

## **Jas21 – Love in Humility John 13:1-17**

*Pastor Dave Shepardson Calvary Chapel Nuevo / [www.wordbymail.com](http://www.wordbymail.com)*

Open your Bibles. Title of the message, “Love in Humility.” You might notice we are not going to James, but we are going to the gospel of John, Chapter 13. “Love in Humility.” We’re going to be looking mainly at a section between verse 1 and verse 17.

I thought we could use a break from James. Resurrection Sunday is coming in two more Sundays and I thought it would be really good to begin to align our hearts for the resurrection celebration. I thought we would do one message on Jesus approaching the cross. Then one message as Jesus was put on the cross. And then I thought we would do the resurrection message, Jesus’ victory through the cross.

As I was considering different texts, I thought of a text that perfectly portrays the approach of Jesus’ to the cross and is also a perfect follow-up to the “barn burner” message in James called “What To Do With Pride.” That message was a pretty direct message. If you didn’t hear it, get it from [wordbymail.com](http://wordbymail.com) and listen, and don’t shoot the messenger. After our last message on pride, I thought this would be a good text in John 13 to follow up and also to prepare our hearts for resurrection.

*Let’s pray. Heavenly Father we pray that you would just do that. By the power of your Word, lit alive by your Holy Spirit we pray that you would capture us Lord. There have been hard messages in James. We’ve had to look in the mirror and it’s been ugly because we are looking at our own sin, we are looking at our own pride. Lord we pray that we would not stop doing that but we pray that we would see the opposite of all of the negative that we’ve seen in James all of the challenge and exhortation. We pray we would see you come alive today in the opposite of who we are. But Lord we pray that we would see that this is who you’ve called us to be. Show us Lord. It’s a double-edged message and we need to see both sides, and we pray you would reveal it to us. In Jesus’ name, amen.*

I have a two pronged message today and I hope you will hear both of these critical messages.

The first lesson, the highest lesson, is about the incredible, perfect sacrificial love that Jesus Christ has for you that is demonstrated in radical humility. Jesus Christ’s love for you is perfect. It is sacrificial and it is demonstrated in radical humility. That’s the first lesson; I’ll tell you the second one a bit later.

Jesus, as he was approaching the cross, in fact the very night before the crucifixion, I want to show you the heart of Jesus as he was literally one step away from the cross. He radically demonstrated at this crucial point, he radically demonstrated his love for you by his radical humility. He demonstrated his love in radical humility. John Chapters 13 to 17, I love this study, it is the Upper Room Discourse. We did this study on Wednesday night a year or so ago. Study it if you really want to get the most intense and direct teaching and revelation of Jesus Christ to his disciples in the entire gospels. Everything is just packed together on this last night before the arrest and the crucifixion. In fact, hours before the arrest and crucifixion. The scene is what we call The Last Supper, but the teaching we call The Upper Room Discourse. In the upper room there, Jesus poured out his most compact, intense teaching.

Here's what I want you to see. We are going to see the introduction to this incredible night of teaching for the disciples before Jesus would physically depart this earth. If you can grasp the lesson that is taught first, if you can grasp this first lesson in the upper room you will see the radical perfection of Christ's love for you shown in his radical humility. It's a life sermon. It's a living sermon. The first lesson Jesus teaches not just by example, he teaches by his life. He lives out his first message, and it is so critical we catch this one before we move into the rest of the Upper Room Discourse. There is intensity in this first message. Everything else comes out of this first living sermon of Jesus in the upper room. If you don't get this, the chances are you'll have trouble with everything. In fact, if you don't get this lesson, I don't really understand how you can follow Christ. That's how critical it is.

**John 13:1(a) (ESV)**

*I Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father . . .*

Jesus knew his hour had come. He was moments away. The next event in his life was the series of events that would cause him to depart from this world, he knew. He knew it was time. He knew it was time for him to accomplish a work that he had come to do, which was to take upon himself our sin and submit himself to the full wrath of God to pay for our sin in our place so that we wouldn't have to. That's why Jesus came, and he knew it was time. He knew it was time to do that. And so if there were ever a time when a person would have the right to be concerned about themselves, don't you think it would be in the hours before Jesus was about to take on the sin of the world, take the full wrath of God in our place and be separated from God for the first time ever – meaning before time. I think so. I think Jesus has a right to be concerned about himself here. He knew what hour it was. He knew it was coming. He knew it was next.

And yet the second half of John 13:1 says this:

**John 13:1(b) (ESV)**

***1 . . . having loved his own who were in the world, he loved them to the end.***

Wait a minute. That doesn't seem right. We remember Jesus in the Garden of Gethsemane when he prays, as Dr. Luke said, as if it were great drops of blood being seat out of his body. And he prays, ***Father, if it's possible let this cup pass from me.*** We understand that but Jesus is the edge of that. He's going in to that. And here John 13:1 says ***having loved his own that were in the world, he loved them to the end.*** "To the end" means completely. It means to the uttermost. It means to the perfection. He loved you and loves you today to the end, to the uttermost, to perfection.

At a time when Jesus should have been concerned about himself, and indeed he did enter this time in the garden of intense stress when he asked his disciples to pray for him, this is hours before that. And his concern is not for himself but for his disciples, his unlovable disciples. His unlovable disciples. The disciples of Jesus Christ were self centered, they were self focused. They were concerned about themselves just like us. Jesus doesn't represent us in our own sin nature, the disciples represent us. In their self-centeredness, in their self-focus. It was through their self-focus, it was their sin of self that Jesus loved them. He loved them through that.

So let's set the stage for the upper room and for us to see Jesus and how did he love his own to the end. Jesus had entered Jerusalem just days before, the chronology helps. This night, it's Thursday, but Jesus had come into Jerusalem on the first day of the week, so basically four day before to the cries of hosanna and the palm fronds and all of that. And then quickly, the entire masses turned against Jesus Christ. They rejected him openly and behind his back, turned completely against him. And so it appears from reading the stories in the gospels that Jesus and the disciples were actually in hiding to some extent, in Bethany, which was about a two mile walk just over the Mount of Olives. And so we assume that Jesus and the "guys" were staying at Mary and Martha's house, Lazarus' house, in Bethany and walking the approximately two miles into Jerusalem each day, waiting for the exact time for him to give himself as the perfect sacrifice for our sin. Waiting for the moment that God had already picked that aligned with all the Old Testament scriptures. So all through the week Jesus had been escaping his enemies who had been trying to kill him early. So it had been a tough week. Plus the two mile walk in and out of Jerusalem every day.

If you lived in the 1970's on the West Coast, you remember "Jesus sandals." (Jon Courson still wears them, with socks.) So you know the sandals we all wore in the '70's, well Jesus actually wore them. But the roads that he walked on were filthy, dirty. They were most of the time covered with thick dust, when it rain it became masses of mud, but everybody walked on these dirty roads. And so it was standard in every Jewish home for there to be a basin of water just inside the door for foot washing. Not foot washing in a ceremonial sense like some churches are prone to do today as a matter of ceremony, but foot washing that was the most miserable, dirtiest, smelliest job in the household.

It wasn't foot washing like some of us have experienced where the women all get pedicures and they make their feet all perfect, it wasn't like that. It was actually a dirty, stinky job. And this job was delegated to the lowest of the low slave in the household. The lowest possible slave. In fact, a Hebrew slave was not even allowed to perform this duty. If a slave had a Hebrew background at all, this duty was too low for him in a Jewish home. It had to be number one, goyim, a non Hebrew slave. And then the lowest slave on the totem pole, he's the one who was required to wash the feet of the guests as they entered the house. So it was a low, disgusting, humiliating, stinky, dirty job. It was not some kind of pseudo- emotional, ceremonial thing. It was disgusting.

It was also very important to convey hospitality or care for your guests, very important for your guests. So, lowest job but very important for your guest. So as the guests would come in the slave would gird himself with a towel and would kneel at the front door. And the guests would come in with their dirty, stinky, disgusting feet, and that slave would wash their feet and dry them with the towel before they came in the home. It was terrible.

And so the upper room had been made ready for Jesus and the disciples to have what we now call The Last Supper. But when the disciples arrived... no slave. The slave wasn't there to wash their feet. And of course, none of the disciples, remember they're just like us, they are self focused, self concerned and self absorbed. And so none of them would consider washing feet. Certainly not! Even when Jesus walked in the room, after three years of being discipled by the Son of God and seeing the activities and the power of the Son of God, not even when the Son of God walked in would any of the disciples even think about stooping down to was his feet. He was the Master, he was the Rabbi. It's because this job was so low that students of rabbis in the Hebrew culture, the students of a rabbi, the disciples of the rabbi, were not even allowed to wash the rabbi's feet. It was clearly accepted that it was too low a job. Only the worst of the worst slaves did it.

But that's not the only reason the disciples (who are us, they represent us) that's not the only reason they wouldn't wash each other's feet or Jesus' feet. Write these chapters

down in your margins and read them later. Mark Chapter 10 and Luke Chapter 22. I want you to read the chapters. Let me tell you what you can find there. The disciples are arguing. It's right before the triumphal entry, maybe right around the same time or on the way at least to Jerusalem. The disciples are arguing. Do you know what they are arguing about? They are arguing about who is going to be the greatest in the Kingdom. They are arguing about who is going to sit in the place of honor, what position.

The disciples were arguing about what position they were going to have. What prominence. "Who's going to look at me? Foot washing, I don't think so! Not me. It's between James and me who is going to get the best seat in the new Kingdom. Who is going to hold the highest position? I don't think there's going to be any foot washing in my future."

Not even Jesus. They would not even wash the Master's feet. Luke Chapter 7 (write that down) here's what you'll find. Jesus rebukes a Pharisee for not having a foot washing available to him when he came in to eat with him. (Hopefully you're not shocked that Jesus ate with Pharisees.) Here's the point. In Luke Chapter 7 Jesus rebukes a Pharisee for not washing his feet. But wait a minute; his own disciples wouldn't wash his feet. His own disciples wouldn't wash each other's feet. His own disciples wouldn't do this, and he rebuked the Pharisee. And in Luke Chapter 7 he clearly implies that it's because of the Pharisee's heart. It's because of the Pharisee's heart that he wouldn't do this.

Guess what? The disciples have the same heart. Guess what? You and I have the same heart. We have the same heart as the Pharisee. "Not that job. That's not me."

That heart condition that the Pharisee had, that the disciples had and that you and I have, it's called pride. It's called pride. The definition of pride is: ***An inordinately favorable opinion of self.*** "Not me. Maybe someone else, but not me."

The number sin is pride. But certainly the number one sin in the Pharisee's for which Jesus said, "You are of your father, the devil."

Their number one sin was pride. It's yours too, and mine. Jesus loves you through your pride. Through your self-centeredness, your self-focus, your self-concern. Jesus still loves you. And you don't deserve it. And he loves you radically, and he displays it in radical humility. It's not just your pride he loves you through. This is mind boggling. Jesus loves you even through your tendency to betray him.

Luke at verse 2 of John 13.

**John 13:2 (ESV)**

***2 During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him,***

Not only were the disciples operating in pride and self-concern, but one has already committed to betray Christ. The devil had already put it into the heart of Judas Iscariot. So Jesus was dealing with eleven self-focused, “self-grandising”, if you will, building themselves up and wanting position, self-concerned, selfish disciples and one already moved by the devil to betrayal by Satan himself.

These guys were sinners. They were not saints! They were not saints and we have over three years of history with these guys easily pointing out they are sinners. They are just like us. Like them we are self-focused and subject to betraying Christ for our own self preservation. “I will follow Christ as long as it does me good.” But if I have to choose between myself and Christ, the decision is easy. It’s for self.”

That’s our nature. That was the disciple’s nature. Jesus loves you through it. Jesus loves you through it completely and to the uttermost, to the end. If you choose to betray Christ, if you choose to turn your back on Christ, if you choose to deny him and even blaspheme him, when you enter eternal judgment it will not be because Jesus didn’t love you. Jesus loved you enough to die for you. And he loved you enough to allow you to choose. And if you choose to reject him and betray him and you receive the judgment for eternity that your sin deserves, it will not be because Jesus didn’t love you. It will be because you chose it.

Jesus knew that Judas Iscariot was in the room... leading up to this crucial first lesson. His betrayer was in the room. What’s the point? The point is Jesus’ love is not limited to those who deserve it. *Jesus’ love is not limited to those who deserve it.* Because no one does. No one would be loved. Jesus loved Judas Iscariot the same as he loved the eleven disciples no matter what John “the beloved” apostle says. John gave himself that name. The disciple who Jesus loved. That’s John writing that about himself. Like I said, sinners. Jesus loved Judas just like he loved the other eleven.

More and more incredible, here comes verse 3. Every verse in this text leading up to this key lesson is more and more incredible and more and more overwhelming.

**John 13:3 (ESV)**

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

Jesus knew exactly who he was. Think about how you feel about yourself. Jesus knew he had come from God and was going back to God and that the Father had given all things into his hands. Jesus knew who he was, he knew his rightful position, and he was God in the flesh. He was the creator God in the flesh. All things that had been created had been created through him and for him and were going back to him. And He knew that he would judge the living and the dead, he knew that he would rule over this earth and into eternity. He knew who he was. It's an important point.

Write this cross reference down. Colossians 1:15-17 about the pre-eminence of Jesus Christ.

**Colossians 1:15–17 (ESV)**

*15 He is the image of the invisible God, the firstborn of all creation.*

*16 For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.*

*17 And he is before all things, and in him all things hold together.*

What's the point? He knew who he was. He knew exactly who he was. Write down 2 Timothy 4:1.

**2Timothy 4:1 *Jesus Christ will JUDGE the living and the dead when he returns to set up his Kingdom***

Jesus knew he was God. He knew he was the creator of all that's been created. He knew that one day at his name every knee would bow and tongue would confess that he is Lord to the glory of the Father. He *knew* that. He knew who he was. It's important. Why is it so important?

Because in our pride and in our arrogance we think

Well, I *shouldn't* have to *do that*.

Well, I don't *have* to *do that*.

Well, I'm *not* going to *do that*.

*Then we have the audacity to say that we are Christ followers. "I follow Jesus, but I'm not doing that! I follow Jesus but I'm not loving that person, certainly not sacrificing for that person."*

You've got to be kidding me, right? Are you sure? Are you sure you are a Christ follower? It means "following Christ."

Jesus knew exactly who he was. He knew his rights. He knew how far above all of creation he sat. And in John 13:4-5 we read this, (this is the main lesson.)

**John 13:4-5 (ESV)**

***4 (He) rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist.***

***5 Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him.***

Wait a minute. Wait a minute! That's not right. That's not right! That's not right for the King of Glory, the Creator of all that's been created to be reduced to the most disgusting low level of a slave to wash the feet of those who should be serving him! This is the farthest thing from being right! And when we start thinking, "Yeah, of course Jesus washed feet, it's Jesus. You know, I got a little something on my big toe right here. I think you need to come down here and take care of me," it's not right. *HE'S* the Lord of Glory. He's the King of King and Lord of Lords.

These self-focused prideful disciples – one with a black heart – are sitting around thinking about themselves as their Master and Lord out of his love for them. He did what none of them would ever consider doing. Jesus knew that pride and self focus was in them. He knew that self concern was in them and he loved them anyway. He loved them through their pride. He loved them through their self-focus. He loved them through their self-absorption

*The extreme love of Jesus Christ for you is shown in his radical humility. He should be vaporizing you. He's kneeling at your feet doing the lowest job there is to do. We think it is okay. "I mean I raised my hand, I said a prayer, and I got saved. Isn't Jesus' job to serve me now?"*

It is in the First Church of Pride. Isn't it funny how we talk about our rights in church? This is hilarious. It happens in other churches, I read blogs, and they tell me about it. People will say, "Yeah but what about me? Yeah but they hurt my feelings. They didn't let me do this. I'm not this. I didn't get to do this. I'm not going to do this." And the whole time somebody might be hypothetically thinking "Have you ever read the Bible? You're standing here telling me about your rights that you don't deserve this or you don't deserve that, or you should be given this or you should be given that. You should be recognized or you should be allowed to get whatever it is that you want."

And I'm thinking, "Wow. Quick read through the gospels, man. Just sit down and read it." I mean, not me. That's what they write in the blogs. That's what they think when people say that to them.

Jesus knew that about you. He knew you were absorbed with yourself, consumed with yourself, concerned only for yourself. He knew it. And he loved you anyway. He loved

you enough to give his life for you. He loved you in spite of it. He loved you in the midst of it, he loved you through it. Not only did Jesus know his rights when he did this for the disciples but he knew he was about to be falsely arrested, falsely tried, falsely convicted, beaten, flogged, abused and crucified to pay for the penalty of your sin in your pride and in your self-focus. He took your sin upon himself and paid the full penalty so you wouldn't have to. He didn't deserve that.

If there was ever a time when someone should have the right to be thinking about their "rights" it would be right here for Jesus. I mean when does Jesus get to say, "Hey really, I shouldn't be doing this. I'm about to go to the cross to take on the sin of the world, it's a pretty big deal." Never. He never did it.

He never did it, why not? It's because he was demonstrating his love for you through his radical humility. He was demonstrating his love for you and he was saying, "I don't care what it takes, this is how much I love you." He loved his unlovable followers to the end. It's a picture. It's a living sermon of how much Jesus loved his followers. He emptied himself of all of his self rights and he took up what was best for those he loved. That's the definition of humility. And his love is displayed in his humility. Remember Judas Iscariot was in the room, the one who was about to betray the Savior of the World. At this moment the Savior is kneeling at Judas Iscariot's feet and he is washing his feet with the same love that he washed all the other eleven disciple's feet with. Jesus knew no favor. He knew Judas was going to betray him and he showed him the same level of love and humility.

There's so much wrong with this. It's not right! It's not right what Jesus did for us! We didn't deserve it. It's not right. And verse 1 says ***having loved his own who were in the world, he loved them to the end.*** You and I are those disciples. We are prideful, self-centered, self-absorbed, self-focused "pinheads." And Jesus loves us in radical humility. He loves us. He loves us enough to die for us while we are his enemies. Romans 5:10, write that down, says while we were his enemies we were reconciled to God by his death, by his love for us. While we were his enemies we were reconciled. How many times, well maybe you haven't heard this, but the blog writers say that people say to them, "Yeah I'm going to clean myself up and start going to church."

And you know, hypothetically what I would say. "There's not enough clean, man. You can't get clean enough. You might as well come filthy, dirty. Because Jesus loves you just like you are! So come on, man. It's a hospital for sinners."

That's how much Jesus loves you. He loves you when you are overwhelmed, overcome with your pride and all your "stuff."

If you have never received that love, today is your day. You need to see, number one, how terribly disgusting a sinner you are. And then you need to receive the unconditional love of Jesus Christ. Right there. In awe! In a level of disbelief. “Lord, I can’t believe that you love me, but I trust that you love me.”

And you receive him. And you ask him to come into your life and to forgive you of your sin. And he will transform you. Don’t wait, don’t delay, don’t debate. Don’t get mad, just say, “Yeah that’s me. I’m prideful, arrogant, self-centered and self-concerned. Jesus if you love me anyway, I’ll take it.” Do that today.

**John 1:12 (ESV)**

***12 But to all who did receive him, who believed in his name, he gave the right to become children of God,***

Put your faith in Jesus Christ understanding your great need for him. All have sinned and fall short of the glory of God and the wages of sin is death, but while we were his enemies, while we were already dead in sin Jesus died to save us. So confess your sin. Confess him as Lord. Receive him into your life and be saved. Be saved. Just like the thief on the cross. Meaning, you don’t have a chance to get down. You can’t say, “Let me down from this cross. I will try to clean up my life and then you can save me.”

And Jesus says, “No, today. Because of your faith in me, today you will be with me in paradise.”

Here’s the second lesson. Back to our text in John 13. When Jesus came to wash Peter’s feet in verse 6, Peter freaks out. I appreciate that. So Jesus uses it to illustrate two very important spiritual truths which I am going to let you dig in to later. That side lesson goes from verse 6 to verse 11.

Let’s get the second part of this message today in verse 12.

Again, if you have never received the love of Christ, receive it today. Right in the midst of your pride and self-centeredness, just say “Lord, I need you. I need you.” And receive him today.

But what if you have? What if you have received him? What if you have committed your life to him? What if you really are a Christ follower? What’s the message for you? What’s in the living sermon for you?

**John 13:12 (ESV)**

*12 When he had washed their feet and put on his outer garments and resumed his place, he said to them, “Do you understand what I have done to you?”*

There is a powerful lesson here for those who are already following Christ.

**John 13:13-14 (ESV)**

*13 You call me Teacher and Lord, and you are right, for so I am.*

*14 If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.*

Some churches think Jesus is speaking literally here and so they regularly wash each other’s feet. But there is so much more here. Much more than Jesus instituting a church ceremony. This is a living sermon. There’s a bigger lesson here and Jesus clarifies that in verse 15.

**John 13:15 (ESV)**

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

This is an example!! And Jesus would say “You guys were self-focused, self-concerned, caught up in your pride that none of you would humble yourself to show any concern for anyone else including your Lord and Master, so I did it for you. Because that’s how much I love you. My love for you is displayed in radical humility.”

It’s an example for those who claim to be following Christ. Here’s the example. *Love is shown in humility.* First of all love is a verb. It’s AGAPAO the verb form of AGAPE. Love is an action word. It is shown in humility. Humility is the opposite of pride. Humility is not thinking low of yourself. It’s not. Because the people who think low of themselves are actually consumed with themselves. They are just consumed with thinking low of themselves.

*Humility is not thinking of yourself.* Humility is being empty of “self.” It’s not about me. It’s not about you. It just isn’t. Humility is not thinking of yourself. It’s not thinking of your rights. It’s not thinking of your desires. It’s not thinking of your opinion. It’s not even thinking of your burdens. It is setting all things of self aside and focusing on the sacrificial love for another. It shows. It shows when you do it. It’s a sacrificial demonstration of love. Especially when that person doesn’t deserve it. The heathen, the sinners, the Satanists they all love each other. That doesn’t take anything. You put a group of Satanists in this room; they’ll all be nice to each other.

But when you love your enemy, when you love someone who doesn't deserve it, when you love someone not because of what they've done but in spite of what they've done, now you're beginning to demonstrate the love of Christ that Romans 5 says has been poured into your heart. Romans 5:5 says the agape love of God which has been poured into your heart by the Holy Spirit... That's good! That's what we call evidence of transformation. It's a good thing.

Jesus says ***You call me Lord, and you're right If I then, have loved you with this Radical HUMILITY then you ought to Love one another with this SAME ABSENCE of SELF Concern.***

"Do you see," Jesus is saying to his guys, "though I am Lord of All, though I am about to do this tomorrow, that I am lowering myself to the lowest abject level of slavery to serve you because I love you."

Love in humility. Jesus was teaching love in humility. We cannot love as Jesus loved without us emptying ourselves. We cannot love as Jesus loved without us emptying our "self" of self-concern. As long as we love ourselves then we are following "self."

Now watch out for this next verse. John 13:16.

**John 13:16 (ESV)**

***16 Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him.***

Let me explain. If you are a Christ follower today the only way you can excuse yourself from this level of radical humility is to firmly believe that you are greater than your master. Sacrificial love takes sacrifice of self. Jesus demonstrated it for you. And it's the definition of humility.

One last thing. *God never blesses knowledge without action.* Never. So Jesus wants to make sure that we don't just *know* this.

**John 13:17 (ESV)**

***17 If you know these things, blessed are you if you do them.***

Blessed are you if you actually do what Jesus calls you to do. The Apostle John also wrote in 1 John 3:18. Write it in your margin:

**1 John 3:18 (NLT)**

***18 Dear children, let's not merely say that we love each other; let us show the truth by our actions.***

It means you have to set your “self” aside. All your self-focus, self-image, self, self, self. You have to set it all aside and say, “Jesus I will love that person with dirty feet. They are prideful, they are self absorbed and their feet smell. And I’ll love them. I will love them so much that I will take action to show them your love in me and through me.”

Love is shown in humility. That is love in action. It is emptying your “self” of “self” and allowing the love of Christ to love the unlovable.

Let’s pray. *Lord Jesus, we’re a wreck. We’re a mess. Our sin nature is all self-focused. Pride reeks out of us like stinky feet. And Lord it’s wrong that the Lord of Glory lowered himself to a position of a slave to clean our stinky, prideful feet. It’s not right. But you did it because of your great love for us. So for those of us who have never received that love, please God, please break through that pride. Allow us to see the blackness of our heart. And enable us by your Spirit to receive a new heart of flesh.*

(If that’s you today don’t wait a second, I want you to pray right now. Say something like this.) *Lord, I’m so sorry. I am consumed with “self.” I worry only about myself. I think only about myself and what I want and my ways and all my “stuff.” Apparently Lord, I need you. I need you to come into my life. Forgive me of my sin, especially my pride. Forgive me. Please cleanse me of my sin, Lord. I repent from that self-centered nature. I need your life, I need your love. I need my “self” to be crucified and your life to live in me Lord. And so I come to you just as I am and pray Lord, save me. Save me Lord. Fill me with your Spirit, transform me, make me a true disciple and allow the unlovable ones around me to see your great love through me. I am all in Lord. Give me the power of your Spirit to do it. Thank you for saving me. In Jesus’ name, amen.*