



Coptic Orthodox Diocese of the Southern United States



The Holy Gospel According to St. John

Chapter 13

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Introduction

- The first twelve chapters of John's record discuss the major portion of Jesus' public ministry
- The last nine discuss His final days on earth, from shortly before the crucifixion till after the resurrection
- Love is one of the key terms in chapters 13-17, occurring thirty-one times in these five chapters as compared to only six times in chapters 1-12
- Some scholars have called chapters 13-17, "the Gospel of Love"



Introduction

Chapter Outline:

- Jesus Washes the Disciples' Feet 13:1-17
- Jesus Identifies His Betrayer 13:18-30
- The New Commandment 13:31-35
- Jesus Predicts Peter's Denial 13:36-38

Jesus Washes the Disciples' Feet

13:1-17



- In chapter 12 final verses John brings to an end his account of Jesus' public ministry to the Covenant people of Israel [Judea] and then reminds us in 13:1 the whole reason for Jesus' teaching and submission to the Father's will
- That we should know that His life and death are an expression of His deep love for His disciples and that He *loved them to the end*, utterly and completely
- The opening verse of chapter 13 sets the scene for the whole of chapters 13-17

Jesus Washes the Disciples' Feet

13:1-17



- Jesus now shows His disciples the full extent of His love
- Love is the laying down of one's life, and therefore to love completely means to love to the end of one's life, John 3:16
- The love that has been evident throughout continues right up to the end
- At the end, in the crucifixion, we will see the ultimate revelation of that love, that is, its full extent

Jesus Washes the Disciples' Feet

13:1-17



- He knew during the course of His earthly work that His hour was not yet come, and again and again declared this, John 2:4, 7:6, 11:9
- Now He knows with equal certainty that the hour is at hand that He should depart unto the Father
- By “*His own*” are here meant those who by believing in Him had received power to become the sons of God
- Those who by walking according as they had light were becoming sons of light
- They are the true members, of the family of God, John 1:11-12

Jesus Washes the Disciples' Feet

13:1-17



- He knew He would die, yet He went ahead with the events that He knew would lead to that conclusion
- This proves that He loved His own until the end
- He was willing to die because He knew it was the only way people could be saved
- *depart*, St. John introduces to us a new term here
- Death was not an ending of life, but a departure to the Father

Jesus Washes the Disciples' Feet

13:1-17



- *supper being ended*, Rather "supper being", or it "being supper time", for it was not ended
- There is a textual issue as to whether the original language says the events recorded here occurred after supper was over, or whether they occurred as supper was in progress
- This difference is reflected in the various translations, and apparently depends on a variation of just one letter in the original
- The context appears to indicate that the meal was still in progress as these events occurred

Jesus Washes the Disciples' Feet

13:1-17



- At this point, the devil had already led Judas Iscariot to decide to betray Jesus
- Other passages tell us, of course, that he did this to receive 30 pieces of silver
- Judas was already a thief, so greedy and love of money motivated him to commit other evils as well

Jesus Washes the Disciples' Feet

13:1-17



- His betrayal of Jesus was not his first act of greed
- He had already established that pattern in his life, and simply continued that pattern here
- In fact, this event happened soon after Jesus had corrected Judas for his criticism of Mary's use of valuable perfume to anoint Jesus
- It may be that he was still reacting to that event when he determined to betray Jesus

Jesus Washes the Disciples' Feet

13:1-17



- Verse 3 explains the act of humility which follows
- With the full consciousness of His supreme power and divine origin, and of the divine glory to which He was about to return; yes, because He was conscious of all this, He left the disciples an example of the self-denial which is the necessary outcome of love
- *“who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross”* Philippians 2:6-8

Jesus Washes the Disciples' Feet

13:1-17



- Washing feet was an act of hospitality where people generally traveled by foot, wearing sandals, walking in hot, dusty sand
- Washing the feet of visitors was done to comfort guests, meet their needs, and welcome them
- It was a servile work, never performed by superiors to their inferiors,
- The garment laid aside would be the outer garment, which would hinder His action, leaving the tunic, which was the ordinary dress of a servant

Jesus Washes the Disciples' Feet

13:1-17



- *took a towel and girded Himself*, This was itself a mark of the servant's position, and was meant to signify His assumption of the servant's work
- By washing the disciples' feet, Jesus took upon Himself the humblest of duties, generally left to a servant
- But what a surprising instance of humility and condescension is this, that Christ, the Lord and Master, should wash the feet of His disciples, when it was their proper work and business to have washed His?
- The One, Whom they all knew to be the greatest among them, voluntarily chose to do the humblest task among them

Jesus Washes the Disciples' Feet

13:1-17



- Origen the Scholar believes that the Lord did not wash the feet of Judas as he could have no fellowship with Him due to his determination to do evil
- In contrast, St. John Chrysostom comments that the Lord first began by washing the feet of Judas in order to offer him all the loving acts up to the very last moments before his unfaithful and deceitful deed
- The Lord did so to grant him the opportunity to examine himself and withdraw from his evil intentions

Jesus Washes the Disciples' Feet

13:1-17



- It cannot be determined with whom our Lord commenced the feet-washing
- However, it seems that after He had washed the feet of some of the disciples, He came to Peter who modestly, and out of reverence to Him, refuses to be washed by Christ
- It is clear that the disciples were in a state of shocked amazement due to the Lord's act
- None of them had spoken a word until Peter's turn came
- Peter had often witnessed to the Lord's humility, yet he never imagined it would get to the extent of appearing as a slave undertaking to wash feet

Jesus Washes the Disciples' Feet

13:1-17



- Peter speaks as one surprised and astonished that Christ should offer to do any such thing to him
- That He, who was the Son of the living God, should wash the feet of such a sinful man as he was
- That those hands, with which He had wrought such miracles, as the opening the eyes of the blind, cleansing lepers, and raising the dead, should be employed in washing his defiled feet, the meaner and inferior parts of his body
- This Peter thought was greatly below His dignity and character, and too much to be done by Him to such a sinner like him

Jesus Washes the Disciples' Feet

13:1-17



- Peter knew that He was about to wash his feet, and the rest of his disciples, but he did not know the meaning and mystery of it, what Christ designed by it, and what instruction they were to receive from it
- “It is as though the Lord is telling Peter “Allow Me to do this now, and I will soon tell you the nature and purpose of this act” What do these words imply “...you will know after this?” When? When you will order devils to come out in My name, when you will see Me ascending into heavens, when you know through the Spirit that I sit at the right of God. Then you will understand what is going on. This means that you will know the great benefit you gather from this. The benefit of the lesson you learn is how the Lord leads us to all manner of humility.” St. John Chrysostom

Jesus Washes the Disciples' Feet

13:1-17



- Peter cannot accept the disciple's attitude, but persists
- He does not wait for that after-knowledge which our Lord promises him
- He sees no ground on which our Lord's act can possibly be one which he can permit
- Our Lord has already told him, John 13:7 that His deed was symbolic, and He now refers to the truth underlying the outer act
- By the act of washing their feet, He, their Lord, taught the spirit of self-sacrifice and love in opposition to the spirit of self-seeking and pride which ruled even in the Apostles' hearts

Jesus Washes the Disciples' Feet

13:1-17



- That lesson every servant and apostle of Jesus Christ must learn, for the servant is not greater than the Lord, nor the Apostle than the Sender
- That lesson Peter was refusing to learn in the pride of his own impulsive will, which seemed to be humility
- But unless he learns to accept the love of Christ's humiliation, and is so cleansed by its power that he yields his human will wholly to the divine, and learns in self-sacrifice what the spirit of Christ really is, he can have no part in Him

Jesus Washes the Disciples' Feet

13:1-17



- The lesson is a hard one, but it is necessary; the sacrifice of will may be harder than that of life; but the strong man must become as the little child before he can enter into the Kingdom of Heaven
- Peter still misunderstands the meaning; but he is true to his loving impulsive character
- Once more he will go before and give advice to his Master, *not my feet only, but also my hands and my head!*"
- Chrysostom says, "In his disagreement he was fervent, in his yielding more fervent, but both came from his love."

Jesus Washes the Disciples' Feet

13:1-17



- Some scholars consider that Peter's request here reveals some sort of humility even though it carried some sort of pride too
- He has not accepted the Lord's thought but rather intended to fulfill his own

Jesus Washes the Disciples' Feet

13:1-17



- Christ's answer here undoubtedly shows that He is speaking of something far more important than the foot-washing
- He goes back to the spiritual meaning which Peter attributed to his words
- St. Peter's words have implied that he was wholly unclean, and needed for feet, and head, and hands, for the whole man, a spiritual cleansing
- Christ answers that this was not so
- The man who has been bathed is clean, but his feet coming in contact with the dust of the road need to be washed

Jesus Washes the Disciples' Feet

13:1-17



- It was so morally
- Their whole moral life had been changed, but they were liable to the corruption of every-day life through which they walked, and needed to be cleansed from the pollution of it
- It was inevitable that some of the Fathers (Augustine, Theodore) should see here a reference to baptism, and speak of Peter's having overlooked the grace of his baptism
- Washing the feet refers to the tears of repentance which represent the second baptism
- Peter is pure/clean, but one of them is spiritually impure/unclean

Jesus Washes the Disciples' Feet

13:1-17



- This is the moral application, accompanied by the mournful thought that it was not true of all
- One there was among those who had been bathed who had allowed evil to enter into his heart and pollute it
- It is Judas who Jesus knows has already betrayed Him
- This is the first reference to the betrayal during the feast
- The words are words of warning, spoken in the love which even then might have redeemed and cleansed the heart, if it had been open to receive it

Jesus Washes the Disciples' Feet

13:1-17



- The Lord had taken off His outer garments in order to wash the disciples' feet
- After performing this symbolic act, washing their feet, Jesus put on His outer garments and again took His place at the table
- This question is asked, not to be answered, but to direct their attention to what He had done, and to the interpretation which follows
- The disciples knew the outward action He had done to them, that He had washed their feet; but, as yet, they did not know the mystery of it, Christ's design in it, and what He would have them learn from it

Jesus Washes the Disciples' Feet

13:1-17



- *Teacher and Lord*, Are the ordinary titles of respect paid to a Rabbi
- It was not permitted to any pupil to call his teacher by his proper name
- Though He had acted the part of a servant in such a surprising manner, by washing their feet; yet He still maintains His place and authority as a *Teacher and Lord*
- “The One who sits above the Cherubim washed the disciples’ feet. Do you, O earthly person, proudly and vainly overestimate yourself ever so greatly even though you are made of ashes, dust and earth?” St John Chrysostom

Jesus Washes the Disciples' Feet

13:1-17



- By example He has shown His Apostles how they are to serve Him
- By serving one another lovingly, in complete humility as He has served them in washing their feet
- If He had so humbled Himself as to do the work of a servant for them, much more they ought to humble themselves for each other
- He does not mean barely, that they should perform this single action

Jesus Washes the Disciples' Feet

13:1-17



- They ought to behave in a spirit of humility and condescension to one another, to do every kind and good work, and by love to serve one another in all things
- The service requirement is the self-forgetting ministry of love, which places the interests of self behind and below those of others
- They ought to serve one another in all works of love, and not to think themselves too good, or too great, to do the meanest services
- Nothing is more theoretically easy and acceptable than this principle, but nothing more difficult of accomplishment

Jesus Washes the Disciples' Feet

13:1-17



- “May each person forgive the sins of his brother, and pray for other sinners. In this manner each person would wash the other person’s feet.” St Augustine
- “According to nature, He is God and we are servants. In spite of that, He did not refuse to do the job. Therefore He has made us indebted to one another as He has first performed this task. He has made us indebted to perform even lesser tasks.” St. John Chrysostom

Jesus Washes the Disciples' Feet

13:1-17



- *Most assuredly*, To draw their attention that something is importance and worthy of attention and observation is delivered
- For if a master condescends to perform such an action, much more may a servant
- *blessed are you*, Real blessings are obtained through knowing the Lord in a practical manner and this is revealed in obeying Him
- Their blessedness depend upon their combining action with knowledge
- Faith without works is dead

Jesus Identifies His Betrayer

13:18-30



- The Lord unveils the plan of Judas to betray Him
- It was getting close, and the Lord wanted to reveal the plan to His disciples who could never have imagined that such a thing could occur by someone from among them
- We notice how the Lord did not generalize when He spoke about that sin
- Rather, He praised the others for being pure vessels
- At the same time He neither gave details about the crime nor revealed the name of the offender

Jesus Identifies His Betrayer

13:18-30



- However, the Lord underlines that all these events had been foretold in the Holy Bible, Psalm 41:9
- The Lord did not state the motivation that drove Judas Iscariot
- It is true that the Evangelists had referred to him when Judas criticized Mary, the sister of Lazarus, for pouring the fragrant oil on the Lord's feet
- Scholars have attempted to analyze and elaborate on the reasons and motives for this betrayal deed
- However, none of the Evangelists has tried to provide a full presentation of the motives of that traitor

Jesus Identifies His Betrayer

13:18-30



- Jesus had chosen Judas to be an apostle
- He knew what kind of man Judas was
- Jesus nevertheless had chosen him
- Judas did not sin in order to fulfill Scripture, nor did God compel him to so act
- He warned them of this ahead of time so they could understand and believe when it was fulfilled
- He informed them in advance about His death and all the events related to that
- Consequently, their belief that He is the Messiah was reinforced

Jesus Identifies His Betrayer

13:18-30



- After the fulfillment of those things Jesus had been describing, He had a work for them to do
- In that work, they would be received by some people and not by others
- He wanted them to know that the treatment they received for doing His work was the same treatment being given to Jesus and His Father
- They are not to be disheartened by betrayal even in their midst, for this He had foreseen

Jesus Identifies His Betrayer

13:18-30



- Jesus is emphasizing the condition He places on us in our reception of His ambassadors, those who carry His authority and the power of His words
- We must willingly and obediently "receive" those He has placed in authority over us who are charged with carrying the Gospel of the Living Word to the world
- Origen noted that the Lord said: "...receives whomever I send", and did not say instead "whomever believes in you, believes in Me", or "whomever sees you, sees Me" (The Lord wishes us to accept His disciples but He does not wish us to have faith in them too)

Jesus Identifies His Betrayer

13:18-30



- *He was troubled*, Once more the reality of Christ's human nature is brought before us, John 11:33,35,38, 12:27
- He has spoken of the future of those who are true to their commission as Apostles
- He now turns in deep emotion to him of whom those words cannot be spoken
- This feeling was not due to fear of death or of the unknown, but due to anxiety and concern for that disciple who had dared to betray his Master and Lord

Jesus Identifies His Betrayer

13:18-30



- It is bad enough to sin against his Master, to be unfaithful in fulfilling his duties to Him
- But to betray Him is to take sides with His enemies and, worse yet, to make use of his special position as a disciple to aid the enemy in defeating his Master
- It is clear that the behavior of Judas Iscariot did not arouse any kind of suspicion; no one suspected him at all
- St. John remembers the look of astonishment, and the way in which each tried to read the expression of his brother as they all heard the words, which asserted that there was a traitor in their midst

Jesus Identifies His Betrayer

13:18-30



- The custom was the guests reclined rather than sat at table
- Each leaned on his left arm, leaving the right arm free
- The feet were stretched out behind the guest on his right hand, and the back of the head reached near to the bosom of the guest on the left
- *whom Jesus loved*, This was doubtless John himself
- The evangelists are not accustomed to mention their own names when any mark of favor or any good deed is recorded
- They did not seek publicity
- St. John was the right person who could put the question to the Lord

Jesus Identifies His Betrayer

13:18-30



- He occupied a special place and he sat next to Him and leaned on His bosom
- *who it was of whom He spoke*, Which he did not out of mere curiosity, but from an honest intention and pure zeal
- *leaning back on Jesus' breast*, This is a different word from the one rendered John 13:23 leaning
- It means falling back or reclining on the bosom of Jesus
- When Peter spoke, John laid his head back on the bosom of Jesus, so that he could speak to Him privately without being heard by others

Jesus Identifies His Betrayer

13:18-30



- Jesus does not name Judas, but merely gives a sign by which John may recognize the traitor and convey the answer to the question
- Giving a piece of bread is the token of friendship and love
- It is an ordinary Oriental custom for the host to offer such a *a piece of bread* to any favored guest
- An act of love which even would redeem the heart full of treachery, if that heart would but receive it
- Our Lord gave him the last opportunity to escape, the bread of fellowship

Jesus Identifies His Betrayer

13:18-30



- “The focus is not on what is given but on the person who receives the gift. The nature of that person is greatly important rather than the nature of the object offered ... It depends on the person who receives and handles an object . . . why was the bread given to the traitor? It could be for no other purpose but to serve as a witness to a blessing received by an ungrateful person.”
St. Augustine
- Judas had already betrayed Jesus
- He betrayed Jesus after the Wednesday dinner at Bethany,
Matthew 26:14-16; Mark 14:10-11

Jesus Identifies His Betrayer

13:18-30



- Jesus reaches out beyond Judas' betrayal to wash his feet and treats him with kindness and respect right up to the final moment when Judas completely closes his heart to Christ and opens it to the devil
- *What you do, do quickly.*” It is not intended as advice but as permission from the Lord that Judas accomplish his plan
- The Lord disrobes him of all blessings because he was resolved to surrender to treachery and evil
- Jesus read the secrets of the heart, and saw that it was wholly given up to evil that He said it

Jesus Identifies His Betrayer

13:18-30



- *no one at the table knew*, This is a comment of the Apostle's, as he writes in remembrance of the impression made at the time upon all who were present
- They heard our Lord say to Judas, *What you do, do quickly.*" but none of them knew until afterwards that these words referred to the betrayal
- For Judas to leave before the end of the meal was extremely unusual
- The disciples believed Jesus had sent him on some mission since he was the treasurer of the group

Jesus Identifies His Betrayer

13:18-30



- It is clear that no one heard what the Lord whispered in St. John's ear
- That is why no one had any reason to suspect Judas
- They believed he was doing charitable deeds during the feast
- “If someone were to ask: why did Judas carry a money box whereas the Lord had said: "Provide neither gold nor silver nor copper in your money belts, nor bag for your journey, nor tunics, nor sandals, or staffs; for a worker is worthy of his food" (Matt 10:9, 10). Our answer would be: Judas carried a money box which was used to serve the poor.” St. John Chrysostom

Jesus Identifies His Betrayer

13:18-30



- *And it was night*, A pertinent symbol of his soul and of his deed
- We cannot say that the writer meant these words *And it was night*, to express more than this, and yet we feel that there is in them a fullness of meaning that cannot have been unintentional
- It was night; and he stepped forth from light into darkness; from the presence and guidance of the Light of the World, to be possessed by and guided by the prince of darkness

The New Commandment

13:31-35



- These remarkable words plainly imply that up to this moment our Lord had spoken under a painful restraint, the presence of a traitor within the little circle of His holiest fellowship on earth prevented the free and full outpouring of His heart
- The going out of Judas is the sign that the betrayal and death of the Son of Man was at hand
- In that was the glory of His accomplished work, and He speaks of this glory as present

The New Commandment

13:31-35



- No reflections on the traitor and no reference to the dread character of His own approaching sufferings
- He speaks of that which was presently to be, as if it were already done
- The glory of the Son of Man in the redemption of the world was the glory of God, who gave His only-begotten Son, that by Him the world might be saved
- There is a contrast drawn here between the humanity and the divinity united in the person of our Lord

The New Commandment

13:31-35



- In Him, i.e., in His person, in the person of the Son of Man suffering and crucified, there were manifested the attributes of the majesty and glory of God
- It was an utterance to the world, in a fullness never heard before, of the Justice, Holiness, and Love which are the nature of God
- The hour of His glory has arrived!
- And what is very remarkable, in five brief clauses He repeats this word "glorify" five times, as if to His view an illumination of glories played at that moment about the Cross

The New Commandment

13:31-35



- This glory proclaimed the love of the Father who sacrificed His only Son for the sake of the world
- Just as the Father was glorified through the death of His Son, the Father proclaimed the glory of the Son through His resurrection from the dead
- Consequently, the Son was glorified in Himself as the One who possesses power and authority
- This glory was quickly fulfilled through His resurrection

The New Commandment

13:31-35



- The thought of His own glory brings with it the thought of their state of orphanage when He shall have departed from them, and He addresses them as “Little children,” with a word of tenderness spoken only here by Him
- The word impressed itself upon the mind of St. John, and it does not occur elsewhere in the New Testament only in his First Epistle, 1 John 2:1,12,28, 3:7,18, 4:4, 5:21
- And we read them also in words of St. Paul, *“My little children, for whom I labor in birth again until Christ is formed in you.”* Galatians 4:19

The New Commandment

13:31-35



- The short period indicated in this passage could have been a couple of hours at the most
- After that, the disciples were scattered, leaving the Lord Jesus Christ alone throughout His judgment
- They could not go into the place where His trial was held
- The Cross signified the isolation of the Lord from His enemies as well as from His loved ones
- No one could accompany Him on that path and Isaiah heard Him say: *"I have trodden the winepress alone"*, Isaiah 63:3

The New Commandment

13:31-35



- It also means that the time is not yet come for them to enter into His glory
- They cannot yet come, they have to continue His earthly ministry, to prolong the testimony which He has given concerning God, and which God has given concerning Him
- *You will seek Me*, As persons in distress, under great concern, not knowing what to do, or where to go
- But there is a difference between the unbelieving Jews, who died in their sins, could never go to where He went and His disciples, though they could not come now, yet they should hereafter, all of them, as well as Peter, John 13:36

The New Commandment

13:31-35



- *love one another*; This was an old commandment, 1 John 2:7, yet it was renewed by the Lord Jesus Christ as He gave it greater depths and potentials to apply it
- The commandment was extended to embrace lovingly every person: even enemies and opponents
- The command was new in that it is based on Jesus' example of love
- St. John states the same principle in the First Epistle, 1 John 4:11 *'If God so loved us, we ought to love one another.'*

The New Commandment

13:31-35



- Christ's love to His people in giving His life a ransom for them was a Model and Standard for theirs to one another
- As Christ loves all His children without any distinction, so should they love one another, whether poor or rich, weaker or stronger, lesser or greater believers
- And as Christ loves them not in word only, but in deed and in truth, so should they love one another with a pure heart fervently, and by love serve one another

The New Commandment

13:31-35



- The thought of their state of orphanage when He should depart from them is still present
- He gives them a bond of union, by which they should always be linked to Him and to each other in the principle of love
- It is the distinctive Christian mark, which all men should be able to read
- The distinguishing character of a disciple of Christ, is not any outward appearance, or any austerities of life nor were the ordinary nor extraordinary gifts of the Spirit, what distinguished them is their love to one another
- Brotherly love was the distinguishing character

Jesus Predicts Peter's Denial

13:36-38



- The Lord had told His disciples previously that they could not go where He was going [33]
- The earnest, loving nature of the Apostle Peter dwells upon the words which tell of the Master's departure
- He is prepared to follow Him to danger, or even to death, and, that he may do so, asks whither it is that He is going
- Our Lord does not give the answer which St. Peter had sought, but repeats the statement of John 13:33

Jesus Predicts Peter's Denial

13:36-38



- For St. Peter, as for the others, the place must be prepared and the way opened before they could follow, John 14:2
- “Peter, the apostle, was so aroused with anticipation when he heard the Lord's words: 'where I am going you cannot come. . . (33), and he asks "Lord, where are you going?" He said that to reveal his state of mind and emotions, as he was anxious to follow the Lord, and so was not just seeking for just more information. This explains his hasty response ‘I will lay down my life for You’.” St. John Chrysostom

Jesus Predicts Peter's Denial

13:36-38



- Peter thought himself ready to die for his Lord, before his Lord had died for him
- He who had seen; the glory of the Transfiguration, and the majesty of Christ's power, and the depth of an uttermost love, was ready, as he thought, for any sacrifice, for the most complete self abandonment
- But he miscalculated his strength of will
- Christ responds by these words as questioning, not Peter's sincerity, but his strength

Jesus Predicts Peter's Denial

13:36-38



- “What a great promise Peter made! He only considered his yearning without taking into account his potentials.” St Augustine
- The prophecy of Peter's denial is recorded in all the Gospels, Matthew 26:33-35; Mark 14:29-31; and Luke 22:33-34
- The Gospel of St. Luke 22:32 Jesus warns Peter of his betrayal but gives him hope, *“I have prayed for you, that your faith should not fail”*
- This encouraging statement is what we should remember when we fail Jesus in word or deed; we can turn again to Him and be forgiven



Discussion

- In verses 4-5 and 12, how does John's detailed description of Jesus' action in washing the feet of His disciples serve as a parable or object lesson of His coming sufferings and death? Philippians 2:5-9.
- How does Jesus' teaching and example here challenge the way we often understand leadership? Our own role in serving Him in the world?
- What about Jesus' teaching here most surprises you?



Discussion

- Jesus here challenges us to engage in foot washing activities. But sometimes the greater challenge is to allow others to wash our feet. Which do you find most challenging: “washing feet” or allowing others to wash your feet by serving you?
- Describe how Peter objected to Jesus’ act, and tell how Jesus responded. (Think: Why would Peter object?)
- What did Peter want done then, and how did Jesus respond? (Think: What does this tell us about the purpose of this action?)



Discussion

- Why did Jesus make predictions about future events? How would it help the apostles to know what was about to happen?
- How did Jesus' love differ from what people in the world consider love to be?