

were variously offered and variously sacrificed as pointed out by these foot washing indices. (This has the promise of being a deep, thrilling, and romantic study, certainly embracing all of Solomon's Song and perhaps pointing to Mary the sister of Lazarus, and from her to the mystery of "the three Mary's"). Neither will this study be concerned with the shadowy figures that may be seen in the background of certain of the foot washing episodes. (Yet each new suggestion of a trinity concept arouses intense interest). Rather, this study will be chiefly concerned with remarkable things which are clearly emphasized in these foot washing passages.

The first unusual thing to be noticed is the prominence given to provender for asses. The word provender appears only seven times in the Bible and six of these occurrences are in connection with contexts pointed out by these foot washing indices. Now this is making a very narrow division of the Word of God: first we divide by water, then by washing, then by feet, then by provender. Going still further, we see that at least three of these seven occurrences mention provender for asses and that these "ass clauses" are given unexpected emphasis. For example: "And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender" (Gen. 43:24); "So he brought them into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink" (Judges 19:21); "And Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went after her; and she went after the messengers of David and became his wife" (1 Sam. 25:42).

So where does provender point? Let us look at the seventh usage of the word provender: "The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan" (Isa. 30:24). But why should young asses be so favored? "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9); "And the disciples went, and did as Jesus commanded them, and brought the ass,

and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garmets in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna, to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Matt. 21:6-9). Thus we see that care has been taken from the foundation of the world for the lowly ass whose colt should bear my Lord and Savior Jesus Christ; and the infinite plan includes the reward of clean provender for him. Plainly, the Word of God does not neglect the least detail of care for those who love Jesus.

A second word that is given unusual emphasis in these foot washing passages is door. When the three men visited Abraham he "sat in the tent door" (Gen. 18:1); and "Sarah heard it in the tent door" (Gen. 18:10). Then, with the Sodomites, "Lot went out at the door unto them, and shut the door after him" (Gen. 19:6); "And they pressed sore upon the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door!" (Gen. 19:9b-11). Next we read of Joseph's brothers: "And they came near to the steward of Joseph's house, and they communed with him at the door of the house" (Gen. 43:19). Further emphasis is put upon "the door" in the ceremonial foot washing passages: "And Aaron and his sons shalt thou bring unto the door of the tabernacle of the congregation, and shalt wash them with water" (Ex. 29:4); "And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation" (Ex. 29:11); "And Aaron and his sons shall eat the flesh of the ram, and the bread that is the basket, by the door of the tabernacle of the congregation" (Ex. 29:32); "This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee" (Ex. 29:42). Even the hanging of the door of the tabernacle is very important, as we