?

### **Digging Deeper**

What seems to tempt Christians to forget their state of having been washed? Why?

#### **11 . For he knew who should betray him; therefore said he, Ye are not all clean.**

Jesus knew , however, that not everyone in the room would have the spiritual bath. One in their midst was not clean . Judas might have sat quietly while the Master washed the filth from his feet, but his heart was set on doing Satan’s will, giving himself no hope of spiritual cleansing (see John 6:70–71 ; 18:2–3 ). He was a betrayer. Peter, when he understood, had allowed Jesus to wash his feet.

### **II. Clean Lives**

#### **( J OHN 13:12–15 , 34–35 )**

##### **A. Serving (vv. 12–15 )**

**12 . So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?**

Jesus, ever the teacher, calmly put His dinner clothes back on and resumed His spot at the table. The question is rhetorical, shown by the fact that Jesus went straight into explanation without waiting for answers.

#### **13 . Ye call me Master and Lord: and ye say well; for so I am.**

Jesus asserted His rightful position among them. Master indicates that Jesus was the one to whom they listened and from whom they learned (see John 13:6 , above, regarding Lord ). His service to them did not change His authority over them.

#### **14 . If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet.**

When we celebrate the Lord’s Supper with others in our churches, we partially reenact the final meal Jesus shared with His disciples. Our practices center around eating a piece of bread and tasting the fruit of the vine. Some churches go further by including foot-washing as part of their annual events, often on Maundy Thursday (the Thursday before Easter Sunday).

Some might ask why all churches don't reenact the foot washing every time we take the Lord's Supper. The answer is addressed by the next verse.

### **What Do You Think?**

Comparing the lesson text with Luke 7:44 and 1 Timothy 5:9–10, what would be some modern equivalents to the foot-washing practice of the first century AD?

### **Digging Deeper**

What would have to happen for you to begin demonstrating love to others in one such way?

### **15 . For I have given you an example, that ye should do as I have done to you.**

While there would be nothing wrong with foot washing in and of itself, history tells us it was not practiced in the first-century church as witnessed by the book of Acts and other early Christian sources. The reason is that Jesus lifted up His action as an example of humble service. He was not introducing a new custom among the people of Israel. Rather, the command is for all disciples of Jesus to be servants of one another ( Mark 10:42–45 ). This is the very essence of following Jesus. We honor His words in seeing the bread as a symbol of His body and the fruit of the vine as a symbol of His blood ( Mark 14:22–24 ). Therein, our celebration of the Lord's Supper is a remembrance of Christ's sacrificial and atoning death for our sins on the cross. But an example of service is just that.

Jesus' conclusion is remarkable when we consider the setting of the last supper. Jesus knew that torture and death loomed shortly. He knew His disciples were going to be scattered, confused, and discouraged. But the example He gave sums up His entire ministry. They needed to do more than remember His words. They were called to servanthood as He had modeled it for them. To the very end of the book and even now, Jesus calls for us to follow (see John 21:22 ).

### **L I T E R A L F O O T W A S H I N G**

For several years I was part of a group that practiced literal foot washing. In the early days of the Protestant Reformation, members of this tradition first experienced foot washing in homes and later included it in observances of the Lord's Supper. The churches I was part of practiced foot washing on a day leading up to Easter.

Since I hadn't grown up with foot washing, I initially recoiled at the practice. I could definitely relate to Peter's reluctance to allow Jesus to wash his feet. But as I experienced foot washing firsthand ("firstfoot"), I was impressed and inspired by its significance. It was more than a mere symbol; I appreciated the bond of unity and mutual humility that foot washing fostered.

It's been many years now since I've participated in a foot washing ritual. So I ask myself: What are other tangible ways that I am submitting to Jesus' example of being a servant? How about you?

—A. S.

### **What Do You Think?**

What visual aspects of today's text are practical to work into your church's communion service?

### **Digging Deeper**

What would be the benefit in doing so?

B. Loving (vv. 34–35 )

**34 . A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.**

A few verses later, Jesus framed the foot-washing lesson in a different way: He gave the command for His disciples to love, a commandment with important qualifications. First, this love is to be mutual. His disciples should be a community where every member is loved by every other member without exception. Second, Jesus pointed to His own example of service as the best way to understand this love. Mutual love might involve some short-term tasks such as cleaning feet, but for Jesus it extended to giving up His life for those He loved (see John 15:12–13 ).

**35 . By this shall all men know that ye are my disciples, if ye have love one to another.**

This loving community will be noticed by others. The old chorus stated, “They will know we are Christians by our love.” Such a loving community is unlike anything naturally occurring in the world. For all men to see the difference in Jesus’ disciples , our love must not look like worldly love (example: Luke 6:27–36 ; see lesson 6 ). The church is intentional and empowered by the presence of the Holy Spirit to love as Jesus loves. A local church might be known for many things: its building, its summer VBS, its worship music, its preaching, its mission trips, etc. It should always be known for its love.

S ERVICE TO THE B RIDE

Little did I know when Ardith and I got married 40 years ago that my vow “to have and to hold” her “in sickness” would be seriously tested. Just a few years later, she developed chronic headaches that became much more than an interruption in routine—and that have gotten progressively worse. This reality has left me with what, from the outside, might look like an unfair share of responsibility for shopping and cleaning.

Our service is still very much mutual. I am exempted from cooking and laundry duty. And Ardith’s companionship and encouragement constitute an invaluable pillar of support and strength in my life. We delight in serving each other—and in thanking and affirming each other for doing so.

My wife and I both have the calling and privilege to serve—and be served by—one another. What acts of service delight you to offer to Christ’s bride, the church?

—A. S.

**Conclusion**

**A. A Matter of Heart**

Are you “clean every whit” but still have dirty feet from pride and lack of love? Is your heart, your inner being, truly clean? Washing your feet or your hands will not clean your heart. No doctor prescribes handwashing for heart disease. Jesus does not seek people with hard, dirty spirits who have immaculate personal hygiene. He wants those with “clean hands, and a pure heart” ( Psalm 24:4 ; contrast Matthew 23:25–26 ).

Jesus bids us to take action. As we serve others, we follow Jesus. When we humble ourselves, our hearts are changed. Loving service will help our hearts stay clean. Can you think of someone you can serve this week? Remember, they will not know you by your love if you do not show your love in service.

**B. Prayer**

Father, You sent Your Son to die for us because of Your great love. Cleanse our hearts that we may model that love! In Jesus' name we pray. Amen.

**C. Thought to Remember**

Show your love!