John: The Word Became Flesh - John 13:1-17

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Preacher: Eric Morse

[0:00] Thank you, Kamesh. The kind words and it is my heart and I pray all our hearts that every time the word of God is opened, we would be pointed to that very one, Jesus, who the Lord speaks to us today through. We're going to be in John chapter 13 this morning, so encourage you to turn to John chapter 13 with me. If you have a Bible, it's a great place to keep a finger in throughout this entire message as we will be rooted in John 13, but we will flip to a few other passages as well. Jesus is a king like no other. Persian kings in history, they mandated that their throne be higher than any other in the empire. They mandated that at each place where they sat down, there were designated people on penalty of death who would shade them with palm branches. Egyptian pharaohs built through the work of millions and millions of slaves, forced labor, skyscraper-like statues and personas of themselves all across the empire. Roman Caesar's had custom built palaces at a whim, complete with pools and gardens and places where they could go and dine for hours on end any food of the empire at their disposal. Alexander the Great, arguably the most well-known, famous, rich and powerful king in human history. He had a treasure storehouse from all the concreting nations that he had ruled over that was filled with literally all of the treasures of the world, valued at over two billion dollars at its height. You can go on and on. Talking about the kings of the world and the kings of history that have accumulated glory, have accumulated wealth and spent their lives to achieve a status of fame and with the flick of their finger, the command of an entire empire to do exactly what they ask, all for their own glory and for their own satisfaction. Yes, Jesus is a king like no other.

For Jesus, as we will see in John 13, is a servant king, a servant king. It says in Mark chapter 10 verse 45, Jesus gives his life mission for even the Son of man came not to be served, but to serve and to give his life as a ransom for many. Jesus is a king like no other. He is a servant king. So as we look at John chapter 13 this morning, I want to just give us a quick contextual understanding of where we are in the book. We spent a long time in this book so far and I want us to understand that in the book of Gospel of John, he is authored and organized the book in such a way that it would be clear to anyone reading it that the first 12 chapters speak primarily of Jesus' revelation, his ministry to the world. He interacts with individuals in the world, religious leaders, skeptics, sinners, people in the courts, people in authority. He interacts with the world from the chapters 1 to 12, but John has organized the Gospel so that we see a clear shift in today's passage. Chapter 13 through chapter 17 is where Jesus' ministry and revelation to his own disciples, his own people begins. And this is a unique aspect of
John. The other Gospels are interspersed with revelation to the disciples, revelation to the world in and out, but John is very, very poignant here that he wants us to understand that at this juncture in the book, Jesus is set on his disciples to teach them to love them and to give them fully himself. So we're going to read chapter 13, just verse 1 to 5 to begin our passage today. The word of the Lord says this, now before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. During supper when the devil had already put into the heart of Judas the Scariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands and that he had come from God and was going back to God, rose from supper. He laid aside his outer garments and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples feet and to wipe them with the towel that was wrapped around him. Jesus is a king like no other. These first five verses paint an absolutely astonishing portrait of the one they call Jesus, the one that we call King of the Universe, the one who formed and fashioned all things into existence down to the tiniest detail into the most magnificent scene.

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This Creator God, Jesus, fully man, fully God, he comes in this scene and he arises to do a task that few would expect from someone of such magnificence. Here's what Jesus does. He gets up from their dinner place setting table and he goes and he gets the materials required to wash feet and he goes individually one by one to all the disciples sitting around the table and he washes and wipes dirty feet. The first immediate question that we have to be thinking or asking is why?
Why would he do this? Well, there's a geographical, historical reason why people wash their feet before a meal, specifically a supper, which is a more formal meal. You walk around the Middle East for those of you who have been there or seen pictures or understand the landscape of this area, very dusty, very dry. And so washing feet was a custom of the day that when you sat down to eat, just similar as we do, but we would say we wash your hands before supper, right? Your parents taught you that. You would wash your feet from the dust in the muck as you sat down to eat. So there's a practical reason Jesus is washing feet because it's a custom, but I want to offer us this morning that there's a far deeper reason why Jesus washes these dirty feet. Jesus washes these feet because he loves his disciples, yes, but also because he wants to leave them an enduring example.
[8:00] He wants to teach them something that will go with them throughout the duration of their lives. He wants to teach the church something that will go with every generation of Christians and believers and churches that all people called by the name of Christ, Christians, Jesus followers, would look and see and remember this scene. Yes, the reason for this is incredibly deep.

He is providing for all time an object lesson that all believers would be able to remember and associate with. Now, object lessons have real power to stay with us. They're done well and they're thought through and they're engaging and captivating. Now, I don't know about you, you probably heard of a lot of good object lessons from pulpits or teaching or seminars or whatnot.
Maybe some have stuck with you, thinking of some right now. Here's one that I remember. This is a small, silly one, but it worked. I was at a camp when I was in fifth grade and the speaker came up and he started his message and said, how many of you guys brush your teeth in the morning? And you know, a fifth of the fifth grade, sixth grade population reads their hand.
I was not one of them. I still struggle to this day to brush in the morning. I like to brush it at night. I'm one of those people, okay, team night. But here's the deal. He says, how many of you like to brush your teeth in the morning? Very few of us raised. And he said, I live to brush my teeth in the morning. Here's what he said. But I also live to read the Word of God in the morning.
And I do that even before I brush my teeth. And the reason why I do my devotional time in the morning before I brush my teeth is it is the most important thing I do in any given day. Because it refreshes me. I read the Word of the Lord and it refreshes me. I feel ready for the day. I feel like my soul and my mind and my heart has been washed and refreshed and awakened to the glory of God.
[10:14] Similarly, when I brush my teeth, I get that feeling. And if I don't have that feeling of a clean, refreshed mouth, I can't go about my day. He's one of those people. And he used this illustration and literally I have never forgotten it in my entire life.

Object lessons can be powerful. And what I would offer today is this is perhaps the greatest object lesson in the history of mankind. And Jesus, a king like no other, he gives it to us as his disciples for incredible reasons that we will get into. So let's look more closely at what Jesus specifically, physically does in this object lesson. Let's go back to verse four. Let's trace the actual steps here for this object lesson. Number first four, number one. Here's what Jesus does. He first, he rises from supper. He gets up from the place in which he was sitting. Then secondly, he lays aside his outer garments, multiple layers of clothing Jesus is wearing. He takes off the outer layer and sets them aside. A very deliberate act that separates his outer garment from the garment that's about to be put on. Third, after he separates his outer garment, puts it away, he takes a towel. Fourth, he ties the towel around his waist. Now, towel at this time,
I was going to put up a picture, I decided I'll just illustrate it. How do you guys have like a really big beach towel? Like the big ones that you can lay down on and fit all the way on, not like the shower, like your bath towel, big difference. That beach towel, yeah, it wasn't even that big. It was bigger than that typically. These towels would be big enough to drape around shoulder waist and wrap this way. We're talking a massive, massive piece of clothing that he would take and its specific purpose was to drape so that foot washing could be done in an expedient and well manner. Typically, the person would come down this way, the towel draped over the knee, around the side, the feet would be placed and it's a clear place where you can wash, use the massive towel to get every part. That

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is what it looked like. Jesus then takes the towel and then it says he tied it on his waist and then after he ties it on his waist, number five, he pours water into a basin, a large bowl, just think of a large bowl, maybe a serving bowl, help understand or illustrate this and that large bowl would be placed, he would kneel down and then finally you see this, he began to wash the disciples feet and wipe them with the towel. Why is it so important to go through each and every one of these? Because it sets up the foundation for this entire object lesson. Jesus is detailed, he's particular, he's intimate and he does it with excellence.
All of these steps required to wash feet, they all lay credence to what Jesus is teaching. And Jesus washes feet like a servant king.
When he washes his disciples feet in this manner, no doubt, we're going to see it in a second, the disciples look at this act, an act that they would have been familiar with. Yeah, it'll be wash feet typically when you come in for a meal, which is funny because no one washed the feet as they came in and they're all seated, so apparently it's bypassed for a time. Here's what's amazing, the disciples are sitting there and one of them has the audacity to say something. The scene here is not matching our expectations. And who is it? It's Peter, we love Peter. We can relate with him so well and here's what Peter says, this is super important. Verse six, he came to Simon Peter who said to him, Lord, do you wash my feet? And that is the annotation we're meant to read it with.
[14:48] You would wash my feet? Before we move any further in this dialogue, I want to lay out a trajectory for the rest of this passage.

There's three things that the servant king does for his disciples. And the first thing the servant king does for his disciples is he cleanses. The servant king cleanses. Let's look back at what Peter says, Lord, do you wash my feet? In verse seven, Jesus answered him, what I am now doing, you do not understand now, but afterward you will understand.
But Peter said to him, you shall never wash my feet. Jesus answered him, if I do not wash you, you have no share with me. Simon Peter said to him, Lord, not my feet only, but also my hands and my head. And Jesus said to him, the one who has bathed does not need to wash except for his feet, but is completely clean. And you are clean, but not every one of you, for he knew who was to betray him. That is why he said, not all of you are clean. And this is a fascinating dialogue. Basically, what happens here is this. Peter, I'm going to give him credit here. I think he has a heart that's right and that he's attempting to honor Jesus by saying, you are so much higher than this menial task.
But he has an understanding that's a little wrong here and Jesus is going to correct in shape. Here's what Peter essentially says, Lord, you can't wash my feet. You can't do that. And Jesus responds, if I do not wash you, you have no part with me. To which Peter's immediate extreme reaction is the exact opposite. You must wash all of me. What's happening here? Well, I think Peter has to realize something that Jesus is conveying to him. Remember this foot washing, while real and physical and practical, yes, removal of dirt from feet, yes, primarily this foot washing is a symbolic act in which Jesus is putting much weight into and understanding it thus when Jesus says, you have no part in me if I do not wash you, we ought to see something here beyond the physical washing of feet.
And it is this that Jesus says in verse 10, you are clean.
[17:39] Christ, the word of God has chosen his people for the foundations of the world, that they would be drawn unto him, that he would claim them as his own, and that he would gloriously wash them clean heart, soul, mind, body, whole person marked clean from what? What is it that the human nature, the human spirit, the human heart needs to be clean from? It is sin.

It is sin. We must be clean to have part with Christ. Our sin is such a nature that when we give into it, it corrupts wholly and completely. That we are born into sin, as Paul says, and that that and love is enough to separate us from the holy God. And here's Jesus' statement, you have no part with me if I don't wash you. He's appealing to something. He's appealing to human inability, that because of our sin problem, there is absolutely no way that a man or a woman could cleanse themselves in such a manner that brings them worthy of being in front of God and with him forever. Here's what Jesus says, if I do not wash you, you have no share with me.
To be washed by Jesus is a symbolic act that identifies us with him, all of him, including his holiness and his purity and his radiance and his righteousness. So here's what Jesus says, you have to be washed Peter. To which Peter then responds with, well, wash every part of me, not just my feet. Again, a slight misunderstanding to which Jesus corrects again with this. He gives this analogy or this picture. Jesus said, the one who is bathed does not need to wash except for his feet, but he's completely clean. And then he says, you are clean. What does this mean?

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Well, let's look at verse 15, chapter 15 verse 3, just put one page, maybe two in your Bible. Look what he says in chapter 15 verse 3. He's talking about the fact that he is the true vine and we are his branches as his disciples. But listen what he says in verse 3, already, already you are clean because of the word that I have spoken to you. Meaning this, that Christ has already chosen and called apart from the world and set apart from the world, sanctified his people.
And Peter is one of those people. But here's the reality. Jesus declares him clean already. But we know where does true cleansing of the heart come from? It comes from his work on the cross. [20:37] To forgive us of sin, to die and take the punishment that we deserved and to offer us grace abundant from the throne of God, channeled through the personal work of Jesus Christ, that when he dies in perfection on the cross, never have you given to sin, he dies in the cross and in that moment sinners can be justified, declared righteous, washed clean, white as snow, like Psalm 51 says. That is the truth of the gospel. And here's the reality. In 15.3 he says, I've already declared you clean. My word, I am truth. I am the word of God. I am the way to salvation. And I am the one that will make you clean. I declared you that you're my follower.

I've set this path for you, Peter and my disciples. But we know this, that not only does Jesus say it to declare it set apart as disciples, he completes the work. And 19 chapter 19 Jesus says this his last words, it is finished. And when he says that once and for all, the love of Jesus on the cross, the forgiving power of his blood from that moment at instant travels back through all of history to cleanse and forgive fully all those who have believed in the Messiah and travels forward forever to cover each and every one of us. So yes, Jesus can say to Peter, you are clean.
And this illustration of the one that was bathed is not even to wash is essentially Jesus saying, I've already cleansed you. Your heart, the most dire need of being cleansed has already been cleansed, Peter. And I will go to see it through. So what does it mean that you've been bathed, but now you need to wash your feet? Well, I think the best way to understand this is through an illustration. Think of a diamond, a diamond in its beauty and its magnificence and its radiance, how beautiful it is. You know how diamonds form? Diamonds form deep in under the earth with two factors, pressure and time and its carbon that over time and with lots of pressure, the carbon forms into a beautiful diamond. I want you to imagine you've got a diamond, it's beautiful and it's glorious.
And just like Peter says, no, no, no, wash my feet, not just my feet, but my hands and my head. It's like taking a diamond and saying, let's put you back into all of the carbon in the ground and reverse time and pressure. Can't be done. Doesn't need to be done. Here's what Jesus is saying. [23:35] You're already clean. You're radiant, you're beautiful, you're glorified in my righteousness. And here's the reality for Peter. He sees it as I need to be fully washed and Jesus is telling him, you're already washed, but I still wash your feet and think of the washing of the feet for Jesus symbolically as an act of service that will prepare Peter's righteousness, his holiness, his cleansed heart. He's now cleaning his feet, which feet are a symbol for going. Feet are a symbol for life, living something out. So here's what Jesus is doing. I've already washed you, the greatest washing you'll ever receive, the washing of your heart from sin. And now that you are cleansed in my grace, I wash your feet for a lifetime of pure clean living.

Which is why Jesus says again, you are clean. 1 Corinthians 6, 9 to 11 gives us a giant list in which Paul lists some vices, some sin vices. And in this list of sin vices, he says, all of these things, unimpure wrong ways of life apart from Christ. And then he says at the very end of this, but you were washed and you were sanctified, reminding the believers in Corinth that they were washed by the blood of Christ. That is their identity. But here's what's so amazing about the servant king cleansing us. I'm going to ask you to turn with me to Hebrews chapter 7. Hebrews chapter 7. Jesus is the servant king. And he has served you and I by forgiving our sins, going to the cross, taking that death, rising from death and glorious life. He's given us an incredible gift. He served us in that way. But here's what I want us to understand something from Hebrews. Jesus is the servant king. And it says this in chapter 7 verse 21. So we'll start the Lord, but this one was made a priest without an oath Jesus by the one who said to him, the Lord has sworn and will not change his mind. You are a priest forever. This makes Jesus the guarantor of a better covenant. The former priests were many a number because they were prevented by death from continuing in office.
But he, Jesus holds his priesthood permanently because he continues forever. Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them. Here's what I want us to see from the author of Hebrews. Jesus is, Jesus, God calls him in prophecy here, a priest forever. And then again, we see down in verse 24,

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he holds his priesthood permanently because he continues forever. And then again, at the end of 25, he always lives to make intercession for them. What's the point? Why are we here?
Here's what I want you to understand, that the servant King cleanses sinners and gives them holy righteousness that he has earned for a perfect life. And when he does that, it is not a one-time act. It is a one-time act to be forgiven of sin fully, but for Jesus, this is a continual act.
[27:17] I want you to understand this, that the servant King Jesus cleanses us from sin once and for all. Yes, but the author of Hebrews is teaching us this, that Jesus serves us once through his life, death, and resurrection, and through the same work, he serves us forever. The servant King serves you forever and ever and ever. In your highest of highs, when you're worshiping God and you're glorifying him and you feel like everything's going great. When you're lowest of lows, when you find it hard to read his word, when you find it hard to be a part of the church, when you find sin and the flesh grabbing so easily and giving in so easily, here's the truth from Hebrews and also from John 13, that the servant King cleanses us and perpetually exists to serve us as the great mediator, the one who stands between God and man and pleads for us to God, his holiness.

If you know Jesus in here today, I want to encourage you to fall more and more in love with him for so many reasons, but if for none else than this, that perpetually forever continually he pleads for you and he serves us as the great mediator. The second thing Jesus does here, first the servant King cleanses, the second thing is this, the servant King teaches, the servant King teaches, verse 13, verse 12 to 15. Now that we know Peter knows hopefully that he's talking about a heart cleansing that happens through his work, perfect life, death and resurrection, now we jump into this, verse 12, when he had washed their feet and put on his outer garments and resumed his place, he said to them, do you understand what I have done to you? You call me teacher and
Lord and you are right for so I am. If I then, your Lord and teacher have washed your feet, you also ought to wash one another's feet. For I have given you an example that you also should do just as I have done for you. Peter's heart had been washed, now his feet are washed for a lifetime of cleanliness and holy living. But here Jesus gives a specific command attached to a specific example and this is where it all collides. The teacher, he says, is the one who teaches and the followers, the disciples are the ones that follow, which means that there's an obvious and logical connection that when the teacher says this is right and should be done, the followers should say yes and we will do it. So here's what Jesus is saying, he is saying that the same service that he has dedicated his life to on behalf of his disciples is the exact same service that you and I should enter into for one another. But this is only possible with the knowledge that we're cleansed.
Our justification serves as the basis for our sanctification. Jesus is asking his disciples to wash one another's feet and at its basic interpretations, basic element, again, this foot washing is symbolic. What Jesus is essentially calling his disciples to do is to serve one another perpetually. What does this mean? This means that anytime we count a brother or sister as more important than ourselves and act on it, we are washing the feet of one another.
We say that again, anytime we count a brother or sister as more important than ourselves and we act on that impulse, we are washing one another's feet. How do I know that this foot washing is primarily symbolic? There are many traditions throughout history of Christians that have taken this more literally and have physically literally washed feet as a means of grace or ordinance. Is it okay to wash our feet physically? Is it okay to engage in that practice? Don't think that it's necessarily wrong so that we understand the symbolism of what Jesus is intending. For example, in the last eight years as a youth minister here, I've had the privilege of engaging in foot washing with our seniors. And for us, that's an act where the seniors come together on a senior night and we sit them before the whole group and we as the leaders get to serve them by washing their feet. And nine times out of ten, the physical feet that I have washed up there on the stage are incredibly clean and spotless. There's always that one that's like, okay, you really need the physical foot washing. Okay, but what are we doing in the youth group when we do that? Is that our primary goal? Is to cleanse? No. Our primary goal is to serve them as they have served us in the youth group. And to recognize Jesus' love for us, to die for us, to serve us in the ultimate way, to send these youth out with a reminder of the gospel that they have been cleansed and a reminder that we love you and we're asking you and looking to you to serve others.
[33:28] So again, when Jesus washes the feet, he says, you ought to do as I have done. He is setting an example for all of us to follow throughout our entire Christian life. And I believe this is best carried out in the local church. No doubt we can wash the feet symbolically of other believers far

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and wide when missionaries go and they visit other churches. When we associate with other churches, as this church does, which I'm grateful for, we meet brothers and sisters from other bodies of faith and we are able to wash one another's feet by serving one another. Yes, but primarily, first and foremost, Jesus is speaking to 12 disciples in a room, 11 of which are clean, one of which Judas, which we'll talk about next week, is not clean. But Jesus asks them to wash one another's feet. And here's what's so amazing. As he does this, every single time the disciples think about foot washing, which in their culture, which would have been habitual, they would have had their feet washed and washed and washed. Every single time they do it, here's what Jesus has done. He has given an object lesson that they would immediately think of what? Jesus, our servant, came to Jesus, washed my feet. And so I will wash others.

And so I want to, with that definition of what does it mean to wash someone's feet once again, I'll read it again. I'm defining it as this, anytime we count a brother or sister as more important than ourselves and we act on that. It's very open. It's very broad for a reason.
When you look at your brother or sister across the, the pew or across the way, and you look at them and you say, you know what? In the words of Philippians two, I'm going to count their interest as more important than mine. I'm going to hold them up as more important than myself. Anytime you buy into that and you believe that and you look across at someone else in the church and then you act on it in whatever myriad of ways you could do it, you are washing the feet symbolically of that brother or sister. So I have benefited much in this church from you washing my feet. And this, I could never exhaustively list the amount of times that you in this body have counted me as more important. You've washed my feet symbolically. I just want to say a few by way of example that will hopefully help us and also by way to literally and legitimately thank these people. Scott, I called you recently. So I'm going on in my family that was difficult.
I didn't know how to handle it. Eight years of pastoral ministry. I'm sitting there going, I have, I got nothing. I have no idea to handle this. I call Pastor Scott late and convenient one night and he spends 45 minutes on the phone. Thank you. You washed my feet.
Doug, I was going through an immensely discouraging period of ministry. Doug, if you know him, he comes up and he blessed the crud out of me with encouragement. Thank you, Doug. You washed my feet.
[36:47] Sushila in Katrina three years ago when our kids were in the hospital and we were distraught as parents. You guys made a meal, came to the hospital, came to the room, dropped it off, prayed for us. Unbelievable blessing. You washed my feet. Thank you.

Wilson family, within two weeks of you being a part of our church, we put a request. We needed help moving from house to house and you said, we'll do it. Didn't know us. We didn't know you. We literally met for the first time when you came to our house with a full family ready to move us. You washed my feet. Thank you. Dottie, for eight years you have committed to praying for the youth group in many various ways. You have washed all of our feet. Children's workers, children's disciples. For three years I've put my children in your care and your trust and you have taken care of them. You have loved them. You've taught them Jesus. Thank you for washing our feet.
Elders of the church. Almost two years ago I came to you with a heartfelt request to plan a church and you believed in the gospel. Somehow, some way you believed in me and my wife and together we are planning a church. Thank you for having the faith to do this. You have washed our feet.
Washing our feet together as a church is the ultimate form of Christ like love. For this is Jesus enduring symbol to us and then finally we'll finish with our last one. Number three, the servant king sends. Serving King Cleanses. The servant king teaches and the servant king sends. And this one I think it's lost a lot in this passage if we're not careful. Here's what it means. I want you to notice in this passage, I want you to notice that the word is the word of God. It's the word of God. It's the word of God. I want you to notice in verse 16.
Truly truly I say to you a servant is not greater than his master nor is a messenger greater than the one who sent him. At first glance, this is kind of the capstone of this whole scene. It makes sense when you look at the first half of this, right? He says truly truly a servant's not greater than his master. Well, we can logic this one out. This makes sense. Jesus asking us to do it, to wash feet, do what I have done. So here's what he says. Hey, remember a servant's not greater than their master. So it's easy for us to say, okay, I am a servant. Christ is the master. If I'm not greater than him and he's greater than I and he's telling me to do something, I should do it. That makes sense. We've got to catch this. This is fascinating. Here's what Jesus finishes this with.

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[39:35] And a messenger, nor is a messenger greater than the one who sent him. Wait, what? It's a little startling. It's not necessarily as on track. But then I want you to skip down to verse 20, which is the truly concluding thought in this foot washing scene. Excuse me.

Verse 20, truly truly I say to you, whoever receives the one I send receives me. And whoever receives me receives the one who sent me. What? Here's what Jesus is not sneaking in. He's proclaiming boldly. But here's something that we can fail to see. I believe that when Jesus washes the feet of the disciples, he is also commissioning them. He is preparing their feet to go as his messengers, with his own words, I am sending you as the concluding image of the foot washing, meaning this.
Jesus in verse 20, I would argue, has just sent cleansed disciples. What makes this such an amazing picture is that it follows with everything we know about Jesus.
He's a teacher, he's a master, and he's got disciples and followers. He trains them up, he equips them for ministry, he readies them for the work, and then he sends them to do the work. And I went camping when I was in high school with two of my friends, and we thought we were pretty hot stuff. It was like, we can go two night day camping in the middle of nowhere.
Let's just bring sleeping bags into the tent and water and food. We got this. We went camping for two days and it was a train wreck. Why? Here's the things we forgot. Cooking equipment, sunscreen, bug spray. Oh, we can't buy a lake. You can figure out how that went. We also forgot batteries for our flashlights. And this was the days before you could turn a flashlight on on your phone. We were in the dark, unable to cook food, scraping it out of cans, cold, getting bitten everywhere and burnt by the sun because we didn't even prepare ourselves. We couldn't even equip ourselves for our own trip. And here's the reality. Jesus, do you think if Jesus sends his disciples to do something, he's going to leave them ill-equipped? No. Here's how he equips his disciples. First, he cleans them. You're clean. You're holy. You're forgiven. That's the identity that we do everything in life from. The gospel orients us, cleanses us. But then, secondly, he gives an example. I'm quipping you with an example. Remember to serve other people.
[42:28] And then finally, which isn't in our passage, but it's in chapter 14, but I can't not mention it, he gives the helper. He sends the Holy Spirit to dwell within us and guide our hearts toward him in truth. But here's the whole point of this. Jesus equips his disciples by cleansing their feet and washing them for a lifetime of service and to go with messengers.

We're going to finish in Romans chapter 10. Go ahead and turn to Romans chapter 10. We're going to read a quick passage. This is such an unreal passage. Romans chapter 10, we're going to start in verse 13. For everyone who calls in the name of the Lord will be saved. How then will they call on him and whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, how beautiful are the feet of those who preach the goodness. There's a chain here for people to know Jesus, to be cleansed by his forgiving work on the cross, to enter into the same cleansing that the disciples did in heart through the work of Jesus.
For people to enter into that, we have to go to them. We have to preach. They have to hear the preaching. They have to believe it and worship God and come to him in repentance and faith. This is what Paul's saying. But I want you to notice the beginning of this chain. It's so, so important. What does he say in verse 15? The last step of the chain. How are they to preach unless they are sent? Now churches, we need to send messengers to preach the gospel.
But let's not forget one thing. That the chain begins with being sent first and foremost by Jesus himself.
[44:40] The servant king sends you and I, and it is our privilege, honor, and joy to go as cleansed disciples of him, to serve in the same way he served, and to reach the world for the amazing, captivating love of Jesus. Serve the servant king by serving others. Let's pray. Lord, we thank you for this morning. We thank you for this text. Jesus, I thank you that you are a king who is unlike any other. That Jesus, you are a king who does not delight in building up accolade and opulence for yourself. You already have all of that. But rather, Lord, Jesus, you are the servant king who would acquire riches only to give them to us. Thank you by the glory of your majesty, your beauty, your radiance, being the created, excuse me, the God who created all things, that you would make us in your image, that you would love us so that you would come and die, and that you would wash our feet as the greatest servant who's ever lived. Jesus, I pray that the heart of this church would be to serve you, our servant king, as we serve one another in the world.

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Thank you, Jesus, for your enduring example, your beautiful lesson made inspire and shape and direct all of us in this room to serve you for a lifetime. Let me pray. Amen.

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