

Jesus Washes the Disciples Feet

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[0 : 00] Well, good morning and welcome to Kalanish Free Church. It's a real pleasure to be with you here this morning. If we haven't met, my name is Phil and I serve as a minister in training at Kalaway Free Church with Thomas Davis.

It's wonderful that we can gather together this morning to hear God speak to us by his word and to respond to him in prayer and in song and encouraging one another. Our call to worship comes from Mark chapter 10, verse 45.

Mark chapter 10, verse 45. Jesus is speaking to his disciples and he says, For even the Son of Man came not to be ministered unto, but to minister, or in other words, not to be served, but to serve and to give his life as a ransom for many.

Well, we're going to begin our time together by singing Psalm 95, verses 1 to 5, a psalm that speaks of giving praise to God, our King, who sent Jesus to not to be served, but to serve and give his life as a ransom for many.

So let's, if you'll turn to me, we'll sing Psalm 95, verses 1 to 5 to God's praise. Psalm 95. O come, let us sing to the Lord. Come, let us, everyone, a joyful noise, make to the rock of our salvation.

[1 : 35] Let us before his presence come with praise and thankful voice. Let us sing psalms of praise to him with grace and make a joyful noise.

Psalm 95. We'll sing verses 1 to 7. O come, let us sing to the Lord.

Come, let us, everyone, a joyful noise, make to the rock of our salvation.

Of our salvation. Let us before his presence come with praise and thankful voice.

Let us sing songs to him with grace and make a joyful noise.

[3 : 04] For God, a great God and great King, above all gods he is.

Death is gone, the air, and in his hand, the strength of his is his.

To him as patience he belongs. For he the same did make.

The drive and lost also from his hand, his power that burns his day.

Oh, come, let us worship him. Let us sing to the Lord.

[4 : 29] Let us sing to the Lord. Let us sing to the Lord. And on our knees before the Lord, our manger lets us fall.

For these are all the people we, of his own pasture are.

And on his hand the sheep truly in need his voice will hear.

Well, let's come down to God in prayer. Let's stand as we pray, if you're able. Heavenly Father, we give thanks to you this morning that we can come and speak to you in prayer.

Lord, we recognize that you are our Heavenly Father, the one who is indeed enthroned in heaven. The one who has created all things and by whom all things hold together. Lord, we recognize we have our life and our breath and all good things come from you.

[6 : 05] And yet we thank you that we can address you as Father. Father, we thank you that we have the privilege to speak to the King of all the universe, the ruler, the creator of all things.

In such personal terms as calling you Father. And we thank you that we can have that access through Jesus Christ. We gather here this morning, Lord, to honor and worship you because you have sent your son, our Lord Jesus Christ, not to be served, but to serve and give his life as a ransom for many.

To shed his blood so that we might have access to you. And so we thank you that we can express that access now in our prayers. We can speak to you. We can hear you speak to us in your word.

And so we pray that you would use this time together as we hear your word, as we encourage one another in psalms and prayers.

That you'd use this time to build us up and make us more like your son, Jesus Christ. And Lord, we want to thank you for the humility of Christ. We want to thank you for his example in making himself low, but not just the example, what it achieved in bringing us into relationship with you.

[7 : 19] Lord, we want to pray that you would help us to follow Christ's example, that we in turn would lay down our lives, lay aside our own preferences, our own wants, our own desires to serve one another.

And Lord, we pray that you would make us people who are quick to serve, who are quick to look to the needs of others rather than the needs of ourselves and to build up your people in that way.

And Lord, we want to pray at this time for those who are sick, whether in body or in mind, whether they're struggling with anxiety or pain or just weary from all of the aches and difficulties and trials in this world.

And Lord, we pray that you would give them strength and comfort and healing. We want to pray for those who are grieving, Lord, whether they're grieving a recent loss or the loss of a loved one many years ago.

Lord, we know that that ache doesn't go away. But Lord, we thank you that in Christ there is hope, there is comfort, there is true healing. And so, Lord, we pray that we thank you that Jesus wept at the tomb of Lazarus.

[8 : 34] We thank you that we can grieve. We pray that you'd help us to grieve in hope, recognizing that all the dead in Christ are with you. Lord, help us to cling to the hope of the resurrection that Jesus gives, that as surely as we have died with Christ, we will also be raised with him.

Lord, we want to ask that you would speak to us this morning through your word. We thank you that you have promised that when your word goes out, it never returns to you empty.

And so we pray that you would encourage us, you'd build us up, you'd show us yourself, you'd reveal yourself to us in your word as we read and sing it.

Lord, we want to pray, as we're thinking further afield, we want to pray for the conflict in Israel and Gaza. And Lord, we recognize that we live in a broken world and that things aren't as they should be.

Lord, we see so much death and destruction and hate and pain. And Lord, as we read of hundreds and thousands of children being killed by these bombardments, as we read of the horrors committed by Hamas, Lord, we see that we see these markers that this world is broken, that this world has been destroyed by sin.

[9 : 55] But Lord, we thank you that you haven't given up on this world. We thank you rather that you have sent your son, Jesus Christ, into this world to save us, to destroy sin and death forever.

And we thank you that one day Jesus will come again and make all things new. And so, Lord, as we see these horrors, as we experience pain in this world, we pray, come, Lord Jesus, come. But Lord, at the same time, we recognize the great need for people to come to know Jesus.

We look around our own community and we see many, many people who don't know Jesus as their Lord and Savior. And so, Lord, we pray, come, Lord Jesus, come, but not yet.

Lord, we pray that you would, that he would wait until more and more people can come to know you. We pray that you would give us a heart for the lost.

We pray that just as Jesus wept over Jerusalem, seeing them as sheep without a shepherd, as those who needed to be gathered in, we pray that we would see those around you who don't know you, and we would weep and you'd give us a heart for them.

[11 : 04] We pray that that would result in us speaking to people and praying for people. And we pray for the witness of this church in Briascalet and Kalanish in particular, and those who are any other villages that people come from.

And pray that you would use the witness of your people here to bring people to know Jesus Christ as their Lord and Savior. And we thank you for Kai, for his ministry, and we pray that you'd bless him today.

Lord, we pray that you would continue to draw him close to you and give him great joy in the gospel. Lord, we pray that for us as well. Please use this time now to give us greater joy and encouragement in the gospel of our Lord Jesus Christ.

And in his name we pray. Amen. Well, I want to speak in particular to the children now, but what I've got to say, I guess, is for everyone.

So, children, I want to ask you a question. I see quite a few of you here. Do you like measuring things? Do you like measuring things? Can you give me a thumbs up or thumbs down? Someone's shaking their head.

[12 : 12] Thumbs up? You like measuring things? Yeah, I like measuring things too. Does anyone know what this is? Do you have one of these? Yeah.

Yeah? Or do your parents have one of these? It's a tape measure. This is my favorite tape measure. I've got more than one tape measure at home, but this is my favorite one because it's a very good tape measure.

Now, I want to see how good you are at measuring. So, I've got my first question for you is how high do you think this pulpit is? Any guesses? How high do you think it is?

If your dad stays about between five and six foot, how high do you think this pulpit is? Any guesses? Five foot?

Ten foot? Okay. Any other guesses? Four. Four foot. There you go. I don't know whether this is a comment about dad's height or about the pulpit. Should we measure and find out? Should we find out?

[13 : 07] Okay. Let's see. I'm going to try not to poke the presenter. All right. There we go. Let's see. Let's see. This is rough. People are going to criticize me for not.

Okay. Well, it's 190 centimeters, which is just over six foot. There you go. Well done. Well done. We've got pretty close. Pretty good measuring there.

Okay. That's. So, you're pretty good at measuring a pulpit. Here's another question then. And maybe we'll make this a bit more fun. Does anyone know what the big pointy thing is in France?

I just said it actually. What am I supposed to say? The Eiffel Tower. The Eiffel Tower. There we go. The Eiffel Tower. Does anyone know how high the Eiffel Tower is? A million feet. A million feet.

Well, I'm going to make it a bit more interesting. So, instead of measuring in feet, how many giraffes high do you think the Eiffel Tower is? Nine. Nine giraffes? Wow. Those are big giraffes.

[14 : 00] Okay. A million. Twenty. A bit less than a million. Any other guesses? A hundred. A hundred. Do you want me to tell you how much it is? Sixty-six giraffes high.

If you stack your average size giraffe, one on top of the other, 66 giraffes high. That's how high the Eiffel Tower is. Okay. I've got another question. Now, have you gone swimming?

Has anyone ever gone to a swimming pool? Yeah. Which swimming pool have you gone to? Shornway. Shorebos. Shornway. Okay. Okay. Which is the biggest swimming pool? Shornway.

Okay. Well, I'm going to tell you. An even bigger swimming pool is called an Olympic-sized swimming pool. That's the swimming pools they use for races when countries are competing against each other.

How many bathtubs do you think it takes to fill an Olympic swimming pool? Sixty-four. Sixty-four. A little bit more than that. A hundred.

[14 : 56] How big is your bathtub? Okay, wait. Go on. Sixty-seven. Sixty-seven. Quite a bit more than that. Any more guesses? Four. Sixty-four. A hundred. A hundred.

A bit more than that. What's? A hundred and four. A hundred and four. Do you? A hundred and forty-seven. A hundred and forty-seven. Those are great guesses. A hundred and forty-seven. Does someone say a thousand?

Ooh, that's closer. Do you want me to tell you? Yes. eine. 30,089 bathtubs. 30,089 bathtubs it takes. Okay. Here's another question.

Does anyone know what the highest mountain in the world is? Mount Everest. Mount Everest. You guys are smart. Well done. Mount Everest. Okay. How heavy do you think Mount Everest is?

How many elephants is the weight of Mount Everest? A trillion. A trillion. A trillion. I don't even know how big that number is. Maybe that's how much it is. 10 billion. 10 billion.

[15 : 51] Ooh, that's... 10 million. It's a bit less than 10 billion, but you're getting close. That kind of realm of numbers. 9 million. 9 million. Ooh, that's even closer. 8 million.

8 million. Okay, should I tell you? 26,988,746 elephants is the same weight as Mount Everest. There you go.

Okay, I've got a last one for you. How long do you think it would take to drive from the Earth to the Moon? Probably a million and 76 years.

Okay, 300 years. Someone said 300 years. It's a bit less than 300 years. 8 million. Okay, wait, I'm going to need... I can't hear everyone. Okay, we're going to do hands up because I can't hear people.

Sorry. A million days. A million days. I don't know how to put days into months. Can anyone do that for me? Okay, at the back. Two hours.

[16 : 50] Two hours. How fast does your dad drive? Or your mum? There you go. Okay, should I tell you how? It's 240,000 miles from the Earth to the Moon. So if you're driving at a good average speed of 60 miles an hour, that's all you're allowed to drive in Lewis.

Of course, everyone drives that. It would take six months to drive from the Earth to the Moon. Now, why am I asking all these silly questions? Well, some things are quite big to measure, aren't they?

Whether it's the Eiffel Tower or the weight of Everest, or how long it takes to drive from the Earth to the Moon. Because if I was to ask you how long it would take to go between one star and another star, or the distance, would you know?

No. No? Or what about how many bathtubs it takes to fill the whole of the Atlantic Ocean? That's just a whole world. That's a lot, isn't it? We don't know.

Well, I'm going to read you a verse from Isaiah. Isaiah was a prophet, and he said this. He asked this question. Who has measured the waters in the hollow of his hand, or with the breadth of his hand marked out the heavens?

[17 : 56] You can imagine marking out the distance between stars. Who has held the dust of the Earth in a basket, or weighed the mountains in a balance, and the hills in a balance? To whom will you compare me, or who is my equal, says the Holy One.

So, Isaiah is telling us that God is so big, and he is so powerful, that God can just, you see the distance between stars? He can just go, and he can just measure it out like that.

God created the whole world, and you know, God knows how many drops of water are in the ocean, and Isaiah said it's almost like God can just pour out the water from the Earth, and cup it in his hand.

That's how powerful God is. He can just measure the waters of the ocean, and he can measure the distance between the stars and the sky. He can weigh all the dust in the Earth, and he knows that exactly.

And that's how powerful and great God is. And, well, why does Isaiah say that? Well, I know that this morning in Sunday school, you're going to think a little bit about the second commandment, which says, do not worship idols.

[19 : 01] And the people Isaiah was speaking to were thinking, hmm, maybe there's other gods. Maybe we should serve other things. Maybe other things are actually God, and not the God of the Bible.

And Isaiah says, that's ridiculous. Those are just lumps of wood. Those are just carved pieces of stone. And compared to them, they're nothing compared to God.

God is the one who has made all of the heavens and the Earth. He's the one who can measure the things that we can't even think about measuring. And so, kids, I want you to remember, as you go to the beach, and as you see all the sand and the sea, as you look at the ocean and the waves crashing, as you look up at night when there's no clouds, and you see all those stars, I want you to think of how big and powerful our God is.

That there is none like him. There's no one that can compare to our God. And every time you measure something, every time you borrow your parents' tape measure, and measure something, and you can think of the God who can just measure the stars, who can, and every time you maybe help your parents bake or something like that, and you're measuring out ingredients, you can remember the God who can just measure creation with his hands.

Well, thank you very much for listening. I hope you can help remember, that helps you to remember, and remember how great and big our God is. And I'm going to pray for you before we'll then sing our next psalm, when you go out to your special Sunday school classes.

[20 : 31] Heavenly Father, we thank you for the children that you have, and young people that you've given to this congregation. Lord, we thank you for the privilege that it is to be able to have children with us.

And Lord, we pray that they would never know a day when they don't follow Jesus as Lord, and that as they open up the Bible, they would come to know just how wonderful he is as king and always want to follow him.

We pray that they would learn lots now in their class. We pray all this in Jesus' name. Amen. Amen. Well, we're now going to sing Psalm 121.

Psalm 121, which is fitting, really fits what we've just been thinking about. Psalm 121. The psalmist says, I too the hills will lift mine eyes from whence doth come my name.

My safety cometh from the Lord, who heaven and earth hath made. We've just been thinking about the God who's made the heavens and the earth. So let's now sing together Psalm 121 to God's praise.

[21 : 46] I too the hills will lift mine eyes from whence doth come my name.

My safety cometh from the Lord, to heaven and earth hath made.

Thy fish will not lift, and the sea will ■■■■ forth, They slumbers not nor sleep.

The Lord not sleep. The Lord he gives. The Lord thy shape.

On thy right hand the state. The moon by night is shall all smite.

[23 : 26] Nor yet the sun by day. The Lord shall keep thy soul.

The Lord shall preserve thee from all hell.

And start thy going, now come in. God keep forever well.

Well our first reading, we'll have two readings. One now, one before the sermon. Our first reading comes from Philippians chapter 2 verses 1 to 11.

Philippians chapter 2 verses 1 to 11. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.

[25 : 10] Let nothing be done through strife or vain glory, but in lowliness of mind, that each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

Let this mind be in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, or thought it not a bad thing to be counted equal with God.

But made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

And that every tongue should confess that Jesus is Lord, to the glory of God the Father. But before we turn to the next passage, we're going to sing once more Psalm 51.

[26 : 24] Psalm 51. If you can turn there, Psalm 51 will sing a selection of verses. We're going to sing verses 1 to 3, and then we're going to sing verses 7 to 10, because they focus on that, the cleansing work of God, cleansing his people from sin.

So Psalm 51, we're going to sing verses 1 to 3, and then 7 to 10. Let's sing to God's praise.

After thy loving kindness, Lord, have mercy upon me.

For thy compassion's pain, protect all my illiquity.

Be blessed from sin and fear, Lord, have mercy upon me. Be blessed from sin and fear, Lord, have mercy upon me.

[27 : 44] From my illiquity. All my touch and treasures I confess.

My sin I confess my sin, my sin I ever see. To the witness of strength of me, I shall be glanced, His soul.

Yet wash and me and death, I shall be wiser than the snow.

All gladness and all joyfulness. Make me turn it the voice.

The sorrow and me and bet upon you, unfortunately, For all he norah also shines do way. The sorrow and me and hours are ■■■■ed. God's lips are ■■■■ed.

[29 : 17] The sorrow and me and earth are■ looking. For all the darkness has fallen by fear. Just your attention I accept here. To the Gmail and me and ■■■■ that'samis Mother. I am going to bless my path, Thebread and me and TV's notité is burst out. And neglect ye slaughtered my face from my sin.

Be it a thing that more renew, arise in me within.

Amen. Well, if you'll turn with me to John chapter 13. We just sung about God washing us.

And now we're going to read the passage of Jesus washing his disciples' feet. John chapter 13. We're going to read verses 1 to 17. John chapter 13. Reading from verses 1 to 17.

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.

[30 : 48] And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him. Jesus, knowing that the Father had given all things into his hands, and that he was come from God and went to God, he risen from supper, laid aside his garments, and took a towel and girdeth himself.

After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon, and Peter said to 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 said unto him, Thou shalt never wash my feet.

Jesus answered him, If I wash thee not, thou hast no part with me, or no share 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 cleaneth every whit, and ye are clean, but not all.

[31 : 58] For he knew who would betray him, therefore he said, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said to them, Know ye what I have done to you?

You call me master and lord, and you 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 you 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 is sent greater than he that sent him.

If you know these things, happily are you if you do them. Well, I want you to think about famous last words.

Famous last words. Throughout history, people have paid special attention to the last words that someone has said. Often because, in this life, we say many words, and often we waste our words.

[33 : 00] But we recognise that as the clock begins to wind down, people often choose their words very carefully. As we pay special attention to the last words people say, because often they focus on what really matters.

And if that is true for words, how much more true is that for people's actions? What a person chooses to do in their final year of life or month of life or week of life tells us, really shows what they value, what is of greatest worth to them or who they really value.

As we turn now to this chapter in John, John chapter 13, the clock has begun to wind down for Jesus. For the first 11 chapters in John's gospel, there's this constant of refrain that you'll hear if you were to read through John.

That Jesus says, my hour is coming, but has not yet come. And then in John chapter 12, there's a turning point. There's a hinge, as it were. For in John chapter 12, verse 13, Jesus then says, the hour has come.

Suddenly, this definitive hour is at hand, is about to take place. What hour? Well, it's the hour that Jesus will go on to say when he's lifted up from the earth and that he draws all nations to himself.

[34 : 19] It's the hour of his crucifixion. It's the hour of Jesus' death. And his death is fast approaching. As in this passage, if you were to just fast forward 48 hours ahead from Jesus saying these words, 48 hours time, Jesus is going to be dead and his body will be cold and lifeless in a tomb.

So Jesus knows the end is coming. Our passage, in fact, begins with those words. Verse three, Jesus, knowing that the father had given all things into his hands, says these words, does these actions.

That's on Jesus' mind. The end is on Jesus' mind as he does what happens next. Now, before the feast of the Passover, Jesus knew that his hour had come.

And so with 24 hours left to live, what does Jesus do? What does he focus on? What does he say? What does he do? Well, he gets on his knees and he starts to wash his disciples' feet.

Final actions matter. They show us what really matters. So we need to be asking ourselves, why does Jesus wash his disciples' feet? And we need to pay attention then to the answer.

[35 : 28] Why does Jesus wash his disciples' feet? I want to give you three reasons from the passage. And happily for us, they all begin with S. First of all, the servant. Second, the symbol. And third, the standard.

First, then, the servant. So the servant. On the eve of his death, Jesus washes his disciples' feet to reveal what kind of king he is. And the kind of death he's going to die.

You might say he's revealing both his person and his work. He's revealing his identity and his purpose in ministry. So first of all, Jesus washing his disciples' feet reveals his person.

It shows us what kind of king he is. Now, you'll probably know that monarchs throughout the ages are well known for having an army of servants to do their bidding.

If you've watched the film Cleopatra with Elizabeth Taylor and Richard Burton, there's that scene where Cleopatra comes into Rome on this giant sphinx pulled by hundreds of slaves.

[36 : 33] This picture of her power and her grandeur. Or maybe if you think of a power and grandeur, you might think of the Palace of Versailles built by King Louis XIV and all that opulence.

And at the height of his power, Versailles had, I mean, this is numbers again, like with the kids' talk. There was 3,644 servants working for him. The pattern of our world is simple.

The greater you are, the more servants you have. The more servants you have, if it's to believe, to drive you around, to lay out your clothes, to squeeze your toothpaste.

Apparently those are all things that servants do for some individuals in our royal family. Well, Jesus is king. But he's not like a king in this world.

The fact that Jesus is king has been shouted ever since chapter 12 in John's Gospel, when Jesus comes into Jerusalem riding on the back of a donkey. And the crowds lining the road shouted about Jesus being king.

[37 : 35] Hail, king of the Jews. Hail the Messiah. Hallelujah. But they wanted a king who would give them independence from the Romans. But Jesus is far greater than simply a military general.

In verse 3, we're told that Jesus knew the Father had given all things into his hands. What does that mean? Well, just think about it this way. All things.

Every country. Every government. Every people group. Every person. All things. Everything that inhabits the created universe. Have been given into Jesus' hands.

Jesus didn't just. Jesus wasn't just given some power, but all power. Every slug. Every supernova. Every one of the four million people packed in the slum in Manila.

The densest slum on earth. Every one of the hundred billion stars that make up the Milky Way. Every grain of sand. Every bacteria.

[38 : 36] Every galaxy. Everything from small to big. In the universe. All things. Have been given into Jesus' hands. As Paul will write. In Colossians chapter 1 verse 16.

For by him all things were created. Things 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. Jesus then is the divine king of creation. And as we see that as well echoed in the Apostle John's vision in Revelation. When he sees Jesus on the throne.

Surrounded by thousand. Ten thousand times ten thousand angels serving him. So Jesus knows that all things have been given into his hands.

He knows that all things and all people should bow before him. But what does he do? Verse 4. He rose from supper. He lays aside his outer garments. He takes a towel.

[39 : 33] Ties it around his waist. And then he pours water into a basin. And starts to wash his disciples feet. And to understand what's going on. You don't need to know that in Palestine.

In those days the roads were full of muck. And mess. And excrement. And dust. You don't need to know that it was the job of the lowest servant. To be washing someone's feet.

Here even in 21st century Kalanish. We recognize that for someone to get on their knees. And scrub out the mess from between people's toes. Is a position of extraordinary humility.

What kind of king is Jesus? He's the king who came to be a servant. He's the servant king. Entitled. Spoiled. Arrogant. Out of touch. Superior. Those things might all be true.

Of the tzai's and kings. And emperors. And governments. And prime ministers. And presidents of this world. But none of those are true.

[40 : 33] Of our lord and saviour. Knowing that he was the king of the universe. Didn't prompt Jesus to get up on the throne. But to get down on his knees. And serve.

And as he washes his disciples feet. We see the humble heart of our saviour. Beautifully displayed. We see the heart of God. Revealed in all its splendour. In washing his disciples feet.

Jesus reveals the character of God to us. He displays. Not in black and white. In technicolour. What our God is like. But Jesus does more than just reveal the character of God.

He doesn't just show his character. He doesn't just show his person. He also gives us a hint about his work. Quite a strong hint really. That he has come to die. The foot washing you might say is also a prophetic action.

It's a picture to help his disciples understand what is about to take place. The events that will culminate in the crucifixion. And to understand just what's going on here.

[41 : 37] I want you to think about it a little bit like an aircraft safety demonstration. Now most of us have probably, or many of us, I imagine have flown on Logan Air. And I want you to think of Jesus' actions in some ways like the safety demonstration.

If you've flown, you might even know it off by heart. They'll say, you know, in an event of emergency, exits are located two at the front of the plane, one on either side. Two at the rear of the plane, one on either side.

In the event of a loss of cabin pressure, oxygen mask will be released from above you. In the event of a plane landing on water, you take a life jacket, put it over your head and tie the straps and double knot by your waist.

And as the stewardess or steward is going through those motions, they are enacting what will happen if there is an emergency landing. In a similar way, when Jesus washes his disciples' feet, he is acting out what is going to happen on the cross.

He's doing these actions now to help them understand what is going to happen later on. And we see that most clearly if we put this passage side by side with the Philippians 2 passage that we read.

[42 : 47] In Philippians 2, we are told that although Jesus was in the form of God, he didn't account equality with God, a thing to be grasped. In other words, he didn't, Jesus didn't cling to his rights as God.

But he humbled himself, becoming a servant, humbling himself to death on a cross. And what do we see here? Jesus knows all things have been given into his hands. Listen to how Sinclair Ferguson explains it.

He says, point by point, Jesus is acting out symbolically what Paul describes theologically. How he came from the highest glory of heaven into the depths of our human condition, took the form of a slave and accomplished our cleansing from sin by his death on the cross.

And was then exalted to the right hand of the father. Jesus is the servant king and he has come to serve by dying on a cross. As he stripped down his clothes to the garments of a servant, Jesus was pointing forward to when he would be stripped naked and exposed and shamed, hanging on the cross.

All that humbling pointed to the greater humbling to come. When he'd be exposed as a common slave, as a criminal. When he would die the death of the suffering servant that Isaiah will point forward to.

[44 : 19] So why does Jesus wash his disciples feet first? Because he reveals his identity and work as the servant king who will die a servant death. So first, the servant, second, the symbol.

Jesus washes his disciples feet as a symbol of the washing that we all need. And this flows directly from the previous point. Jesus is the servant king. He serves by dying.

But if you're new to the Christian faith, you might think, well, how on earth does that help? How on earth does dying help anyone at all? What does it achieve? How does dying serve anyone?

Well, let's return to the passage and we see. We see that in verse five. As Jesus pours the water in the basin, he washes his disciples feet. He then comes to Simon Peter who says, Lord, you wash my feet.

Why are you washing my feet? And Jesus says to him, you don't understand what I'm doing. He said, verse seven, you don't. What I do, thou knowest not now. In other words, you don't understand what I'm doing right now, but you'll understand later on.

[45 : 23] And then Peter, always the one to kind of jump head first. Super keen Peter. He says, well, don't just wash my feet. Wash my whole body.

Wash also my hands and my head. Verse nine. Because Jesus says in verse eight, if I don't wash your feet, then you have no part in me or no share in me.

What's Jesus? What point is Jesus making here? Well, if washing was all about just setting a good example, if washing was just about showing that Jesus was humble, it would seem really strange if Jesus replied to Peter like this.

If, you know, Jesus is saying to Peter, look, if I don't wash your feet, you have no share in me. It would sound almost petulant. Jesus saying, well, look, if I don't wash your feet, you're not going to be my friend.

That's what it sounds like. But that's that's what it sounds like. Just if Jesus is setting an example, the washing must mean more than that or washing Peter's feet wouldn't be such a big deal.

[46 : 27] It's not just about a demonstration of humility. Something more is going on. The language of having a part in me or having a share in me is that language of inheritance. You might know the parable of the prodigal son.

He says to his father, I want my share now. I want my part now. What Jesus is saying to Peter, if I don't wash your feet, you don't have a share. You don't have a part.

You don't have inheritance. Inheritance in what? In the kingdom of God. Jesus is saying this washing of feet isn't just isn't just the humble action that I'm doing.

It's a demonstration that if you want to be part of God's kingdom. The only way in the only way to share in that, the only way to have a part in God's kingdom is for me to wash your feet.

You need to be washed to enter God's kingdom. Jesus washes his disciples feet because it's vital that they understand that Jesus has to do something for them.

[47 : 27] He has to do a washing work for them to be part of God's family. You see, by nature, we're all dirty. Forget that. Forget feet covered in dust and excrement or whatever else Jesus was washing off their feet.

The Bible tells us that we have unclean hearts. That our hearts are contaminated by sin. They're muddied by all the wrong things we do as we break God's commands, as we choose to live for ourselves as king and not as God for God as king.

And that's the condition of every human heart. And we can try to clean ourselves. Many people try to clean themselves. Most people try to do good things in the hope that the good will outweigh the bad or wash away the bad.

But the thing is, a stain is a stain. Adding frills to a garment that is stained doesn't stop the garment being stained. You can't wash out the stain of sin.

Let me illustrate it another way. I know lots of people like doing up vintage cars and tractors. And you can get an old tractor and you can replace the hubcaps. You can replace the tires.

[48 : 36] You can paint that Massey Ferguson, that beautiful red paint. I don't know what the exact color of red is. But you can add new lights and dials and the seat and everything. And it can look gleaming and brilliant.

But if that engine is still rusted, it's still a broken tractor. Or if you don't like tractors at all, let me illustrate it this way. Imagine, or maybe I shouldn't say this.

Imagine your dog's died. Imagine your dog's died. And what you choose to do is you choose to stuff it. Like taxidermy. And then you choose to give it a makeover.

Blow dry its hair. So that it could even, it could win a trophy in any kind of pedigree dog grooming contest. But the problem is, however groomed and combed and brushed that dog is to perfection.

That dog is still going to be dead. And the same thing is true of us. You could give our lives a good lick of paint. You could give us all a good wash on the outside.

[49 : 39] But the problem is, that doesn't affect our hearts. If our hearts are dirty, then we are like a gleaming tractor that's broken. We're like a dead dog with a makeover. Sin makes us dirty.

And the only person who can make us clean is Jesus. And that's the point that Jesus is trying to impress on the disciples. We have to be made clean by Jesus if we want to be part of the kingdom of God.

Well, how does Jesus make us clean, though? The answer isn't by washing our feet. Because Peter, remember, is all keen and he says, All right, if I have to be, if to be part of your kingdom, I need to be washed, then wash all of me.

Jesus says, No, you're not getting the point. Washing the feet is just a symbol. It's a symbol that points to something greater. It points to the real washing that happens on the cross.

At the cross, Jesus serves us. How does he serve us? Because at the cross, Jesus died to wash away our sin. Not with water, but with his blood. As John will later say in his letter, he says, The blood of Jesus Christ cleanses us from all sin.

[50 : 53] In the Old Testament, God gave the people lots of sacrifices to do, but those sacrifices could never wash away sin. They all pointed forward to the greater sacrifice of Jesus Christ.

The only thing that could deal with that stain of sin on our hearts. Jesus' death is a servant death. Because he serves our biggest need.

Our need to have our sins washed clean. Our hearts to be cleansed. So Jesus washes his feet as a symbol that his death can wash away sin.

That only his death can wash away sin. Just to help us think about that a little bit more, I want to ask us some questions. Because Jesus does it all.

We still, though, need to ask him to wash us. So let me ask you. Do you recognize that your heart is dirty with sin? Have you asked Jesus to wash you clean?

[51 : 53] Have you trusted that he can? Because the wonderful promise of the gospel is that if we do ask God to wash us clean, he certainly will. But later on in John's letter, 1 John 1, 8 to 9, John says, if we have no sin, we deceive ourselves and the truth is not in us.

But, this is an amazing but, if we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness.

Washing feet was just a symbol. Jesus had to go to the cross because otherwise no one could be clean. Jesus chose to go to the cross so that you and I can be washed clean.

So Jesus washes his disciples' feet first because he's the servant king. Second, because it's a symbol of the washing from sin that we all need. Third, though, because it's a standard.

It's a standard. Jesus washes his disciples' feet to set the standard for how every disciple should live. But let me just, if you'll glance again with me at verse 12. We read that after Jesus had washed their feet, after he had taken his garments and was sat down again, he said to them, I know you what I have done to you.

[53 : 10] You call me master and lord and you say well, for so I am. If I then, your lord and master, have washed your feet, you also ought to wash one another's feet.

For I have given you an example that you should do as I have done to you. In washing the disciples' feet, Jesus demonstrates that at the heart of Christian discipleship is humble service.

You ever thought about that? The, just before Jesus dies, how does Jesus choose to define? What image does Jesus choose to place in his disciples' head about what it looks like to follow him?

It's the image of washing feet. At the heart of Christian discipleship is humble service. To be super clear, Jesus isn't talking about how we become a Christian, but how we live as Christians.

He isn't talking about how you become part of his kingdom, but how you live in his kingdom. We only get into Jesus' kingdom by him washing us, but we live as his people by washing others' feet.

[54 : 15] I say that metaphorically, by serving one another. Of course, Jesus isn't literally talking about washing others' feet. It's the principle of serving one another.

And if we try to apply this, if I try to apply this to every hour and minute of each one of your lives, well, we'd be here all day. So let me just paint in broad brushstrokes view the portrait of a servant that Jesus is laying out for us.

I want to think about four parts of the body. If we're thinking about what is this servant figure, what is this portrait of the servant that Jesus wants us to be like? Let me give us four parts of the body shortly.

First, look at the posture. A servant is on their knees. Servant discipleship begins with how we see ourselves. We're not going to lay aside our preferences and serve one another if we're proud, if we think that other people owe us something.

In the passage we read earlier in Philippians, we read that Paul tells the Philippians, do nothing from selfish ambition or vain conceit, but in humility count others more significant than yourselves.

[55 : 24] It's only when we recognize that other people, we need to count other people as more significant. That kind of humility doesn't come from comparing ourselves to one another.

Rather, it comes from standing next to Christ. And what does Christ do? He's kneeling down. True humility doesn't come from sizing ourselves up next to other people.

It comes from kneeling down with Christ. So first, the servant has the posture of humility, kneeling down. Second, look at the eyes of a servant.

A servant sees the world differently. We live in a very individualistic age and that seeped into the church as well. Very much we have sinful hearts.

We're naturally self-centered. We naturally, it's as if we wear a pair of glasses that we look through everything. And we look at the world saying, what do I need? What do I want? What gives me gain?

[56 : 29] But in the passage we read earlier, Paul says to the Philippians, let each of you look not to his own needs, but to the needs of others. As disciples, we need to, you might say, take off the glasses of self-interest and put on the glasses of service.

It's not about gain. It's not about what can I gain, but what can I give? And let me tell you, those glasses will easily fall off.

As you wake up in the morning, as you, as the hustle and bustle of the day starts, as the stress of the day begins with all the things you need to do, it's very easy to see the world and to see every aspect of life as, what do I need?

How can other people help me? We need to very consciously put on those glasses of, not what can I gain, but what can I give? As you come home from work and you just are exhausted and you just want to collapse and you want other people to do, to make the food for you, do other things for you.

We need to very consciously put on those glasses of give and not gain. When other people in our household come home and they're pretty crabby and they're in a bit of a mood, we need to put on those glasses of give and not gain and look not to be served, but to serve.

[57 : 49] That's how a servant looks at the world. Third, let me talk about the lips. A servant blesses with their speech. One of the most important ways in which we serve others is how we speak to them.

Our words have the potential to build up or destroy. And that's because we were made, our words are powerful, and that's because we were made in the image of a speaking God. A God who created all things by just speaking.

And he made us in his image. He's given us words that are powerful. Words that have the potential to destroy the lives of other people next to you. Or to build them up and encourage them.

And in the last, and we see a wonderful example of this using words to serve, because in the last 24 hours of Jesus' life, what does he do? He doesn't gather the disciples around him and say, look, I need a pep talk.

I need help. I've got 24 hours to live. He uses his words to encourage them and to comfort them. Can I challenge you?

[58 : 49] What does it look like to use your words to serve others? What does it look like to use your words to build other people up and not tear them down?

Maybe it's crossing the room to speak to someone. Maybe it's picking up the phone to encourage them. I don't know what it is. Think about using your words to build people up, to bless others with your speech.

Finally, look at a servant's arms. A servant is intentional. And I mention this because so often it's one thing to respond to need right in front of us. But real servant heartedness doesn't just respond to need right in front of us.

It looks and reaches out to see how it can serve. It searches for need. And from my limited experience, some of the greatest need requires us reaching out.

People aren't, maybe it's just cultural. We're not quick to say our needs, are we? We're not quick to say where we're struggling or where we're suffering. If we want to serve others, we need to intentionally look at other people's lives.

[59 : 58] Take the initiative to speak to people. To go to their house, to ask how you can help do some chores so they can look after the kids. To serve them, to intentionally cross in the room to speak to people who are standing on their own.

Serving in Jesus' kingdom looks like going outside our comfort zone. Do you think it was comfortable to get down and wash people's feet? It involves cost.

It involves intentionally going outside our comfort zone to look to serve others. A servant is kneeling in humility. Looking to give and not to gain. Speaking to bless.

Reaching out to serve. That's a portrait of a servant. And the challenge for us is to ask what will it look like to put our faces in that picture? What will it look like for us to imitate the servant-hearted character of Christ?

And follow his example in serving others. Servanthood is the call of every disciple. It's worth pointing out briefly though that those who are leaders in the church are especially called to serve.

- [61 : 06] In the verse that we began with, Jesus says to his disciples, don't be like the Gentile rulers, but be like me. The rulers, the disciples should not be, try to be first, but slivable.
- For even the Son of Man came not to be served, but to serve and give his life as a ransom for many. Leaders are not exempt from being servants. Rather, leaders should be model servants.
- We don't lead in dominance, but in humility. We're called to be servants. And as we think about that portrait of a servant, if you're anything like me, you look at that portrait, you look at Christ and you think, I'm nothing like that.
- Each day I fail abysmally to be like that. Well, the good news is that portrait is first and foremost a portrait of Christ. And he has gone ahead of us.
- God doesn't say, live like a servant and then you can be part of my family. He says, Christ has lived as the perfect servant and has died to serve you so that you can be part of my family.
- [62 : 13] We serve because Christ has first served us. And the wonderful encouragement is that Jesus didn't just wash our feet. He washes us clean from sin on the cross.
- And having washed us clean from sin, Jesus continues to perfect us. Jesus, by his spirit, if you're trusting in him, changes us more and more into the portrait of a servant that he has commanded that he wants us to be.
- He changes us by his spirit so that we can serve as he has served us. Jesus, the servant king, has washed us clean by his spirit.
- He is transforming us to be servant disciples. So let's look to him. Let's remind ourselves. Let's look to remember what he has done. He is the king who's come not to be served, but to serve and give his life as a ransom for many.
- Let's trust. Let's recognize our sin and trust that he has done everything to wash us clean. And then let's follow his example and get it on our knees to serve others.
- [63 : 20] Oh, that we might decrease and he might increase. To him be the glory forever. Amen. We're going to close now by singing Psalm 40, verses 1 to 4 of Psalm 40.
- I waited for the Lord my God and patiently did bear. At length to me he did incline my voice and cried to hear. It's a wonderful psalm that speaks of the salvation and rescue Jesus gives us.
- Let's sing to God's praise. I waited for the Lord my God and patiently did bear.
- I waited for the Lord my God and patiently did bear.
- And from the mighty clay and on the road he set my feet.
- [64 : 56] He's punishing my way. He puts a new song in my mind.
- Our God shall magnify. Many shall see it and shall feel.
- And on the Lord we lie. O blessed is the man who trusts.
- upon the Lord we lie. He's respecting not the bright nor such.
- I'll turn the sight to light. Amen. Will you stand with me?
- [66 : 26] And now may the grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit, be with us all forevermore. Amen. Amen.