

## I. Introduction to John Chapter 13

Thank you, Aaron. If you have your Bibles this morning, you will remember that last week we started Chapter 13 of the Gospel of John. You know by now that the word gospel means good news. The book of John, as we have seen so far, has just been filled with good news for God's people, not just about salvation that God has given us, but just all the great things that we can learn from it.

Now, I told you last week that the next six chapters are all dealing with the night before He is crucified, when He was commonly called the Upper Room or the Last Supper. There are so many things that happen here. This is the largest account of all the Gospels of the Last Supper, and there's so much key stuff in here that we just need to work our way through.

The Last Supper has been one of the great things that people have talked about all down through history. Michelangelo, the famous painter, did his painting of the Last Supper, and I would say that probably if there was one picture that adorns most of God's people's houses, it's probably that particular Last Supper painting. It's a Roman Catholic Church rendition of the Last Supper with Christ, and it portrays Him as the modern-day portrayal of Christ as kind of a reddish-brown-haired European, with actually, if you look at it, John, who is the Apostle we talk about, looks very female and leaning over on His chest.

Today, in the messed-up Christian world that we're in, there are many people who think that there was a woman who was in the Twelve Apostles, and that it wasn't John but Johanna, I guess, I don't know. I read an article a couple of months ago based on the painting, and the guy that wrote it thought that John probably either was a transgender or a woman. As I read that, I thought to myself, "My, my, what a queer story this is." John the Apostle and transgender doing the work of God. This is where we're at today. If you have any ears or eyes at all, you know that we are in a world of Christianity where anything goes when the whistle blows. It's incredible. As I read that, I thought to myself, "Well, okay, but that does give new meaning to the two rainbows in the Bible, one in Genesis and one in Revelation." Everybody can take that and run with it, but that's where the world goes with it.

In this particular chapter, Chapter 13, we will see a lot of things developing. From this point on, things begin to move quite rapidly. We're into the last night now. He goes before Pilate at six o'clock in the morning after this night, so the crucifixion is just hours away. The devil and the Antichrist, we begin to see them getting together to finish their work that has been in play here. We know now from John 6:70 that Judas was a satanic implant to do this work. Now they're getting together, and you've just seen where the devil is going to enter into Judas, who is the Antichrist, just like he's going to enter into the Antichrist in Revelation 12 and 13.

I showed you how the first five verses of this chapter really set an example for our work with everything that's going on. He's getting ready to go to the cross and put an end to it, but He's still giving us directions of us taking over after He's gone. I showed you just very briefly, because

we've got to put all this together today, in verse 4, how Christ had talked about Him leaving the fellowship of the Father. When I preached on Him leaving the splendor of heaven and coming down to this earth and giving up His fellowship so you and I could have it.

The second thing we talked about, it says that He took off His garments, and we talked about that being His glory, His deity, as He became God manifested in the flesh, the Son of God now becoming the Son of Man, who's going to bear the sin for all mankind, you and me.

The third thing I brought up was the girding Himself with the towel, and how that is a picture of Him being a servant. In the four Gospels, you have Matthew, Mark, Luke, and John. Each one of them portrays Christ in a different format.

- The book of Matthew portrays Him as a King.
- The book of Mark portrays Him as a Servant.
- The book of Luke portrays Him as the Son of Man.
- The Gospel of John, that we're in now, portrays Him as the Son of God.

The fourth thing that I gave you was the fact that then He comes to man. He comes down, He leaves the fellowship, He girds on a towel, and then He comes to the apostles, which is a picture of Christ coming down to man, God crossing the barrier from heaven to earth, coming to man with a message that God has for us, that in Him and only in Him is salvation.

I showed you a great lesson about our relationship with God. If you take the form of a servant, the third point and the fourth point will fit right into where you and I are at perfectly for us. We are to be a servant, and we are to take the message of God to man. But the first two, the fellowship that He left and the garment that He took off, will not fit directly into us, but it sets up for us, as I told you last week, one of the incredible aspects of Christ coming to earth. It shows us the very way we got God's righteousness and now the ability to have biblical fellowship with Him was because He was willing to give it up with the Father so we could have it, and then come down to earth and became, as the Bible says in 2 Corinthians 5:21, He became sin for us, who knew no sin, that we might be made the righteousness of God in Him.

God's people today, much like the nation of Israel, are so hardened to the things of God. God's people today in most churches—I'm not talking about the people who don't go to church, I'm talking about the ones that go to churches—they're so indifferent to the things of God. They're like most spoiled kids. I don't know if you've ever, hopefully you didn't have any spoiled kids, but if you've been around parents that did have spoiled kids, you would say to yourself, "I wish those kids were mine for just about 15 minutes." But most of God's people are just like spoiled little kids. Have you ever noticed it? They are. Most of them never understand the price that somebody else paid for what they have. They're always wanting more without ever seeing a price tag that was associated with it.

Most kids grow up that way. Some parents just work at spoiling their kids about everything. Their reasoning is not very sound, but it's their reasoning. Many times they had hardships in life,

and they don't want their kid to have the same hardship. Let me just tell you something for all you young kids: hardships are not always a bad thing. If you think you're going to grow up in a sheltered home and then you're going to go work for some company someplace or do something, and the hard times are just going to stay away because mommy and daddy protected you, you're wrong. Most parents don't want their kids to get dirty and eat dirt. There's nothing wrong with eating a little dirt. It helps build up your immune system. But parents that don't want their kids to eat dirt, hey, sometimes when I was growing up, that's all we had for supper. I got the greatest immune system in the world, man. That's why I have gravel in my gut.

Anyway, there's nothing wrong with going through some bad times because you're going to face them. I realize that the best way to do that is while parents have control with you and help you so they can teach you through the process. But it's a thing where many kids are spoiled today, and they're just like God's people. They do not understand the price mom and dad paid so they can have what they want. Many of God's people, most of God's people, never understand the price God paid so we can have what we have. That's a shame. That leads to the indifference. That leads to that entitlement mindset that so many of God's people have. Okay, enough of that.

## II. The Example of Foot Washing

Today, we're going to continue with the example here because what I gave you last week really fits into what we're going to talk about, but I want to do this in sections as I told you. I don't want to just blow through something and not miss anything. So today we're going to continue with the example that He gave us to look at this next section. We will develop this connection even deeper as it will help us better understand the work that God has, as He said last week in John 13:3, the very work that God has put in our hands.

So I'm going to read John 13, and I'm going to start with what I read last week, the first four or five verses, whatever I did. Then we're going to add to it and go all the way up to verse 15. Now He says this:

*John 13:1-15*

*1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.*

*2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;*

*3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;*

*4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.*

*5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.*

*6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?*

*7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.*

*8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.*

*9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.*

*10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.*

*11 For he knew who should betray him; therefore said he, Ye are not all clean.*

*12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?*

*13 Ye call me Master and Lord: and ye say well; for so I am.*

*14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.*

*15 For I have given you an example, that ye should do as I have done to you.*

Father, we ask You to bless our time today in the Word of God. So much in this story just alludes the common person who reads it. But Lord, let us put on our trained looking glasses today, and we may look deep into this story, this continuation of the story, and understand exactly how this all fits into last week and overall gives us a great picture of what we are to do and to be with the Lord Jesus Christ. We'll thank You and praise You in Jesus' name, and say we ask it, Amen.

Now, if I was reading this, the first things I would look for, which I always try to tell you to do, is look for some keys here. Look for something that is going to take this a little farther than just the at-face-value story of Jesus washing their feet.

> The first one for me would be verse 7, where He says, "You don't know what I'm doing now, but you will later." Anytime you find that, there's a lesson in it someplace.

> Then He says in verse 15, "I have given you an example as I do, you're to do to others." So there is the key.

Once I see things like that, then I know that whatever I'm reading here has more than just the content of the story of Jesus washing their feet because it's an example of something. In this study today, I want to talk about foot washing. You will find today a few churches that will still follow the practice based on here at their church services today; they will actually wash each other's feet. They're very small churches; they never grow very much. As usual, they miss the real truth hidden in the story, just as they have missed everything else. They don't catch verse 7 and verse 15. But this is really a key part of what we started last week. The whole story here,

that's why I read it all, is one story, but I had to break it down to show you last week what I wanted to show you. Now I'm going to bolt it back together for you today.

### III. Peter's Lack of Spiritual Perception

Let's try to lay this out. Again, in John 13:15, He tells us that this is an example of something. So He goes around the room, and He begins to wash their feet. When He gets to Peter and wants to wash his feet, Peter says, "Never, it's never going to happen. Never going to wash my feet. Never." Peter is a perfect example of a modern-day child of God who, when it comes to God and the Bible and ministry and the things in the Word of God, he always is about a day late and a dollar short. He just never seems to get it. He completely misses the aspect of understanding what Christ is doing as a servant.

Peter is an incredible character study. He's not something you're just going to blow through quickly. There's a lot to him that needs to be unearthed. First of all, you've got to look where he came from. He was a bona fide commercial fisherman. They are some of the roughest people on the planet. He had a hard, rough life before he met Christ. He has a hard time getting everything together, like a lot of God's people do. Peter has no real sense of spiritual perception. He sees what Christ does, but he misses the point of it almost every time.

For instance, in Matthew 16:21-23, when Christ is talking about going to the cross, Peter is trying to talk Him out of going. Of course, if Peter would have been successful, we'd all be dead and in hell in our lives. Jesus sees that, realizes that Peter is being used, and that's where He gives the famous line, "Get thee behind me, Satan," when He's talking to Peter. He wasn't talking to Peter and calling him Satan. God recognized that the devil was using Peter in his inability to see things to try to make Christ do something that would have been a disaster. That's a key point. Before people get that spiritual perception sometimes, and they're good people, and they're not aligning themselves with the devil, but the devil will use anything in our lives that isn't exactly lined up to the Word of God. That's why the Bible says, "Give no place to the devil." I tell people all the time, that place that we give to the devil will be from what God's Word says to what we do. That's the place.

Peter's a good guy. He obviously loves the Lord, but he's got a lot of frustration in him, and he hasn't come to the place yet where he really understands. I don't think for a moment that he doesn't want to understand. He just hasn't broken through that barrier yet of getting past himself. That's another good thing. A lot of God's people need to get past ourselves. We need to get to the point where we don't view things through ourselves. We view things through what God is trying to do with us. That's Peter.

You're going to find in John 18 again, when Christ goes into the cross, he gets a sword and tries to defend Christ, and he's such a lousy swordsman. Instead of cutting a guy's head off, he just cuts his ear off. He's always trying to, without understanding, the real bottom line. With all that, then he winds up denying Christ around the fire with the people there. Then later on in John 21, when they all get back together, when they have a little fish fry, the Lord gets in his face and He deals with him. That is a great study in itself. We'll have a great time when we get to that chapter.

In the book of Acts, we know that Peter and Paul are the counterparts. One is working with the Gentiles, one is working with the Jews. But Peter has a terrible time. He has a hard time seeing what God is doing. He can't get this thing that it's Jew and Gentile now in one body. He still thinks the Jews are right, and he's preaching that all through the first seven chapters of Acts. But he misses and he can't see what God is doing. Because when he gets to Acts 10, he's got a full-blown Italian Gentile guy who gets saved, and he can't get it. God has to take him up on the roof, brings down into a trance three times the fact that unclean animals are laid out before him to eat, and then God says, "Peter, rise and eat." He still says, "I've never eaten anything that's unclean." Then God says, "Don't call unclean when I have clean." He's trying to get the message to him. When you're looking at that story, that story comes down, that trance happens three times. When he goes down, there's a knock on the door, and lo and behold, three Gentiles show up. You see, God's trying to get him to see.

Peter had a struggle with it. I get it. I understand. He's an Old Testament coming into the New Testament. He was the guy who held the line there in the first seven chapters of Acts to Israel. He is given the keys of the kingdom of heaven, and he uses those keys, but he could not see what God was really doing and how he fit into it. God had a plan for him, but He had a plan for the Gentiles in Paul. He couldn't get it. He couldn't get it.

In Galatians 2:11-12, you have a little account when Paul and Peter met up. Peter was preaching stuff contrary to what Paul was doing. Paul got in his face because Peter just can't see and understand the Gentiles. It's one of the keys to one of the places in there where Peter's preaching, and then the Holy Spirit of God just falls down on him, and they start speaking in tongues. Then he says, "Can any man forbid these people to be baptized as we were?" One of those five different ways in the book of Acts I gave you the other Thursday night.

Peter is like a lot of God's people. He just can't get it. He is a good guy, but he's got a big mouth. He doesn't stop and be patient to try to understand what's going on. He doesn't look at anything other than what he sees. That translates to a lot of us when it comes to the Bible. We just read what we see, but we don't have the ability to form a chain of evidence that may be right there in front of us. Here in John 13 with his foot washing, he can't get the example of Christ being a servant to show him the need for him to be a servant by the example of foot washing that means something more than just you sitting down, taking your shoes off, and me washing your feet.

#### IV. Peter's Transformation and the Meaning of Foot Washing

Peter, at some point in his defense—and he's one of my favorite guys in the Bible—he does get it figured out at some point. In John 21, after they have been, you know, Christ is crucified, none of them have been back together with Him completely. He walks out to them, and Peter's in the boat, and they go back to the shore, and they cook the fish. The Lord and Peter—and boy, is this a great study when we get to that chapter—the Lord and Peter have their first face-to-face confrontation. Basically, God tells him, "Peter, I love you. You need to grow up. You need to grow up." Peter seemingly began to get it after that point. I've always liked the change I saw in him. He only writes two books in the Bible, but they're very instructive, and they always have that Jewish flavor because he is given to the apostle, to the nation of Israel.

I catch, and these are little things you catch. This makes a great little devotion for volleyball if you want to have one. I look over there in 1 Peter 1:1, he opens up and then he says, "Peter, an apostle of Jesus Christ." Look at me. Between 1 Peter and 2 Peter, something happened. Something changed. I don't know what it is. I don't have a clue. Don't even know for sure how much time between those books. But when he wrote 2 Peter 1:1, you know what he said? "Peter, a servant of Jesus Christ." Something changed. Something changed. That's a great little devotion. You can take that and take 15, 10 minutes, and have some fun with that, and do what you don't even have to tell him he got it from me. You can say, "God gave me this one night when I was out in the backyard, catching nightcrawlers." He'd learned some things. Because of that, he becomes a dynamic counterpart to Paul, where Paul now goes to the Gentiles, but we know that in Matthew 16, Peter got the keys to the kingdom of heaven, which is Jewish, and he uses those keys. It's incredible.

Christ tells him, and this would be your first clue here, or one of your clues, if something's going on, Christ tells him here in reference to this foot washing, Christ tells him, "What I do thou knowest not, but thou shalt know hereafter." That it's got to be something more than just literally washing somebody's feet. Then John 13:15, He clearly tells us again that this is an example. There's more than just a physical foot washing going on here when you put this story into the story we talked about last week.

Here's another key. John 13:8, He says, "If you don't allow me to wash your feet, then you will have no part with me." Peter says in John 13:9, "Okay, if that's the case, then not just my feet, but my hands and my head also." That doesn't mean much to most people, but through a trained eye, getting ready to go to the crucifixion, now we've got all three aspects of Christ's death on the cross. He says His hands, His head, and His feet. The nails go in His hands, in His feet, and on His head goes a crown of thorns. So this is some reference to Christ enduring on the cross. You've got to be able to see those things. They're in there for a reason.

Within this context of our story of Christ coming down to man as a servant and giving man His righteousness, 2 Corinthians 5:21, and His fellowship, 1 John, then this foot washing example has to be a reference to something He's telling them to do that is illustrated in a physical sense of something that is going to be spiritually down alive. The reason why I know that He's not telling them at this point to literally wash somebody's feet in every church service is because in church history with a real Bible-believing group, you never find that. They understood what He's saying. Hopefully today you will. But He's not talking about going down through church history, every church service literally washing everybody's feet physically after He goes back to heaven. This foot washing example is a reference of something He's telling them to do after He goes back to heaven in connection with their fellowship.

## V. Fellowship and Daily Cleansing

The Bible says in John 13:5, He pours water into a basin and He begins to wash their feet. For just a second, let me try to help you understand your fellowship with Christ. We talk a lot about salvation. You saw last week how all those things picture to Him coming down to man, God

manifested in the flesh to get us saved and to bring our salvation. Now I want to talk to you today about after you're saved; I want to talk to you about your fellowship with Him.

For us to do the work that has been put into our hands, we need to see how this story illustrates that we need to wash our feet daily from the dirt and the filth of this old world. This is a picture a lot like 1 Timothy 2:8, where it says over there, "I wish that men everywhere would lift up holy hands praising God," or whatever it says. So now you get the charismatic crowd, and they think that that verse means that during the preaching service or in your prayer life or in whatever you're doing, that you physically lift your hands up to God. Let me just say, I don't care if somebody does. That doesn't bother me a bit. But I want you to understand when it says lifting up holy hands, they didn't talk about these hands because, may I just remind you, there ain't nothing holy about these hands. So He can't be talking about these hands. Now if you want to raise your hands in a church service, fine. I wouldn't do it in a bank when you go to draw money out, but if you want to do it in a church, I'm okay with that. But that's not what He's talking about here.

He's talking about, again, you'll find the example of this back in Exodus 17. Remember where Moses is on a mountain up there, and he's got Aaron and Hur, and the battle is going on, and Joshua was fighting the battle, a type of Jesus Christ. When Moses is up there, he lifts up his hands. When he keeps his hands up, it's a picture that they win. When he gets tired and drops his hands, they start losing the battle. So he gets Aaron and Hur, and they hold his hands up because his arms are tired, and they win the battle. It's a picture of our prayer life, but except your prayer life isn't lifting up these hands to God. You have a soul inside your body that is a spiritual body. We talked about it in body, soul, and spirit when I laid that out to you. It's a picture of you raising up your soul hands in prayer, reaching out to God, not with these filthy things, but with the hands that you have on your soul and your prayer life, like Exodus 17, that you're reaching out to God. That's what it's dealing with.

Same way with the feet. The feet and the foot washing is an illustration of John 15:3: "Now ye are clean through the word which I have spoken unto you." Psalms 119:9: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Your walk with God. Your fellowship is your walk with God. If we walk in the light, as He is in the light, we have fellowship one with another. In this world, going to work every day, walking into the factory, walking into the office, walking wherever we go, your feet get dirty from the filth of this whole world, spiritually speaking. So when He's talking about this, He's not talking about your physical feet in the sense of you washing your feet, though that's important, but not to have fellowship with God.

Let me take it a little farther. Hopefully you'll understand the importance of this. There is a group of preachers out there in churches who are called the ultra-grace preachers, or the ultra-grace churches. Every once in a while you'll bump into one of them. They're not a very big group, but they're a heretical group. It's all heresy. What they teach is that once you got saved, the blood of Christ covered all of your sin, so there's no need for you to ask God forgiveness for your daily screw-ups because it was all covered under the cross. So they will not take their daily sin and confess it to God to keep fellowship because the teaching that they teach is that on the cross of

Calvary, He paid for all of those, including the ones that you did yesterday or today, and therefore you don't have to confess that.

Here's where they really fall short, a number of places. First of all, they don't understand the Gospel of John versus the epistle of 1 John. You're told in the Gospel of John that the Gospel of John was written so man could get saved. Then you're told in 1 John that that epistle was written so after man did get saved, he could maintain his fellowship with God. They don't get that. I've never really met one who got past the ABCs of the Bible. If their Bible perception was like your welding class, they would have flunked and never get their welding certificate, I'm just going to tell you. They're just idiots. They just can't, they're so shallow when it comes to really understanding the Bible. They gave them one pet idea that sounded good until you take it into the Bible. You may have gotten His righteousness when you put on the garments of salvation last week, but your fellowship on a daily basis is something else. You need to get clean every day of your walk and your journey. It has nothing to do with your soul, which we all know is sealed and sinless under the day of perfection. It has to do with your flesh. Your flesh gets dirty. Your flesh will just pick up dirt from where you go, who you talk to, and who you hang around, just in a natural day of your life. You need to get clean from that. It's just that simple.

This in the Bible, and we teach in our discipleship lesson, this in the Bible is the great teaching of the indwelling Holy Spirit of God, that's the day you got saved. Then on a daily basis, the filling of the Holy Spirit of God. That's your fellowship and relationship with Him. You got indwelt by the Holy Spirit of God, 1 Corinthians 6:19, the day you got saved.

*1 Corinthians 6:19*

*19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*

But then over here in Ephesians 5:18, it tells us on a daily basis that we are to be filled with the Holy Spirit of God.

*Ephesians 5:18*

*18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;*

Somebody says, "Well, how can that be? You got indwelt over here, and now He says to get filled." It reminds me of a lady years ago, an old preacher, he told the story that he was preaching, and every year he'd go to this church to preach, and he'd get up there and give the invitation. He went there for like 10, 15 years, and every invitation, every night, this woman would come down and get on her knees and weep and cry, and she yelled, "Oh, God, fill me again! God, fill me again!" She got tired of it, and one time she came down after years, and she says, "Oh, God, fill me!" And when he prayed, he says, "Oh, God, don't fill her, just fix the leak!" You see, they don't understand that once you got saved, you're sealed.

Now this is the great doctrine in the Bible, which they have no clue of. If you go to another church, ask your pastor about this, and if he doesn't give you the right answer, leave. The great doctrine of standing versus state. Romans 5 teaches us that my standing in Christ Jesus is sinless

perfection. That's my standing. But Philippians 4 tells me that my state is something else. Where standing is my eternalness with God, the state is my fellowship with God on a daily basis, and we get dirty. If there's anybody here that thinks that you don't get dirty during the day, you're lying to yourself. It needs to be clean from that. It's a thing where that's the great doctrine of standing and state. The indwelling of the Holy Spirit of God versus the daily filling of the Holy Spirit of God through your journey through life.

## VI. The Tabernacle as a Model for Ministry

In this story, we'll find all the great doctrines of the New Testament, not only on salvation but on sanctification, on cleansing, and purification. The Old Testament model for this would be the Old Testament tabernacle back in Exodus 25, 26, and 27. We've laid it out many, many times. When the priest ministered within the tabernacle, that will be the picture of you and I today doing the work of God. If you're saved, you're a priest. I've laid it out before to you many times. If you want an understanding of the inner workings of your ministry, the tabernacle is your study.

I've told you before how the tabernacle had three sections to it. It had an outer court, then it had an inner court that was completely covered by skins of animals and completely dark. Then you had a court in the back of the west side, you had the veil, the curtain, and on the side of that was the Ark of the Covenant, and that was the Holy of Holies. I told you how that lines up to your body, soul, and spirit many times. But within that tabernacle, you have seven pieces of furniture. Now there are literal pieces of furniture back there, but for you and for me, that's spiritual things that you ought to have in your body, soul, and spirit as you work and do the work of God.

In 2 Timothy 3:16-17, this is what he's talking about when it says that the man of God may be perfect, thoroughly furnished. See, not "finished" as all the new Bibles say, not "thoroughly" as the new Bibles say, "thoroughly." "Thoroughly furnished." Your furnishings are a picture of what's in this tabernacle that starts in you and works through you, "thoroughly furnished unto all good works." So you look at these seven pieces of furniture here, or that they had in this tabernacle, and each one of them lines up to you and me, not only in our salvation, but also in our work for God.

For instance, out in the outer court, the first thing that you had was a brazen altar. That brazen altar is where the sacrifice was killed and burned, a picture of Christ dying on the cross for you. Once they did the sacrifice, then the priest went into the second compartment to do his work. You'll remember that in there, there were a couple of things. There was the altar of incense over by the Holy of Holies that's burned all the time. That's a picture of your prayer life. You had the golden candlestick, had seven candles on it. That was a picture of the Holy Spirit of God. There was no light in there because animal skins kept all the light from coming out. So the only light in there was the light from those seven candlesticks. Over on the other side was a table. On that table was bread. They called it the showbread. It's laid out, baked fresh every morning. One, two, three, four, five, six. One, two, three, four, five, six, 12. From the Old Testament standpoint, that's because we're dealing with Israel, and there's 12 tribes in the nation of Israel. But from a spiritual standpoint, that table is a picture of our fellowship. Now that freshly baked bread every

morning is a picture of the Word of God. So it's six, six, because you've got 66 loaves of bread in your Bible. That's how it works.

I'll tell you something else. When you walked in there from the outside sunshine, for the priest to work, you couldn't just go to work. Many of you know this. If you go, the movie starts at the movie theater, and you get there late, and you walk in, and you can't see nothing. You got to stand still till your eyes get used to the lack of light. That's exactly what happened here. When that priest went in, he had to stand still for a moment because he came out of the world's light into God's light, and he had to let his eyes adjust to it. That's a picture of you getting saved and not being able to figure out your Bible right away, but take a little time through discipleship one, discipleship two, coming to Sunday morning and Thursday night. Pretty soon your eyes will get adjusted from the light of the world to God's light in the book. That's what it's a picture of.

I'll tell you something else. When that priest had the light over here, that's all that he had, and they had the bread over here, and he went work back and forth, he couldn't come over to that bread and do the work because if he did, he blocked the light, and he couldn't see what he was doing. So he has to come around to the backside, have the light cast on the Word of God or the bread so he can do the work. You get in front of the Holy Spirit of God, and you won't do the work of God. You got to get behind that thing and let the light of the Word of God, the Holy Spirit of God, shine on that book to give you something. It's all a picture of that. Everything he does.

He had the Holy of Holies. That's where the veil was, and in the Holy of Holies, only one man got to go into that one time of the year, and that was the high priest. That's a picture of your depth with the Word of God, your depth in your personal relationship with Christ. Most of God's people, they may get out into the outer court or the inner court. They just never go behind the veil. Brother, when you go behind the veil, this is what Isaiah saw back in Isaiah 6. This was the Lord sitting on the throne raised up in His glory. We talked about it last week. Most of God's people never get past that curtain.

Then you had on the outside court, right there where the brazen altar was, you had a laver of water. That laver of water was there and had little spigots on it. Now that tabernacle had all kinds of gold and animal skins and everything, but there was no floor in it. It was just put on the dirt wherever they were. So when that priest went in there to do the work and he came out to get the sacrifice, to take it back in, his feet had gotten dirty walking in the dirt of that floor. So you know what he had to do before he goes back in to do the work? He had to wash his feet with a laver of water to get clean. A picture of you getting clean with the Word of God before you do the work. It's all right there. He had a little censer of incense that he carried around. That's a picture of your personal prayer life, the "pray without ceasing." It's a thing where everything in here is a picture. There's no floor in it. It was a dirt floor. Every time he goes in and out, his feet are now dirty. Before he can go back in, he has to have a foot washing.

This is what this story is really all about. It isn't about sitting down and you washing each other's feet physically. It's about you getting clean by washing your feet to keep your fellowship where it needs to be because we have to continually walk in the light as He is in the light, having

fellowship one with another. If you don't wash your feet on a daily basis, excuse me, if you don't wash your feet every couple of hours, excuse me, if you don't wash your feet every 10 seconds, now we're getting to where it is. Then fellowship gets broken. That's the picture here in John 13. Psalms 119:9: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

## VII. Practical Application of Foot Washing

A couple of things here, now that you understand that, a couple of things here you need to see. In real life, foot washing will be the job of a servant. Kings don't wash people's feet. It's showing me that I'm not a king yet. I shouldn't live like one. I shouldn't act like one. I shouldn't pretend I'm one. I shouldn't have a church that looks like a palace. I'm a servant. The kings will never reach the common people. The big nine, ten pastor megachurch will never reach the common man because he's a king.

I tell you this ought to follow. I'll tell you when you're in the wrong church, and this is not a thing because you may get this and still be in the wrong church. If your pastor won't give you his personal cell phone number, you're in the wrong place. If you got to go through Martin Bormann to meet Adolf Hitler, you're in trouble. You don't need anybody that you have to go through to see your pastor. If he's your pastor, then you ought to be able to get a hold of him 24/7. Now there's two times that you don't call me. One will be I turn my phone off at 11:30 and don't turn it back on till 6:30. So don't die during that time. The second time will be don't call Monday night when KU is in the Final Four. If you're dead on the floor, we will be watching the Final Four. It rhymes, so it'll stick with you. No, I'm just kidding you. You can get me anytime, anytime. It doesn't matter to me. I don't care. I get people call me all the time. That's what a pastor's job is. When you have a need, you shouldn't get a second stringer. You should get somebody who can get you to wherever you need or whatever you need and get who in your life you need because that's the way it's supposed to work.

It doesn't work that way. Because they live like kings, and you're not important to them. You're only important to them so they can brag about how many they had. You're only important to them so they can get a big offering. That's why all the deacons are guys who make over \$200,000 a year. If you go in and you're a doctor or you're a lawyer or you're somebody big time, you're going to get prominence in that church because he wants your money. If you're just Joe Blow out there working it out and trying to do it, you ain't going to make it. It doesn't matter how spiritual you are. It's not about your spiritual account. It's about your bank account. But that's what kings do. But you see, they don't wash people's feet literally, and pastors today, most of them don't wash people's feet spiritually. It's a thing where it just doesn't happen. So that's the first thing I want you to see.

The second thing I want you to see, and he says this, John 13:14, you not only wash your own feet, they stay clean in your walk with God, but you help wash the feet of others spiritually. It does no good for you to take your shoes off and look at your ugly feet and put them in a bowl of water and wipe them off if you go out of the church dirty on the inside. That's the problem. Teaching somebody how to have a relationship and fellowship with Christ with the Word of God

and staying clean. That's what he said in John 13:14 when he says, "washing one another's feet." You do this through helping and teaching your people that you work with through discipleship one, discipleship two, the counseling you do with them. Many times you'll get with people who have problems in their life, and they don't understand why they have problems in their life. They may be saved, and they think they're saved, and maybe they are saved, but they just can't get ahead of anything, and it's just like everything's a disaster. You have the honor to wash their feet spiritually. You have the honor to say the problem why you got the problems you got and you're in the mess you're in is because you've been fellowshiping with the wrong things. You know what you just did? You're washing their feet. You're showing them. You got to get your feet cleaned. You've been walking down the wrong road and getting dirt on it now, and you wonder why you can't have fellowship with God because He says you have to walk in the light as He is in the light, and that's just the problem.

That's what happens. Of course today I'm helping you wash your feet. You're not going to kid me for a minute, and it's okay because this is the world we live in, but not everybody came in here clean this morning. I wish you would, but you didn't. You were driving over here this morning, somebody pulled out in front of you, and you blessed him in Jesus' name. I get it. It's hard to walk right down the road and look at the billboard and not have the wrong thoughts. I get it. It's life. So you come in here today, and maybe you didn't think much about it. Maybe you were all excited to get here, but you realized that you, you know, there's a little buffer there. So I opened up the book, and we start going down here, and whether you know it or not, I'm washing your feet this morning. I'm giving you the washing of the water by the word, to cleanse the way of any young man or young lady that you want to go, because you'll never have fellowship with God. You can get saved, but real fellowship with God is walking in the light as He is in the light. This is why people have the problems in their life that they have. This is why the issues come up. You don't clean your house for 10, 15, 20 years, and you know your couch is going to be really lumpy because it's sitting on all the dirt that you pushed under it. You got to get it clean because if you don't get it clean, it just leads to other problems. Today I'm helping you Sunday, I'm helping you Thursday, I'm helping you by washing of the water by the word, Ephesians 5:26. We've gotten our feet dirty, all of us, and we got to get it clean before we can really have that fellowship with God.

## VIII. Honesty and Transparency in Ministry

Next thing in doing this work, you have, you're going to know, you have to know this, you're going to find some people like Peter. You really are. You're going to find people who don't want you to wash their feet. They're going to quit coming to church or they're going to get sporadic, and they're going to, you know, it doesn't matter what excuse they give you, it isn't a real excuse. You try to call them up, "Where you been? We've missed you," and all this stuff. You just get stupid answers. You know why? Learn from this. You're trying to wash their feet. They don't want you to wash their feet. They're like Peter. Peter said another thing that we all had to learn never to do, and that is to say "never." Peter says, "You'll never wash my feet." Don't ever get to the place in your life as a Christian where you just say, "I'll never do that." God has a way of taking your "never" and making it into something else that you have to do what you didn't want

to do. It's the way it works. But unlike Peter, when God says, "Okay, Peter, you don't let me wash your feet, you have no part of me," they will say, "That's just fine with me. I didn't want to have a part of you anyhow." See, they want nothing to do with Him after salvation.

The next thing, and you want to see this, when He washes their feet, He uses the towel. He took off His clothes, girded Himself in a towel, and then washes their feet and dries them. That tells me that real biblical ministry of helping people get clean and stay clean has to be a personal involvement. You have to get personally involved with the people that you're working with. I see people that come to church, and they're probably not saved or probably don't know if they are or they're not. I never try to push that issue. I have learned over the years that if you just be their friend, if you make them feel special, if you don't put any pressure on them, and you just let them be, you come as a visitor, but you'll leave as a friend, and people love you, care about you. You see the fun atmosphere we have. You get involved with some things that have directly nothing to do with getting saved. You know what's going to happen to you in time? You're going to get saved if you're not saved. Because it isn't my job to give you salvation. It's my job to show you salvation through the examples of our lives. Then the Holy Spirit of God does the work.

Too many of God's people don't want to get the first thing, and they want to do the work of God's Holy Spirit but don't want to get involved with somebody. No, it doesn't work that way. The towel that He had, He gave and used to wash their feet, shows you it has to be a personal involvement in somebody's life.

Now, when He does this, He takes off the towel. Now He's naked. A naked foot washer. What are we going to do with that? I'll tell you what you got here. Him taking off that towel, and that's all He had on, and washing and wiping their feet while He is naked is the picture that you and I need to be totally open and honest with the people that we're working with. Transparent. You know what the Bible says? "All things are naked and open unto the eyes of him with whom we have to do." Back in the Old Testament, when people got into trouble with the Lord, they got naked, on the ground, prostrate on the ground, and prayed to God. You know why they did that? They wanted that. That was their way of showing God that I'm not hiding anything. That's what it takes. It takes an open and an honesty. As I said, Hebrews 4:13 says, "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

You're going to realize that when you deal with people, you got to be honest with them. There are some things sometimes that maybe you don't want to say to somebody, and maybe I'm telling you right now, you have to find the right time to say it, and you need to find the right way to say it. But you have to tell people the truth. When I preach to you, I know, I mask a lot of things with humor. I make fun of myself sometimes and get everybody relaxed and everything. But the bottom line is, you see, that's all a ploy. I'm really not that way. I'm really a very serious person. But if I came across you the way I really am, none of you would listen to me. So I break into my goofy mode. I break into my Gomer Pyle mode. I break into the fact that I look stupid sometimes, and I probably am, and I say things that make you laugh because you... I don't know what this word means. I know what the word means. But you see, when I say I don't, and then you laugh because I already used it, it kind of breaks the ice a little bit. You don't want to... and

I'm not saying I am. You don't want a pastor that is any different than you are, because we're all in this together. So honesty has to be the rule of the day. When I get up here to preach, I just give you the truth. I will mask it sometimes with humor or other ways to make it palatable. Sometimes I won't. It depends on the circumstances. Those are things you learn over the years of not to do it, but how to do it and how to say it when you got to do it, and how to use other things to make it workable when many times it wouldn't be if you just said it. This is the difference between somebody who understands that we're all the same.

I tell people that work with me in counseling ministry, you know, that when you work with somebody, you're open and honest with them. You're naked before them as far as transparency is concerned. I tell people, I can put up with anything, with anybody. I don't care what anybody did. You come to me to get help. You come to me to... you need some price shoes. We're here for you. I only require one thing from that person, and that's honesty. Because I cannot help a person. You will never help a person that isn't totally honest with you. Because they tell you what they want to hear. They don't tell you the whole truth, and then you go down a different road, and it leads to a dead end. There has to be an openness and an honesty when it comes to the Word of God on both sides. It takes that personal involvement. It takes somebody to be open and honest to give that person whatever they need, that they feel like, hey, this is really everything that I've ever wanted. There's nothing hidden. Everything is right there. But then I expect that back. Because I can't help somebody if you're not going to tell me the truth, or tell me half the truth, or just tell me what you think I want to hear. It just doesn't work that way.

It comes to the thing where everybody has to work together. There'll never be a time in your counseling ministry if you tell something to somebody and you say, "Well, don't you tell Bob." They will lose their job before the door closes, because we work as a team. There's no secrets. It's naked. It's open. It's there. I don't care what you did. I don't care who you did it with or where you did it or when you did it. That's not my concern. All I care about is do you want to fix your problem? If you do, the byword for that is honesty. Because you'll never get to the bottom with honesty. No honesty is just different levels of deception. No, honesty is straight to the bottom. That's what you need.

## IX. Master vs. Lord: The Importance of Fellowship

Now look at John 13:12. He asks them, "Know ye what I have done to you?" He's saying, "Hey, guys, I just washed your feet. Has anybody figured this out yet?" He says, "I have given you," John 13:15, "an example that you should do as I have done to you." To wash feet. To get clean in your own walk first and then help others do it for themselves.

Now look at John 13:13. This is where it gets a little interesting. "Ye call me Master and Lord." Two more key words. The master will be a reference to Judas who would never call Him Lord. The word Lord would be the other 11 who accepted Him as Lord. Note how He separates Judas from the rest. John 13:14 says, "If I'm your Lord and I have washed your feet, then you need to wash others' feet." This goes back to that great verse in Luke 6:46-48, which I love to throw at all the time about Lord.

*Luke 6:46-48*

*46 And why call ye me, Lord, Lord, and do not the things which I say?*

*47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:*

*48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.*

See, that's what He's saying here. Because like Judas, who remember now in our study with Mary and Martha, Martha wouldn't call Him Lord either. She called Him Master. You have never made Christ Lord of your life. That's the problem. This is why somebody will think they can take salvation. "Oh, salvation is so important. Are you saved? Oh, praise the Lord. I was saved back there and so and so and so and so and so and so and so and so and so wanted me to Christ. Yes, I'm saved. Oh yeah, Jesus. I mean, I just couldn't get through Jesus. I'm saved." All you've done is used Him for a fire escape out of hell, but never fellowship. You're too busy fellowshipping with the wrong things in the wrong places. Oh yeah. Oh sure. I get it. You can't live without His salvation, but you get along just fine without His fellowship.

There's an interesting thing here in John 13:8 that He says to Peter. I thought about it all week, and it goes along to my mindset anyhow, but I never really saw this before. But He said to Peter in John 13:8, "No foot washing, then you have no part of me." Now that in a spiritual sense, "part of me" would be part of the body of Christ. If you're saved this morning, you're part of Christ's body. Now it's a scary thought, but boy, I'll tell you what this idea of what He's saying here. If it means what He says, it will answer a lot of questions. Why God's people who claim to be saved today, but they want nothing to do with anything that has to do with His fellowship.

You see, salvation, whether you know it or not, it's supposed to change a man's life. Salvation is designed by God to change a person's heart toward God. It's called repentance. If a man claims he's gotten saved or a woman, but there's no heart change, they don't want, they want to talk about I'm saved, but they want nothing to do with fellowship biblically in the biblical sense, but have all their fellowship with their friends in the world and the things in the world and all the things that they do. The indication here that he's not part of the body of Christ from what he says in John 13:8, he's never truly been born again.

Here's the problem. Over the years I've heard the Bible teachers and Bible guys that take the Bible, they ask a question about Saul. I've listened to it go back and forth, and I was in a discussion one time, and I pretty much blew the discussion out the water. I didn't even know for sure what I was doing, but I did. They were talking about was Saul saved or was Saul lost? Some guys said, "Well, Saul died and went to hell." The other guy said, "No, no, no, Saul, Saul was, he, he, he would like David and some of those, he did some terrible things, but he, he, he, he's in heaven." I raised my hand and I said, "Well, I just got a question." I said, "I hear what you're both saying. I'm a little confused. So I read this the other day, and I marked it in my Bible. It's in 2 Samuel 7:15."

2 Samuel 7:15

*15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.*

It says here that God not only killed Saul, but God took His mercy from Saul. So I said, the question then I want to ask is, "Can you go to heaven without God's mercy?" I hope there's nobody here that thinks you can. Cause you can't. For me that answered the question. I don't care what anybody thought, there was my Bible verse that said that God took His mercy from Saul. That ended the question for me. You can't get to heaven without God's mercy, and God took it from him.

Now, based on that question, I asked you this question, and here's the real question. Can a man truly, really, truly get born again and then deny any biblical fellowship with God in his life? I mean, if the Word of God is to change us, if the Word of God changed the direction of man in the heart of man, and I say I'm saved, but I still live a life of fellowship with the world and the things that are in the world. And there isn't one evidence in my life of me getting my feet clean so I can do the work of God. Cause there is no work of God. I asked this question based on that. I'm just asking, I'm asking a question. Maybe your salvation was, you were stillborn. Maybe you weren't really born again. Cause honestly, just like I can't understand how you can go to heaven without God's mercy, I don't understand how you can be saved without wanting to fellowship with Him. I know we all have our downtime, and I know we all have this and that. I get that. I understand that. We're all the same on that. But brother, if God just lets you go and go and go and go and go and go and go, and you'll claim you're saved, and you just keep going and doing and doing what you want to do and go on your way, no ministry in your life, no nothing in your life. There's something, maybe it's just me. I think there's something wrong with that. Because everything I read in the Bible, it goes the other way. And Jesus Himself said, "Hey, look, unless you get your feet washed, Peter, fellowship, you got no part of me." That's scary to me. If what He's telling Peter is true in the context of foot washing, a picture of our daily cleansing of our walk with the water, the Word of God, that would answer so many questions today of people who claim to be saved but totally reject everything else. In my mind, maybe you can get there. Maybe your preachers can get there. In my mind, I cannot fathom a man or a woman legitimately, bonafidely trusting the Lord Jesus Christ as their own personal savior and getting saved and then not changing their life. I didn't say you wouldn't struggle. I didn't say you wouldn't have issues up and down in your life. I'm saying you wouldn't forsake your fellowship. I don't get it.

You all came from parents, and you always didn't do what's right with your parents, but you're still with their parents, you're still with their kids through a birth. It's a thing where if you really are saved, if a man or a woman has really trusted Christ and they're really saved, there has to be a change. There has to be a desire for that fellowship. I'm not saying you don't get out of fellowship. I'm not saying you don't do some dumb things. I'm saying the dumb things we do will always bring us back because fundamentally we can't stand not coming back to fellowship with Him. When you can go on and it doesn't bother you, "Why call ye me, Lord, Lord, and do not the things which I say?" That scares me when it comes to so many of God's people. I've had people in my own church over the years who I was fearful for them. I've seen men and women in

churches that have been in churches for 20, 30 years. If you would ask them if they were saved or you would even question the fact that they're saved, you'd get a battle royal going on with them. But I've never seen anything change in their lives. I've never seen one evidence of a working Holy Spirit of God. I've never seen one time where God convicted them about anything. It was always standard operational procedure. It was always just going with the flow and doing what they did and never having any regret over it. No chastisement in their life. No nothing. Just the fact that, like I said a couple of weeks ago, God leaving them alone. It's a terrible, terrible thing. It's one of the things you want to go up and shake them and bang them alongside the head and tell them to get their head straightened out. But it wouldn't do any good. Let me tell you something. If the Holy Spirit of God that you claim you have inside you today isn't enough to ring your bell, I ain't going to do it. There's something wrong.

## X. Conclusion: Salvation and Fellowship

In this section, we have seen the whole thing now. Christ, in John 13:4, taking on the form of a man, the Son of Man, coming down and becoming a servant, and as a model, an example now for us. We have seen now that He has given us a great example of the importance of fellowship with Him. We can't do the work of God without a working, viable fellowship with God. Otherwise we won't know what to do and how to keep and stay in that fellowship. If we walk in the light, as He is in the light, Word of God, we have fellowship one with another.

The key will be understanding, again, going back to what I said a little earlier, the Gospel of John and the book of 1 John. In John 20:31, He clearly tells you and me that the book of the Gospel of John was written for a man to get saved. No question about it. But then He wrote 1 John. In 1 John 1, after the man is saved, He wrote the book on telling us how to have that fellowship and keep that fellowship that we never lose it so we can always do the work of God. Those two books are key for you and for me. One shows you how to get saved, one shows you how to stay in fellowship after you get saved. You can't separate those two.

We'll hold up there. Before you go, we got one little piece of business we need to take care of here. Scott Deedee, wherever you're at, Scott, come on up here. Come on up, Scott. Or whatever, whoever. Scott's got something he wants to say to you.