

Main Idea: In John 13:1-5 we see in living color a love like no other. There are two scenes in today’s episode.

- I. We see love’s context (1-2).
  - A. It’s time for Passover.
  - B. It’s time for Jesus to go.
  - C. It’s time for Jesus to show.
  - D. It’s time for Jesus to be betrayed.
- II. We see love’s communication (3-5).
  - A. Jesus’ love is motivated by what He knew (3).
    1. He knew what He possessed.
    2. He knew where He came from.
    3. He knew where He was going.
  - B. Jesus’ love is demonstrated by what He did (4-5).
    1. He left the meal.
    2. He laid aside His garments.
    3. He wrapped Himself with a towel.
    4. He poured water.
    5. He began to wash feet.
    6. He dried feet with the towel.

Implications: What’s the point of the story?

1. We learn about our Savior.
2. We learn about our need.
3. We learn about the challenges that love creates (6-11).
4. We learn about the commission we’ve received (12-17).

Next week:

- III. We see love’s challenge (6-11).
- IV. We see love’s commission (12-17).

There’s great confusion about love these days. That’s true in the world, for sure, but even in the church. For so many, love is self-focused. It’s something connected with my satisfaction and fulfillment. So if I’m not happy, the relationship ends. When I say, “I love you,” what I mean is, I enjoy being in a relationship with you, that is, until you stop bringing fulfillment to me. When that happens, the relationship (whether it’s a marriage, or engagement, or friendship, or whatever) must end because the love is gone.

But that’s not what love is. What is real love? What does it look like? We’re going to find out this morning from God’s Word. If we wanted to see a concise description of love, we could turn to 1 Corinthians 13, for there’s none better. But if we want a clear picture of love, there’s none more vivid than John 13.

If you’re familiar with the Bible, you’ll know that John 13 introduces something very special in Jesus’ life. The apostle John wrote this gospel to convince the reader to believe that Jesus is the Christ, the Son of God, and by believing, receive the gift of eternal life (20:31). Whereas John devoted the first twelve chapters to show us what Jesus did in His three years of public ministry, he shifts gears in 13:1. He slows down the pace, so much, in fact, that he devotes the next five chapters to tell us what Jesus and said during a period of just *a few hours!*

Let me say that another way. Whereas John 1-12 covers about three years in Jesus’ life, John 13-17 covers about three hours. It’s the account of what Jesus did and said the night before His crucifixion.

It’s called the Upper Room Discourse, for obvious reasons. *Upper Room*, because it records a special meal that Jesus experienced with His disciples that took place in the

---

\*\*\* Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

upper room of a house. And *discourse*, because Jesus didn't just eat that meal with these men, but *taught* them, *discoursed* them during it.

Scan ahead and you'll see the subjects He addressed, some very familiar and beloved texts: "A new command I give you... (13:34-35)," "Do not let your hearts be troubled... In My Father's house are many rooms (14:1-2)," "And I will ask the Father and He will give you another counselor... the Spirit of truth (14:16-17)," "I am the vine; you are the branches (15:5)," "When the Spirit of truth comes He will guide you into all truth (16:13)," "Father, the time has come. Glorify your Son, that your Son may glorify You (17:1)." "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world (17:24)."

Every Bible text is filled with riches, but this text is the goldmine of goldmines.

G. Campbell Morgan writes, "For the devout student of the oracles of God, the wonder of this section never ceases. Like the alternating lights of the Urim and Thummim upon the breastplate of the high priest of old, the story proceeds, radiant with glory, and yet almost terrible with deep darkness."<sup>1</sup>

What happened in that upper room in Jerusalem changed the world forever, and that's no exaggeration. Jesus did things there and said things there that He intended to shape, not just those original twelve men, but every person who would ever believe on Him.

If you're a believer in Christ, this is sacred ground for you. You're going to see some images here—such as a basin of water and twenty-four dirty feet in the hands of the Lord of the universe—that should speak powerfully to you, about who your Savior is, and who you are as His follower. And you're going to hear some words that ought both to encourage you and convict you.

I don't want to rush through this account, for each verse, each line, in some cases, each *word* is packed with significance. So we'll slow down the pace, and marvel at *a love like no other*.

We're going to learn two things about true love this week as we walk through the two scenes in today's text, John 13:1-5. We're going to see, first, love's context, and then love's communication. Love always operates in a context, and when it does, it communicates by word and action for the good of others.

Next time, the Lord willing, we'll look at two more aspects of love.

### I. We see love's context (1-2).

John gives us the context, starting in verse 1, "It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love."

According to John, four things were happening contextually that prepared the way for Jesus' demonstration of love.

**A. It's time for Passover.** "It was just before the Passover Feast," says John. Passover, of course, was a huge yearly event for the Jews. It was a holy day on the calendar for remembering how God delivered their forefathers from bondage in Egypt. This isn't the first Passover John has mentioned either. He shows Jesus participating in the Passover in 2:13, possibly 5:1, and 6:4. But none more significant than this one in chapter 13. This will be the Passover to fulfill all others.

---

<sup>1</sup> G. Campbell Morgan, p. 227.

The name, of course, comes from what happened that night 1400 years earlier. When the Lord said, “When I see the blood, I will pass over you (Ex 12:13).”

People talk about supposed “contradictions” in the Bible to support their skepticism. Right here’s a case in point, for there’s an apparent discrepancy between John’s account and the Synoptic account provided by Matthew, Mark, and Luke.<sup>2</sup>

The Synoptic account clearly says that the Last Supper was a Passover meal (see Matthew 26:17-19; Mark 14:12-16; Luke 22:7-15). But notice John’s account again. Verse 1 says that Jesus and the Twelve met for a meal “just before the Passover Feast.” And John 18:28 says, “Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness the Jews did not enter the palace; they wanted to be able to eat the Passover.” Furthermore, according to John 19:14 Jesus’ crucifixion took place on “the day of Preparation for the Passover.”

That would mean that Jesus was crucified at the same time that the Passover lambs were being killed.<sup>3</sup> That would also raise this question. How could Jesus and the Twelve have eaten the Passover meal together on Thursday evening (as the Synoptics indicate) if the Jewish leaders had not yet eaten it on Friday when Jesus was tried and crucified (as John’s account indicates)?<sup>4</sup>

Is this one of those supposed Bible contradictions? No. John MacArthur offers this helpful explanation:

The Jews had two different methods of reckoning days. Ancient Jewish sources suggest that Jews from the northern part of Israel (including Galilee, where Jesus and most of the Twelve were from) counted days from sunrise to sunrise. Most of the Pharisees apparently also used that method. On the other hand, the Jews in the southern region of Israel counted days from sunset to sunset. That would include the Sadducees (who of necessity lived in the vicinity of Jerusalem because of their connection with the temple). Though no doubt confusing at times, that dual method of reckoning days would have had practical benefits at Passover, allowing the feast to be celebrated on two consecutive days. That would have eased the crowded conditions in Jerusalem, especially in the temple, where all the lambs would not have had to be killed on the same day.”

Thus, there is no contradiction between John and the Synoptics. Being Galileans, Jesus and the Twelve would have viewed Passover day as running from sunrise on Thursday to sunrise on Friday. They would have eaten their Passover meal on Thursday evening. The Jewish leaders (the Sadducees), however, would have viewed

---

<sup>2</sup> Carson explains, “The Synoptic Gospels clearly indicate that Jesus and his disciples celebrated the Passover together (Mk. 14:12; Lk. 22:15), apparently during the early hours of 15 Nisan (reckoning the beginning of each day at sundown). In that particular year, the Passover ran from about 6:00 p. m. Thursday to about 6:00 p. m. Friday. Seven verses in John’s Gospel, however, have convinced most scholars that John places the last supper the night before, on Wednesday evening, 14 Nisan (Jn. 13:1, 27; 18:28; 19:14, 31, 36, 42). This reckoning assigns Jesus’ crucifixion to Thursday afternoon, at the time of the slaughtering of the Passover lambs at the temple in preparation for the Passover that lay just ahead.” Carson, D. A. (1991). *The Gospel according to John* (pp. 454–455). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

<sup>3</sup> MacArthur, p. 62.

<sup>4</sup> Carson concludes: “The Synoptic chronology is correct: Jesus and his disciples did indeed eat a Passover meal on Thursday, the beginning of 15 Nisan. John’s Gospel, rightly interpreted, does not contradict this chronology in any of the seven verses alleged to do so.” Carson, D. A. (1991). *The Gospel according to John* (p. 457). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

it as beginning at sunset on Thursday and ending sunset on Friday. They would have eaten their Passover meal on Friday evening.<sup>5</sup>

My friend, don't be intimidated by the critics. You can trust your Bible, for it is the inspired, inerrant, infallible Word of the Living God.

We're given a second piece of contextual background. One, it's time for Passover. Two...

**B. It's time for Jesus to go.** Notice the next sentence in verse 1, "Jesus knew that the time had come for him to leave this world and go to the Father." Time and time again, John emphasizes in his gospel that Jesus lived on a "heavenly timetable".<sup>6</sup> For instance, in 2:4 Jesus told His mother at Cana, "My time has not yet come." In 7:30 the Jews at the Feast of Tabernacles sought to take Him, but failed because, as John puts it, "his time had not yet come." In 8:20, in another conflict with Pharisees, "no one seized him because his time had not yet come."

Not yet, not yet, not yet.

And then we come to John 12:23. Right after some Greeks request an audience with Jesus, the Master replies, "The hour has come for the Son of Man to be glorified." And then He talked about a seed falling into the ground and dying, and producing many seeds. It's time for that to happen.

Don't miss Jesus' perspective on His death here. It's not a defeat. It's the next step in His mission as given to Him by His Father. In that mission, the Father told Him to leave heaven, come to earth and rescue sinners, by dying for them, and conquering death. Once accomplished, He was then to leave this world and return home to His Father.

Jesus knew, says John, that it was now time, time to *go home*. But not just time to go. Also...

**C. It's time for Jesus to show.** That's the last sentence in verse 1, "Having loved his own who were in the world, he now *showed* them the full extent of his love." Jesus, of course, has always loved these Twelve men that were with Him in that upper room. They are "His own," says John. That's because they were a gift to Him from His Father (John 17:2), called "the elect" in other places (Rom 8:33; Eph 1:4; 1 Pet 1:1). Later that same night Jesus will tell these men in John 15:16, "You did not choose me, but I chose you."

So He's always loved them. And He has previously shown His love for them in so many ways, by spending time with them, teaching them, feeding them, letting them see His miracles, enabling them to do miracles. He's loved them in so many ways.

But not it's time to show them *the full extent of His love*. Literally, the text reads, "To the end He loved them." The word isn't just quantitative, but qualitative too. *To the uttermost* He loved them. We might say, "*To the max* He loved them."

In other words, while they've always been the object of His love, and He's shown it in so many ways, they're about to experience His love in the fullest, most comprehensive way possible.

By the way, please don't miss the lesson here for us. Love, if it's real, *shows* that it's real by giving, by doing, by meeting needs. So, men, if you say you love your wife, or ladies, if you say you love your husband, you won't just say it, you'll *show* it by your actions. And based on Jesus' example, you'll be looking for greater ways to show it.

---

<sup>5</sup> MacArthur, pp. 62-3.

<sup>6</sup> Wiersbe, p. 344.

We're about to see the top tier. He now showed them *the full extent of His love*. How so? By what He did in chapter 13? Yes, really, what He did in chapter 13 through chapter 20. You'll never see any greater display of love than what's coming in John's account.

One more factor in the context of this display of love. John tells us...

**D. It's time for Jesus to be betrayed.** Notice verse 2, "The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus."

Love always has a context, a need that creates an opportunity for someone to do something about that need. Here's a key contributing factor to Jesus' context. One of His men is going to betray Him. In fact, that man is right now eating a meal with Him, sharing intimate conversation, giving every impression that he loves the One who loves Him.

But it's a cover-up, and Jesus knows it's a cover-up, and John records it right here so we'll know that Jesus knows. In fact, a year or so earlier Jesus told His men in John 6:70, "Have I not chosen you, the Twelve? Yet one of you is a devil!"

The timing is significant. From reading the other gospel accounts, we know that Judas has already devised a wicked scheme with the Jewish religious leaders. It's already in motion. But John wants us to know something else about this scheme. He says the devil "prompted" Judas, literally "put it into the heart of Judas" to betray His Master. The verb *ballo* actually means "to throw." Wiersbe points out the connection with Ephesians 6:16, where we're told about the fiery darts of the wicked one.

There's a cosmic battle going on here, and it goes all the way back to Genesis 3, in fact, before it. The one who put deadly words into the mouth of a serpent is now putting a deadly plot into the heart of Judas.

So there's love's context. The Passover meal is being served. Jesus knows it's almost time to go back home, but not before He shows His own the full extent of His love for them, fully knowing there's a betrayer in their midst.

How will He show this love? That brings us to scene two.

## II. We see love's communication (3-5).

When I say *communication*, don't just think words. That's only one form of communication, and Jesus will use that form later in the upper room. But not in this scene. In this scene He shows His love by an amazing set of actions. Yet even before the actions, John wants us to know the motivation that prompted the actions.

Notice verse 3, "Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God." What motivated His display of love? According to John...

**A. Jesus' love is motivated by what He knew (3).** By the way, that's true for you and me, too. You say, "I want to love like Jesus loved." That's good, but it's not just about action. It starts with motivation, and motivation starts with knowing some things in your heart of hearts.

In a moment we're going to see Jesus do something that's staggering, some would say foolish, even a sign of weakness. What prompted such actions? It's what Jesus *knew*. John uses that important word in a couple of places in this text. He just told us in verse 1 that Jesus knew the time had come. Now in verse 3 we're informed He knew some things about Himself.

Friends, it takes a real man to do certain things, a man who is secure in who he is. Think of a man who carries his wife's purse through the store. Many men wouldn't do

that. How can he? It's because of what he knows about himself. He's not intimidated by what others think of him. If he was, he wouldn't do what he did.

You see, what a person knows about himself has a direct bearing on what he does. What did Jesus know about Himself that prompted this incredible display of love we're about to see? He knew three things.

1. *He knew what He possessed.* Verse 3 says, "Jesus knew that the Father had put all things under his power." This is something that Jesus talked about frequently.

John 3:35 "The Father loves the Son and has placed everything in his hands."

John 5:22, 27 "The Father...has entrusted all judgment to the Son, And he has given him authority to judge because he is the Son of Man."

John 17:2 "For you granted him authority over all people that he might give eternal life to all those you have given him."

Matthew 11:27 "All things have been committed to me by my Father."

Matthew 28:18 "All authority in heaven and on earth has been given to me."

So how could Jesus do what He did in His display of love? It's because of what He knew. He knew what He possessed, and who gave it to Him.

"Oh, I could never do *that*. It would be too hard to love that person." Those are words that could never come from Jesus' lips. By the way, they shouldn't come from ours either, not if we know Him, since He lives in us and intends on loving the unlovable through us.

What else did Jesus know? Notice the next phrase in verse 3, "Jesus knew that the Father had put all things under his power, *and that he had come from God.*"

2. *He knew where He came from.* He "had come forth from God," says the NASB. No other person on planet earth could say that. But Jesus could, and He did time and time again. Listen to Him speak...

John 3:13 "No one has ever gone into heaven except the one who came from heaven—the Son of Man."

John 7:29 "I know him because I am from him and he sent me."

John 8:42 "I came from God and now am here. I have not come on my own; but he sent me."

John 16:28 "I came from the Father and entered the world."

When we're deciding whether to show love to someone, we often find ourselves thinking, "What am I going to get out of this?" We operate on the basis of need, our own need. But Jesus didn't need anything. He came from the place where there is no need, the throne room of God, heaven itself. So He did not hold back.

But there's another reason. He knew not only what He possessed, and where He came from, but thirdly...

3. *He knew where He was going.* "...and was returning to God," says verse 3 in conclusion. Like a mighty conqueror who's finished his battle assignment, Jesus knows where He's going. Back home. Back to the One who gave Him the rescue mission assignment in the first place. Back to God.

Don't miss the weight of those words. He is returning *to God*. Who can do that? Who can walk right into the presence of God Almighty? I can't. You can't. Not on our own. We can only go because we know Someone who's made us fit to go. But He is fit to go, on His own.

This is what Jesus knew about Himself. Yes, He knew He would be betrayed. He knew He would die. But mark this. He knew, and there was absolutely no question in

His mind, that His death was NOT the end. He knew what He possessed, and where He came from, and where He was going.

Beloved, in just a few hours, havoc is going to break loose for Jesus. The disciples will be in a frenzy. The mob will be in a frenzy. The high priests will be in a frenzy. Pilate will be in a frenzy. But Jesus, even in His great hour of pain, will exhibit great calm and confidence. How could He do that? Because of what He knew about Himself.

He knew He had come from God, on a mission of love, and was returning to His Father, with all resources necessary to accomplish the task at hand.

This is the key to love. It starts with motivation, for Jesus and for us. Brothers and sisters, we too have missions of love to accomplish, given to us by our Father, with all resources necessary, and we know where we're going once we finish.

So Jesus' love is motivated by what He knew. Secondly...

**B. Jesus' love is demonstrated by what He did (4-5).** And here it is, verses 4-5, "...so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him."

When the disciples first got to the upper room, their feet were dirty. They had come from Bethany wearing sandals, which were little more than a sole strapped on to the foot with a few leather straps. The roads of Palestine were unsurfaced. In dry weather they were deep in dust. In wet weather they were liquid mud.

So what we have here is a need, a simple, unglamorous need. Dirty feet.

And there are resources in the room to take care of this need. Typically, there were water pots by the door of a house. Also typically, there would be a servant to greet the guests and wash their feet.

But when Jesus and the Twelve arrived that evening, there was no servant. So the dirty feet remained dirty.

The thirteen men took their places around the low, u-shaped table. Jesus was at the head. The others were in place next to Him. Everyone was eating and talking, and all the while, there by the door was the unused pitcher of water, the wash-basin, and the linen towel.

Carson remarks, "Doubtless the disciples would have been happy to wash his [Jesus'] feet; they could not conceive of washing one another's feet."<sup>7</sup>

Why not? John doesn't mention something here that the other accounts do, namely, that the disciples were ticked off at each other. It's true. This was supposed to be a meaningful time of worshipping God and remembering His deliverance, but instead the air was thick and tense. Why?

Take a look at Luke 22:24, "Also a dispute arose among them as to which of them was considered to be greatest."

God's people can behave in the wickedest of ways in the holiest of occasions.

"Listen up, everybody! I'm the most important person on this ministry team!"

"Or yea? Get real! The Master invited me, not you, to join Him on the mountain."

"Sure He did. That's because you're a slow learner and the Teacher has to keep you by His side. Not me. He trusts me. I'm on His A-team, no doubt, number one in His mind."

---

<sup>7</sup> Carson, D. A. (1991). *The Gospel according to John* (p. 462). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

You get the idea. So how's the Master going to turn men like that into true worshippers? How's He going to snuff out their anger, and squelch their me-first mentality, and turn these chosen men into a loving band of brothers who can rightly make Him known to the world?

Here's how. It's the only way. The Master engaged in six very simple actions and these fighting men were never the same again. Leon Morris calls this a parable in action.<sup>8</sup> John actually uses the present tense of these verbs as if seeing the actions happening in real time before his very eyes.

1. *He left the meal.* "He got up from the meal," says John. Now there's something a hungry man doesn't naturally do, leave his meal when there's still food on the table and other hungry men eating it.

2. *He laid aside His garments.* "Took off his outer clothing," says the NIV, but the term is plural. Jesus stripped Himself of all exterior clothing—His cloak, His tunic, everything exterior. All the way down to the loin cloth, just like a slave would do as he prepared to do his dirty, no-one-else-will-do-it job. Reminds us of another text, doesn't it? "Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant (Phil 2:6-7)."

3. *He wrapped Himself with a towel.* The old English, "he girded himself with a towel," is picturesque. It's the only place this word appears in the NT, a word for a very long towel that Jesus could wrap around Himself and then use the free end on His disciples.

4. *He poured water.* Every man in the room heard the trickling, splashing sound, for not a person spoke as the Master moved. This again is the only place this word appears in the NT. Our picture of basin doesn't help us either.

Leon Morris explains, "Washing would not be in a basin as with us, but water would be poured over the feet from one vessel and presumably caught in another."<sup>9</sup> Next...

5. *He began to wash feet.* How long does it take to wash a man's dirty feet? Now multiply that by twelve. Twelve men with twenty-four dirty feet.

Matthew Henry remarks, "It would have turned many a squeamish stomach to wash dirty feet at supper-time; but Christ did it, not that we might learn to be rude and slovenly (cleanliness and godliness will do well together), but to teach us not to be curious, not to indulge, but mortify, the delicacy of the appetite, giving good manners their due place, and no more."<sup>10</sup>

Friends, since we have shoes and sidewalks, foot-washing isn't a part of daily life for us, so we might miss the startling effect in this. A noted rabbi just didn't do this. In fact, only a slave would strip down to his loin cloth, pour a basin of water, take someone else's crusty feet in his hands, and wash them.

According to D. A. Carson, "In one well-known story, when Rabbi Ishmael returned home from synagogue one day and his mother wished to wash his feet, he refused on the ground that the task was too demeaning. She took the matter to the rabbinic court on the ground that she viewed the task, in his case, as an honour."<sup>11</sup>

---

<sup>8</sup> Leon Morris, p. 612.

<sup>9</sup> Leon Morris, p. 616.

<sup>10</sup> Henry, M. (1994). *Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume* (p. 2006). Peabody: Hendrickson.

<sup>11</sup> Carson, D. A. (1991). *The Gospel according to John* (p. 462). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.



It just didn't happen. It's too...*slave-like*. And that's the Master's point. By taking these actions He reverses normal roles.<sup>12</sup>

Finally...

6. *He dried feet with the towel*. I agree with Wiersbe who said, "The more you think about this scene, the more profound it becomes."<sup>13</sup>

Think about what those now clean and dry feet did in the next few hours. Twenty-two of those feet ran away from their Master in fear and shame. Two of those feet walked right up to the Master and kissed Him and turned Him over to those who would crucify Him.

Did Jesus know that when He washed them? Indeed, He knew. Matthew Henry remarks, "It is the character of a *widow indeed* that she had washed the saints' feet (1 Tim. 5:10), and there is some comfort in this; but the blessed Jesus here washed the feet of a sinner, the worst of sinners, the worst to him, who was at this time contriving to betray him."<sup>14</sup>

What condescension! What amazing love!

#### Implications: What's the point of the story?

I see four lessons here.

1. *We learn about our Savior*. Yes, He's the sovereign one. He's the one who came from God and returned to God and possesses all authority. But He's also the servant. He came, not to be ministered unto, but to minister.

And so here He washed twelve men's dirty feet. But on the next day He washed the dirty, sin-stained souls of every man, woman, and child who would ever repent and call upon Him in faith. "It is finished!" He cried from that cross, and to prove the point, He walked out of His tomb on the third day, a victorious Savior!

This is love, my friend, love like no other.

2. *We learn about our need*. My friend, if Jesus provided cleansing, then your greatest need and mine is to receive that cleansing. Have you? If not, call upon the Savior today. Say, "Almighty God, I admit I'm a great sinner. But I believe You loved me, unworthy as I am, and sent Your Son to rescue me, to cleanse me, to save me. I accept Him now as my Savior and Lord."

There's a third lesson here.

3. *We learn about the challenges that love creates (6-11)*. That's what we're going to talk about next week, the Lord willing, as we consider how Peter challenged Jesus in verses 6-11, and how Jesus responded to that challenge.

And finally...

4. *We learn about the commission we've received (12-17)*. The Lord willing, we'll consider that in two weeks when we ponder Jesus' words, "I have set you an example that you should do as I have done for you." If we've been washed, then we're to wash others. That's what love is all about.

---

<sup>12</sup> Observation by Carson.

<sup>13</sup> Wiersbe, p. 345.

<sup>14</sup> Henry, M. (1994). *Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume* (p. 2006). Peabody: Hendrickson.