

The love of Christ on the day that He washed the feet of His disciples sermonaudio.com

Passion

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Congregation, the text for this first Passion Week Sunday you can find in John 13:10.
John 13:10,

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.

So far.

The love of Christ in the day he washed the feet of the disciples. Again, the love of Christ, the day that he washed the feet of his disciples. Three thoughts: in the first place, love to the end, as you can see in verse 1, the end of verse 1, "having loved his own which were in the world, he loved them unto the end." Secondly, the love expressed in verses 2 through 11 about the washing of the feet. And in the third place, love encouraged in the explanation of the Lord Jesus in verses 12 through 17. The love of Christ the day that he washed the feet of the disciples: love to the end; love expressed; and love encouraged.

Congregation, chapter 13 in John is a new beginning. In chapter 12 it came to a closing chapter. You feel that. Let me show you in the previous chapter, verse 48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." And then there is a period. In the first 12 chapters, the Lord Jesus is speaking to the crowds and he is speaking in public, and in chapter 13 through 18, we see the Lord Jesus speaking in private with the disciples. So now chapter 13, there is a new beginning, "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." So in the previous chapters the Lord Jesus spoke to the crowds in public and now he's speaks to the 12 only, his own.

Now it is kind of difficult to place this. "Now before the feast of the passover," was that before the institution of the Lord's Supper or was it the first day before his death, or was this in the house of Simon the Pharisee, or was it in Bethany? The pros and cons, there are pages and pages written about that, about what event was this, was this the day before he died or weeks before that? We don't know but what we know is that he spoke to his disciples. We know he spoke with love to them. He encouraged them and taught them. So let us not spend too much time on what exact day it was, it is not so important, but let's talk about what he said and what he did and what he showed to them.

So, "Now before the feast of the passover, when Jesus knew that his hour was come." He knew it. He knew exactly his hour because the Lord Jesus is in charge of it, and his death did not come accidentally, his death would not come from the other side, he has chosen to die. It was his time. It was his time to go back to the Father. He had come on the day of his incarnation with his body into this world, now he's going to leave this life. He's going to leave this earth. So the hour was come that he should depart. His hour. Some people are always on time. Some people are always early. In church, some are always late. Not too many. The Lord Jesus, what he did was always exactly on time. He was never late. He was never slack. He was always on time and this was his moment. Sometimes it looked like as if the Lord Jesus was not on time. Sometimes it looked like that, for example, in chapter 11. Lazarus was sick and the message came that Lazarus is sick and the Lord Jesus had to come as quickly as possible and he didn't come. And then Lazarus died and Martha said unto Jesus, "Lord, if thou hadst been here, my brother had not died. It's too late." The Lord Jesus said, "No, he has not died. He is sleeping, and I'm glad for your sakes that I was not there to the intent ye may believe." So sometimes it looks like as if the Lord Jesus is late. He never is. Also in your life. You pray for things, concerned about things, and yet the Lord is always doing things in his way and in his time, and we should be careful not to be critical of the Lord and just when the Lord decides to do what's proper in his hour.

And Jesus knew that his hour was come that he should depart out of this world with his human body to the Father, having loved his own. Having loved his own. Who is that? The ones that belonged to him. He loves them that belong to him. They are his own people. Who is his own people because I read in chapter 1, verse 11, that he has come to his own and his own received him not. So what does that mean "his own"? In chapter 1, verse 11, it means the people are the Jews, the Israelites. All the Israelites are his people, his own people, his chosen people, his covenant people, and he has come to his covenant people, his own people, to his own and they received him not. How painful. Also painful today, painful if you belong to the covenant, congregation, and that yet you reject the Lord Jesus Christ. So you are his but you aren't. He came to his own and his own received him not.

But here in chapter 13, "having loved his own," means them that he received from the Father. His own saved people, the people he paid for, the people that he has given life and resurrection to, they are his people. He loved them in the past, he still loves them and he will keep loving them. He loves them to the end, it says. What a blessing to belong to that people, to belong to God's people, his people. We often say his people, God's people, it is

something to belong to him in spite of your ignorance and your foolishness and your forgetfulness and your pride, and you name it, and that those disciples are still God's people, his own people which are in the world. He loved them. He loved them unto the end. His followers, his bride, his sheep, his friends, his peculiar people, his beloved ones, he was willing to die for them. He was ready to be made sin for them, to be accursed for them. He paid the price and prayed for them.

They are his people so close to him, his people, and if you touch his people, you touch the apple of his eye. So nothing could possibly separate God's people from the Lord. They are his people and he loves them unto the end. He does not waver. That love is not conditional. They cannot lose that love. He keeps loving them no matter what. He is disappointed. He may also take the joy away of believing. There may be darkness in their hearts, in their lives, there may be doubts and questions, but he keeps loving them. He protects them. He keeps an eye on them. He's always tender towards them. He understands them. He does not forsake them. He cannot.

That's a wonder the more because we read in Luke 22 what also happened at one of those tables the Lord Jesus sat at with his disciples. Let me read to you, Luke 22, "And there was also a strife among them, which of them should be accounted the greatest... But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." So the Lord Jesus kept loving that people that were fighting who was the greatest. They were not always on good terms with each other. The disciples sometimes were quarreling. There was pride involved. But the Lord Jesus said, "I keep loving you, having loved his own which were in the world, he loved them unto the end." You see, the Lord does not forsake his people. He does not let his people go. He does not drop them. He is faithful to them. He has paid the price for them. What a blessing to belong to that people.

"Having loved his own which were in the world, he loved them unto the end." Judas will betray him, verse 2, "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." You see, they're going to find out, they're going to find out that one of the brothers is betraying the Savior and they need to be prepared for that so that they are not too surprised about it. For their comfort he assures them that all things are going to plan and nothing happens by chance.

So the Lord is preparing them, reminding them that he loves them with an eternal love, and that he will reign according to his great purpose, to his glory he's going to die on the cross so that love has no end. That brings us to the second part, love expressed. "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper." So he was sitting at the table, or laying at the table. He rises. I see in that room all the benches there, and the Lord Jesus is rising. Do you know what that means? That means that it's probably not the Passover meal because at the Passover meal the people stood and here they are sitting or they are on their couches. So that's why some say this is not the Passover meal.

Anyway, "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God," he was confident, the Lord Jesus confidently was just getting close to death but he was not wavering, he was not hesitant at all. "He riseth from supper." So all those disciples still on their chairs, on their recliners, and Jesus is standing and they are quiet, I suppose, and they look at him, "What is he doing?" And he "laid aside his garments," plural, garments. So he took his overcoat off and more, maybe also that special garment woven in one piece, and he "took a towel, and girded himself." So he is using a towel as an apron or something to also be able to dry the feet of his disciples. It was common courtesy of the host that he had the feet of his guests washed a few times during the meal: to begin with, and halfway, and at the end. That was normal and the host usually took care of that. Common courtesy. But now nobody is doing it, nobody is washing each other's feet, and all they sat and just laying there and sitting there and the Lord Jesus is standing up. He takes the initiative. He's saying, "If you don't do it, I will do it." He has been waiting. He has been waiting a long time and now he rises from supper and he's going to give them an example, but also he's going to give them a sermon. It's a sermon.

He also poured water into a basin and he began to wash the disciples' feet with his hands, those gnarly feet of those fishermen. They probably didn't wash them too often but he had to do that, and he did it with love and he also uses that as an example. He pours the water "and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." So he did not only wash them, he also dried them. He did a good job. He did it all. He finished it also. As I said, this is a sermon, not only teaching humility it was symbolic. Christ came down. Christ came to wash and cleanse. The Lord Jesus came to do that to unworthy ones and he did that for his glory.

So he took a towel and his apron, he did not ask for any help, nobody offered him help, but Jesus himself poured water in that basin and he went to the feet of his disciples and he took the sandals off, he poured water over it, he washed with his hands, he dried them, and he had done for his disciples already and nobody said anything. Nobody stopped him. Nobody said, "What are you doing?" Nobody said, "Let me do it." And they just let the Lord Jesus do it. Not uncommon so far. See there is the blindness of his disciples. He is on his knees, the Lord Jesus, the Son of God, the Mediator, the Messiah. He was on his knees and he washes them with love. What a precious picture. That is a sermon not only teaching humility but symbolic, Christ came to save, to cleanse, to wash, to sanctify, to purify. It's a kind of parable. It's a metaphor. Jesus could have said, "Ye do not wash feet? I, for sure, will not do it." But yet he washed their feet.

Having said this, the big message, the most important thing here is that we need to be washed from our sins. That's the message here, we need to be washed and cleansed completely because we are dirty, polluted by our sins since our fall, since our birth. It's a miracle how Christ was willing to bow. He explained with his action his inclination, his humiliation and his suffering. So by him standing up he says, "I will do it. Nobody's doing it. I will do it. Nobody can do it. I am able to." And he provides everything. He is doing all the work, right? Not only part of it, he's doing all the work himself for his glory.

I was thinking of an example and I don't think I have a good one but let me try this one. Think of the late Queen Elizabeth. She was formal. If you would like to talk to her, you had to just make an appointment years ahead and you had to be dressed a certain way, and you could not even approach her and shake hands with her, you had to wait until she was reaching out to you. And suppose that she would go to the homeless people and that she would sleep outside at night just to see what it was like to be humble. That's so strange. She would never do that, would she? Well, you would say sleeping outside with the homeless is worse than this. I know but the difference between the Lord Jesus and his disciples is way bigger than the difference between average people and the Queen because it is the Lord Jesus himself, the Son of God, so much higher ranked than the Queen, infinitely higher.

So he is really humbling himself. He rose from supper and he was washing the feet. He came to Simon as well after awhile. Verse 6, "Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?" In Greek there's a huge emphasis on "thou." "Thou wash my feet? That's so unreal. It is so strange. How can that be? How can the Lord Jesus, the Savior, was my feet?" He felt so unworthy of it. It was so strange that the Savior would do that to him. He could not believe it.

"Never," he says. "Peter saith, Thou shalt never wash my feet." And it's very clear, right, not maybe, "Never. It's not going to happen." This was typically the Apostle Peter here. He's also very vocal also in the past, and later on it would be he slew the ear from Malchus in the garden of Gethsemane. He also was a satanist when the Lord Jesus told him that he was going to suffer and he said it wasn't going to happen. And also here he is opposing the Lord again and disobedient. "My feet? Never." Verse 5 contrast in Greek. And yet the Lord Jesus said in verse 8, "If I wash thee not, thou hast no part with me." So he was saying, "Peter, never? If you hold onto that and you say never ever, then you have no part in me. Then I have to let you go. If you don't believe me, then you'll lose your salvation." Of course, that cannot be but the Lord Jesus is yet threatening him and saying he had to, he must be washed.

And then you see the Apostle Peter, right, that he's showing you his heart, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." So Simon Peter said when the Lord Jesus said, "I have to wash you," he said, "Lord, not my feet only, but also my hands and my head." So he goes from one extreme to the other. "Never. Also my hands and my feet."

So what's going on in the heart of Peter? Look what he says there when he says, "Never," when he says, "Oh yes, do it." When he says, "Never," it is his humbleness. He feels unworthy of it. He feels it's so strange that such a holy one would wash his feet. "Can it be true? It is not proper. This is irreverent." So he tries to stop the Lord Jesus incredibly, and the Lord Jesus said, if I may paraphrase, "What about humility? I don't care for your false humility. I want to wash you no matter what. It's my will to do that." "Jesus saith, He that is washed needeth not save to wash his feet, but is clean every whit." Is clean. Do you see that? Do you see how the Lord Jesus is making the application himself? Is clean.

Has been washed. So the Lord Jesus himself explains that this washing of the feet is a spiritual thing, is a sermon, it's a parable, a parable in action.

He rose. He acted. He washed. He washed their feet and that pointed to the blood of the Lord Jesus Christ. Let me show that in the Bible. Philippians 2:5-8, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." See the Lord Jesus loves to the end. He is doing all the work. He is doing all the work himself. He does not need any help of anyone.

And Christ poured water on their feet but he did more, he also poured his own blood. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Do you like that? Do you like to hear that? The blood of Jesus Christ will cleanse us from all sin. Every whit. Every piece. There is not one stain, not one piece left. He has been cleansing the feet and cleansing his people, cleaning them. Think of 1 John 1, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." He is washing them. Also in Isaiah 1:6 we read about this. We read about the necessity of him, "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." See?

So the Lord Jesus is washing and drying, beginning and ending and with feeling and without being encouraged to do it, he takes charge and he also persists and we see that the Apostle Peter also gives in and he wants to be washed himself. "Never." He said, "Never." So he was, for sure, disobedient, wasn't he? What is your thought about that when the Apostle Peter says, "Never wash my feet"? Do you have sympathy for that? Do you say, "Awful. Don't say that. Don't say that, Peter, never wash my feet." Maybe some say he was humble, "I understand him. I kind of agree with him. I don't see any mistake there. I don't see anything wrong there when he says, 'Never, I can't let you do that.'" Well, if it really is humility, it is disobedient humility.

I was thinking of some one of God's dear children sitting in church every Sunday, sometimes eating and drinking from the food in the sermon, a dear child of the Lord but never attended the Lord's Supper, and suppose I would ask her, "Why not? If you tell me how the Lord worked in your heart and if you know that it is the work of the Spirit, why not attend the Lord's Supper then? I don't get it." And she would say, "I'm so unworthy of it. I can't see myself sitting there. It is impossible. I feel it doesn't match." Well, is that not disobedience? Is that humble disobedience? It is wrong. So although the Apostle Peter is humbled here, he should have obeyed. He should have never said, "Never." In humility he should have said, "Yes, Lord," as he said a little later, right? "Not only my feet, also my hands and my head." The seat of the thinking and of action.

So let us be careful that we don't defend him. He is a humble man here but humbly wrong. What he needed is to be washed, to be cleansed. "For this is my blood of the new testament, which is shed for many for the remission of sins." And the Apostle Peter kind of gives himself over to that, right? He says, "Not only my feet, also my hands and my head." He gives it over. He says, "Yes, Lord, I want to be washed. Just go ahead and wash. Wash my feet." Have you ever come to that place that you first said, "No, it cannot be that way," and the Lord says, "If you don't believe in me, you have no part in me," and you said, "Lord, I believe. Help thou my unbelief," and you let him wash your feet? Has there ever come a time in your life that you let him wash your feet, so to speak? All this speaks about that special purchase, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." That's a picture of that. It's a picture of the church being purchased by blood, and by that blood that also purges the conscience and God's people have the fear of being guilty, feel so much guilt in the heart. It feels heavy. So the Lord can take that feeling of guilt away and purge the conscience. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Has your conscience been purged? Do you see that peace, overwhelming peace that is beyond comprehension?

Well, the Lord Jesus took his robe off but he also has made the robes white in the blood of the Lamb. "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." See? You know, this cleansing is free. This cleansing is real. This cleansing is effectual therefore let the Lord Jesus wash you. Let him wash you. It is a blessing to God's people so, again, again, come to him because his sins were forgiven already, right? They were forgiven already. That's what it says. So why did he have to be washed again? Well, to purge that conscience. God's saying you don't only believe once but you also have to receive the opening and faith in the Lord Jesus Christ, you also yet need to have that go through.

So the Lord confirms it for his disciples that he washes them from all their sins. "You're clean but not all." So one of the disciples, Judas, was not clean and the Lord Jesus knew that, and he is expressing this as well so that the disciples would not be too surprised and too shocked and say, "How can that be?" Yet it can be. It can be that someone goes to the Lord's Supper table and he's talked about those things and there's a leak in the ship and he is not saved. It is possible and the Lord knows that so that is why we have to examine our own hearts as well, that we are not that one, right?

"And ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." So we need to examine our heart, that brings us to the last thought. We see the Lord Jesus going around the table washing the feet of all the disciples, also of the Apostle Peter, and after he is done in verse 12 we read, "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?" So the Lord Jesus exemplified the washing away of sin in the washing of the feet, and then he went around the table, but then he is sitting down again

and he puts his garment on him. It was quite humbling to take his garment off of him, this is his garment on again and now he is asking, "Know ye what I have done to you? Do you understand it?" For many in modern theology, the Lord Jesus is not much more but an example. You need to follow him and to imitate him, and to behave and to love one another because the Lord Jesus has given you an example of that. Well, it's not only an example, he saved his people. Let our religion not be just behaving, doing what's right and loving and following the path, but we need to be saved from the wrath of God.

Having said that, the Lord Jesus is also an example. Not only an example but also an example. That's why we read in verse 17, "If ye know these things, happy are ye if ye do them." So sometimes people believe in the truth and they behave well and assume that they're saved, but they don't do them. They don't love one another. They are keeping a grudge and they have a hard time forgiving and there is tension. Christ is the example. "Brethren," Galatians 6:1, "if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself."

So if the Lord Jesus, the Master, is loving his disciples in such a way that he humbles himself for them, then we also ought to wash one another's feet, verse 14, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." So you have to be kind and forgiving and cautious with others. For example, this means something for your marriage, right, that you are gentle, that if you know something of that grace, you then know that, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." The feet of your wife. The feet of your husband. So not to play it hard, to be hardnosed and fight to the core, but be cautious and humble and forgiving and washing the feet, so to speak.

Not only in marriage, also with your siblings. Some there is rivalry among siblings and young people can fight in the family and they can't stand their brother, younger, older, or a sister. The Lord says, "Do you want to be washed and cleansed yourself? You need to be washed and cleansed yourself. See, that's salvation and also keep this in mind, that if I wash your feet, you also need to wash the feet of one another."

It is true in consistories. It's true in the church. It's true in the congregation. So we should have unity. We should bear one another's burdens. We should look around today and say, you know, the people say you are pure. I am called to love them. I'm called to pay attention to them. I'm called to forgive them. I'm called to care for them. That's what the Bible says and it's amazing how many times that theme is in the Bible. Let me just quote a few texts without mentioning where it is. "A new commandment I give unto you that you love one another as I have loved you. That you so love one another. These things I command you that ye love one another. Owe no man anything but to love one another for he that loveth another has fulfilled the law. But as touching brotherly love, ye need not that I write unto you for you yourselves are taught of God to love one another. And this is the commandment that we should believe on the name of the Son Jesus Christ and love one another as he gave us commandment. Beloved, let us love one another for love is of

God and everyone that loveth is born of God and knoweth God. Beloved, God so loved us we ought also to love one another. No man has seen God anytime. If we love one another God's love is in us and his love is perfected in us."

You see, I could go on. If you have a concordance you can look up "love" and there are many texts about that. It's an important issue to the Lord Jesus that you must love one another. So why is it so hard? Why is it so difficult? Because our pride, right? And yet the Lord has commanded, "If then, your Lord and Master," verse 14, "your Lord and Master," "your" is in italics. I think it's a correct rendering, "If ye then people of the Lord having a Lord and Master, have washed your feet; ye also ought to wash one another's feet." So God's people are taught to, God's people addressed and the Lord says to us, to God's people, "If you know me, you should act like me."

Some may say, this morning, "But I don't belong to that people." Well, then it's very difficult to wash people's feet. It is difficult to budge. Difficult to be humble without grace. So you need to have that grace. You need to find that Lord Jesus for yourself. You need to find that faith in the Lord Jesus, that you let him wash your feet, that you give yourself over unto him, because if you don't know what it is, it's hard to act as if you do.

"I have given you an example, that ye should do as I have done to you." As I have done to you. See, he's talking to God's people. "Verily, verily," amen and amen, "I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him." So the Lord Jesus is the one who is the Savior and a servant is not greater than his Lord. If the Lord does it, a servant for sure needs to do it.

"If ye know these things, happy are ye if ye do them." This is a happy people, it's a blessed people that doesn't only talk about those things but also acts accordingly. They do them. Remember the parable of the house on the sand and the house on the rock? What does it mean? What is that, that building on the rock and building on the sand? What is the difference? We read it in Matthew 7, they that hear the word of God and do it, it says, they build on the rock and they that hear it and don't do it, they build on the sand. So if you don't do it, you don't practice it, then the storm will come, the winds will blow and the fall of that house will be great because you don't only to believe this, also do it. May the Lord bless. Amen.