

The key to Christianity

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[0:00] Meditate upon it, that you, as it were, would step off the pages and be amongst us and reveal! and reveal yourself to us and impact each of our lives in whatever way you see fit. So help speaker and hear us alike. For Jesus' sake, amen. Amen. Right, boys and girls, so let me just make sure I'm looking in the right places. Nobody up there, so just put up your hand if I'm supposed to be looking at you.

Yeah, yeah, yeah. Anybody at the back? Right. Anywhere else? Okay. We're going to look together at this chapter. It's a fantastic chapter, George of the Gospel, chapter 13, and I want to say in a way that this is the key to Christianity. If you were the boss of something and you wanted to tell people what you were the boss of and what it was all about, you might try and sum it up in one word and say, if you were a football boss and you were talking to your team, you'd say the key, guys, is to what?

If you were football. What's the key to football? To... Get the ball in the net? In the box? Well, I'm going to say get the ball in the net. Actually, what you're aiming for is goals, isn't it? That's what it's all about, isn't it? Am I right? Football?

To score goals. If you were a racing driver boss and you're getting your team together, you'd say, look, guys, the point of what we're doing is to try and... And get past the finishing line.

Yeah, past the finishing line. Yeah, and as fast as you possibly can, you'd say, this is what it's all about. This is the heart of it. And here's the big boss of Christianity, and he's saying, look, guys, here's what it's all about. I'm going to spend a whole chapter telling you what it's all about.

[1:46] And the surprising thing, he says, is he doesn't say it's about goals or speed. He says it's about this, which is what? What's my picture of? Washing feet. Yeah, so I put foot washing. It's about foot washing. This is all about washing feet, which is a strange thing if you're going to found a major religion to say, this is what it's all about, guys. It's about washing feet. And just in case you're worrying, I'm not going to do any visual aids with anybody taking off their shoes and asking the person next to them to wash their feet. I will just say that in case you're getting worried about it. It's about foot washing. And I've got three things to say. Number one, there's an illustration to understand.

Illustration means a picture, an illustration to understand. Number two, there is an example to follow. And number three, there is a betrayal to be upset about. So those are the three things we'll look at. Number one, an illustration to understand. Jesus said to Peter, you don't understand what I am doing, but later you will understand. So there's an illustration to understand. There's an example to follow because Jesus says, I've left you an example in verse 15. And there's a betrayal to be upset about. And the betrayal we'll find out about when we get to it. So let's do the first bit, an illustration to understand. So foot washing works like this. So I hope these, why do foot washing?

Because it starts off with that. Yeah. And then it does this. And then you end up with. Yeah. So the first picture is a dirty foot. So in those days, they wore sandals and they would walk along dusty roads. And when you got into somebody's house, your feet would be a bit mucky and smelly.

You might have trodden in something unfortunate and have a bit of it left on your shoe. Your feet might have been sweaty. They'd certainly be dusty. So that's foot washing. You have a dusty, dirty foot.

You wash it and then beautiful, clean feet. That makes sense, doesn't it? Yep. Yep. Now then, who's going to do this? Who's going to do the foot washing? So I'd be interested in who you think thinks to themselves when everybody gets together. Ah, should be me doing the foot washing. Who do you think does the foot washing? This is correct in this context, but who usually, so thank you for that. But who usually, any gathering, I don't know whether you know the history of this. You might be surprised. Yeah. Who do you think?

[4:44] It will probably be the 7% of people who are unlearned, they will be treated as well as the people who get to the people who get to the people who get to the people who get to the people who Oh, that is such a wonderful answer. I think that does. Yes. Yeah. It would be, the usual method would be the lowly person who thinks, well, let's say, who's the least important person here? Ah, ah, it's me. Um, okay. My job to do the foot washing. And I'm not a guest. I'm not an honored person. I'm not sir somebody or lady somebody. I'm just the servant. My job to do the foot washing. Uh, it's a bit of an unpleasant job, but, uh, that's, that's who I am. It's the servant who knows that he or she is in a lowly position. Now then, so let's come and you can give your answer this time. So on this occasion, who thought it was his job to do the foot washing?

Jesus. That is surprising because Jesus was not the least important person, was he? He was actually the most important person. And if you look in the Bible, uh, it is Jesus and look at what it, how it says in verse three. So I'll just read it. It was just before the Passover feast.

Jesus knew that the time had come for him to leave this world and go to the Father. Having loved those who were in the world, he now showed them the full extent of his love.

The evening meal was being served. The devil had already prompted Judas Iscariot, the son of Simon, going to betray Jesus. Now listen to what Jesus thinks. He knew that the Father had put all things under his power and that he had come from God and that he was returning to God. These are all big things, aren't they? And it says, and so he got up from the meal, took off his nice jacket, put a towel around him and started to wash people's feet. I think that says, that's really surprising. Don't you think so? That Jesus, who is actually the most important person at the meal, should act as if he's the most lowly servant and get his hands all mucky with dust and bits of dog poo and whatever else might be on people's feet. And it is so surprising because it says he's fully conscious that he comes from God, that he's going to God, that all things are under his power. So he puts on his sort of servant's clothing and washes people's feet. And I think that says something awesome about Jesus.

[7:41] Jesus, what a person he is, to be so great, but to act in such a lowly way. And I think this is something for which we praise Jesus. Being in very nature God, he did not count equality with God something to be grasped, but humbled himself and made himself a servant and humbles himself even to death upon the cross. And when the father saw that, he said, this Jesus deserves to be highly exalted because he's great. I don't know whether you think he's great for doing this, but I do. I think there's something really fantastic about this. Okay, now then, it's an illustration, a picture.

Yeah. So, um, so if, if you're a little and your mum and dad said it's bedtime, it's time to... What were the...

Well done, brushing your teeth. Yeah. And the other one I could think of was to go... Amen. Which is... Does anybody know what that's called? It is actually up on the screen. Go on, Richard. It's an air guitar. Yeah, that's right. Yeah. So, but I'm not really playing the guitar, but I'm just making, I'm showing you what it would be like to play the guitar. And Jesus, I'm saying that when Jesus does this foot washing, it isn't the real thing that he means. There's something else that he's pointing to in this. Now then, how do we know that he means something else? He's not just saying, you guys have got dirty feet. I'm going to clean them. That's all there is to it. He's talking about something more than this. So, in verse 7, somebody read us verse 7, please. Somebody read us out loud. Nice loud voice. Verse 7.

Jesus replied, you do not realize now what I am doing, but later you will understand. Okay. Later you will understand. Well, they could see he was washing feet, but Jesus says, I don't really see the

point of this until later. Then you will understand. And in verse 8, somebody read us verse 8, please.

Thank you very much. So, Jesus says, unless I wash you, you're really nothing to do with me. So, they must be thinking, really, is washing feet that important? Isn't that, is that really as important as that, that I'm nothing to do with Jesus unless he washes my feet? He must be talking about something more than that. And in verse 10, Jesus says, a person who has had a bath, or a bath, if you were further north, needs only to wash his feet. His whole body is clean, and you are clean, though not every one of you. Is he talking, does he know that one of, they've all had a shower that morning except for one? Is that what he really means? You are all clean except for one of you. He must be talking about something more than that, mustn't he?

[10:56] And so, it's an illustration of what? What is he, what is he illustrating? What is he pointing to that is more than just having your feet clean? Yeah, go on. Cleaning our sins, washing away our sins. I thought that, that's, that's, that's the nail on the head.

He's talking about a real deep washing. And he's talking about the dirt, which isn't just bits of dust on your feet, but the dirt of sin, which makes us dirty and polluted and foul.

Every single person who sins is dirty and polluted and foul. It just, it isn't just that some sins are dirty and polluting and foul. All sin is dirty and polluting and foul.

And if you've ever been conscious of that, in your conscience, you think, I'm, how can I get clean? And Jesus is saying here that there is a way that he can wash people clean.

That our conscience, which just knows, perhaps more or less, and if you've ever had something on your conscience, you will know how bad you can feel about it. It's stained and polluted. How can I ever be clean? And Jesus says, there is a way to be clean. And I do it. That's what he's pointing to. He doesn't sort of press that button ever so hard, but it's definitely what he's pointing to. It's like it says in the Old Testament, wash me and I will be whiter than snow. Come, let us reason together. Though your sins be as scarlet, they shall be white as snow. That God has the power to wash our consciences clean. So all that stain and guilt is washed away. And Jesus says, you can be clean. And I think that's a fantastic thing, isn't it? Only he can do that. And we might be able to say a little bit, bearing in mind that this is near Passover, bearing in mind that the next steps are just a few steps to the final point that Jesus has in mind. What is it that is the action or the act or the event that produces this cleanness? Anybody like to suggest what he's saying is where this cleaning comes from? Yeah?

[13:24] He has to die. Yeah. That's right. Well done. He has to die. It's really an illustration of what the results of the cross will be. And I've put some blood. And it doesn't put it this way in this passage, but other parts of the Bible say that we're washed in the blood. And that's a very strange thing to say, isn't it? Because blood usually makes things dirty. You know, if you've got a nosebleed on a hanky, it's really difficult to clean it. But in the Bible, there is wonder-working power in the blood, in the blood of the lamb. And that's where salvation comes from because Jesus died on the cross. And there's all sorts of things you could say about it and all sorts of connections you could make. But the one to make here is we can be washed in the blood.

A deeper cleansing. Worse dirt. Christ's death on the cross. So this is an illustration for us to understand. And let's follow it a little bit further. Now, Peter, let's just follow this through. So we got to verse 6. He came to Simon Peter who said to him, Lord, are you going to wash my feet? So you could just imagine yourself being Simon Peter. Maybe your feet were particularly smelly that day.

And he says, you're going to wash my feet? And Jesus said, you don't realize now what I'm doing. Later you will understand. And Peter says, no. You're not going to wash my feet.

And Jesus says, unless I wash you, you have no part with me. Peter says, you can wash their feet. You're not going to wash my feet. I said, why do you think he said that? So let's have a think about that. Why do you think he said that? And Jesus says, no, I've got to do this. I've got to wash you.

Why do you think he said, I won't let you do this? I've got some ideas there. What do you think?

It is about because only Jesus can cleanse us from our sins. Yes, it's to do with that.

[16:00] I'm just thinking, why would Peter say, I don't want to be washed by you? I put there why I think it is. There's a word, P something,

something, something, D. He was P something, something, D. And then putting it another way, he didn't want to just sit there doing nothing and letting Jesus, while Jesus, S something, something, V something, D, him. He didn't want that.

Oh, a lot of blank faces. Because he was, what do you think? P something, something, something, D.

Proud. Proud. Anybody else thinking that? Yeah, okay, let's hold on. Because he was proud. I think it's because he was proud. Because he said, you know, you're going to have to be my servant. I don't want to be in that position. I want to be, I don't want to let you do that. I think he was too proud. What do you think? What do you think? Served. Yeah, he didn't want to sit there and do nothing while Jesus served him. And there's something very deep in human nature here about how we relate to Jesus. Because for being cleansed of our sin, which is really what we're talking about, for being cleansed of our sin, we have to let Jesus do it. And we have to sit still and do nothing, as it were, and let Jesus do that. Let me just see where I... He changes his mind in verse 8, doesn't he? He says, I'm sorry, he goes on to say in verse 9, then Lord, Simon Peter replied, not just my feet, but my hands and my head as well. And if Jesus says, well, I've got to do this, he says, okay, we'll wash everything in that case. And then Jesus replies to that bit. So I want to stop and ask everybody here, are you too proud to be washed by Jesus? So when it's a question of being washed from our sin, it's the natural human thing to say, well, actually, I don't need that much washing. I'm quite a good person, really. I don't need to be washed. No, Lord, you don't have to wash me.

You will never wash me. Or to say, my sin, I can do better. I can save myself. I can manage my own conscience. I can turn over a new leaf. I don't need you to wash me. No, Lord. Or to say, well, I'm saying here that you actually only become a Christian when you get to the point of saying, I've tried everything I can to wash myself. I've tried everything I can to put myself right.

[19:12] I've tried everything I can to cleanse my conscience. Only you can do this, Lord. You need to do it. And I want you to do it. And I'm not too proud to push you away. Please come and wash me totally.

And you've come to an end of yourself. And you say, Jesus, you're just going to have to do the whole thing for me. So I've put there, I find out faith is when we come to an end of ourselves. And we stop trying to say, well, I can manage some of this cleansing myself. We say, no, you've got to do it, Lord. And this is so important because Jesus is saying, unless you do this, you're really nothing to do with me. Unless I can wash you in this way, you and I are strangers. And that's actually quite a strong thing to say. And I hope you haven't come along this morning thinking, well, I'm a Christian. I'm friends with Jesus. I haven't let him wash me, of course. I'm quite a good person because you're just deceiving yourself. Jesus says, unless I wash you in the way described, we're strangers.

Nothing to do with each other. You have no part with me unless I wash you. So that's an important thing, boys and girls, for yourselves, to come to a point where you realize that you need the washing that only Jesus can give. It takes time to realize that. And it's a sort of a bit of a growing up thing as well. Begin to realize what's going on in one's heart. You don't have to be a certain age, but you do have to get to that point of yourself. And let me just say that if you don't reach that point, if you don't come to Christ that way, then the sort of Christianity you have is always going to fail. It's never going to have the deep attitudes that are needed. And things are always going to get stuck in your Christian life. And if you're stuck in your Christian life, maybe this is the reason.

Go back to the beginning. Work out, why am I a Christian in the first place? Okay, let's move on. That was an illustration to understand. And in verse 10, let's just look at this.

[21:34] A person who has had a bath needs only to wash his feet. His whole body is clean. And you are clean, though not every one of you. For he knew who was going to betray him. And that's why he said not everyone was clean. So he talks about having a bath, that's the complete cleaning, and then having your foot clean, washed, and then maybe your foot washed a bit later, and your foot washed a bit later, and then your foot washed a bit later again. So there is the big wash, and then there is the repeated little wash. And so I can ask you, have you had the big wash? Have you come to that point where you said to Jesus, I just need totally

washing and my life completely cleaning out?

Please do that. The big wash. When you become a Christian. And then the little wash, day by day, Lord, I know I'm forgiven, but I want to ask specifically for these things. That harsh word I spoke, that which I now realize was a very mean attitude that I expressed, or maybe I didn't even express it, but I had it inside me. This laziness, this unbelief, and day by day, coming to the Lord and asking for forgiveness. And I trust Christian people, that's how you live the Christian life, that there isn't, hardly a day goes by without you coming to the Lord and saying, I don't know whether you go to bed, or when you're in the morning. Lord, I confess my sins. Forgive me my sins of today, and let me walk with you clean through the course of this day. So there's something there about, how many boys and girls do you, anybody do a thank you, sorry, please prayer?

Hands, anybody do that one? Or an acts prayer, adoration, confession, thanksgiving, supplication? Okay, well, I think a thank you, sorry, please prayer is a really good prayer, but includes the thanks and includes the sorry. Whoops. So that's the illustration to understand. And we'll sing something, and then we'll come and look at the example to follow and the betrayal to be upset about.

So let's sing, What is our hope in life and death? Thank you boys and girls for your help so far. Boys and girls, if you're still there, is an example to follow. He says this in verse 14, or verse 15 actually, I have set you an example that you should do as I have done for you. Now then, I want to ask you, what is his reasoning? And he says in verse 13 to 15, you call me teacher and Lord, and rightly so, for that is what I am. Now that I, your Lord and teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. I tell you the truth. No servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them.

And I suppose it's a reasoning from one person to another. So I don't know whether you have ever at home said, I don't want to brush my teeth. I don't want to brush my teeth. And mum and dad says, you've been eating sweets, you ought to brush your teeth. And you say, I don't want to brush my teeth.

[25:55] I'm just going to go, I hope I'm not, I hope I'm not putting, I'm not causing trouble with it. But mum and dad might say, well, look, I brush my teeth. I haven't been eating sweets. I've been eating the most healthy hummus and quinoa and all sorts of things like that I've been eating. But I still brush my teeth. Your mum and dad brush their teeth? Your mum brush her teeth? I'm glad to hear it. Okay.

So this is the sort of argument that Jesus is using. And he says, if I wash people's feet, then you should wash people's feet. It's a sort of from one to the other sort of argument.

If I've done this, and of course, he's talking really about what he's done on the cross to wash people. If I've washed people like that, I've washed those people's feet and those people's feet and those people's feet, then you should wash one another's feet. So I put some arrows there. Whoops. You should wash each other's feet. That's really what he's saying, isn't it? He says, don't just think Jesus did that. So what? Jesus did that. If he did that, we should follow his example. You should wash one another's feet. And there's some foot washing. So, and I want you to tell me, boys and girls, I've got an A, B or C here. So have a good think. Does Jesus say you are blessed if you, don't answer yet? Is it A, if you think deeply about it? Okay. Is it A or is it B, if you tell other people they should do it? B. Or is it C, you're blessed if you actually do it yourself? Have a think. Jesus says there's a blessing here. And is the blessing A, if you think about it? B, if you tell other people they should do it? Or C, if you actually do it yourself? So let's have a vote, shall we? How many people say it's A, that the blessing is a meditative blessing?

I mean, there are blessings of thinking about things. No? Okay. How many people think B, if you go around and tell other people you should be washing my feet? B. Okay. Anybody for B? C, if you actually do it? How many people think that? Okay. To include everybody in the congregation, how many people think that? It is. That's right. Thank you very much. I went, I remember speaking at Sussex University, Christian Union, on a rare occasion. I said, what is the blessing is?

[28:46] And all these educated students said, if you think about it, it doesn't say that, does it? So you do it. You do it. You actually do it. And so it's a fair question. If you are a Christian this morning, are you washing people's feet? It's a metaphor, isn't it? You don't actually have to have soap and water and a foot there. But it means serving people in a

practical, lowly way as a servant. Are you washing people's feet? There's a testimony, and I should have looked it up in Acts, to somebody who washed the disciples' feet. Was it Dorcas? We'll look it up later, shall we? Do you wash other people's feet because they're part of your Christian family? Now, you probably do this for your biological family, but this is a Christian thing. It's specifically for your Christian brothers and sisters. Do you wash their feet? Do you do something lowly to serve in some practical way? I mean, what sort of ways could you practically serve people? Well, you could certainly pray for them. Not quite sure whether that comes under the heading of practical, but it's certainly something you could do for people. You could make the effort to say, how are you getting on? Perhaps with a text or a greeting. You could encourage people, make it your business to encourage other people, to wash other people's feet in that sense.

You could invite them round and feed them. You could provide a meal in some way. That's a very practical way of helping with a practical need. If somebody needs a lift, you could offer them a lift. Well, there's all sorts of practical things that count as washing feet. And I think it's a good question to say, whose feet have you washed recently? Because it's not blessed if you think about it. It's not blessed if you tell other people they should do it, which of course is what I'm doing now. It's blessed if you actually do it. So here's a blessing which I invite us to partake of by washing one another's feet. And I think it links up with what Jesus says later on, where he says, love one another as I have loved you.

This is how you should love one another. By this will all men know that you are my disciples if you love one another. And there's something quite distinctive and characteristic and irreplaceable about loving one another by serving one another. And as Jesus puts it here, washing one another's feet. So I think that's a fair challenge, isn't it? Blessed are you if you do it. It's a vital thing. Now, that was the example to follow. Now, let's look at the betrayal, because there's a lot in this. As they gather for this meal, one of the alarming and striking things is that as Jesus gathers around for this meal around Passover time with his friends, he says, one of you is going to shop me. One of you is going to grasp me up. One of you is going to betray me.

[32:21] And so it's a really, I don't know what the word is, powerful, strong. I put the word upsetting. And it's certainly an upsetting thing. And let's look at it. Somebody's going to get him into trouble.

Somebody's going to hand him over to his enemies. Somebody's going to get him killed. So the cross, you can't never get far away from the cross in this chapter, can you? The cross is in view here. And the thing that the writer, John, seems to be quite in pains to point out is that Jesus isn't taken by surprise. Now, the others are taken by surprise. But Jesus isn't taken by surprise. So let's just look at it.

Verse 10. Would somebody read us out verse 10? Somebody read it out louder?

Thank you.

Thank you. Though not every one of you. He knew there was somebody there who wasn't actually clean. And in verse 11, he says, he knew who was going to betray him. And that was why he said not everyone was clean. And then in verse 18 and 19, he says, I'm not referring to all of you. I know those I have chosen. But this is to fulfill the scripture. He who shares my bread has lifted up his heel against me.

[33:58] He says, I know who's who, actually. I know your heart better than perhaps you do. I know whom I have chosen. And verse 21. After he had said this, Jesus was troubled in spirit. That's why I get the upsetting from. Now, Jesus was visibly upset. This is an upsetting. He's troubled in spirit.

And he testifies, I tell you the truth, one of you is going to betray me. And the disciples stared at one another at a loss to know which one of them he meant. So it's like dropping a bomb into this nice little family meal. And they're all friends together. And Jesus says, one of you is going to betray me. And they all look around and say, who? And in verse 26, that the one disciple who was close to Jesus leaning on him at the meal, Peter says, ask him. Ask him who he means. And the one who's next to him says, who is it? And Jesus says, it's the one that I will give this piece of bread when I've

dipped it in the dish. And he dips it. And it's actually an act of kindness to feed somebody. It's not so much in our culture. In some cultures, it's a very intimate act of kindness to take food and put it in somebody's mouth. And he gives this to Judas of all people. And it says that Satan entered into him at that point. So it's an upsetting thing. What about verse 30? As soon as Jesus had taken the bread, he went out and it was night.

So the betrayal. I really don't know how to describe the emotional impact of it. But we know what was going to happen. So we lose the impact. But for them, you just imagine the impact of Jesus. I don't know, was he almost in tears? He was troubled in spirit. What of you is going to betray me? It's a sad thing. It's a sad thing, verse 21, because it's a friend is going to betray him.

It's a bad thing because it will end up in Jesus being killed. Jesus knows he's going away. And it's not a nice going away, you know, like going off to, on holiday, you know, going up to Gatwick with your bags packed. It's a nasty going away. And it's a bad going away. Verse 2 says, the devil had prompted Judas and Satan entered him. So there's a real evil here in this going away.

[36:58] And it's a sad thing. And Jesus goes on to say in verse 33, my little children, I will be with you only a little longer. You will look for me just as I told the Jews. So I tell you where I'm going, you cannot come. It's sad. And they're feeling sad.

My friend's going away. And then Jesus says, you can't come with me. I don't know whether you've ever had boys and girls, any friends that you know, go away.

Friends that you've been close to, they go away. And they say, we're going a long way. You won't see us again for a while. A long while, actually, you can't come where I'm going. And this is what the disciples found. But it's also, there's lots of things going on here. It's a sad thing.

It's a bad thing. But it's also fulfillment of scripture thing. Because Jesus says in verse 18, this is to fulfill the scripture. It's a planned thing. That God has written this down. And in his own mind, he knows how this is going to work out. And he's planned it and written it down. It's interesting that Jesus, of all people who could make up his own mind about things, said, I want to do what the Bible says. This must happen as scripture for the fulfillment of scripture. And it's a very telling thing, that even the Lord Jesus did what the Bible said. Great lesson for us, isn't it?

It's the fulfillment of scripture. It's a bad thing. But it's also a glorious thing. And in verse 31, you get the sense that when Judas goes out of the room, somehow, there's a sort of sigh of relief as he goes out. And then Jesus starts the conversation again. And in verse 31, he says, now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will glorify the Son in himself and will glorify him at once. This is a great, what's going to happen is a great display of Jesus' glory. And this is one of the wonders of John's gospel. He says, if you want to see glory, if you want to see the splendor of God, where would you go? And you might say,

[39:43] Mount Sinai, because God's glory descended on the mountain. And Moses went up into the mountain and his face shone because God's glory was there. And John's gospel would say, yes, but. Or you might say, the temple that Isaiah saw, because the temple filled with smoke and it was full of God's glory.

And John, the writer of the gospel would say, yeah, but. Say, but the greatest display of God's glory is when you see a man on a cross bleeding with a crown of thorns on his head saying, Father, forgive them for they know not what they do. You see the Lamb of God taking away the sin of the world. That's the glory of God. There is the Son of Man glorified. There is the Father glorified.

Now, I know it's all part of a movement which ends up with Jesus rising from the dead and being enthroned in glory. But John would say, you look there, there's glory.

Father, the hour has come. Glorify your Son that your Son may glorify you. Well, that's, there's a betrayal. Now then, boys and girls, if you're still with me, can you answer this question? Where did Judas go? It tells us in one sentence. Where did Judas go? It says at the end of verse 30. Where did Judas go? He went to the Pharisees to betray Jesus. That's right.

Well done. Could we just focus on the words in the text because it tells us something about his exit. In end of verse 30, the particular words.

[41:53] It was night. This is one of the little details that John puts in every now and again. Like the woman, she left her water pot behind. He noticed and went to see the villagers. Here, Judas went out and it was night. And I don't think it's an accident that he puts it in there. I

think he means it really was night. It really was black. There really was no light where Judas went. He went into the blackness and darkness of the night. And there's a comparison with what Jesus said. Does anybody, could anybody, I haven't put it on the screen. Anybody, any boys and girls, think of something that Jesus said about himself, which is the exact opposite of night? Anything that Jesus said about himself,

I am the exact opposite of night. Bethany? The light of the world. What were you going to say, guys? Behind? Yeah, light. And it's a total contrast, isn't it? Jesus says, I am the light of the world. If you follow me, you'll never walk in darkness, but have the light of life.

Two complete opposites. Jesus goes out into the darkness. There's some darkness. And Jesus says, I've come into the world as light. Whoever believes in me will not remain in darkness. Two complete opposite ways of going. And I want, just in closing, to make this plea that as you go out of this building today, you don't go out into the night. Don't go walking out. And the way you go is just darkness and blackness, spiritually speaking, because you've left Jesus behind. You were listening to him a little bit while you were in the building, but when you go out, it's night. Don't do that. Jesus says, what does he say?

I have come into this world as light. Whoever believes in me will not walk in darkness. I say, start trusting Jesus. Stop ignoring him. Stop mistrusting him. Stop thinking you know better than him. Stop thinking he's irrelevant. But start believing him. Those who believe in him will not walk in darkness, but have the light of life. Start believing him. Start taking him at his word. And as you go walking out from this building and into the rest of the week, do it trusting Jesus. Do it listening to what he says and believing it. And what he said today was, you need to be washed. It's the foot washing thing. And if you haven't been washed, get washed by Jesus. Tell him that's what you need. And you're not going to do it for yourself. You can't, but you need him to wash you totally. And don't be like Peter who was proud and says, I can save myself. I don't need your salvation, Jesus. Accept the salvation that he brings. Receive the full and free washing that Jesus offers. Receive the love that Jesus has for his people. I wash you, says the Lord Jesus, by my death on the cross. And having received that, you are now free to do as exactly as he says, as he's washed me. I can wash the feet of other people. And remember, the blessing is for those who do it. Let's sing as we close. We're going to sing Servant King. Thank you, boys and girls, for your help. Can we give the boys and girls a round of applause? Because you did very well.

Thank you for that. And we're going to sing this song about, from heaven you came, helpless babe. Lord, entered our world, your glory.