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Jn.
Lk.

Phil. 2:

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Place:

Date:

Event:

Theme: Stopping Down

Text: John 13

Lk.

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15) That was his Partner!

Phil 2:8 (2) The black and white key
FESTO'S MESSAGE ON JOHN 13 Harmony - well
Also the message on the Keys of the Organ
stopping down

Look, Jesus is What are you leaving behind?
the Son of God. The crowd is just -- 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's

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~~ and oh, how he loved
his disciples! This is most beautiful. That crowd - arguing, at
loggerheads with each other - oh, how he loved
were they a lovable society? 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.

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

So the Lord, oh, how He loved his disciples/ ~~understand~~
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 round." How opposite!
They are fighting among themselves as to who among them should take the
highest place, and the Master ^{the guest of honor} rises from his place of honor, strips
off his garments, ^{ties} ~~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.

new voice from place of honor

How could they remember to wash each other's feet. They forgot it too. 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 a sitting, it was a reclining position. Their feet were away from the center, and their faces and heads were faced to the table, lying on those couches of the Jewish tradition. And immediately the Master comes ~~next~~ to join who was near, he kneels with the basin. ^{Of course} ~~Oh~~, it was clear what he was going to do. Everybody could see. So the shock! 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 ~~thought~~ 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 leper, 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. And immediately, like an electric light, the awareness - Oh my dirty feet! Everybody became aware. In fact, Peter, always speaks out. This is what he said,

"Jesus knowing all ^{that} 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, 'Master, you shouldn't be washing our feet like this.'" Master, you shouldn't do that!! ~~It~~ It was quite reasonable - you would have reacted like that too. "You shouldn't do this sort of thing!" Then Jesus replied,

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

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

"But if I don't, you can't be my partner." ~~It doesn't wash you,~~ The purpose for washing is that you may be my partner. You can't carry the good news on dirty feet, meaning ^{with} ~~and~~ uncleansed consciences. The time that you 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 he

*Disciples
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 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 like that.

Now, let us go to where it happened on the ~~cross~~ of Calvary. You know, this was a re-enaction, a playing the actual scene. The Lord was a wonderful teacher. Now he played the reality. ~~Remember~~ of ~~when it~~ happened what was going to happen.

What happened was that he left his glory, rose from the table, the place of honor. He stripped off his garments, Phil 2:5. Glorious as he was, he ~~came~~ emptied himself, says Paul. He took a towel - became a slave, a servant. Then ultimately on the cross of Calvary - not water in a basin, but when the spear pierced his side, out of his side flowed blood and water. This was Calvary re-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, your feet and my feet, which we take for granted. Heaven knows. Peter, writing later said, Angels are a on tip-toe ^{peeking to} - see what is going on there! Angels desire to see the miracle of making these characters ^{these people} into partners of the Son of God. Then he said;

"See what I've done? You kn don't understand, you will understand later." What does he mean? When you come and stand at Calvary and make your observation, or to use the words of this lovely hymn.

When I survey the wondrous cross . . . when I take time, when I make ^{care} fearful investigation of what happened there - like a surveyor when I look at the depths of mercy, the height of love, the width and the breadth of the embrace of eternity in that beautiful, costly cross. When I survey the wondrous cross on which the prince of glory died - ~~what~~ happens? I pour contempt on all my 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 who can, you can't have any part with me in the ministry." Then he said,

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

Calvary
CMT

Feet on John 13

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. Don't you go and condemn
each other. You deserved condemnation. You were in strife here
after the holy communion, but I came and washed your feet and made
you partners with me. You go and do likewise. You go and wash each
others' feet, minister to each other.

There is a little point I didn't tell you. Let me tell you.
Can you imagine the Mast3r coming and bowing before Judas? Can you
imagine that? The Master bowed before the man who in a few minutes
is going to betray him and washed his feet. How can he? No wonder
when Judas died, he made a profession, I betrayed absolutely innocent
blood. As he looked back there was not one fault, it was love, love
love, love to the last or to the end, as it says, He loved them to the
last. Judas was met with love to the end, and his condemnation was
rejection of love, and when love of that caliber is rejected, it
kills. It becomes the judgment that kills the one that rejected it.
He, Jesus, never condemns Judas - you know, he covered him 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, O, perhaps he should never have been born,
that he should react like that to eternal love.

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

to go and wash our friends. Go on telling
you, Do you have any Judases in your community? Do you have no
Judas somewhere in Santa Barbara? Do you know what you are going to
do to him? Not put him in a not slash him, but bow
before that character and with redemptive love in your Master to
wash him ^{because} feet. That is what exactly what he did. What a
change in atmosphere -- from tense, difficult, selfish, self-centered --
it is now released ^{it is} melting into a enthusiasm. When
the Master says, You can't be my partner, then you say, Oh, Lord,
wash not only ^{the} my feet, but my the head and everything.
Wait a minute! You don't have to tell him what where to wash. I know
that. This time feet. Next time perhaps the face. But this particular
for time the feet - those dirty feet of daily walk. Those feet are
the instruments of being (assessor//??) -- daily living, walking
here and there, meeting people, shopping, (turning) and cooking,
financial problems -- all sorts of walk. He says, if your feet

Feet, Judas

John 13

are not cleansed by my blood, by 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 depths of love in

But I trust that now as I am talking, whenever you come to the holy communion, remember you are being invited for the washing. 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, is a partner - not professionally, but by grace. Grace makes you a partner, not because you are particularly holy, no. 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 those dirty consciences and reactions, cleanse them and then 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 ~~xxxxxx~~ sometimes you suffer, but you have been brought into partnership by this tremendous Lord.

Final remark. They were in strife, arguing. Can you suggest 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 knelt before them. And so we he showed you the secret of unity in 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 is concentrated on him in oneness. Shock, 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, they've forgotten because he is kneeling. Everybody is attracted and drawn. You know, that is how to be one. That was Peter can forget about John and John can forget about of James and James can forget about doubtful Thomas because they are concentrating on Jesus. The more you look at him, the more you are drawn. He is the harmonizer. He produces harmony where there was ^{no} (peace) harmony. And the