

208-16104-287 W2g]

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Phil. 2:

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Place:

Date:

Event:

Theme: Stopping Down

Text: John 133

Lk.

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151 The New
His Partner!

PESTO MESSAGE JOHN 13 (2) The Head of the Church is the Son of God
Also the Head of the Church is the King of the Church

STAYING DOWN

Look, Jesus is the Son of God. The crowd is just a--you've never seen a more confused group. Here they are

this is what John tells us. When it became obvious what they were like, the devil of course, having entered into Judas

That's nice, difficult as it is.

Jesus knew that the Father had given him everything and that he had come from God and would return to God. Absolutely And how he loved his disciples! This is most beautiful. That crowd arguing, at loggerheads with each other.~ oh, how he loved were they all available? Did they being loved? No one can ever feel. They simply became of unclaimed mercy. Here was grace coming oh, how He loved the more Israel the more he loved, because then they deserved to be loved. Otherwise it would be all over.

new voice from
place of love

14. Here was a crowd of people, to most of us they would seem irredeemable, because after three years of the teaching of the Son of God, if this is the result, what a abject failure! Are they at all redeemable in every a fact which can be

So the Lord, oh, how He loved his disciples! Did they want it particularly at that time. What did he do? Listen! So he got up from the supper table, took off his robe, wrapped a towel around his loins, poured water into a basin and he began to wash the disciples' feet and wiped them with the towel that he put around. 'How opposite! They are fighting among themselves as to who among them should take the highest place, and the Master, the guest of honor, strips off his garments, wraps a towel around his waist like a servant who was washing the dishes, and kneels at his disciples' feet to wash them. Oh, what an embarrassing atmosphere!--Can you imagine? They were caught right red-handed! You couldn't have found a more opposite nature. Here was this crowd--selfish, self-centered, and here is the Master:: he does exactly what no one among them had done. You know, they had forgotten the customary thing. When guests came among the Jews, someone is liable to come around to wash their feet. It was a custom. You know, none among the disciples had remembered this. They completely forgot about it! It was impossible for them to remember. As they were fighting among themselves for highest place.

How could they remember to wash each other's feet. They forgot to be
And then the Master gets up.

I want you to be in the room. You know how they did it. They didn't sit at tables like the Westerners do. This was not sitting, it was a reclining position. Their feet were away from the center, and their feet and heads were faced to the table, lying on those couches of the Jewish tradition. And immediately the Master comes ~~now~~ to join who was near, he kneels with. ^{Of course} the ~~disciple~~ ^{disciple} it was clear what he was going to do. Everybody could see so that's how Peter was shocked. "The Master has got up from his place of honor! Look he is stripping--- now he is tying ~~his~~ towel around his waist -- he is becoming a slave!" And he is now stooping so low that he says, I want you to look at it one way. He comes to each disciple and kneels before him and waits for the disciple to bring his dirty feet.

Up to that moment no one had ~~known~~ ^{known} actually thought about feet. They were tucked away in oblivion - forgetfulness. They were not respectable enough to be brought to the fore, according to the Jews, Now the Master wants not the head, not the respectable part of you, but the feet. And imagine in the light of those hands - what sort of hands had he? They are the hands which cleansed the hands which gave sight to the blind. They are the hands which touched the sick and they were healed. These are the hands which say, bring your feet and I will wash them. Any immediately like an electric light, the awareness - Oh my dirty feet! Everybody became aware. In that, Peter, always speaks out. This is what he said,

"Jesus knowing all . . . takes off his robe, and he took water and began to wash his disciples' feet. When he came to Simon Peter, Simon said to him, 'Deter, you should not be washing my feet like this.' "Master, you should not do that!! It is quite reasonable - you would have reacted like that too. "You should not do this sort of thing!" Then Jesus replied, -

"You don't understand now what I am doing. ~~What day you will~~"

"No," Peter protests, "You shall never wash my feet"

"But if I don't, you can't be my partner." ~~Let's don't wash you~~
or, The purpose of washing is that you may be my partner. You can't carry the good news on dirty feet, meaning ^{with} an unclean conscience. The time that you had had when you were in strife with each other, when the atmosphere could be cut with a knife, when you couldn't look John in the eye, and John couldn't look Thomas in the eye because

my
disciple
Peter

resented: the other. How on earth could you take the message to the waiting world, Peter? If you are going to be my partner, my dear Peter, I have to wash you. No one else can. No angel from heaven, it is these hands alone which can touch the dirty dirty conscience.

Do you know, let us move shall we, to the reality behind this picture. He did it and he said, This is what I've done, you go and do likewise.

Calvary
etc

Now, let us go to the heart of the matter, the cross of Calvary. You know, this was a re-enactment, a play, a scene. The Lord was a wonderful teacher. Now he played out the reality. When he knelt what was going to happen.

What happened was that he left this glory, rose from the table, the place of honor. He stripped off his garments, Phil 2:5. Glorious as he was, he emptied himself; he took a towel and became a slave, a servant. Then he immediately took the cross of Calvary - not water in a basin, but when he appeared: poured his side out of his side, flowed blood and water. This was Calvary, enacted in the upper room. This is what it takes to make you and to make me a partner. It is an expensive thing. My dear, any fool and any fool, for which we take for granted. Heaven knows. Peter writing later said, Angels are a on tip to peeking to see what is going on there! Angels desire to see the miracle of making these hard hearts into fathers of the Son of God. Then he said,

"See what I've done for you. You know, I understand, you will understand later." What does he mean? When you come and stand at Calvary and make your observation, I can use the words of this lovely hymn.

When I survey the wondrous cross . . . when I take time, when I make a careful investigation of what happened there - like a surveyor when I look at the depths of the height, the breadth of the width amid the breadth of the embrace of eternity in this beautiful costly cross. When I survey the wondrous cross on which the Prince of glory died - what happens to our contemporary pride. I can hardly look at myself. No wonder Peter said,

"Please, Lord, don't touch my terrible feet of pride."

"But if I don't wash you, Peter, and I'm the only one, the only one who can, you can't have any part with me in the ministry." Then he said, try. Then he said,

"You see what I have done. And I am a true Lord and Master. You go and do likewise." And this is how we are going to be dismissed.

20010 on John 133

From this service. Remember there is a little word,

"Go and do..." not "Go and think, Go and do..."

exactly like that. Go and wash each other's feet. You don't you go and wash each other's feet. You don't you go and wash each other's feet here after the holy communion, but I came and washed your feet and mine you partners with me. You go and wash each other's feet and mine. Ministers to each other.

There is a little point didn't I tell you? Let me tell you. Can you imagine the Master coming and bowing before a slave? Can you imagine that? The Master bowed before a man who in a few minutes is going to betray him and wash his feet. How low can he? No wonder when Judas did, he had made a profession, I betrayed absolutely innocent blood. As he looked back there was no one of fault, it was love, love, love, love to the last drop. He said, says the Lord to the last, Judas was met with love to the end, and his condemnation was rejection of love and he who loved of that caliber is rejected, it kills. - It becomes a judgment that kills the one who rejected it. No, Jesus, never condemn Judas as you know, he, covered his face up. They wanted him to say who it was but he refused. He would not embarrass his betrayer. He kept a little space open for him to respond to that love. That's why he said, perhaps he should never have been born, that he should be as like that of true love.

Jesus bowed before his disciples and washed their feet. Some of you

to go and wash our friends' feet. Go on telling you, do you have any Judas in your community? Do you have any Judas? Some where in Santa Barbara? Do you know what you are going to do to him? Not put him in a not slash him, but how before that character and with redemptive love in your Master to wash him feet. (The Call is what exactly what he did. What to change in a atmosphere -- from tense, difficult, selfish, self-centered -- it is now relaxed, it is melting with love, enthusiasm, when the Master says, You can't be my partner, then you say, Oh, Lord, wash not only my feet but my head and everything. Wait a minute! You don't have to tell him what to wash. I know that. This is the next time. (Put this particular for time. The feet -- those dirty feet of daily walk. These feet are the instruments of obeying (assessing) -- daily living walking here and there, meeting people, shopping, turning and walking, financial problems -- all sorts of walking. He says, if your feet

Jesus

are not cleansed by my blood, the water which flowed from my side, no partnership is possible. You will be walking on your own. You will be a lonely church member who has not yet experienced the meaning of the depth of God's love in

B.M.A. I trust that now as I am talking, whenever you come to the holy communion, remember you are being invited to the table of the living God. That blood cleanses, that bread is the broken body of our Lord Christ -- that by which you are put together.

• And then, as you leave the holy communion, always remember, go and do likewise.

Every Christian, every church member, a partner not professionally, but by grace. Grace makes you a partner, not because you are particularly holy. These disciples were far from it. They were in strife, they were arguing like us. We know what it means to be in strife, don't we? It's not a strange word, is it? And he says, again, it is for me to come, take these dirty consciences and reactions, cleanse them and make you ladies partners with me. Remember when you walk on the streets of S.B. when you come from a service remember that you are a partner. When you sit in a room sometimes you suffer but you have been brought into partnership by this tremendous God.

partner

Final remark. They were in strife, arguing in a way that suggests that they were one? I don't believe. It is impossible to be one in that attitude. When you are in strife, you can't be one. Oneness is a stranger. And then he kneels before them and he says, "And so we have shown you the secret of our unity, the Christian sense of the word, because we are always making mistakes including myself. How do you become one? And I want you to see the unifying point -- he is kneeling before them every eye, now we concentrated on him in oneness. Look, yes, but everybody, every eye is upon him, and because they are all fixed, their gaze is fixed on him, they are one. There is no longer any strife, if they've forgotten God because he is kneeling. Everybody is attracted and (now) drawn. You know, that is how to be one. That was Peter can forget about John, John can forget about James and James can forget about the others because they are concentrating on Jesus. The more you look at him, the more you are drawn. He is the harmonizing force, he produces harmony where there was no peace or harmony. And then