

# John 13:1-5

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[ 0 : 00 ] I'm going to go to the book of Kings tonight, okay? I'm going to go out of the book of Kings. I know some of you have already come there, and you were so excited. We're going to find out when God raised up his adversary for Saul, and I'm such a predictable pastor.

And I'm very predictable in my preaching tenure, but when we get in this week, there are just things that we need to focus on. So go over to the Gospel of John, and I go over to John 13, right?

John 13. I know we've been looking at this for me, about holding the Lamb the last couple of weeks, and it speaks through many series. My favorite portion in all the Gospels are these portions of Scripture found in John 13, 14, 15, 16, and 17.

I love all the Scriptures. I love all the Bible. I think every bit of it is powerful. It speaks so well to me.

It speaks so intentionally to my life. And if you were to ask me, my favorite verse is still Deuteronomy 4, 24. For the Lord our God is a jealous God. He is a consuming fire. I know it seems like an odd favorite verse.

[ 1 : 12 ] When I came to Christ, I used that. It just showed me that God doesn't just want a bit of peace out of me. He wants to consume me. He wants all of me. That consuming fire mentality of God is repeated two more times in Scripture.

We find it even in the New Testament in the book of Hebrews. So we have this reality of the power of Scripture. But my favorite portion of the Gospels is John 13 and 5.

The reason behind it is because once we get past 13th chapter, we get into 14, 15, and 16 in particular, you have one grand discourse on Christ.

This is sitting with Jesus at the Last Supper. Right? This is what He talked to them about. These are the things He told them right before He died.

Right before the dark. You have them getting up and singing the Hallel together as they go across the Kidron Valley to the Mount of Olives. You have the high priestly prayer of Christ in John 17, which is the real Lord's Prayer.

[ 2 : 22 ] Okay, the other is the model prayer. But the Lord's Prayer, the only really just straight up Lord's Prayer is just praying for the disciples. John 17. I love that discourse. And the reason is because we find so much power in what someone chooses to do at the end of their life.

Right? What they choose to tell you, how they choose. If they know, and you'll see it in just a moment, what they choose to impart to you, what they choose to prepare you with, and choose to do all that.

So, I always love going to this this time of year. When it comes to Easter season, there are passages that speak to me. Isaiah 53.

I know you're kind of getting tired of hearing it. I hope you never get tired of hearing it. Because every Easter I go back to Isaiah 53. Because I think we find it fulfilled through all of Scripture. But when we come back to John 13.

I know I'm going to read the text in just a minute. Just a little bit. Several years ago, I got asked to preach a series of revolvers. I was, there was a different pastor each night of Passion Week.

[ 3 : 30 ] And it was a challenge of the pastor to preach on what took place that day. So, the pastor in this was like, oh, this is awesome. So, Sunday's pastor was Paul's son.

Triumphant entry. Right? Monday's pastor is that day of overturning money. Changers tables. It was clear. And after till one. Yeah, that's me. Tuesday is this day of challenge.

That's when you've got the knowledge of the course of all those others. Do the questioning and the challenging authority. I got asked to preach Wednesday of Passion Week. If you know anything about your Gospels, you know that Wednesday is nothing that's recorded.

It happens when I should be on Wednesday. It's just a day of silence. So, I'm like, great. I get asked to preach on the day when nothing happens. Right? And then they don't want me to speak.

So, I preach for, I think, 45 minutes on nothing. But, really, there's a lot when we think through this week. We think through this week, Wednesday is such a biblical event.

[ 4 : 33 ] Because it's really a day of not only rest, some call it a day of rest. It's a day of preparation to more than likely that's the day Judas is working his deals out with the religious leaders. It's a day where Jesus is preparing for what's in the world to happen.

It's a day where everything is kind of coming together in the fullness of time. So, that's kind of where we pick it up in our text tonight. Is things are rapidly moving.

Okay? He's already had the palm branches laid on the road. He shouts at Hosanna, blessed be to come to the name of the Lord. He cried out. And the children praised his name.

He's already went into the temple and overturned and changed his tables. And you know what's astounding about that? When he turns over the money changers tables, then it also says the lame and the lepers come to him.

And he heals them. You know what? He had to clear out everything else to provide room for people to be welcomed into the temple of God. So, he had to get rid of the business and make it what should be a place of prayer for the sick and needy and helpless and hurting.

[ 5 : 40 ] And he did that. And immediately that day that he came, there's this great healing. And the next day he comes in, there's the palm, the fig tree that dries up. Don't miss the connection there.

Jesus said, my house will be called a house of prayer. And the next day he shows the power of prayer when he declares the fig tree to dry up. It dries up instantaneously. He writes the prayer. All of a sudden that becomes a powerful thing.

And then he goes into the city and there's this trial of inspection. The religious leaders are asking all these questions. This is when you get the Pharisees, the Sadducees, the Herodians, the lawyers, the scribes.

Everybody's asking him questions because there's testing. And then Jesus kind of shuts them down because he answers every question. And he asks this one question at the end. Nobody else asks him another question.

He says, whose son is the Savior? Whose son is the Son? I said, well, David. He said, then how does David say in this book of Psalms, the Lord said to my Lord, how does David call him Lord if he's the son of David?

[ 6 : 35 ] And he said, they couldn't answer him and no one else challenged him anymore. Right? So they left him alone. And he talks to his disciples. And then they go across the temple. And they say, look how beautiful this temple is.

And Jesus said, oh, this is all coming down. Right? So you get what we refer to as the Malibu discourse. And looking at the end times, Matthew 24 and following. And then we get to this day on Wednesday where preparation is really just stopping.

The business of the world is past. And it's this day where the heart of Jesus is already turned. He's making his agreements and arrangements. And we come to this place.

John 13, verses 1-5. How long does this mean? Five verses. Okay? Because we're doing so much more here than just looking at what Christ did.

In John 13, Jesus starts this out by showing us how we should live. Right? In light of all these things that have happened. Now he's going to give a living illustration and demonstration to his disciples.

[ 7 : 40 ] And this comes to us. You know the account. I won't have to read it all in detail. But I want you to see just the first five verses. Now before the feast of the Passover, Jesus, knowing that his hour had come, that he would depart out of the scrolls of the Father, having loved his own who were in the world, he loved them to the end.

During supper, the devil, having already put to the heart of Judas Iscariot, the son of Simon, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come forth from God, and was going back to God, got up from supper and laid aside his garments.

And taking a towel, he girded himself, and he poured water into the basin, and began to wash the disciples' feet, to wipe them with the towel with which he was girded.

Now stop right here this way. Lord, we thank you so much. Thank you, God, for this day. We thank you for this week that you've given us. And God, we pray that now you just place our hearts and minds upon you.

Lord, also help us to live out the truths that we see in Scripture. Lord, may you just be glorified and honored. We ask God in Jesus' name. Amen. I want you to see tonight an illustration of the sacrificial service.

[ 8 : 53 ] An illustration of the sacrificial service. You know the account, right? He washes the disciples. He even washes the Jews. He's doing so much more than washing feet.

Now, if you want to take a little, if you say, oh, this is long, I'll be foot washing, not just foot washing. I'm not, we're not diminishing that at all. I'm not diminishing that. Some of all, actually, I know pastors, and there was one time I did this, I pushed aside, I just felt the way that God wanted them to wash the feet of the church members.

They had a foot washing service, and they did it just out of humility and openness. And those matters. But Jesus is doing so much more here because he says, what I'm doing now, you don't understand.

So if all he was doing was washing feet, he wouldn't have to say, you don't understand. Right? He's doing so much more. He's giving a living illustration of the calling that he's placing upon their arms.

And he tells them, this is not for all of you, because Judas is still there. But then he says, not all of you are clean. I didn't read it. He read the text following. He says, those who come to me who have already been bathed, they're clean, their sins are forgiven, just need to be washed with the water.

[ 10 : 04 ] And it's this relational cleaning of being in relationship with Christ, and our sins are forgiven, we've been cleansed. But there's this continuous washing that needs to be the washing of the word, many people interpret it as.

He says, not all of you are clean. So he's speaking of Judas here. And he shows us right there because there's this danger, something that Judas was saved when he lost to salvation. No, Judas never was. He was the son of perdition.

Right? He never was saved. He never was redeemed. His heart was never clean. Jesus here confesses it and declares it's all. But he says, I'm giving you an illustration. I'm giving you an example to follow.

If all it was was to go around washing one another's feet, then I don't know what could have any to that. But it's not that. It's so much more. It is really this illustration of sacrificial service that he calls his followers to do.

And he's giving a living illustration of what he is about to do. And later on, just a matter of hours from now, where he's really going to take on their sin.

[ 11 : 09 ] Now John is writing so much later than the Synoptic Gospels, Matthew, Mark, only. He's writing near the end of the first century. And he's looking back on these things.

He has a lot to say about it. And he kind of fills in the gaps a little bit. He's still moved by the Spirit of God to write the Word of God. As the man of God. And he really highlights things that the others don't.

And he brings matters to the forefront. It's in John, really, that we begin to put the jigsaw puzzle together. And we're not really here to kind of work out every single day that happens.

But John reminds us that this is the preparation day. The preparation day. The preparation day. And Jesus was slain on the preparation day. When the lamb had to be slain.

This is where we get all of our, you know, fulfillment of the type of the Passover sacrifice in the book of Exodus. So he had a meal with him. That's something to meal with him. But he is the Passover lamb.

[ 12 : 08 ] John tells us, you know, when he's in the tomb, that it's the day of preparation. And the day of taking off the cross. Because the next day was a holy day. It's Passover. And the Sabbath. And we can count all that. But as we're moving forward into this day, there's some wonderful illustration of Jesus.

And we're reminded of this fact. And I know I said it a couple Sundays ago. But you don't ever want to lose this. It says, now before the feast of the Passover, Jesus knowing that his hour had come.

When we stop right down, it says Jesus knowing that his hour had come. Again, one of the all-time great things throughout Scripture and in particular throughout the Gospel is the divine timetable of God.

Friend, understand this. Nothing happens apart from the appointed time of God. I've said it and others have said it. If you are walking in the will of God, doing the work of God, you are untouchable until the time comes.

We know that numerous times in this public ministry, they have tried to kill Jesus. They've tried to push him off a cliff. They've tried to stone him. And it says, but his hour had not come.

[ 13 : 24 ] But his hour had not come. But his hour had not come. And yet, now, when you read this clip, when we're reading John in particular, we need to step up and pay attention. Because now his hour had come.

But he tells us, Jesus knowing that his hour had come. That means everything. This is where I'm getting to the exciting part of this. Everything that follows this is done in light of that fact.

Okay? So what Jesus chooses to say and what Jesus chooses to do is because he knows his hour had come.

It would be just like me telling you. Okay? Tomorrow morning at X o'clock, you're going to die. That's your time.

Whatever you do in light of that knowledge is going to be intentionally known. The concerns, the cares, all the other stuff, it won't matter anymore.

[ 14 : 26 ] Because you will know that your hour has come. And so everything you do will carry importance. It will carry meaning.

And that's why when we get to this passage and everything that follows this, these are the things Jesus wanted to say knowing his hour had come. These are the things Jesus wanted to do knowing his hour had come.

These are the things that he knew when his time was limited. In this divine timetable. Every other time. Every other occurrence. Sure, he knew it. But now the fullness of time has come.

He is the only one in the room who knows it. And yet he dictates everything that takes place from this point up. Right? He starts speaking of this.

John 14 and Jesus starts speaking of a place prepared for you. I know some translations say there's a mansion prepared for you. And I'm not against that. But the literal translation is there's a greater body.

[ 15 : 21 ] So I ask people all the time. When it's not a mansion? You get there. Are you going to be upset? No. If it's a broom closet in heaven, it's better than a mansion on earth. Right? So he speaks of having a place prepared for you.

He speaks of the Holy Spirit coming to you. He speaks of the Father and the Son and the Holy Spirit abiding within you. He speaks of the fact that you will bear much fruit and you abide within him. He speaks of the reality that the world is going to hate you.

He speaks of the reality that they're going to persecute you because they've done it to him. But then he says, don't worry because I've already overcome the world. And I'm greater than the world. And I'm in you. And then he prays one. And you're like, wow, he's doing all that because he knows his hour had come.

I've preached a series of messages through this many times. And I always call it promises of hope. God so moves that he gives eight promises of hope right there in that one night.

I can't tell you all of them because I have to go back and look at all the sermon. But I do know there's eight. He just gives eight promises of hope right there in that last night. That you'll do greater works than he's done here. That doesn't make sense.

[ 16 : 21 ] No. Because you'll have greater scope of ministry than he ever did. Jesus never physically walked in the places you get to walk. Right? He was limited to one small geographical region.

Yet he's called us to be ambassadors. You had a longer, many of us have been, had a longer ministry than Jesus ever has. Guys, I'm in now my 18th year of pastoral ministry.

That's crazy. Right? I mean, he had three and a half years of public ministry. Three and a half. Oh, man. He was very effective.

Very effective. But we understand all these promises. But I want you to see what it looks like to live in sacrificial service. Number one, I'll be quick in these.

I won't take this too long. Most of this is in context. It's in context. Number one, we see it as a direct result of his perception. What he's looking at. I've already kind of alluded to this.

[ 17 : 26 ] Knowing that his hour had come that he would depart out of this world and to the Father. Right? That's his perception. He knows he's leaving the world.

And he's going to wash their feet. I mean, you think about that. If I told you, hey, you're going to die in a few hours.

How many of us, with that reality, the first thing we would do would take off our outer garments and tie a towel around our waist and wash someone's feet. The very first thing that Jesus does is he humbles himself.

And he washes the feet of the disciples. Nasty, dirty feet. Because they wear open sandals on dusty roads and they walk everywhere.

And it's all about perception. Because he doesn't know that his hour had come that he's going to die. Don't stop right there. Knowing that his hour will come that he departs out of this world and he goes back to the Father.

[ 18 : 27 ] Right? The perception is, is this isn't the end. This is the beginning of something. This isn't where it stops. This is really where we begin. He's not trying to get all he can out of this world because he's leaving this world.

He knows that the greater inheritance is with the Father. He knows that the greater positions are with the Father. He knows that where he's going is so much better than what he's leaving behind.

The reason we have such a struggle sometimes in this sacrificial service is because we feel like this world is where we get our good things and our best things. The reason we don't want to sacrifice and we don't want to serve is because I don't have very long to take care of me in this world.

This world does not even compare to what we inherit in Christ on the other side. Paul says that we'll be under all those filthy rags. If we go back to that biography of Martin Lloyd-Jones, I think I told you about that, who was this really accomplished young doctor in London in the 1920s and was under one of the greatest doctors of that time.

He left it all and went to the ministry. Everybody thought he had ulterior motives. Everybody thought, well, he's probably trying to run for the local office because he's one of the greatest moms in the medicine field.

[ 19 : 51 ] He's doing all this other. There's all this speculation. Even though the pastors didn't trust him, you have to keep in mind the Welsh pastors at that time. You know, his preaching was a lot different. I love Martin Lloyd-Jones, by the way.

I love his writings. His sermons are so powerful. He had our kindred spirits. Even though he died like a year after all this woman. So we're just a kindred spirits. Okay. But anyway, just really, there was all these motives.

There's no way. And people would always come to him and say, you gave up so much to be a pastor. He would stop them and get angry. He'd say, you are being foolish to think that I gave up being a doctor to become a pastor because I was exalted to become a pastor.

What I left behind doesn't even compare to what God's calling me to. And it's a good reminder to pastors that we don't give up anything to become a pastor.

We get promoted to be a pastor. But then this is also why church members have such a hard time saying, I surrender all. Because we feel like what we're giving up is better than what Christ is giving us when we surrender.

[ 20 : 56 ] Because if we didn't remember what this first section was, well, sure, we're going to leave this world. But look where we're going. Right? Look at what was ahead. Sacrificial service begins with the reality that this isn't even good.

Let alone the best. And if I have to sacrifice, I have to give up a day or a couple days of financial security or comforts and peace and all this other, to be able to serve others, that's okay.

Because Jesus didn't just know that his hour would come. Jesus knew that his hour would come to the park and go somewhere. And how we perceive it matters. The second thing we notice is sacrificial service rests in passion.

It's the passion of Christ. It's the passion we understand now. But I love what John declares to us here. It says, having loved his own who are in the world.

I like that. I like the fact that in the world is there. Because he's in the world right now. He's about to leave the world. He's in the world. When he prays in John 17, he says, Father, I pray to all those others that are going to be in the world.

[ 22 : 04 ] Jesus loved them where they were next. Right? Jesus loves us where we're right. I like y'all. One of his old books. There's a real old book.

Actually, Cato's title. I didn't even read the book. I just love the title. Jesus loves you just the way you are. He loves you too much to leave you there. Right? He loves you the way you are. He's not going to leave you there. You've got to read the subtitle.

I've never even read the book. I just read the title. I like the title. But it's a little great. But I love how it says that he loves his own who were in the world. He didn't ask them to come join him.

He loved them where they were at. And when he prays for them, he says, Father, I pray for those that are going to be in the world. And all those trials, all those tribulations. And I pray that they will have a relationship with me. So it's his passion.

It's his love. But then we have this kind of add-on. He loved them until the end. He loved them until the end. Now, if we want to see the bookends of this, then we go all the way to John 19 where Jesus cries out, It's in it.

[ 23 : 03 ] Or it's finished. It's finished. So we use the same word finished and the end same word. So from beginning to end, literally, he loved them. Another literal translation is he loved them not only until the end, but really the literal in the Greek is he loved them to the full.

Or he loved them completely. One of the things that makes the betrayal of Judas so astounding is that Jesus loved completely.

It's that word hesed that we find running rampant throughout the Old Testament. And we see it coming into the New Testament.

I'll always caution you to any time someone says that God in the Old Testament is a big mean God. He's a God of judgment. He's a God of fire and grinsome. When you get to the New Testament, we've got this God of love and welcome.

And just go to the book of Lamentations. This is a wonderful, joyous book of Lamentations. Right now, right in the middle of the book of Lamentations, you find the reality that his loving kindnesses are new everywhere.

[ 24 : 10 ] Most bottles, I don't ever use my tabs. And so, if I ever have, I just don't use my ribbons.

I keep them tucked in. And so, if you get a single ribbon, most of the time that ribbon falls on Lamentations. I don't know why. Lamentations 3, verse 22.

I'll leave it there because it's good. And the word loving kindness is hesed. And hesed means a love that is for our entire good.

Whatever is for our complete and full good. Sometimes no is good. Sometimes yes is good. Whatever is for our good. That's the way God loves.

And it says he loves them to the end. So, he loves them completely. So, now when we see the motivation behind this service that he's about to display for them.

[ 25 : 11 ] And this motivation that he's about to call them to in this really living illustration. It's so much more than the fact that he's going somewhere better. But it's the fact that he loves them completely.

That he loves them to the point. And he's going to serve them. He's going to minister to them. He's going to display to them what this love looks like. We know John gets it because many people have John 3, 16.

I was typing my outline earlier today. Brady was in the office. And Brady was always like, Dad, where are we going to be at tonight? And he really cares. But I think he's just trying to get into my conversation. Like, I think we'll get a book of John.

He goes, oh, John 3, 16. That's a great one. And, you know, it's good. And everybody knows John 3, 16. But then there's 1 John 3, 16. Don't miss that one, too. Because John, I think, mirrors it intentionally.

1 John 3, 16. He speaks of how much God loved us. How God showed that love in Christ. But then he says, and we also ought to love one another that we would die ourselves from.

[ 26 : 11 ] Right? The application to that is, is that we are called to love completely the same way Christ loved them. That we would lay our lives down for the brethren.

And where did John get that? Because Jesus loved them completely. He laid aside his garments. Took on a towel. And loved them.

And laid aside what was rightfully his. And he came and he loved them to the full. And John says, that's the calling we have in our lives. Is we ought to lay down our lives for our brethren.

Children, sacrificial service is not only about knowing that there's a better place for going. But it's also about knowing that God has given us the opportunity to love others. Jesus said that's the second part that all of the law hangs on, right?

Love the Lord your God with all your heart, with all your soul, with all your mind, and all your strength. And the second is like unto it. Love your neighbor as yourself. Well, on these two, the whole law hangs. Because love for God naturally creates love for neighbors.

[ 27 : 19 ] And the sacrificial service. And what a compelling motivator it is. And we see the passion that is called for us to have this type of love and this kind of calling.

And Jesus wants to impart that to them that night. Which gets us to this third and final thing that I'll be done. It's the position. So you have perception, passion, and position. See the position which Jesus assumes.

Look at what it says. Verse 3. Jesus, knowing that the Father had given all things into his hands. Jesus, knowing that the Father had given all things into his hands.

In my hermeneutics, all things means all things. Right? It's all things. The Father had given all things into his hands.

Yet, when he knew that, the knowledge of that did not puff him up. The knowledge of that did not exalt him. The knowledge of what he was in positionally caused him to lay aside.

[ 28 : 39 ] We have to greater display that in the incarnation where he laid aside his glory and took on our humanity. Right? He's going to lay aside his strength and take on the cross for us.

He'll take on our sin. Here, he lays aside his garments and he takes up the towel. He assumes the position he doesn't have to. He who owns it all now chooses to be a slave of those in front of him.

So notice this. This service is an intentional act. It didn't just happen. Okay? It's not something that accidentally occurred. It's just because he knew this. Look at verse 4.

He got up from supper, laid aside his garments. This is the outer garment. So he's probably got a loin cloth. He got up from supper, laid aside his garments. He's taking a towel and he girded himself.

And then he poured water into the basin. All those are action things. Right? He did something. He knew who he was positionally. But he chose to intentionally serve.



[ 29 : 42 ] And he chose to intentionally wash the feet. Now, we keep going down with people. It's like, I'm not going to wash me. And he's like, well, if you don't wash me, I don't part me. Oh, I'm going to wash my whole body. You know, all this. And then Jesus said, no, just need your feet to be clean.

And we're going up through there. But then Jesus ends with this. He says, you call me master and lord in your life. Right? I am lord and I am master.

And writing the gospels, they refer to him as Jesus. But in speaking to him, often, not always, referring to him as lord and master. He says, you call me master and lord in your body.

But a servant or slave is not greater than his master. That's true. Master always shows authority or greater position. Jesus, knowing that all things have been handed into his hands, he was greater.

He says, you're right. So he says, you're not going to be like me. You're not going to be greater than me. So what you notice is that the master didn't ask the slaves to come to him. The master went to be a slave.

[ 30 : 46 ] He joined them where they were at. Positionally, they have no right to being an equal. With him. But in service.

Serve them. He became like unto them. The master became the slave of the slave. And he's really speaking on a situation.

And if you want to find the word, what about the best news ever? And there's going to be this tendency to exalt yourself. And this tendency to be puffed up. After the resurrection, it doesn't happen.

There's one of the greatest apologetics that we've ever seen for the truthfulness of scripture. It's the living testimony of the lives of these individuals. Live these things out.

Willingly. Laying down. Position that they could have been something better. I mean. Peter went back fishing. Being catching. They wanted to go fishing. Every time we meet Peter, when he's fishing by himself, he doesn't catch anything.

[ 31 : 43 ] Jesus shows up. He has a lot. Right? He did it. He went back fishing. The resurrected Savior shows up. That's his great catch. He leaves fishing. He never goes back. Things change.

Right? We see this. This is what it looks like to sacrificially serve. Serving doesn't mean we're a lower position. Serving means no matter what our position, we're willing to lay that aside and give others more things.

Sometimes we think, well, I'm not going to do that. That's below who I am. Well, that's quite up to where we need it. I say that because I'm mindful of these things.

Right? I'm not going to do that. That's where we are. We have it as a living illustration for us there. Jesus declares, if you don't know what I'm doing, that's what I'm asking you to do.

This wasn't. Again, what happens in John? We're not going to pray. What happens in John 13 and following is not just spoken in one context, but in John 17 we see the prayer, Jesus is sending it out for all times to all believers.

[ 32 : 57 ] These things have direct application to us today. We're going to live a sacrificial service. Let's say, well, why? Because the Savior, right before he died, showed us.

We see it according to John 13, verses 1-5 in Paul, in Washington, the sacrificial service. Okay. Thank you. Thank you.