

Psalm 119:113-120 || Ep. 935 – Hope, Hate, and Holding On

Dwelling Richly Podcast – Summer 2024

[lightly edited from the livestream]

Good morning. Good morning, everyone. I'm Jennifer Richmond. I'm the Life Boat Pastor. Someone asked me once, what does that mean? Women and children.

That's me. Pastor Joe is on vacation. I'll show you a picture of that in just a minute, but I have a question for you. Remember when we were kids, and about this time of year, we'd be at school? Actually, when we were kids, you went back to school after Labor Day, not in the middle of August. But we would get back to school, and the teacher would say, "What did you do this summer?" Right? So, it's back to school time. We're getting back, and I'll share a little bit about what my husband and I did this summer. The Sunday before last, we went on a wonderful vacation.

Our form of a vacation is kayaking and camping through the High Sierras with our little dive that's on a kayak going across six or seven miles—I'm not certain—later, a lake up in the High Sierras. And we saw this incredible view. Look at that. I mean, we could just—this could be the entire summer report. This is my summer report.

Incredible time. God's country, right? God's entry. Three of us here are definitely in our happy place, enjoying that time out together, making memories, making new sermon illustrations. Stay tuned—some are more interesting than others.

So, Pastor Joe is also out. He's working on his "What to Do During the Summer" assignment. There they are, now in Hawaii. And they're enjoying a really wonderful vacation, of course. They're in a happy place by the ocean, in Maui, swimming and snorkeling. If you look really closely in this picture, you'll see an archer snorkeling. I won't show him anymore because I'm sure Joe is working on his memories and sermon illustrations from his trips as well. So, he'll come back and let me share all those. Everyone say, "Hi, Joe," online. We're sure he's spending his vacation listening to this message, thankful I'm trying to drive you back.

So, here we are in John. That's what Joe talked about last week and then John in January, and we're moving through, and we are now turning a corner, a new chapter, literally. And if you have your Bible, I hope you do. Pastors love hearing the pages rustle. I love that sound. Oh, very loud—you didn't want to do that over there, all right? So, as we move, we wrapped up chapter 12, and we're moving today into chapter 13. There's a shift in this narrative of Jesus' life and ministry. Up to this point, it's been public ministry—all the miracles He's been doing publicly, all the teaching—and we've also heard Jesus repeatedly say, essentially, "Not yet. Not yet. Wait, wait, wait. Not yet," right? Kind of like when your kids are asking you, "When are we going to leave for vacation?" "Not yet. Not yet. Wait for it. Wait for it."

But seven times He spoke in the gospel of the hour, seven conversations, seven moments when He was urged to act, to move, go, or do something or be someone. But Jesus is not on our timeline, on our timelines. "My hour has not yet come," He told His mother when she wanted Him to do something to save a wedding celebration. "The hour is coming when worship will be changed, and everything will change forever," He tells the Samaritan woman. His hour had not yet come when the Jewish leaders tried to arrest Him, and He kept on slipping away. The letter to review—I have a question for you. I want to see if the men can get the answer to this question today.

All right. What was the first thing that God gave His people when He delivered them from slavery? Very good. All right. Everybody all together. What's the first thing God gave His people when He delivered them from slavery in Egypt? When He gave them the mountain. Exactly. All right. So, why? Why? So we believe by looking back and looking ahead, we'd always see that God has been and always will be faithful.

There are literally signs and poems written about looking back and seeing God's been there, and that projects us forward—He will be there. He has a plan, and that plan has always pointed to Jesus. And we're invited to be a part of that plan. We're going to see that in today's passage. But it's on God's timing, not on our timing.

Psalm 119:113-120 || Ep. 935 – Hope, Hate, and Holding On

Dwelling Richly Podcast – Summer 2024

God's days, God's weeks, God's months, God's seasons, His hours—not ours. That's a good way to remember it, right? His hours on the clock, not our hours. The time is now, though, and there's a sense of urgency. And John moves in—he's like a film director. Big wide angle, and he zooms in for a close-up scene. And Jesus' public ministry is over, and now is the time for Him to feed His closest disciples.

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. John 13:1. You know, every now and then, I read a passage that I wish I could just preach on one verse. That's the verse.

Now, let's move in on this just a little bit. Now, before the feast of the Passover, what was the first thing that God gave His people? The calendar. Good job. And what was the first event on the calendar? Passover. Right. So, this meal—you could find that in Exodus 6. Partners 10 over the yellow plague and all that—you see, in Christmas probably, God delivering His people out of Egypt. That lamb—they had yummy, yummy, right? They had bitter herbs. They had lots of flatbread with no yeast in it. And that meal would be a reminder of the sacrifice that it was going to take for their freedom, and it pointed—because it's not just about that meal, remember—it's God's calendar, not just so that we can page through it, but that we can always see what's happening when it is even going to happen. But it pointed to the reality yet to come—that God's people would need to be free, not from Egypt, but from sin and from death. And so, Jesus is preparing to walk the road to die—the final Passover lamb—that's what He's going to be. And He's preparing the disciples that He's going to die, and He's about to give the ultimate lesson on what it really means to believe and follow.

And so, this would be Jesus' last Passover as a man, the last time observing with men, His final moment reenacting that holy day. You recall the deliverance and the hour of lifting up the cup and reciting the scriptures that all pointed to Him. How many of you have attended the Passover Seder meal? I recall. You see the cups being lifted and the bread being broken, and it all points to Him. This is the meal right now. And all of time pointed to this moment when Jesus knew His hour had come.

He departed from this, out of this world, to God. What did Jesus say over and over and over again? "My hour has not yet, not yet. Wait for it. Hold on." For years, it was not His hour to do or be what the people wanted. They imagined how His hour had come to do and be what no one expected.

Hours from now, just hours from now, if you look at it on the calendar timeline, it's just going to be in short hours. While a thousand lambs will be slaughtered, sacrificed for the Passover. Their blood applied again symbolically to the doorposts all across Jerusalem. Jerusalem would normally be about 150,000 people, swollen in temporary population to over 2 million people crowded in.

For this Passover time, Jesus knew His hour—the hour that it would be His blood pouring out for the disciples who were leaning around with Him. For every person in Jerusalem and beyond. And it's just incredible to think about it. He was there for everyone there, and across time, for us as well. Isn't that amazing to think?

It's our high time to return to this world and return to the Father. That is the urgency. There was a lot of drama around this special evening on a normal night, but they were literally hiding away. Jesus only told two people to go find this room, and He snuck away and found this room to keep Judas probably in the dark, also because He had to pump the brakes. He had to have everything happen on His night.

So here they are gathered in this small room. What would have been known as just another Passover supper, but Jesus knew His hour had come, and having loved His own who were in the world, He loved them to the end. He loved them with a greater love, a more beautiful love than anyone could.

Psalm 119:113-120 || Ep. 935 – Hope, Hate, and Holding On

Dwelling Richly Podcast – Summer 2024

And that great and that beautiful love would soon be on display. That terrible and shocking and ugly display. And John makes the connection. He loved them to the end. And yet, we have to say what the disciples did. You know, we know this isn't the end. It wasn't the end. It wasn't the end. It's not the end, disciples.

We know that, right? But they don't know that right now. John's making this beautiful point. And remember back then, these scriptures would have been read aloud as these letters traveled around. And you can feel John building it up because someone's going to be reading this aloud. He gets the word out and his stuff.

When we think of the end, you might think of the end of a book. You might think of the end of a movie. Glen and I kayaking to the end of the lake. Joe and Rachel drove to the end of the boat. Navigation is coming to an end. We think of that how we think of it. That's it. There's no more. It stops here.

But what does it mean that Jesus loved them to the end? The Greek word for end here is telos. It doesn't just mean end of a time period or that He loved them to the end of their time. The other is the same Greek root that we see in the word telescope.

Telescope. Think of a pirate's telescope. Click, click, click. And they would pocket it back down, right, in their bag, right? It would unfold one section of the telescope at a time, but during that full capacity, does the telescope work right here? No. Click, right here. Nope, still blurry. Click. Almost there. Fully extended. Yes, that's when it works, right? Completely effective and totally extended for its ultimate purpose.

Jesus' love for His disciples was not half-hearted. I'm just here. He was here in full capacity. Uttermost, complete, connecting to the same word, actually, that Jesus is going to speak in a few hours when He demonstrates the astonishing capacity of His love when He was for sinners, hanging on a cross, His arms fully extended, and He utters this final word—you probably know what that is—it is "finished." That word is the telos thing, saying the truth: "It is finished." And He bowed His head, and He gave up His spirit in John 19:30.

And it's the way the author of Hebrews goes on to describe how completely He saved us when He says He's able to save to the uttermost, the panteles, those who draw near. Able to save to the uttermost, those who draw near to God through Him. We know where this love will go. We know what's ahead. John B. Corr is incredibly difficult, and then this beautifully tender moment of true sacrificial and humble love.

And He closes dark detail next. Gives us perspective on this kind of love for His children. During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray Him. Now, how many of you have heard the name Judas Iscariot before? Anyone motivated to ever name your child Judas? When they look at Judas, Judas Jesus.

Simon's son makes sure we differentiate from any other Jesuses around. There were actually several Jesuses. It was very popular in those times. The devil, the Jesus. But listen, the disciples don't know any of this. Judas the Spirit isn't like an infamous name. Just the guy at the table with them. He heard of their money.

John knows. He's writing. So long before this meal, the devil had already put in where he was literally cast into him to betray Him—this idea into his heart. Judas has been chosen with the evidence of his life. For years, he's been taught. He's been sent out with them. He preached with them. He did miracles in Jesus' name with them, the Bible tells us. He had the opportunity to hear. He had the opportunity to see and to know Jesus—really know Jesus. His heart, though, was deceitful, and it was sick. And we could hardly wrap our minds about how we could have been so close and still so far from Jesus.

But Judas is honestly no different than you or me. I have the capacity to sit at Jesus' feet. I have the capacity to attend church, Bible study, even teach, even preach and pray. Judas' hypocrisy isn't unique. Hypocrisy doesn't work that way.

Psalm 119:113-120 || Ep. 935 – Hope, Hate, and Holding On

Dwelling Richly Podcast – Summer 2024

Any of us can be Judas if we sit and receive the word of God, and we still hold on to our own plans and our ideas of how things should be, all while enjoying the beauty of being around the Jesus people. I'm on the right team.

That's what Judas was at this moment right now. And many will say, "Lord, Lord." And yet, they will hear, "Depart from me, I never knew you." Really do you need to ask God, though, to search our hearts? So we will not be as Judas, who was, quote, "numbered among the disciples" and allotted his share in the ministry, and we still betray Jesus.

Judas loved money more than Jesus. He loved his own plans more than Jesus. He became a guide, Peter will say later in Acts chapter 1 when they needed to replace him. He was a guide to those who owed him.

Remember that Satan didn't need to tempt Judas or place in his heart to murder Jesus. He didn't come after Jesus to murder Him, literally, only to betray Him, which is exactly what any of us are capable of doing when we love ourselves above the Lord.

And seated with this betrayer makes what Jesus does next all the more powerful. He, knowing that the Father had given all things into His hands and that He had come from God and was going back to God, stood up and pointed out, "You are the man, Judas," right? Aha, and flipped a little low tape. No.

I want you to remember a couple of things. Number one, Jesus is not an innocent victim of an evil plot. This hour had come; He knew the Father had given all things into His hands. This moment was in the perfect timing of the Father. If that is sufficient for Jesus, how much more should it be for us? What does Jesus know? John speaks of Jesus' supernatural knowledge at least 21 times, more than any other gospel writer, and four of those times are right here in this chapter—chapter 13. In the very moment that He knows His hour has come, what does Jesus do? Before we answer that, let's understand the scene again. The night He poured the house over, when the lamp of the feast sacrifice, He's in the upper room for this, and He's hiding away from the—remember that was the Jewish leader.

And, you know, Leonardo da Vinci's Last Supper painting is probably the one we still think of when we picture this on the screen just later. And if that's an artistic idea, the reason why we were so assaulted by it when they mocked it at the Olympics was because we know what that was about. We know that scene.

And so you can't be gaslit into knowing that they were—that's exactly what they were showing, mocking that. We have that seared into our brains. There's an artistic rendition of the idea in Leonardo da Vinci's art, but it's not what it would have looked like.

For starters, the men would have been first-century Jews. They wouldn't have been European men with light skin. And the European Renaissance floating—it would have been after sunset, not daytime, as well, with blue skies. There wouldn't have been a water basin and cups for serving wine, and there wouldn't be any fluffy loaves of bread. All the bread would have been that flat matzo bread, and the men wouldn't have been gathered all on one side of the table as if they were getting ready for a selfie, right? Everybody—they're not there for a group photo. Of course, we can't know exactly what it looked like, but we could study the customs of the first century. Here's a little more accurate drawing of it. They would have liked to have been laying on cushions around a three-sided table—it's called a triclinium. With this in mind, it's the first day of the Feast of Passover, and the disciples have all come together. Judas has already been to the Sanhedrin to make his deal to turn Jesus over, and he's back from that, and they're all together in this upper room. Luke and John are the only gospels that give us the details about what happens during this last supper. In Luke 22, we read that Jesus has broken the bread, He poured the wine, He's taught them that this is a new covenant where the bread and the wine will be the reminders of His body and His blood.

And Luke records that His disciples began arguing about who is going to be the greatest in the kingdom. Good job.

Psalm 119:113-120 || Ep. 935 – Hope, Hate, and Holding On

Dwelling Richly Podcast – Summer 2024

So when the disciples are arguing about who's going to be the greatest, Jesus, knowing all He knew, knows this: His disciples need to see love in action. And this is the perfect moment. Have the disciples seen love in action all the time they've been with Jesus? Have they seen love in action? They literally have. Jesus is love; God is love. But they need to see it and remember it in a visceral way. If I gave you the word Christmas, it would bring back to your mind a Christmas that you enjoyed or hated. It would be the sight of it, the smells. It would be what you were wearing. It would be who was there. It would be if it was a hot, normal California Christmas day or a tender Tennessee Christmas. And an immigrant song you would remember would bring you back—just that one word. Jesus is going to create that moment for these guys because all of their lives, they celebrated, and they came together for Passover. And He needs it to be remembered differently going forward.

And so He's going to give them a really clear example they'll never forget.

So, just as the first Passover marked the calendar when God delivered His people from slavery, Jesus is now marking this final Passover hour before their ultimate deliverance. You may know it.

John writes this scene in present tense. You remember, this is going to be read aloud. So, he's anticipating and bringing his audience together, bringing us then right into the moment. Every single verb in the Greek here is in present tense. Jesus knows as hours come, knows the Father has given every tool to his hands, knows that Judas is about to betray him.

So we're going to read it through. You can find it in John 13:4-5. No matter what translation you're in, unless you're reading what's called the literal translation, almost all of them list this out not in present tense, so I put it up there in a very literal way. Number one, Jesus rises from supper, stopping what would have been the normal expected flow of the evening. There was a normal expected flow of the evening because He knows that something more pressing has to be done.

And while He could have delegated the task He's going to do to anyone or anyone would have obeyed, instead, number two, He lays aside His outer garments. Outer garments would have been like a robe and a belt and an inner tunic. Now He's not wearing a robe. He's not wearing an inner tunic. He looks like a servant with all of His outer garments laid aside. He was down to just the simplest of garments, the least of these garments.

Number three, Jesus takes a towel. Number four, Jesus ties it around His waist. We don't use the word much, but the word in Greek here is "gird." He girded His waist with that. Let's talk like that a little more at work tomorrow—let's gird ourselves, right? So He needed to tie something really tight with that towel. The same towel will go from Him, that same towel girded around His waist, from person to person, from each pair of dirty feet to each pair.

Number five, He pours water into a basin. Number six, Jesus, whose feet had earlier that week been anointed by Mary, begins to wash their feet. Not only that, but the towel tied to Him, the towel girded around Him, was the one that He used on one disciple. That towel went down. He wiped them with the towel that was wrapped around Him.

Echoes of the argument still hanging in the air, Jesus demonstrates His love while they were still sinning, Judas still planning to betray. This is love in action. Jesus is acting out a parable of service and love before their eyes. Do you think that's how they defined it in that moment? In that moment when Jesus stood up, stripped off His robe, down to a towel, girded His waist, and bent the knee to them? Do you think they're going, "Oh, Jesus is demonstrating love. This is going to be a great example. What's next?" Do you think that's what they were thinking? Don't you think it would have been shocking to see Jesus do what He does?

Jesus is enacting a new covenant. He's showing how this would be their pattern going forward. Complete humility is the only way to complete love. Listen, listen. Complete humility, emptying yourself of your needs, your rights, what you think you deserve, is the only way to complete love. We might be enthusiastic in a moment, declare our love, and even

Psalm 119:113-120 || Ep. 935 – Hope, Hate, and Holding On

Dwelling Richly Podcast – Summer 2024

promise we would die for someone. But love to the uttermost begins like this: quiet, humble, silent. Isn't Jesus giving them and us a reminder of what He, in fact, had already done? Turn to Philippians chapter two and read that.

Philippians chapter two, beginning at verse six: "Though He was in the form of God, He did not count equality with God a thing to be grasped, but emptied Himself by taking the form of a servant." Wow. Being born in the likeness of men, He humbled Himself. So He's already emptied Himself. He's already lowered Himself. And He's on earth as that servant. And now He lowers Himself even further. Wow. Down. Down.

If that doesn't move you to tears, the thought of Jesus condescending down to earth is beautiful enough, but the fact that He was on His knees before His disciples—I read that passage and read it again and I had to read it again and again because my eyes were full of tears. He took off His robes of glory, where He had been with the Father, took on the form of man. The Word became flesh. He did not come to be served but to serve. He loved to the uttermost. We might think of the cross, and that's true, but His love is here in the upper room. Jesus, the image of the invisible God, the firstborn of all creation, who was before all things and in whom all things hold together, that Jesus disrobed, leaving the seat of honor, on bended knee in gentle service, holding the feet of His disciples and washing them in this way, girded with a towel carrying a wash basin, He moved from disciple to disciple.

When Jesus comes to wash Peter's feet, Peter is shocked. Each of the disciples probably were as well, maybe even convicted, but it's Peter who speaks up. "Oh, Peter. Peter, Lord, do you wash my feet?" Peter did not fathom that Jesus, his Master, would stoop so low. In the Greek, it reads, "Lord, do you my feet wash?" Puts it together, really puts those words together. "Lord, do you my feet wash?" How shocked Peter is. Maybe he even tucked up his feet a little bit and pulled away from Jesus. The moment is deeply uncomfortable for Peter. And honestly, wouldn't it be for you?

Yeah. Peter doesn't understand. Jesus knows this, and He says, "What I am doing, you do not understand now, but afterward you will understand." What Jesus is doing is obvious. It's as obvious as the now wet and dirty towel wrapped around His waist. It's as obvious as the basin of water splashing around. It's as obvious as He washes. It's obvious as He wipes. What He's doing—the One most deserving is the One serving. And Peter doesn't understand. That's not how things should be. And haven't you felt the same? We see what's happening in our lives, and we don't understand. "What is God doing now?"

It will come in time. Peter is still not grasping the significance, and he says in perfect Peter fashion, "You shall never wash my feet." Why do people say "never" to God? I'm so thankful this moment was recorded for us. Peter always seems to do what we would have done. And he gets corrected so we can learn from Peter. Actually, Peter doesn't just say, "You shall never wash my feet." His word is really, really, really strong. It's more like, "No way will You ever, to the end of the age, for all time and eternity, never will You wash my feet." Today, you might say, "No way, not in this lifetime or the next," right? Is Peter being respectful? Yes. Is he trying to show his love for Jesus? Yes. But Peter's response is also a reflection of a misunderstanding of Jesus' mission. Careful. We are in danger of misunderstanding Jesus' mission. We put our personal values on what we think it should look like. When we put the world's values on what we think it should look like, Peter is in danger of misunderstanding Jesus' mission. We need to be careful.

And let us want to face this good news. It really is because, in our minds, we might be thinking, "I better wash out for Jesus." That's not how it works. Jesus washes us. You cannot, I cannot be enough. We are not enough, contrary to what the T-shirts might say. We are not enough. The world says you are enough. It's the exact opposite of God's Word. Self-help? Not enough. Aggressive social justice religion? Not enough. Jesus is the washer. Sure, there is no adjective that needs to be placed in front of Jesus' justice. It's not social justice. It's Jesus' justice. There's no adjective in front of the love of God. It's "God is love." Jesus is demonstrating that here. He's the only way that we will be clean. And He says, "If I do not wash you, you have no share with Me."

Psalm 119:113-120 || Ep. 935 – Hope, Hate, and Holding On

Dwelling Richly Podcast – Summer 2024

No share with Me. Underline. Triple underline. Put a Bible sticker next to it. No share. The Greek word for "share" is "meros," and that means "part" or "portion." We actually get the word "merit" from that root. Think about this. What had the disciples just moments ago been arguing about? Their part and portion of the Kingdom. Jesus, who had earlier that evening taken the bread, broke it, cast portions around, Jesus is telling them this act of washing is necessary for them to be part of what Jesus is doing. It's a reminder that they must accept Jesus' cleansing, both physically in this symbolic act and spiritually. In a wash away our sin sort of way, our efforts, no matter how the world might weigh in on how good they are, are not enough.

We must be washed by Jesus. He's talking about holiness, not hygiene here. Finally, Peter, realizing something more important is about to happen, goes into Peter mode—extreme, level 10, all in, step out of the boat, as we've come to know him. We come to love and laugh at and laugh with him. Again, he reminds us of ourselves. Continuing with verse 9, Simon Peter said to Him, "Lord, not my feet only but also my hands and my head." Give me a full bath. Let's jump in, right? Give me all. Give me all. Right? Jesus said to him, "The one who has bathed"—and the Greek word here is where we get our word "loo," like going to the loo, a bathroom, that's the Greek word there—and it means a full body bath, "does not need

to wash"—that's "nipto," a different word. You know, when Glen and I were camping, we just washed up our feet. We needed to every dusty day going along the trails and hiking around. That's a foot washing. It was similar to how it was in the first century. Guests would be greeted by the youngest member of the family, or if they could afford one, a servant—a Gentile servant, not a Jewish servant. That was the lowliest of all, to "nipto." Why? Because it got them. This is exactly what no one had done as they gathered up in that upper room. There wouldn't have been a servant there that night. It was a private room. Remember, it's a secret dinner. No one's there to greet them. No one's there to wash them. This is why it was so shocking. Maybe the disciples just kind of figured that they would do without a washing tonight. But not Jesus.

There's none of that with Jesus. We have to be mindful of that. We don't just get to walk in and set our own way, saying it's what you want it to be. "I probably don't need to do that tonight." Jesus needs to wash you. You must be washed by Jesus. Do not change the plan. Jesus is making this big, beautiful, amazing point. And Jesus says, "You don't need to wash everything. One who is bathed doesn't need to wash." Don't jump in. Separate his feet so he's completely clean. And you, that's the plural. It's like from the southern part of today, y'all. Y'all are clean, but not every one of you.

Not every one of you. We all know that. It's our kingdom too. That's why He said not every one of you is clean. And they're going around with Him. They'd all been washed in the word of Jesus in person. And they'd all, by Jesus' definition of what it means to be clean, been cleaned by the word. You know, we think about, you know, when I give my life to Jesus, come forward, pray a prayer. They just walked around with Jesus. They listened to His word, accepted His word. They what? They believed. They believed. Apparently, Judas had never done that in all his time. "You, not all of you, are clean." And none of them had walked forward, filled out a card, joined a membership, been in the Jesus club. They just walked around. They believed. Believe. Believe. Jesus is simply saying what they would have understood, that when they bathed, they were clean, but they walked around in life on dirty, dusty roads. Their feet were dirty. They didn't need a bath. They just needed a foot wash. So Jesus explains again, in a spiritual way—not hygiene, holiness is what He's talking about. You are clean. He's talking about what happens to anyone who believes in Jesus: that being born again, renewed in the Spirit, becoming a new creature. We symbolize that in baptism. Baptism.

And that only has to happen once. You don't go to camp every year and give your life back to Jesus again. Re-re-re-regeneration. It's just regeneration one time. Titus 3:5, and you want to look at that in your Bible. Titus 3:5 explains this idea: "He saved us not because of works done by us in righteousness, but according to His mercy, by the washing of regeneration and renewal of the Holy Spirit." One-time act. Isn't that beautiful? So much security in that. Faith in that. And this is how life begins when we first believe. And all but Judas among the disciples had already experienced it. Jesus is saying, "You're clean, regenerated, but you're going to need to wash up on occasion because you're going to be

Psalm 119:113-120 || Ep. 935 – Hope, Hate, and Holding On

Dwelling Richly Podcast – Summer 2024

walking around in this earth." Naturally, your feet will get dirty, spiritually speaking—sin. We don't need to be regenerated again. We don't need a spiritual bath, a "luwo," a "nipto," a wash, a confession of our sins. 1 John explains this in 1 John 1:9. Maybe you memorized this verse when you were a kid. I was full like I did. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Will we get re-saved when we cleanse our sins from unrighteousness in the act of confession of Jesus?

This is the daily walk. He's faithful to forgive us. Foot washing. When He had washed their feet and put on His outer garment, He let them see His face. He said to them, "Do you understand what I've done for you?" Chapter 13, verse 12. If foot washing was the point, I think, then this question is kind of silly. Obviously, the disciples knew what Jesus just did, and they're probably still in shock. Their Rabbi, their Lord, got down on His knees, handled their dirty feet, washed them. This is obvious, but Jesus is asking them to grow up as disciples. This right can be spiritual, and He's preparing them for the next season of their lives. "Will you understand what I have done to you? You call me Teacher and Lord, and you're right, for so I am. If then your Lord and Teacher have washed your feet, you also ought to wash one another's feet. For I have given you this as an example that you ought to do what I have done for you. For example, you ought to do what I have done."

The Greek word for "example"—I'm thinking that there's two people in the congregation that are going to like this Greek word here. It's the Greek word that we get our word "die" from. Not dice, not dying, but a die, a pattern, a stamp for making something out of a certain shape, right? It's "hupo daima." "Hupo daima." I have given you the "hupo daima." I've given you the same example. This is the cookie cutter, right? Jesus is imparting the desired shape to His disciples. That shape came in the form of a servant. If we can't copy His majesty, that's not what we're emulating. We're emulating as a servant.

This reinforces this next: "Truly, truly," or maybe your Bible says "Verily, verily." Our word for that, our truth for that, literally, "amen, amen." It means, what did the Baptist say? Solemn or important thing? True. What is solemn? What's so incredibly important? What's the significant truth? A servant is not greater than his master, nor is a messenger greater than the one who sent him. "If you know these things, blessed are you if you do them." And once again, obvious truth. Why open with such a strong "amen, amen" statement? Everyone knows the order of things. Masters are here. Servants are here. Messengers are here. Servants or messengers are there. "Verily, verily," if you know it and do it, you will be blessed. You will be happy. Jesus is the servant King, the one the Father sent, and He did the will of His Father. He's our hope, the dying one. He's our pattern of the Father.

That's now the servants and the messengers, and true happiness—actually being blessed—come from doing the pattern of Jesus. We like to pray for blessing, but maybe we need to obey, obey, follow Jesus, and get down low and serve like He did. That's where Jesus' blessing is. Jesus clarifies again in verse 18: "I'm not speaking of all of you. I know whom I have chosen, but the Scripture will be fulfilled: 'He who ate my bread has lifted his heel against me.'" He is speaking back in Psalms. Jesus is fully aware of the betrayal that's about to take place. He's been talking about it this whole time. Despite knowing that one of His closest followers would turn against Him, what did Jesus do? Did He ever kill Judas when He washed feet? He still washed Judas the betrayer. Why?

This is an important lesson for His disciples when He tells them, "I'll tell you this now, before it takes place, that when it does take place, you may believe that I am He." Jesus is preparing His disciples for what is to come so that when the betrayal happens—and it will—their faith in Him will be strengthened and not shattered. When they think, "What did Judas just do? What? Maybe we bet on the wrong horse. What happened? What did Judas know that we don't know?" They're going to go, "Oh. Oh. Thank you, Lord."

Break them down, not the battered. "Truly, truly, verily, verily, amen, amen, I say to you, whoever receives the one I send, receives me. And whoever receives me receives the one who sent me." Jesus is preparing them to be sent and giving them the authority to be God's people. Receiving them means they're receiving Jesus. And one final solemn double

Psalm 119:113-120 || Ep. 935 – Hope, Hate, and Holding On

Dwelling Richly Podcast – Summer 2024

"amen." After saying these things, Jesus was troubled in His spirit and testified. That amps it up. Testified: "Truly, truly, amen, amen, verily, verily, I say to you, one of you will betray me." That's closing focus.

Jesus has finished washing the feet of His disciples, all 12 of them, without exception. This is not an easy thing for Jesus. This is the exact same strong emotion He had when Lazarus died. He was troubled in His spirit, visibly moved, and yet He kept going, even in the face of betrayal. We are called to remain faithful, trusting in God's faithful plan. Jesus' example of washing Judas' feet challenges me, challenges us, to love and to serve even those who may hurt us. It's

a reminder that our faithfulness is not dependent on the actions of others. I love you. If I've served you, it's only dependent on obedience to Christ. No ifs. He did it all to the end for the uttermost. I'd love for us, I'd love for us, to have that perfect love.

I want to close with this: "Being Jesus, having loved His own who were in the world, He loved them to the end." Oh, how He loved. He loved them as He called each one to leave their fishing or their tax collecting, the lives they knew—Peter, James, John, Matthew, Thaddeus, Judas, all of the disciples. He loved them as they pressed them to do their will, not the Father's. He loved them when He wept with them when Lazarus died. And He loved them when He rejoiced when He brought Lazarus to life again. He loved even those who tried to arrest Him and kill Him ahead of the Father's timing. He loved them as He fed them, as He healed them, as He ate with them. And He taught them to the fullest extent of love. He loved and He modeled for us how we are to live and to love.

And while Jesus went to the cross, He stretched out His arms, and He died in my place for my sins and in your place for your sins. He asks that we respond by obeying Him and humbly serving one another, to do as He had done. Maybe this is the day that you release your grip of resentment against someone, your sense of entitlement, of what you deserve, and instead serve with humility. Maybe you will look to the cross today and take communion. You will see Him who knew no sin, showed us the way.

Heavenly Father, we thank You so much for the example of Jesus, who showed us what it means to serve with love and humility. We're convicted, and we're reminded that Your Word is true, holy, and washes us over. Yes, great consent. It points us back to You. And as much as we've believed the Word that is passed to us, Lord, we want to come before You today and believe the words in our own hearts that the Holy Spirit is nudging us to serve. Humble. To come back to You, our pattern and our example. To live in the way that You really want us to live. Because that's where true blessedness is. That's where true happiness is. May we be a church refined by that kind of sacrificial, humble life.