

Good morning. In preparation for Easter.... we will spend the next month in the Gospels looking at some of the passages leading up to the death and resurrection of Jesus Christ.

We began two weeks ago with the story of the woman who anointed Jesus with her tears and fragrant oil. (Luke 7:36-40; Matthew 26:6-13; Mark 14:3-9; John 12:3-8).

Out of this story we asked what does it look like to live a life of SURRENDERED SACRIFICE as we SURRENDER (TO HIS) SACRIFICE? We saw through Mary's actions that she fully gave herself over to Jesus ... her sacrifice is in invitation to us as we ask the Holy Spirit, what does this look like for me...regarding

Jesus is approachable; my hospitality to Jesus; my focus on Jesus rather than on another person or gift.

This morning, we will look at another story leading up to the cross, the Passover meal that Jesus eats with His disciples.

The story of the Passover meal is seen in all four Gospels, Matthew 26:17-30, Mark 14:12-26, John 13:1-30, and Luke 22:7-23.

Again, as we reflect on Jesus' interaction with His disciples ... we are asking the Holy Spirit what does it look like to live a life of SURRENDERED SACRIFICE as we SURRENDER (TO HIS) SACRIFICE? This time we will look to Jesus to answer that question.

Again, for this morning's purposes, let's define these two words, SURRENDERED SACRIFICE.

Surrendered is to "give up, to give oneself up into the power of another."

Sacrifice is "spiritual conduct that honors God, sacrifice in the name of Christ that glorifies God."

To live a life of surrendered sacrifice must be out of living a life surrendered to Jesus' sacrifice for us on the cross. Any other surrender sacrifice separate from the cross is out of a place of falsehood.

Matthew, Mark and Luke share similar timelines in that we see through the passages **Jesus sends His disciples into the city to look for a certain man who will lead them to a large upper room, furnished and prepared; where His disciples can prepare the Passover meal.** (pause- what is the Passover Meal?)

The **Passover meal** first established in **Exodus 12**, is annually **apart of the Hebrew tradition.** This meal is **prepared with specific items** to remind the Jewish people of **how God led them out of slavery in Egypt and into freedom in the Promised Land.** Each item in the meal is a **symbol of the Exodus story.**

And it is in ... **this Exodus story where God leads the Hebrew people out of slavery, that the very last plague enacted by God over Egypt ... was the killing of the firstborn. Exodus 12:12-13**

¹²‘For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. ¹³Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.

God **gives Israel His plan to protect Israel** from this plague. **The Lord spoke to Moses and Aaron (12:1) telling them to take an unblemished lamb (12:5) killing it and taking some of the blood and put it on the two doorposts and on the lintel of the souses where they eat it (12:7).**

That **blood over the doorpost** protected all the **Hebrew first born children** from death as the first-born Egyptian men and animals died. In hindsight we know **this story is a picture of what the Messiah, Jesus will do on the behalf of all humanity through dying on the cross as an unblemished lamb in order to bring deliverance and life to those who receive Jesus blood through forgiveness of sins.**

This first Passover meal was a **sign of protection and deliverance** through the **blood of an unblemished lamb ... that points to this very moment in time with Jesus and His disciples at the Passover Meal.** Back to the Gospels...

Once the disciples prepared for the Passover Meal, Jesus sits down and eats this meal with His disciples (Matthew 26:19-20, Mark 14:16-18, Luke 22:13-15, John 13:4). As they are eating the Passover meal, Jesus says that one of the disciples will betray Him (Matthew 26:21, Mark 14:18, John 13:21), both the Gospels of Matthew and John point out that it is Judas who is betraying Him.

As we compare the timeline within these Gospel accounts that speak to this betrayal, in the account of John, we see something else happening during that Passover Meal.

John 13:4-20

(Jesus) ⁴ rose from supper and laid aside His garments, took a towel and girded Himself. ⁵ After that, He poured water into a basin and began to wash the disciples' feet, and to wipe *them* with the towel with which He was girded.

If you remember from two weeks ago when we looked at the woman who washed Jesus' feet with her tears, Jesus spoke to those in Simon's house about what exactly Mary had done for Him ... as she honored Him through her service to Him. That act came out of a place of humility, hospitality, and service. Now Jesus is serving His disciples ... just as Mary had served Him.

⁶ Then He came to Simon Peter. And Peter said to Him, "Lord, are You washing my feet?"

⁷ Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this." ⁸ Peter said to Him, "You shall never wash my feet!"

Let me say ... if I was Peter in that time, not fully understanding that my Rabbi was about to go to the cross, I probably would have responded the same way. Jesus' act of washing their feet in this context was a bold teaching point for His disciples. The washing of another's feet was specifically "only fit for a slave or person of lower rank." The fact that Jesus as their teacher, chose to do this was an extreme act of humility, hospitality, and service.

Jesus answered him, "If I do not wash you, you have no part with Me."

Jesus is pointing to **two key dynamics** as play.

First, **Jesus washing the disciples' feet is a picture of the washing of sins that will soon happen through Jesus shedding His blood on the cross.**

Secondly **Jesus washing the disciples' feet demonstrates how we are to live our lives emulating Him, as humble servants offering hospitality to others.**

⁹Simon Peter said to Him, "Lord, not my feet only, but also *my* hands and *my* head!"

I so appreciate Simon Peter and his response. Peter is all in ...

¹⁰Jesus said to him, "He who is bathed needs only to wash *his* feet, but is completely clean; and you are clean, but not all of you." ¹¹For He knew who would betray Him; therefore He said, "You are not all clean."

Jesus is further **expanding on the first of those key dynamics ... salvation through Jesus Christ. Salvation that is about to enter upon the scene through the cross. This salvation is completely clean, it is a done deal. The only thing needed is to wash off those things that we pick up and walk through along the way in our journey.**

¹²So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? ¹³You call Me Teacher and Lord, and you say well, for so I am.

¹⁴If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵For I have given you an example, that you should do as I have done to you.

Jesus is further expanding on the other **key dynamic ... what it means to live as a servant. Jesus is saying since I am your Lord and Teacher, do as I do and wash one another's feet. This very act of serving another ... Jesus is saying ... if I have done this for you, you are to do this for others. Again, this act was completely upside down for what the disciples would have understood during their time. Jesus then speaks something that they do understand ... and that is the nature of a servant and master.**

¹⁶ Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him.

This would have made sense to the disciples. That a servant was not greater than his master, not greater than the one who sends the servant. A servant lived from a posture of humility...understanding that he is sent by the Master, living from the Master's authority and instruction. But again, this master looked so very different than any other master during their time. This master came and lived as a servant. This isn't the first time Jesus speaks to this idea of servanthood.

In **Matthew 23:11**, Jesus says **¹¹ But he who is greatest among you shall be your servant.**

In **Mark 9:35**, Jesus states **“Anyone who wants to be first must be the very last, and the servant of all.”**

Matthew 20:25-28, ²⁵ But Jesus called them to *Himself* and said, “You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. ²⁶ Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. ²⁷ And whoever desires to be first among you, let him be your slave— ²⁸ just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

Luke 22:24-27, ²⁴ Now there was also a dispute among them, as to which of them should be considered the greatest. ²⁵ And He (Jesus) said to them, “The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called ‘benefactors.’ ²⁶ But not so *among* you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. ²⁷ For who *is* greater, he who sits at the table, or he who serves? *Is* it not he who sits at the table? Yet I am among you as the One who serves.

Jesus, as the Son of Man is about to give His life on the cross as a ransom for many...and this act is rooted in His nature ... to serve.

¹⁶ Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. ¹⁷ If you know these things, blessed are you if you do them.

In the midst of the Passover Meal, as the disciples and Jesus remember the freedom God gave Israel from Egypt, protecting the first-born sons of Israel through the blood of the unblemished lamb, Jesus stops and demonstrates His posture as the Son of God, Son of Man...His posture as a servant. And then He invites His disciples into that same posture. **¹⁷ If you know these things, blessed are you if you do them.**

Going back to our initial question, what does it look like to live a life of SURRENDERED SACRIFICE as we SURRENDER (TO HIS) SACRIFICE? I want us to pause, close our eyes and give our attention to Jesus right here in this moment.

I want us to ask Him, what does it look like for me to be a servant.

To respond as a servant.

To love as a servant.

Jesus goes back to the table with His disciples ...where he addresses that there is one disciple in their midst who is betraying Him, (**John 13:2, 21-22, Matthew 26:21-25, Mark 14:17**), Judas being named specifically in the Gospels of Matthew and John.

From that point, Jesus does something that will forever change our relationship to God. Shifting us from an Old Covenant to a New Covenant with God through Jesus Christ. Jesus changes the Passover meal from what Israel ate in Exodus 12, to a new Passover meal that all of humanity is invited to partake in.

Matthew 26:26-29, ²⁶ And as they were eating, Jesus took bread, ^[c]blessed and broke *it*, and gave *it* to the disciples and said, “Take, eat; this is My body.”

²⁷ Then He took the cup, and gave thanks, and gave *it* to them, saying, “Drink from it, all of you. ²⁸ For this is My blood of the ^[d]new

covenant, which is shed for many for the remission of sins. ²⁹ But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

In **Luke 22**, after taking the bread and juice Jesus says, **"This cup is the new covenant in My blood, which is shed for you.** In this same Gospel account, **do this in remembrance of Me. (22:19)**

We as a New Covenant people, have a new Passover Meal that we get the opportunity to partake in...Just as Israel ate their Passover meal to remember how God had taken them out of slavery, through deliverance and into the Promised Land, we too have the opportunity to remember what Jesus has done for us, taking us out of slavery, through deliverance and into the promised land, the Kingdom of God.

That being said, **what does it look like to live a life of SURRENDERED SACRIFICE as we SURRENDER (TO HIS) SACRIFICE** ? As we partake in this New Covenant Passover meal. As we remember our protection, our freedom, our deliverance, our provision.