

Congregational Reading.

Matt. 15

Responsive Reading.**Sermon Text.**

John 13:1-20 'Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God was going back to God, got up from supper, and laid aside His garments; and taking a towel, He girded Himself.

Then He poured water into the basin, and began to wash the disciple's feet and to wipe them with the towel with which He was girded. So He came to Simon Peter. He said to Him, "Lord, do You wash my feet?" Jesus answered and said to him, "What I do you do not realize now, but you will understand hereafter." Peter said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." Simon Peter said to Him, "Lord, then wash not only my feet, but also my hands and my head." Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."

So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, "Do you know what I have done to you? You call Me Teacher and Lord; and you are right for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you. Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them. I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.' From now on I am telling you before it comes to pass so that when it does occur, you may believe that I am He. Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

Communication Theory: Sender to Receiver. The sender, the one with the message, sends the message verbally or through example to the receiver and the receiver, receives the message or rejects the message. It is incumbent upon the sender of the message to be plain, clear, direct, in order to be plainly, clearly, and directly understood.

Jesus is giving a plain, clear, and direct message to His disciples here. Humble service in Love.

Thesis: Jesus sets an example of love in humble service so that we would be blessed by following His example of love in humble service.

Feast of the Passover.**Upper Room.**

Two activities. Lord's Supper and Foot Washing. Focus on foot washing.

Immediate deductions.

- Jesus washes His disciple's feet.
- His disciples feet are filthy.
- Jesus, in the middle of a meal, stops eating and cleans the disciples feet.
- Jesus washes His disciples feet, while they have been wondering who among them will be the greatest in the Kingdom of Heaven.
- This task is typically a task reserved for a slave in the household. Slaves in the first century were not uncommon. A servant, a slave, would have done this task.
- Jesus is setting an example of being a slave.

Here's an offensive thing for people's self-pride today.

Q: Why are people so caught up on slavery, when being a slave is the very thing Christ calls His disciples to be? Why are people so interested in their free-will, instead, of God's revealed will?

***When we accept the fact, that God is not going to grow us in self-pride, but in humility, its then that we can begin to grow as Christians.**

Every step of the way, God is going to inhibit self-pride in His people.

God is so good that He will not allow, and will actively inhibit any Christians ability to grow in self-pride. God will snuff out any of your plans and attempts at growing in self-pride.

Yet, God is good, that He will not allow you to grovel and complain about your loss of selfish pursuit. The purposes of His Kingdom trump our insights.

'His ways are not our ways, His wisdom is not our wisdom'

We are mere foolish that have been made aware of the Gospel of Grace. And to see God, and to see Christ, and to see the work of the Holy Spirit in any other way, is a misrepresentation of the Gospel message.

'You call me Teacher and Lord' – Lord's owned slaves, Lord's had servants. Far be it from us to think that Godliness is a means of gain. Godliness with contentment is a means of great gain. We must understand as disciples of Christ, we are slaves to His Lordship, and servants to His will.

Titus 3. 'you too once were foolish' – I read that and think in my mind, 'once were'!?! We still are. Every day, we need God to be patient with us. We need God to be merciful to us. To think that we need to be praying for other people's maturity, and other people's wisdom, and other peoples forgiveness. That in itself, is a key marker of personal foolishness.

The direct nature of Bible truth offends self-pride. We like to think that everyone else is foolish, everyone is doesn't have the right answers.

Let me read you an excerpt from a Christian biography I've been reading in the evenings recently. Anya told me I don't do enough recreational reading, so I picked up Christian biographies in the evening. Which by the way, I would highly, highly recommend you read at least one biography a year. I personally would recommend a Christian figure from the 1500-1800's. But just pick someone. **Pick some honest, noble figure** from the past, pick someone that you respect. Learn from their example. Learn from them. Just learn. That's what a disciple is, a learner, μαθητής.

I know this remarkable but in the First Great Awakening there was never a Facebook post, or an internet fact checker, a Twitter feed – there was two things, **prayer and preaching.**

In **Lloyd Jones biography by Iain Murray**, he talks about some of the ill-effects of church in his age. He talks about how the pastors would make a general assumption that everyone in their church was a Christian. He said, the pastors would never talk about the new birth, about regeneration, about being born-again. Jones stated, the assumption that everyone in the church was saved, even long-tenured people, was an error. Jones, stated, he had been living in sin for a long time, unaware of his sinful condition because the pastors continued to avoid the topic. This is in the early 1900's in England. Jones pointed out that it wasn't until he came to Westminster Chapel in London and heard the preaching of **G. Campbell Morgan**, a man that he eventually became assistant minister to and replaced, was it that he fell under the conviction of personal sin. Not other people's sin, his own personal sinfulness. His own need to be washed by Christ. He was no longer looking at the people in the world and saying how they are sinful, he was only looking internally, and said that this created in him a **profound despair about himself** but a **profound love of Christ**.

He said it was like **'the hounds of heaven'** we chasing him down to track him back onto the right path.

'Faith comes through hearing' (Ro. 10) not through the internet.

***God is not concerned with your worldly success. God is not at all concerned about your accomplishments. God is concerned with your Christian character, and the most basic marker of sound Christian character is humble love seen in service.**

The most basic marker of a Christian is humility. Humility that loves others above themselves. Serves others.

If Christ has called us to be slaves in His kingdom, why would we stoop to be kings in this world.

Taking out the trash for Christ is a better job than to be property manager for Satan.

Being a slave to Christ is a hard-sale in a world filled with selfishness and self-pride.

The Lord and Slave relationship. v. 14, v.16, v.17, v.20

Lord/κυρις and slave/δουλος - A slave only finds themselves in trouble when they don't do what the Lord has required them to do. **v. 17 'you are blessed if you do these things'**

Joy and obedience go hand-in-hand. ML-J initial depression at his foolishness/depravity/sinfulness, then once converted to obey Christ, profound joy.

-the Lord and slave relationship. Jesus is giving us an example of this here. He is the Lord, His disciples are the slave.

If they do what they are supposed to do, they really don't have any trouble, at least not in light of eternity. Especially if the slave has a good master. **Q:** Do we have a good Lord, then why would we ever want anything in our life other than His will? **Q:** Someone once asked, 'is the Christian life hard?' the response is, 'depends on if you are going to live it in your own free-will or not.' – If you live the Christian life in your own free-will you will fight **windmills of the world** everyday. If you live the Christian life **in light of God's will** you will live in the power of the Holy Spirit. Living water will flow out of your life. You will be a city set on a hill. You will be salt that preserves. You will be power player. Though being weak you will be strong. Though giving you will receive. You will be living a life where every spiritual blessing is poured out for you in the heavenlies.

Now, if you are in this Upper Room, and you are one of these disciples, you are see an example of your Lord/your Master, doing the most menial, and demeaning tasks of a slave.

This task was a task not even expected of Jewish slaves. Only received for Gentile slaves.

Q: What do we make of that? How do we reconcile the idea that Jesus, the Son of God, the King of the world, the Creator of All Things, is doing the task of a slave – YET, at the same time, uphold His title of Teacher and Lord, and giving the instruction that a slave is not greater than His master – **What do we make of this?**

It's actually very simple, the concept is simple. The trouble is the concept flies in the face of self-pride. Self-pride is what inhibits the concept. **Self-pride, arrogance, haughty eyes** (which are an abomination to the Lord – these things inhibit humble love.

This task of footwashing is: an act of humble love, an act of humble service, a symbol of total forgiveness. It is an example to us for love, for service, for forgiveness.

We have absolutely zero, zero, precedent for holding unforgiveness against anyone. There is zero precedence for this. Unforgiveness is the surest sign of a lack of love. Unforgiveness is the surest sign of self-pride. Unforgiveness is the surest sign of foolish immaturity. Unforgiveness is a sure sign of misunderstanding the Gospel.

Has Christ forgiven us? Then we must forgive others. Has Christ loved us? Then we must love others. Has Christ humbly served us? Then we must humbly serve others.

v.10 'you are clean' - Ref. John 6, John 8, John 10 – Jesus' selection of these 11 is what has redeemed them.

Q: What made them already clean? Ref. John 6, John 8, John 10 – Jesus' selection of these 11 is what has redeemed them.

What has made them clean is: 1. Christ choosing them 2. His Word 3. Continuing in His word.

What has NOT made them clean is: 1. Their knowledge. 2. Their superior ability 3. Their behavior.

Their knowledge is incomplete. v. 7 'Peter you do not know what I do'

Their ability is lacking. 'reclining at the table'

Their behavior is not superior. 'who among us will be the greatest?'

Matthew, Passion Wk.

Matt. 21:18-22, Barren Fig Tree

Matt. 21:28-32, Parable of the Two Sons

Matt. 21:33-46, Parable of the Land Owner

Matt. 22, Parable of the Marriage Feast

Matt. 23, Phariseeism Exposed, 8 Woes.

Matt. 24, Signs of Christ's Return

Matt. 24, Barren Fig Tree, Parable of Ten Virgins/Talents

Mark, Passion Wk.

Mk 12:1-12 Parable of the Vine-Growers – **Lord to slave**

Mk 12:16, Obedience and Worship

Mk 12:29, 'Hear O Israel...love the Lord'

Mk 14, things to come
Mk 14:24-37 The Return of Christ

Luke, Passion Wk. 19-23

Pharisees. Sadducees. Scribes. Disciples.

Zaccheus converted – money usage – Triumphal entry – Driver's traders out of temple – Christ's authority questioned – resurrection doubted – tribute to Caesar/gov't

All of this is taking place leading up to this event of the foot washing. All of these things are leading up to the Upper Room Discourses. Only John spends 5 chapters addressing these specific conversations in such detail.

Simon Peter	Judas
v. 6 astonished, refuses	v. 2 occupied by Satan
v. 24 'who are you speaking about'	v. 10 'not all clean'
v. 36 'where are you going'	v. 18

Peter doesn't understand. There is a basic naivety. There is a passion without wisdom. There are words without knowledge. But there isn't vain imaginations. There isn't a wondering mind. Peter's mind and heart is taken captive by Christ, it just isn't fully matured. But Judas, Judas knows who his master is. Judas knows who he is going to serve. **Somewhere between John 13 and 1 Peter, Peter goes from being God works through means.** Method, manner, mode. There is a process, a procedure. God has chosen certain instruments and mechanisms to save through.

There is a **channel of blessedness** that God has ordained. It is through the means by which He has created the world. **Natural world, Spiritual world** – each in unison with His will over the world. The success of the unclean is an **illusion**, by the way, consider the swift financial increase of Judas, **30 pieces of silver**, that's a pretty good payment until you consider **the opportunity cost!** We always have to consider the opportunity cost of failing at obeying Christ. It is a zero sum game. 30 pieces of silver does you no good in Hell. 30 pieces of silver does you know good when you are hanging from a short piece of rope on a tall tree.

'when a man's ways are pleasing to the Lord, He makes even his enemies to be at peace with him' Prov.

There is not a difference of means from the natural world to the spiritual world. God has created the natural world in order and He has created the spiritual world in order. It is not as if the natural world is ordered and has natural laws and then the spiritual world is disordered and there are no spiritual laws. NO! There is order spiritually just as there is order naturally.

There is an order of blessedness in life. It is right here in Christ's example. This is Divine Wisdom.

Something changed with Peter. Immature to mature. Not knowing, to knowing. Passionate to wise. Passion that is turned into wisdom is useful to God.

Washed, 'an example.'

Ez. 36:25

Zech. 13:1

Ex. 29:4

Lev. 14:8

2 King 5:10-13

Ps. 51:2

Is. 1:16

Acts. 22:16

1 Cor. 6:11

Tit. 3:3-5

Heb. 10:22

1 Jn. 1:2

Q: What does this example of love show us?

1. Service. Action-oriented.
2. Humility. Lowest possible task.
3. Cleanness. Purity, holiness, set apart.
4. Forgiveness. Newness. Renewal. Brand new. One New Man. A Fresh start.

v. 16 Truly, truly – v.20 Truly, truly

slave/δουλος, master/kurios – equality of service
receives, sent – Apostolic injunction.

Truly, truly.

Jn 1:51 – heaven and earth

Jn 3:3 – born again

Jn 3:5 – born of water/Spirit

Jn 3:11 – testimony of Truth

Jn 5:19 – Christ' obedience to the Father

Jn 5:24 – hears and believes, eternal life

Jn 5:25 – Resurrection, dead will hear, Lazarus

Jn 6:26

1 Peter.

Small Group/Kids

1. What is the foot washing a symbol of? Ref. forgiveness, humble loving service not a sacramental rite
2. What does Christ mean you are already clean? ref. His choosing of them and their continuing in His word, Jn. 6, 8, 10, Jn 17:17
3. How does God bless our lives? What does it mean that God works through means? Is there a difference between how God created the natural world and the spiritual world? Ref. sermon notes. God has created all of the world in His order and His wisdom.
4. What is the relationship between the Lord and slave? What is the point Jesus is making here? What are the ramifications of being a slave to a Lord? It seems like harsh language in our age but this was a common position in Christ's age. Why would people be offended at being a slave to Christ? Does this offend their notions of free-will – does a Christian have free-will?

Weekly Email

John 13:5-20 | An Example of Love Pt. 2 'In this setting in the Upper Room discourses, Jesus washes the disciples feet. This act of love is the most humble of tasks. A task reserved for a slave. This act of love is a humble act that Christ sets as an example for all who are His disciples. And for those who humble themselves in such acts of lowly, loving serving, they are blessed.'