

John 13:1-19

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[0 : 00] On the Gospel of John and chapter 13 this morning, we'll do just a little brief review, I believe, and then dive right back in.

We got a text from Claudia Rispicio at 12.04 last night saying, Happy New Year, and you won't see us for six weeks, we're going on vacation.

Okay. So I'm assuming they're going to the Philippines, I'm not positive, but that's generally something they do when they can. And so off there, they're gone. And needless to say, I did not respond at 12.04, but feel free to text me at 12.04.

Okay, so here we are, John chapter 13, and let's have a word of prayer together. And then we'll get into the passage again. Lord, we're thankful that we can come before you this morning, that we can assemble together in the name of the Lord Jesus Christ, and because of his blood that we have access to you and to your presence and to your throne.

And thank you for cleansing us from all of our sins. Thank you that the blood is sufficient, that you've accepted it, and that we are now accepted in the beloved. Lord, we want to thank you for these holy words that are before us, and this precious, precious book.

[1 : 27] God, we, probably not one of us here, even all of us collectively understand the depth of its truth and the seriousness of its content. But Lord, as we do study, as we submit to it, and consider these words of our Savior, and of the timing here before his crucifixion, crucifixion, just please give us some insight.

Please give us understanding and help us to be able to relate and to apply these truths where they need to be applied in our lives. We want to just say thank you again for Calvary and for what was accomplished on that cross and how desperately we needed it and how you loved us and gave yourself for us.

And we want to love you back. We want to give ourselves to you and be found worthy. We pray this in our Savior's name, Jesus Christ. Amen. Amen. All right, so we're in John 13.

I'm going to kind of back up just to the top of this chapter and just remind you what we've covered so far. Understand this is the night that Christ is going to be betrayed and arrested.

He hasn't yet gotten to the garden, but he's meeting with his disciples. And some things transpire. An interesting thing to note about John is that when you get to the 12th and 13th chapter, you're already right into this end.

[2 : 42] And so he doesn't spend nearly as much time as Matthew, Mark, and Luke do with the earlier years, the three and a half years of the ministry, but puts a whole lot in.

So John's a real unique writer here. He puts a whole lot into these words of Christ, into what he says. And we notice that in verse 1 where it says that he loved him unto the end.

And I pointed that out that even in this dire moment for the Savior and the pressures of the reality of the crucifixion and the wrath of God and what he's about to face, the judgment for our sin, he's still loving his own, these disciples that were just merely men and they were about to face something that was dramatic for them and traumatic for them.

And they were going to falter and they were going to forsake him and flee and they were going to give in and they're just going to show their weaknesses. He himself was strengthening them and encouraging them when it was a big deal to them, not considering that what they were about to face was nothing compared to what he's about to face.

And it just shows you the selflessness of our Savior and how he cares for his own, how he loves us. And so verse 1 says, Now before the feast of the Passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

[4 : 02] And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him. We recall that the devil has the ability to put things into the hearts of men.

And there's a great on theological debate about devil possession or not, and I won't go through that here this morning, but the thought can be clearly described from the Scripture that he can put something into your heart.

And it's in Acts chapter 5, we looked at those two, Ananias and Sapphira, and saw that the devil, that he filled their heart to lie to the Holy Ghost. And that was Satan. Peter said, Why has Satan filled thine heart?

And so Satan has the ability, he has access to your heart, and he has access to your mind. And you just go ahead and draw your own conclusions or study it out further if you need to. But understand that your adversary is a spiritual being.

And people teach that he can only be in one place at one time, and I don't buy that for a minute, because he is a spiritual being, one that you don't comprehend or understand because you're geologically, you can only understand how you can be in one place at one time.

[5 : 07] That's not this being. That's not the power that he has. That's not the presence that he has. Just like the Holy Spirit of God can be in many places at once, and many people at once, I believe just the same, the spiritual nature of Lucifer, he has that ability.

And he's likened to fowls of the air, plural, and spirits, plural. So anyway, so he can tempt, and he can place thoughts, at the very least, thoughts into your mind and into your heart of things you should...

He did it to Judas Iscariot, said, you need to betray him. You need to pretend that you're with him, but make a pact with his enemies, the people that you know want to kill him, everybody knows wants to kill him, and it's a good idea for you, being one of his hand-chosen, one of 12 men in the world that he picked, it's a good idea for you to lie to him, to deceive him, and to go get a little bit of silver while you can, from his enemies, and be part of this.

So it just makes no sense, humanly speaking, why he would betray and turn his back on Jesus Christ, but the devil put it in his heart to do it, and he knows how to do it.

Verse 3, Jesus, knowing that the Father had given all things into his hands, that he was come from God, and went to God, and now we're going to step into this section here, that we'll read through in its entirety, and then come back and comment, and just try to make sure we all understand what's happening.

[6 : 32] This is what's the famous foot washing ceremony. And so the night before he's crucified, he does something that is very unique, and it's been, I want to say it's been misapplied and interpreted over some time by some, not all, but let's look at it.

Verse 4, He riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter, and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Jesus saith unto him, He that is washed, needeth not save to wash his feet, but is clean every whit, and ye are clean, but not all. For he knew who should betray him, therefore he said, Ye are not all clean.

[7 : 43] So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me master and lord, and ye say well, for so I am.

If I then, your lord and master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

Verily, verily, I say unto you, The servant is not greater than his lord, neither he that sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

So there's the passage, and we just want to, want to get, just clarify and understand, some people believe this to be an ordinance, that Jesus Christ delivered to his disciples, to be perpetuated there on future, and some have even taken this to suppose it's an ordinance for the local church.

Now, we dismiss that, I readily dismiss that, but it does say some things very directly from the passage. For instance, verse 14, If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

[8 : 55] So that sounds like, that's a straightforward command, right? You're disciples, you're supposed to wash one another's feet. And then he says that, In 15, I've given you an example, that ye should do as I have done to you.

If you know these things, happy are you if you do them, in verse 17. Sounds pretty straightforward if you just, just extract those thoughts, and not really look at the entirety of the passage and what's happening here.

Now, there's several reasons why I don't find this to be an ordinance. Some call it a sacrament, but others call it an ordinance. I guess it depends on what denomination or religion you're going to follow, the terminology you use.

But several look at this passage and say Jesus Christ was instituting this in this late hour of his life, and he wanted to make sure that this is something that is done and, as I said, perpetuated off into the future.

Now, I don't subscribe to that. The Apostle Paul doesn't mention this at all. He doesn't put this on the local church. You don't see him showing up and washing people's feet.

[9 : 57] If there's a mention of it, it's of somebody being, never is it, to my knowledge, mentioned of someone he calls an elder or bishop or pastor doing this.

And that's kind of what's been taught over the years is that the pastor or the master and lord, if you want to, like, I don't even like this analogy at all, but the way men have taken it or interpreted it is that the pastor is supposed to wash the feet of the elders or the deacons and then the deacons, in turn, would go and wash the feet of the others below them.

And just, it almost sets up a hierarchy and then tries to suggest that Christ is teaching us to display humility one to another. And on the surface, that sounds fine, right?

That sounds like, okay, let's be humble and let's wash one another's feet. But is that really what's happening here? And so I'm going to give you some reasons what I believe it isn't and what I believe it is so that you understand it clearly.

So take your Bible, go back to Luke chapter 7. Just turn back to the previous book, Luke chapter 7. The first reason that I don't find this to be an ordinance for the local church or a sacrament, if you will, as some call it, for us today is because foot washing is not customary in our society, in our world today.

[11 : 25] It's not a custom that we do, but it was a very necessary and normal thing in this day. And I'll give you just a quick example here. In Luke chapter 7, there's a woman in verse 38 that stood at his feet behind him weeping and began to wash his feet with tears.

And she's worshipping the Lord Jesus Christ in this way and this wasn't the only time it happened. But look a little later at Simon, the man of the house, gets a little bit offended here that he's allowing this woman, this woman, if he knew who she was, you know.

But here's what Jesus Christ responds. Verse 44. He turned to the woman and said unto Simon, Seest thou this woman? I entered into thine house, Simon, Jesus saying, I entered into thine house, thou gavest me no water for my feet, but she hath washed my feet with tears.

Now, why would he say that? Well, because it's a kind of a customary norm for people to have that. I've never invited anybody over to my house and said, hey, whoa, whoa, before you come in, some people say take your shoes off, but I've never said, wash your feet before you come walking across our floors.

Why? Well, because you wear socks most of the time. You wear shoes. You didn't walk here across a dusty road. You drove in a car. It is not even close to a custom of our age and time to be washing our feet because they're not getting dirty, nothing like they would have in this age.

[12 : 57] Let's go all the way back. Go to Genesis chapter 18. And notice how this is something pretty normal way back in the day with Abraham.

Genesis 18. And in the passage here, the Lord shows up with two angels, three men, it says, in verse number 2.

And they show up and verse 3, this is Abraham said, my Lord, my Lord, if I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched and wash your feet and rest yourselves under the tree and I will fetch a morsel of bread and comfort you

to your hearts and then you can take off.

He's bringing them into his home, making them comfortable. What's the deal? They're washing their feet from a long journey. Many, I don't have a description, I have never seen to my knowledge what exactly they wore on their feet.

Many would say it's more of a sandal type thing that they shod their feet with way back then and I don't know when things transitioned and I haven't studied the history of what you wear but I don't really care about that.

[14:15] What I do know is we don't walk everywhere we go, we don't wear sandals, we're not getting our feet filthy because we showed up to church or went to somebody's house or just took any kind of traveling any distance at all.

This is just a total uncustomary thing to bring into the church. It did match in that day and it was a very common thing for them to wash the feet of someone or for them to have their feet washed rather, I should say it that way.

As far as I can tell, this is the only time that a man washed another man's feet. As far as I can see in the scripture, this is the only occurrence is when Jesus Christ did it here.

I don't see it anywhere else in the Bible. I don't see it being done by the disciples or done by anybody going forward. It's not in there. But understand why it was being done. A custom, and I say that it was an object lesson that was one that was relevant to the time.

Alright, so that's just one thought there. It's not a custom of our age to be doing it. Secondly, then, this is the only time that we see in the scripture this being done.

[15:23] And it's in this moment. Now, some would argue this. Well, the Lord's Supper was instituted this very night. And that's one that we carry forward and with good reason. And if you want to flip to Luke 22, just look back at Luke chapter 22.

This is the same night and the same place even as what we're reading about in John 13 where the foot washing took place. There's something else that goes on that's not really expressed in John's gospel but Matthew, Mark, and Luke all express this.

Luke 22 and early in the chapter, let's get to about 14.

So, I'll just start in 17. 22, 17, He took the cup and gave thanks and said, Take this and divide it among yourselves for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come.

And He took bread and gave thanks and break it and gave unto them saying, This is my body which is given for you. And here's this phrase, Paul says this twice in 1 Corinthians, this do in remembrance of me.

[16:40] Likewise, also the cup after supper saying the cup is the New Testament in my blood which is shed for you. And the Apostle Paul very clearly puts this on the church at Corinth saying this is something Christ instituted.

It's a memorial service that we observe from time to time. The phrase is that Paul uses as oft as ye do this or as oft as ye drink this cup. So it's something that's not specified of how often or when but it is something to be carried forward to do in remembrance of Christ's death and burial.

His body being broken and his blood being shed. That's an ordinance that we believe has been instituted for us to follow and it's been commanded to do it in remembrance of him going forward and the Apostle Paul seconds that and puts it on the church.

So that one we stick with. This foot washing thing was, I don't believe it was instituted as an ordinance that night. It was done as an example in verse 15 of John 13.

I have given you an example that ye or an example that ye should do as I have done to you. Now I'll come back to John. There's more. Why I don't believe this is an ordinance that we are to follow through with today.

[17:57] And here's one of the reasons. In the passage in verse 12, after he had washed their feet and had taken his garments and sat down, he said unto them.

So he does this and then he goes and sits down and asks the question. He has all their attention. This is very, very awkward for them to do.

So much so that Peter didn't want any part of it. It just was too awkward to allow him to wash his feet. And so after he did it, he sat down and he said this in verse 12, Know ye what I have done to you?

Yeah. Every single one of them knew that he washed their feet. But that wasn't really what he was doing, was it? If so, they could have said, Yeah, Lord, duh.

You washed your feet and that's the end of it. No. No, no, no. I'm teaching you something here. So much so, look back at verse number, look at verse 6 and 7.

[19 : 02] Then cometh he to Simon Peter and Simon saith unto him, Lord, dost thou wash my feet? And Christ replies, Jesus said unto him, What I say, what I do, thou knowest not now, but thou shalt know hereafter.

And what's that mean? What he's saying to Peter is just hold on a minute, Peter. You don't understand this, just let me do this and I'll explain in a minute. And then he does explain it after verse 12 when he sits down and says, Now do you understand?

And then he explains what this is. So the thought is, if this is some ordinance that's to be established and instituted and perpetuated in our local churches from here until whenever, the setup here, the structure of the way John writes it doesn't seem to indicate that at all, but rather he's explaining I'm doing something, hold on, I'm not just washing your feet and wiping them off.

That's not really what I'm trying to get across here. I'm going to teach you something. I want to teach you a lesson here, an object lesson. On top of that, the goal here is not for, let me show you the verse, verse 14, at the end of 14, ye also ought to wash one another's feet.

If you want to take this as the literal, this is what he's trying to get after, then what he says is, Philip, I want you to wash Peter's feet. James, I want you to wash, let's see, Thaddeus, I want you to wash his feet.

[20 : 37] James, John, where are you at, John? Make sure you wash Andrew's feet. That's not what he was actually trying to get to happen going forward. He said, ye also ought to wash one another's.

The only people present in the room is his disciples. And if that's the literal interpretation here, then that was it. They just wash each other's feet. And then, that's the end of it.

But that's not the end. That's not the end of it. That's not at all. So, this is an example of service. I'll point that out again from verse number 15.

For I have given you an example that ye should do as I have done to you. And this is an example or a lesson in ministry.

And it's one that he's been teaching along the way. And let me show you, let's see, let's look at Luke again. I should have kept you there. Luke 22. Because Matthew writes this in one place.

[21 : 42] Luke writes this in another place. He puts this statement that I'm about to read in this evening. Or just kind of combines some of these thoughts. And when he records them, records this in the same connection of this, the events of this evening.

Luke 22. And let me start in verse 24. Now we had already read in 19.

Verse 24, There was also a strife among them, which of them should be accounted the greatest. He said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors.

And that's just norm. Like everywhere in the world, that's what happens. The authorities exercise authority and dominion over their subjects. But, verse 26, But ye shall not be so.

Ye, my disciples, ye shall not be so. But he that is greatest among you, let him be as the younger, he that is chief as he that doth serve.

[22 : 55] And here's a question he poses. For whether is greater he that sitteth at meat or he that serveth? Is not he that sitteth at meat? Of course.

But I, Jesus Christ, I am among you as he that serveth. I'm as, I'm your lord and your master, but I'm as your minister.

I'm as your servant. If you need to write it down, look at Philippians chapter 2 or make the note. I'm just going to flip and read. Philippians chapter 2.

Let this mind, verse 5, be in you which was also in Christ Jesus. It's a mind who being in the form of God thought it not robbery to be equal with God but made himself of no reputation and took upon him the form of a servant and was made in the likeness of men being found in fashion as a man. He humbled himself, became obedient unto death all the way down. Now the Lord Jesus Christ tells them that I, I think Matthew expresses it just a little differently.

[24 : 06] In Matthew 20, he says in verse 26, But it shall not be so among you, but whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be

your servant, even as the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many.

So the Son of Man didn't come to sit at meat and have people come to him and laud and serve and praise him, but rather he came to minister. And so now back in John 13, what is really going on here is an example of ministry.

It's a lesson that he's been teaching along the way, and here it's given to them in the form of an illustration or an object lesson as I said earlier.

And so if the Apostle Paul carries this thought to the church of wash one another's feet, then let's get it out and do it. But let's consider for a second, this is the last thing I'll say about this, but let's consider the way it's administered today in certain circles or denominations that find this to be an ordinance.

The example is plainly to be humble and to minister to another and to be a servant, to have a spirit of service, a servant's heart, that maybe is a good way to say it.

[25 : 33] If I say, all right, on two Sundays from now we're going to have our annual foot washing service and so make sure that you bring a towel or we're going to get the towels, we're going to get the water, we're going to have it all and I'm going to, so we schedule it and then we announce it and then we make preparations for it.

All of this to perform a ceremony in the local church amongst ourselves. I don't find that to be the spirit at all of what he's saying is to do this as an ordinance.

If I announce to you that I'm going to wash your feet and I schedule a date that I'm going to wash your feet and then I get the preparations and the things out together to wash your feet.

I've made this a ceremony but is it really effectively saying I'm now ministering unto you? I'm humbling myself and bowing down all the way to the ground in front of you and does it really translate as in doing it as a ceremony?

Would it really translate as wow, what a humble guy? He washed my feet. It is kind of, I mean people are grossed out by feet. Some of you would just be completely grossed out and it would be a hard thing for you to do is to wash someone's feet because of those just stigmas in your imagination maybe.

[26 : 58] I don't find that setting this up as a ceremony within the local church is even closely conveying the spirit of which Jesus Christ is trying to instill into men that granted he had picked of all the people in the world he picked 12 men.

12 men in the entire world he picked them and trained them and taught them and gave them powers and a complete drastic change in their lives.

These were mighty men whether you whether they but what's he doing? He's bringing them down to saying no I came your master and lord I came to humble myself all the way to the cross.

I'm giving myself a ransom for all and you guys are being called to do the same thing. To minister is to give yourself over completely.

It's to give yourself to God to his work to his service and you are just a humble vessel for the lord to use. Ministry is not about getting your name on a building.

[28 : 07] The ministry is not about building a kingdom or an empire and having a name for yourself and having your name on all the books and on all the placards and the pictures everywhere.

That is not a servant and that's not what Jesus Christ is calling his disciples to do and I believe this is all he's doing is an object lesson to teach and to show them because they resisted it.

Peter did surely. He resisted this is not right for the lord and master to be bowing down before me and standing before you pastor I'm not lord and master.

That is not the relationship here at all and so I don't think this is anything to do with the local church or an ordinance or a sacrament or any of that and I think that that's just a misapplication of what Jesus Christ is really trying to convey in teaching them humility and service and so we'll go on from there and there's one thing I do want to point out that I skipped over it has nothing to do with foot washing but it's something worthy of noting and realizing as you read your bible and understand it verse number 10 would you look back at 10 and 11 Jesus saith to him he that is washed needeth not save to wash his feet but is clean every wit now watch the words here the very last part of verse 10 and ye are clean but not all now those are 1, 2, 3, 4, 5, 6, 7 words ye are clean but not all so what did Jesus say he said and ye are clean but not all alright verse 11 for he knew who should betray him

John speaking therefore said he comma quote capital Y ye are not all clean now did Jesus say quote ye are not all clean the verse 10 says what he said was and ye are clean but not all then John gives it back saying he said ye are not all he didn't say it that way now this is not a contradiction or a problem but I'm making using this very clear thing one verse later John messed up the word of God John gave it wrong how do we know we have the truth when it shows up here one way and then over here another way have you not thought that have you not been confronted with that when reading through the gospels and reading that Matthew says this one way and then Mark says it this way and Luke says it's the same thing but it's the words are just a little different for instance one of the most famous things that people pray and recite is the Lord's prayer as they call it

[30 : 55] Matthew chapter 6 but then if you flip over I want to say it's Luke 11 I think it's different it's similar it's obviously the same construction of thought but it's not the same exact words and a point I like to make there on a side is just if Christ wanted you to recite and repeat this then which one is it because everybody goes to Matthew how are we so sure that Luke's not the one he wanted you to repeat and the point is he didn't want you to repeat any of it but nevertheless do you see I'm sure this I know this has hit me for years of my life and younger years reading and thinking well did Jesus actually say those words and when they're in red letters in your Bible it makes it look like well these are the most important words because Jesus said them these are the quotes of Jesus and as you read them then you come over to another chapter and you think well these are the same but no these are different words and we're people that believe we have the words of God and that every word of God is pure and then confusion comes in to say which way did he actually say it because I have two different versions and I don't know how can they both be right so one person puts out this idea and this is kind of this is taught by some is that well he said it that way when he was in

Bethsaida but it's not recorded that you know when Mark gives it he was saying the same thing but he was in Bethlehem or he's in Bethany or he's up in Capernaum and if you you know they try to get around it by saying they're both quoting him exactly he just said it more than one time because he preached all over the place and for some that just settles oh okay okay that's how I'll believe it to be but I don't believe that that's not it you can't make that match every single case sometimes it's the dead on exact moment and place and he's saying it and one author gives it this way another gives it this way and how do we know that we have the true accurate version or meaning that Jesus Christ said so we go to this little passage just to let this be an indicator or let it to help you understand that John is is not quoting exactly how he said it but he is quoting what he said ye are not ye are clean but not all and then he repeats it ye are not all clean it's not verbatim reporting but it is accurately relating what

Christ said let me give you an example of this and I think this will make sense to you it's I don't think it's that complicated here but for instance imagine that mom tells her kids do your homework clean your room and then if there's time you can go out and play and so the one kid comes in to the other and says mom said we can play after we do our homework and clean our room that is an accurate portrayal of what mom said didn't subtract from it didn't alter it didn't twist it to say that mom said something she didn't say but is it verbatim reporting because the one's looking at it like we want to play so we can play but we have to do this in this verse and it is exactly what she said but not verbatim the way you know the quote and so it's conveying the inaccuracy conveying the statement but not necessarily the literal word for word verbatim reporting of the quote and so

I hope you get that it's an accurate depiction of what he said although it's not the quote expressed in its exactness and he has the liberty of course we believe this is inspired by the Holy Ghost so he has the liberty to do what he wants with his words and to relate them and to portray them how he chooses but for John to quote Jesus Christ let's just we'll end with this thought here just get off of this Jesus says this but is every wit or clean every wit and ye are clean but not all for he knew who should betray him therefore he said and ye are clean but not all so he could have said it exactly but it just it's clearer or it's I'd say it's it's a smoother quotation for him to word it the way he did in verse 11 alright so if that helps you at all I know you're going to come across this or you're going to come across somebody who's going to say this or maybe I'm just unique in this manner that I've seen these things and it just thinks like so which one is it how did he actually say it was it Mark or was it Matthew or was it neither or was it both and the case is it's accurately conveying the word of God and you can have faith in it alright let's move past this just a minute here verse the foot washing ended in verse 17 if you know these things happier ye if you do them

I speak not of you all I know whom I have chosen but that the scripture may be fulfilled he that eateth bread with me hath lifted up his heel against me now I tell you before it come that when it is come to pass ye may believe that I am he verily verily I say unto you he that receiveth whomsoever I send receiveth me and he that receiveth me receiveth him that sent me now there's a just a few quick things here verse 18 we see that it's a fulfillment of Old Testament scripture I want to show you that scripture come back to Psalm 41 where David the psalmist is expressing his heart about something Psalm 41 and I'll show you this just to make the point to help you all to make sure all of us understand something about this holy book that it is not just a record of history it is not just words that were spoken by a man or an account of somebody's life but they're holy words of God purposely placed purposely recorded and they have application that goes beyond their historical value so

[37 : 40] Psalm 41 let's begin in verse number 7 I'll start in 5 mine enemies speak evil of me when shall he die and his name perish that's what they want and if he come to see me he speaketh vanity so he's deceiving and lying to him his heart gathereth iniquity to itself when he goeth abroad he telleth it so he's coming to inside to talk hey king hey king David how's it going good day and trying to get some information and go out and spread it to his adversaries and come against him so he telleth it all that hate me all that hate me whisper together against me against me do they devise my hurt and evil disease say they cleaveth fast unto him and now that he lieth he shall rise up no more yea mine own familiar friend in whom I trusted which did eat of my bread hath lifted up his heel against me but thou oh lord be merciful unto me and raise me up that I may requite them now who is this what is this a reference to

I believe clearly it's a reference to a counselor of David's named Ahithophel Ahithophel that turned against him when his son Absalom tried to conspire to take the kingdom from David and David fled and he took off and little does he know or as it just kind of unfolds quite quickly it's not just his son that's in this rebellion he's got some powerful men in Israel that are on his side he's got a priest he's got a counselor this is not good and David says I've got to run for my life and if God see fit to bring me back to the throne he'll do it the Lord do that which seemeth him good and so the Lord so David takes off but in his cry to God he's complaining that he was betrayed by his own familiar friend familiar friend somebody close to him somebody that sat with him at his own table somebody he trusted is against him and the only person that seems to really match historically speaking is Ahithophel that wise counselor and you can read through that passage where this goes back and forth and the Lord defeats his counsel by the counsel of another so there's a historical happening in David's life but nobody sees this

David doesn't see this I doubt highly no one understands that he's writing about something else that's going to take place oh what is it like 1500 years later not quite maybe I don't have it written now several centuries down the road this is going to take place and it's prophetically speaking of the treatment of one of Jesus Christ's familiar friends one that he had chosen one that was a devil in John chapter 6 Judas Iscariot and it's a fulfillment of scripture now the point is when you're reading Psalm 41 and you're seeing David pour out his heart you're not reading Judas Iscariot into it until it happens until the Holy Ghost says hey this is fulfillment of scripture this is happening so much in the life of Jesus Christ and nobody's picking it up as they're reading and memorizing and studying their Old Testament passages and it makes me wonder how much more is in those Old Testament stories and passages recorded for a purpose that point to Jesus Christ or point to something in the future and it's just veiled it's just completely hidden from our eyes until it comes to pass until you can then see it and make the connection and say oh that matches like a hand inside of a glove and so here Judas this was written about Judas and he that eateth bread with him right here and now lifted up his heel against him and so there's a prophecy that you wouldn't perceive as a prophecy until you understand and know what takes place in the life of Judas and Jesus Christ otherwise it's just David it's just David complaining about people that betrayed him and in reality

David is fulfilling or in type and picture fulfilling or not fulfilling a prophecy that doesn't make sense at all he's he's he's living out a type of a prophecy that will show up in the life of Christ okay one last thing and this is in John 13 verse 19 just a kind of an awkward statement to us maybe now I tell you before it come that when it has come to pass ye may believe that I am he you may believe that I am he he's saying this to his disciples the ones that have followed him and turned over everything and you know left it all to follow him and he's telling them that I'm telling you these things so you can believe I am he well he's the one that's fulfilling the passages he is in fact the son of God the

Messiah and we're done with this here I just want to read a verse from Matthew in Matthew 11 when he comes preaching and John sends his prisoners or his disciples to him to question him they say to him art thou he that should come or do we look for another and Christ that's what he's saying I am he I'm he that should come I am in fact your savior and deliverer and Messiah the Christ the promised Christ from God to you and you're going to know it another evidence of it is that I told you some things before they came to pass I am in a sense prophesying and fulfilling scripture and you'll know it when it happens so that's all he's saying to his men there alright we're going to stop there and we'll take a break till the top of the hour and then Lord willing next week pick it up right here in this passage