

He Washed Their Feet (John 12:44-13:17)

Expository Lessons from the Gospel of John

I. Background

- a. We have come to the last week of Jesus' life. He has entered Jerusalem riding on donkeys to great fanfare. It is just a few days before He is to be crucified.
- b. In the previous lesson, we looked at the contrast between pleasing men versus pleasing God, and the consequences that follow.

II. I Did Not Come to Judge the World (Read John 12:44-50)

- a. Jesus came as a light into a dark world (**John 12:46**). This is a recurring theme throughout the **gospel of John**.
- b. Jesus tells us that His words lead to everlasting life (**John 12:50**).
- c. Jesus conveys exactly what His Father told Him to speak (**John 12:51**).
- d. **Question:** What does Jesus mean here when He says He "did not come to judge the world" (**John 12:47**)?
 - i. This is used by those who advocate tolerance of all beliefs and all kinds of sin. They suggest that *since Jesus did not come to judge, we should not judge anyone or anything either!*
 - 1. Favorite passages used by the "don't judge anyone about anything" crowd (who refuse to condemn any sinful lifestyle) include:
 - a. "Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you." (**Matthew 7:1-2**, NKJV)
 - b. "Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven." (**Luke 6:37**, NKJV)
 - 2. However, Paul said that within the church (with "anyone named a brother") we should be judging others at times.
 - a. "For what have I to do with judging those also who are outside? Do you not judge those who are inside? But those who are outside God judges. Therefore, 'put away

from yourselves the evil person (**Deuteronomy 17:7, 19:19**, etc.)'. Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints? Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? Do you not know that we shall judge angels? How much more, things that pertain to this life?" (**1 Corinthians 5:12–6:3**, NKJV)

- i. Paul says we need to judge those *inside the church*; God will judge those who are outside.
 - ii. This is why, if a Christian is in serious sin and does not repent, we put that person out of the church. We do that in hope that they will repent, after which they can be restored to the fellowship. We do this (judge) out of love for our brother or sister, to help save them from destruction.
 - iii. That also is why, if there is an unresolved dispute *between two Christians*, we find one or more fellow Christians to judge the matter. (We don't bring these matters before the legal courts of the world to judge the dispute.)
- ii. In contrast to Jesus' statement that "he did not come to judge the world", found in **John 12:47**, consider the following:
1. Peter preaches to the household of Cornelius, "And He commanded us to preach to the people, and to testify that it is He who was ordained by God to be Judge of the living and the dead." (**Acts 10:42**, NKJV)
 2. Paul tells Timothy, "I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom..." (**2 Timothy 4:1**, NKJV)
 3. Paul writes in Romans, "...For we shall all stand before the judgment seat of Christ." (**Romans 14:10**, NKJV)
 4. Consider the vision of Jesus appearing on a white horse, in **Revelation 19**: "Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war." (**Revelation 19:11**, NKJV)

5. So, there are many places in Scripture where it says Jesus *did not* come to judge; yet there are also places the Scriptures say Jesus *does* come to judge.
- iii. **Question:** How do we make sense of this apparent contradiction? Did He come to judge, or didn't He?
 - iv. **Answer:**
 1. Jesus was appointed to come to this world *twice*.
 2. *The first coming* was as a humble, suffering servant, to die on the cross and to bring the offer of salvation, and participation in the kingdom of God, to all. The first coming was to save, not to judge.
 3. *The second coming* will be different. Then, He will come to judge the living and the dead!
 - v. Justin Martyr, an early Christian writer from Samaria (died c. 165 AD), explains this in his *First Apology*, written to the government leaders in Rome:
 1. “For the prophets have proclaimed two comings (*advents*) of His: the one, that which is already past, when He came as a dishonored and suffering Man; but the second, when, according to prophecy, He shall come from heaven with glory, accompanied by His angelic host, when also He shall raise the bodies of all men who have lived, and shall clothe those of the worthy with immortality, and shall send those of the wicked, endued with eternal sensibility, into everlasting fire with the wicked devils.
 2. “And that these things also have been foretold as yet to be, we will prove. By Ezekiel the prophet it was said: ‘Joint shall be joined to joint, and bone to bone, and flesh shall grow again; and every knee shall bow to the Lord, and every tongue shall confess Him.’ (**Ezekiel 37:7-8, Philippians 2:10**) And in what kind of sensation and punishment the wicked are to be, hear from what was said in like manner with reference to this; it is as follows: ‘Their worm shall not rest, and their fire shall not be quenched’ (**Isaiah 66:24**).”
 - a. (Source: Justin Martyr, *The First Apology of Justin*, in ANF Vol. 1, p. 180)

III. Jesus Washes the Feet of His Disciples (Read **John 13:1-17**)

- a. As we read this account, pay careful attention, as there is much going on. One thing we have to wrestle with is whether Jesus is speaking *literally* or *figuratively*. On several occasions people were confused about what Jesus was saying, because he was speaking figuratively to communicate important spiritual truths. Examples include:
 - i. “Destroy this temple, and in three days I will raise it up.” (**John 2:19**)
 1. Here the Jews assumed he was speaking literally; about the temple building which took forty years to build. Instead, Jesus was speaking figuratively; about His body being resurrected on the third day.
 - ii. “... unless one is born again, he cannot see the kingdom of God.” (**John 3:3**)
 1. Nicodemus was confused, taking Jesus literally at first. He responded by asking whether a person must go back into his mother’s womb and be reborn physically.
 - iii. “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.” (**John 4:10**).
 1. The woman at the well was confused, thinking Jesus was speaking of physical water. She asked how He could retrieve this water, since He clearly had no bucket.
 - iv. “Whoever eats My flesh and drinks my blood has eternal life.” (**John 6:54**)
 1. Those who heard Jesus say this were very confused!
 - v. “Our friend Lazarus is asleep, but I go to wake him up.” (**John 11:11**)
 1. Jesus was using the terms ‘sleep’ and ‘wake up’ figuratively, referring to the death and resurrection of Lazarus’ death. However, His disciples first took Jesus literally, and assumed he meant Lazarus was restfully sleeping.
 - vi. For this passage we are now studying, where Jesus washes the feet of his disciples and then *calls them to do likewise*, is Jesus communicating literally or figuratively? What do you think?

b. Summary of the storyline of **John 13:1-17**:

- i. After their dinner (some versions say “during” the meal), Jesus rises up, lays aside His outer garments, pours water into a basin and girds Himself with a towel.
- ii. Then He washes the feet of His disciples, one by one.
- iii. When He gets to Peter, Peter at first objects.
 1. Presumably he feels it is beneath Jesus, the Christ, the Son of God, to be washing the dirt off Peter’s feet. He says, “You shall *never* wash my feet!”
 2. Jesus tells Peter that while he does not understand the reason for this now, he will understand “after this”.
 3. Jesus responds that *unless Jesus washes Peter*, Peter will have *no part* with Him. (Meaning: Peter would be cut off from Jesus.)
 4. Peter then reverses his position; he insists that Jesus *wash his hands and head as well*.
- iv. Jesus responds to Peter’s request to be bathed with a few puzzling statements:
 1. The one who already has bathed needs only to wash his feet (presumably because feet get dirty again quickly from walking around).
 2. He says “you (plural) are clean”, but *not all of you*. (Clearly, He is referring here to Judas, who is among them but who has been corrupted by Satan and greed.)
 - a. The plural sense in which the first “you” is to be understood can be seen in English in the old KJV translation: “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.” (**John 13:10**, KJV 1900)
 - i. Note that “*ye*” is the older English form of “you” where the *plural* is intended, referring to two or more people). The term “*thee*” is used where the *singular* is in view (referring to one person).
 - ii. The use of “*ye*” in the KJV here (plural form of “you”) accurately reflects what it says in Greek.

- b. Here Jesus using this discussion as an opportunity to change frame the of reference and speak about *spiritual* cleanness.
- v. After the foot-washing event, Jesus sits down and explains to his disciples *why He did that*.
 1. He is their Teacher and Lord.
 2. If He washes their feet, they should do likewise. (They are not “above it”.)
 - a. Jesus had previously taught, in the Sermon on the Plain, “A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher.” (**Luke 6:40**, NKJV)
 3. Jesus concludes this teaching moment by calling them to follow His example, saying that they will be blessed if they do these things.
- c. **Question:** I have been told many times that washing the feet of others was the customary work of servants or slaves (very menial). Is there any evidence to support that?
 - i. While this is not a custom familiar to most of us, there are several stories in the Old Testament where it mentions people washing their feet.
 1. When the Lord and two angels visit Abraham and Sarah and have lunch, water is brought for the visitors to wash their feet. (**Genesis 18:4**)
 2. When Lot brings the two angels into his house, he invites them to come in and wash their feet. (**Genesis 19:2**)
 3. In the very disturbing story of the Levite who takes a concubine (who is later brutally killed), they wash their feet upon entering the home where they eat an evening meal, in a wicked Benjamite town (**Judges 19**).
 - a. Side note: there are interesting parallels between the Sodom and Gomorrah story, the Levite and concubine story, and the Passion account of Jesus. The parallels include: footwashing, evening meal, a wicked city, two offered to wicked crowd, and ultimate destruction of the wicked city as a result of its sin.

4. After her wicked husband Nabal dies, David sends for her, to take her as his wife. Her humble response tells us something about her, and about footwashing.
 - a. “So the servants of David came to Abigail at Carmel, and spoke to her, saying, ‘David sent us to you, to ask you to become his wife.’ She arose and bowed her face to the earth and said, ‘Behold your handmaiden, a servant to wash the feet of your servants.’” (**1 Samuel 25:40–41**, designated **1 Kingdoms 25:40-41** in the LXX; OSB)
 - i. This shows the humility of Abigail. (From the rest of the story, it is clear that she is a wealthy woman who has several servants of her own.)
 - ii. In context, the story also shows how menial a task washing the feet of others was considered. The lowest of the low would do it; this is something servants typically would do.
 - ii. In the New Testament, when Jesus is at the home of Simon the Pharisee and a sinful woman anoints His feet with fragrant perfume and wipes her feet with her hair, Simon complains to Jesus. Jesus responds,
 1. “Then He turned to the woman and said to Simon, ‘Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped them with the hair of her head.’” (**Luke 7:44**, NKJV)
 2. This reference to providing water for washing one’s feet suggests that this was a fairly normal expression of hospitality – to offer water to a guest so that they could wash their feet.
 3. Perhaps sometimes a servant would wash the feet of a guest, while at other times water would be provided for the guest to wash his or her own feet.
 - iii. If you ever have lived in a country with dirt roads and alleys, with stray dogs and cats, donkey carts, etc. you can appreciate how dirty one’s feet can get in that setting. Think of life without sewers or storm drains, without paved roads and sidewalks.
 1. Think of the mud, the animal excrement, the dust, etc.
 2. Now think of the fact that in arid climates people did not wear closed shoes and sox like we do. Open-toed sandals or bare feet were the standard.

3. Closest thing I have encountered was living in Albania for a few years in early 2000's. Shoes were always very dirty from the roads, so everyone would pile up shoes outside the front door, and wear slippers or house sandals indoors.
- d. Jesus makes a puzzling statement about being bathed and clean, spiritually. Let's explore that further.
 - i. Jesus said, "He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." (**John 13:10**, NKJV)
 - ii. He indicates that Peter and the others have been bathed, and therefore are clean overall.
 1. It seems pretty obvious that He *does not* mean there is someone in the room whose body is dirty; for example, who had not recently taken a bath!
 2. In context, Jesus is talking about Judas being *spiritually unclean* by speaking in a parable or riddle; using a figure of speech.
 - a. Sin is referred to as being like yeast or leaven (which spreads and takes over) or like dirt (which defiles and ruins).
 - i. "Beware of the leaven of the Pharisees, which is hypocrisy." (**Luke 12:1**, NKJV)
 - ii. "Your glorying is not good. Do you not know that a little leaven leavens the whole lump? Therefore, purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore, let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (**1 Corinthians 5:6–8**, NKJV).
 1. Here Paul points back to the account in **Exodus 12**).
 2. Paul's reasoning here: leaven (yeast) in the Passover story foreshadowed sin (malice and wickedness), which must be purged after the true Passover Lamb (Christ) is slain.

- iii. In **Matthew 15** and **Mark 7**, Jesus explains that the things that defile a person are not dirt on his hands, but the sinful desires that come out of his heart.
 - 1. “When He had called the multitude to Himself, He said to them, “Hear and understand: Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man.””
(**Matthew 15:10–11**, NKJV)
 - 2. “Then Peter answered and said to Him, ‘Explain this parable to us.’ So Jesus said, ‘Are you also still without understanding? Do you not yet understand that whatever enters the mouth goes into the stomach and is eliminated? But those things which proceed out of the mouth come from the heart, and they defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man, but to eat with unwashed hands does not defile a man.””
(**Matthew 15:15–20**, NKJV)
- iv. Jesus uses dirty vs. clean imagery also in **Matthew 23**, when rebuking the Jewish religious leaders, who were hypocrites.
 - 1. Jesus said, “Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.
(**Matthew 23:25–26**, NKJV)
 - 2. Sin is like dirt on dishes that needs to be washed off. Starting with the inside.
- b. What kind of spiritual washing did Jesus have in mind when He speaks of His followers being bathed/washed and being completely clean?

- i. Consider this passage about spiritual washing and cleansing, written about 700-750 years before the time of Christ.
 1. “Wash yourselves, make yourselves clean. Put away the evils from your souls before My eyes. Cease from your evils. Learn to do good. Seek judgment and redeem the wronged. Defend the orphan and justify the widow. Come now, and let us reason together,’ says the Lord, ‘although your sins are like crimson, I shall make them white like snow, and although they are as scarlet, I shall make them white like wool.” (**Isaiah 1:16-18**, LXX, OSB)
 2. Early Christian writers considered this passage to be a prophetic foreshadowing of Christian baptism, where we are washed and cleansed of our sin.
- ii. Justin Martyr (d. 165 AD, Christian convert from Samaria) wrote in an apology to the Roman government leaders about this prophecy and this spiritual cleansing and rebirth that happens when someone becomes a Christian:
 1. (Following an explanation of Christian baptism, connected to what Jesus said in **John 3:3-5** regarding being “born again of water and the Spirit”)
 2. “...Of course, it is obvious that it’s impossible for a person who has already been born to re-enter his mother’s womb. Rather, Isaiah the prophet explained how those who have sinned, but are repentant, can escape their sins: ‘Wash and be clean. Put all evil away from your souls. Learn to do what is right. Help the fatherless and plead for the widow. And come and let us reason together,’ says the Lord. ‘And though your sins may be as scarlet, I will make them white as wool. Though they may be crimson, I will make them white as snow.’ (**Isaiah 1:16-20**).

3. The apostles taught us the reason for this ceremony, as follows. We have no say in our original birth. It results from the union of our parents. And often we grow up ignorant of the truth, being raised in bad habits being taught wicked things. However, we do not have to remain the children of necessity and ignorance. We can become the children of choice and knowledge through a second birth. (See also **Titus 3:5**)”
 4. (Source: Justin Martyr, *First Apology*, chapter 61; in Ante-Nicene Fathers vol. 1, p. 188. Modern translation provided here taken from *We Don't Just Speak Great Things, We Live Them*, pp. 90-91, Scroll Publishing.)
- iii. Ananias told Paul, “And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.” (**Acts 22:16**, NKJV)
 - iv. Keep in mind that Jesus himself was baptized, and that he and his apostles were baptizing. John the Baptist was preaching “a baptism of repentance, for the remission of sins” (**Mark 1:4**, **Luke 3:3**)
 1. Therefore, it seems pretty clear that the apostles of Jesus had been baptized, and experienced this spiritual cleansing.
- c. We all have been “washed” but now need to “*have our feet washed*”. **Question:** If the initial washing refers to baptism, what might the *washing of (dirty) feet*, which must continue afterward, refer to?
- i. One possibility: this might refer to the need for each Christian to keep confessing their sins and repenting after their initial “washing” in baptism.
 - ii. “If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and

the blood of Jesus Christ His Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:6–9, NKJV)

- e. **Question:** Are we supposed to *literally wash the feet of each other* today?
- i. Jesus said, "blessed are you who do these things."
 1. Is Jesus saying we ought to *literally wash one another's feet*?
 2. Or, did He mean this figuratively, that we are to *serve another in humility*?
 3. Or maybe both?
 - ii. Some groups, notably some conservative Anabaptist and Baptist groups, do take this literally and wash one another's feet.
 1. Sometimes these groups have a foot washing event or ceremony in connection with observing the Lord's Supper (which they may do twice or only a few times per year).
 - iii. One argument for taking this command of Jesus literally: If we take this command of Jesus figuratively or consider it only to be related to the culture of that time, we might end up discarding other unpopular or counter-cultural teachings of Jesus, as well. For example, kingdom teachings on topics such as:
 1. head covering,
 2. permanence of marriage,
 3. homosexual relations,
 4. women addressing the assembly in church, and
 5. male spiritual leadership of the church and home.
 - iv. However, the reasons given for these New Testament teachings, in places like **Mark 10:1-12** (permanence of marriage), **1 Timothy 2:8-15** (role of women), **1 Corinthians 11:1-16** (head covering), and **1 Corinthians 14:34-35** (women to be silent in the assembly) are stated clearly. In all these cases, the reasons given are not based to local culture. They are based on universal principles that have *nothing to do with local custom*; for example: from the creation of man and

woman or the Fall (**Genesis 2 & 3**), or “because of the angels” (**1 Corinthians 11:10**).

1. The *reason Jesus gave* Peter for washing his feet because his feet were the only dirty part of Peter’s body. The rest of Peter’s body had been washed, and therefore was already (and still) clean. So, a few questions:
 - a. If Peter’s feet were washed because they were dirty from walking around in sandals in dirty streets, but our feet (covered with shoes and sox) are as clean as the rest of our body, does Jesus want us to wash each other’s feet anyway?
 - b. Should we continue to be doing it today, if the stated reason no longer applies for the physical act?
 - c. Or is the lesson we need to get out of this example that we need to be humble and serve our brothers and sisters in the most humbling ways to meet their needs?
- v. I encourage us all to reflect on this. What does Jesus want us to do here? What is *His* point?
 1. Some Christians I know who are not 100% sure whether it is necessary for us to literally wash the feet of others today, nevertheless, have footwashing in their churches periodically just because of what it says in the Scriptures here.
 2. At the very least, they see this practice as a humbling reminder of the ways we need to see ourselves as humble servants to one another.
 3. Another place *footwashing* is mentioned is in **1 Timothy**, in context of the requirements of being part of the order of widows, a special ministry of older women.
 - a. “Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man, well reported for good works; if she has brought up children, if she has lodged strangers, if she has washed the saints’ feet, if she has relieved the afflicted, if she has diligently followed every good work.” (**1 Timothy 5:9-10**).
 - b. Does this mean she has been washing people’s feet *literally* or *figuratively* (meaning she serves the saints with love and humility)? Personally, I am not sure.

- c. Clement of Alexandria (c. 150-215 A.D.), a teacher in the church in Alexandria, Egypt, mentioned this passage:
 - i. “If she has washed the feet of the saints’ – that is, if she has performed without shame the lowest offices for the saints.” (Clement of Alexandria, *Fragments from the Hypotyposes*, in Ante-Nicene Fathers vol. 2, p. 579)

4. Things to for us to consider:

- a. In our society today, our feet generally don’t get that dirty through our common activities. They are generally covered up with shoes and sox. (Actually, my *hands* generally get much dirtier than my feet.) With that in mind, does this instruction about washing feet still apply to us today?
 - b. On the other hand, maybe we *should* literally wash each other’s feet, *just because Jesus said we should*; yet not lose sight of the importance of serving one another in love and humility.
 - c. I encourage all Christians to sincerely consider both perspectives; to *wrestle with this*.
- f. Jesus teaches by his example of love and humility, not just with words.
- i. Some early Christian writers pointed out that while famous Greek philosophers and teachers may have offered great words, Jesus led both by words and *by His own personal example*.
 - ii. Individuals may be drawn to the roles of *teaching and preaching* in churches for a variety of reasons and motivations. Some are drawn naturally to academics or theology. Some appreciate (and seek) the respect and influence or other benefits that may come with the roles of teacher or preacher
 - iii. However, the first responsibility of a teacher (as well as a parent): *don’t be a hypocrite*.
 1. Someone told me long ago: there are few things worse for our children spiritually, than for us to say one thing but live a different way. Nothing can turn children away from faith in God more quickly than *seeing religious hypocrisy!*
 2. Jesus blasted the Pharisees and teachers of the Law:

- a. “The scribes and the Pharisees sit in Moses’ seat. Therefore, whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do.” (**Matthew 23:2–3**, NKJV)
 - b. “But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.” (**Matthew 23:13**, NKJV)
3. Paul cautioned the young evangelist Timothy that he had to watch both what he taught (his doctrine = teaching) and how he lived (his own life):
 - a. “Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.” (**1 Timothy 4:16**, NKJV)
4. James warns us that teachers will face a stricter judgment (**James 3:1**).
- iv. Those who want to teach in the church must not only teach correctly; they must be striving to follow that teaching as well. (Otherwise they will be guilty of hypocrisy; and of all people, the religious hypocrites were the ones *most severely rebuked* by Jesus!)
- v. Jesus lived out *all the things He calls us to do*.
 1. He did not retaliate when treated badly.
 - a. He loved Judas and washed his feet, *even though Judas loved money and betrayed Him*. In washing the feet even of Judas, Jesus provides a tremendous example for us follow.
 2. Jesus was submissive to those in authority.
 3. He obeyed his Father in all things.
 4. He overcame when facing all kinds of temptations offered by Satan.
 - a. “For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.” (**Hebrews 4:15**, NKJV)
 5. He was faithful, and He persevered to the very end.

6. He prayed, fasted, was baptized, suffered and died.
7. He set a wonderful and inspiring example for us to follow in humility, loving others and selfless service.
 - a. “Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others. *Let this mind be in you which was also in Christ Jesus, 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 2:3–8, NKJV)*
 - g. As we consider whether we ought to be washing one another’s feet literally, let us imitate the tremendous examples of Jesus, Abigail and the women called to the order of widows: to love and serve others with great humility.