

7228

SILVER STAR BIBLE SCHOOL 1994

IN THE UPPER ROOM

Speaker: Bro. John Ullman

Study #1

His Love was Perfect

Reading: John 13: 1-8

My Dear Brethren and Sisters in the Lord Jesus Christ.

I'm sure it's not necessary to point out this afternoon, that there are 21 chapters in the book of John; that is the way John's work is divided up in our King James bible, and is commonly done so in other versions. What we perhaps do not realize so much, is that it is only the first 12 chapters of John's gospel, that deal with the public ministry of the Lord. The last 9 chapters deal with His last moments in His mortal life with His disciples, and the events surrounding His arrest, trial and crucifixion, and then the events that took place after His resurrection from the dead. So that we can see that John places a heavy emphasis upon the Lord's relationship to His disciples. So then, at the conclusion of the 12th chapter, John draws a curtain over the remaining features of the Lord's public ministry. And the opening of the 13th chapter, finds the Lord, alone, with His disciples, separated from the world, and they are now in the Upper Room.

At the opening of the 13th chapter of John, He now shows with loving and tender devotion, that He loves His own, as He points out or as He has pointed out in verse 1, 'Having loved His own'. Now, this statement at the beginning of chapter 13, is a deliberate note so that we might grasp the importance of the events and the words which are now to be recorded, and that these things concern His own, in contrast to His ministry to the world at large. In other words, the line of separation is clearly drawn, and it's rather interesting to note, that while He speaks of the fact that He 'loves His own', (in one of the chapters that we hope to get to toward the end of the week, in chapter 15 and in verse 19, He points out to the disciples that if you were in the world or of the world, the 'world would love its own'). And so the 'world loves its own' but Christ 'loves His own'. And they are poles apart because they are two entirely different classes of people. We sometimes need to remember that, because sometimes in this modern age, with the forces and the pressures and the influences, of a very evil and very wicked world, the line of demarcation between Christ and the world, sometimes becomes bleared, in the minds of many brethren and sisters. So we need to remember that it is clearly shown here in the statement that the Lord 'loved His own'.

So, look at the beginning of this chapter, and we find that it begins with the words, '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'; He knew that 'His hour was come', and it's interesting to note that previously He has refrained from certain words and certain actions, because, as He said Himself, 'His hour had not yet come', you will find that as early as John chapter 2 and verse 4. You'll find the same words in chapter 7 and verse 30, you'll find it again in chapter 8 and verse 20, 'His hour had not yet come', His hour had not yet come, His hour had not yet come, but, now His hour has come. His hour was come that He should depart out of this world unto the Father. So this was the last evening of His mortal life. The drama and the potency of this situation should not escape us. Or well of course, it is quite impossible for us to fully appreciate the feelings of the Lord at this time. He had much to do; He had much to say to His disciples, knowing that time was running away, and yet we find the Lord here, calm, in all His deliberations. Completely in control of the events that were now to begin to unfold, as hour by hour, the last period of His mortal life was ticking away. And this much we do know, that in less than 24 hours, from this time in John chapter 13 and verse 1, in less than 24 hours, He would be dead and He would be in the tomb. And He knew that. And He not only knew it, but He knew that events had to unfold, step by step, in such a way that He was in complete control of Himself, with an iron will; setting His face like a flint, as we read this morning from Isaiah 50. 'Setting His face toward His ultimate destiny. A putting of the flesh to death, that He might 3 days later, be raised out of it.

And so, He says what is stated in John's narrative, 'that Jesus knew that His hour was come, when He must depart out of this world unto the Father'. You know, John's words are always absolutely sublime. The choice of words are very, very carefully chosen; very, very, particularly chosen. He must depart out of this world unto the Father. If we just take that statement literally as it is, we know that it's true, because that is what He was going to do. He was to depart out of this world, unto the Father, but at the same time, as we look at those words, let us see the implication in those words, because implicit in those words was not only His death but His resurrection. Not simply His resurrection, but His change to divine nature, because there was no way that He could depart out of this world and go unto the Father, in the nature that He bore when these events took place in John chapter 13. So they speak not only of Him going to the Father, but they speak of Him being raised from the tomb and being changed into the nature, the very nature, that the Father Himself has. The Lord knew that, and that will come out very clearly in a short while. And so it says very simply and yet very profoundly in verse 1, 'that He loved them unto the end'.

He loved them, and we have here, of course, the word that John uses again and again and again, the word that we have heard mentioned from our platforms, time and again, the word 'agape'. This is not the sentimental kind of love that the world knows. This is not a fleshly kind of love in any sense whatever, it is a Godly and a Christ like kind of love, and the best definition that we have ever heard of that word is simply this, that it means 'a profound respect or reverence, based upon knowledge, and manifested by self denial'. And I know no finer definition of that word 'agape' than that. A profound respect or reverence, based upon knowledge, and manifested by self denial; that is

what the Lord's life was dedicated to, in service to His Father, and it is also what His life was dedicated to, in service to His brethren. HE LOVED THEM WITH THE GREATEST LOVE THAT CAN EVER BE MANIFESTED BY A HUMAN BEING; and that is a God-like love. And we read in the scriptures on numerous occasions, that God has exercised 'agape' love toward us, and that we are called upon to exercise 'agape' love toward Him.

How great was His love? Well, Isaiah 53 tells us, 'He hath borne our griefs and carried our sorrows. He was wounded for our transgressions'. He had poured out His life unto death; and so He loved them unto 'the end'. But, really, that term 'unto the end' denotes more than simply the end of a matter. The Greek word 'telos' signifies strictly, not an ending of a departed state, but 'the arrival of a complete or perfected One', so Boulanger tells us in his Greek lexicon. So for that reason, we find this expression translated variously in different versions. Some of them read 'but now He showed how perfect His love was'; another renders it 'now, He was to show the full extent of His love'; and yet another renders it 'He loved them to the highest degree'. No one can do more than that when it comes to 'agape' love, manifested ultimately in self-denial. There were the two words that we have here in the Greek text, 'eos telos' we can translate it literally as 'He loved them with 'the end in view that His love might be total and perfect', and that of course, would culminate when the last breathe left His body and He hung lifeless upon the stake. He loved them with the end in view that His love might be total and perfect. And so that is our introduction to the Lord's intimate association of this time with the twelve.

Therefore, verse 2 tells us, 'And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him; 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, and laid aside His garments'. The phrase in verse 2, 'supper being ended', is rather difficult to understand. It's difficult to understand in that we do not quite grasp why the translators rendered it in the way that they did. First of all, a comment on the word 'supper'; this particular word signifies a meal, but primarily, it signifies 'the principle meal of the day whenever it's taken, but generally towards evening', so the Greek lexicographers tell us. But when it comes to the phrase 'supper being ended', we have to vary, quite considerably, from the King James Version, because the word that occurs there is the exact opposite of the word 'ended'. It is from the Greek 'ginomai' and it means to 'begin to be' or 'to be in progress', and therefore, Rotherham renders it, 'and supper being in progress', probably the most literal idea of the word would be to render it 'supper time having arrived'. That's very, very significant in the verses that are to follow. They haven't yet eaten supper; they have one by one gone to the place where the Lord had told them to go. They had made their way through the street level, up the steps and into the Upper Room, and shortly we will consider, what they did when they came through that door and entered into that Upper Room. Meanwhile, it tells us in verse 2 'that the supper having begun or this time for the supper having arrived, the devil, having now put into the heart of Judas Iscariot'.

And here is the word 'diabolos', and we saw this morning, that it's derived from the

prefix 'dia' and the word 'ballo' which means 'to throw or to thrust or to hurl something'. And in this context here, it is a powerful and dramatic word to 'represent the flesh in its violent, belligerent opposition, to the divine will and the divine law'. So, here now, we're learning that Judas has become dominated by the flesh and literally moved in opposition to the Son of God. So, the devil having now entered into the heart of Judas Iscariot, the Greek word there 'edde' tells us something a little different to this; not having now, as though there and then on the spot, at this point in time, Judas has become the 'spokesman' and the actionist for the diabolos. It was not now, that is at that point of time; it is a word which means 'of time already passed and marking action as completed', according to the Greek lexicographers, so therefore, it is better rendered, 'the diabolos having already put into the heart of Judas Iscariot'. HE'D ALREADY SOLD HIS SOUL, in a manner of speaking. And notice now in verse 3, with this having happened and Judas to betray Him, it says in verse 3, 'That Jesus knowing that the Father had given all things into His hands'; He knew, He knew where He was, and He knew that the Father had given all things into His hands. Something familiar about that? Certainly, it's taken from Psalm 8, and with one hand in John 13, let's go briefly to Psalm 8, and let us see that as the Lord joined His disciples there in that Upper Room, as He contemplated the action that He knew that He would take, and that we've read concerning His activities in these verses, from verses 1 to 8 this afternoon, He knew what He was going to be doing, and yet His mind is upon Psalm 8, and notice particularly verses 5 and 6. 'For thou hast made Him a little lower than the angels'. Paul in Hebrews 2 relates these words to the Lord Jesus Christ. 'For Thou hast made Him a little lower than the angels, and has crowned Him with glory and honour. Thou madest Him to have dominion over the works of thy hands; Thou hast put all things under His feet'. That's what the Lord is thinking of, at this moment, in the Upper Room. Thou hast put all things under His feet, and let us remember that that included sin. As the Lord is drawing in His ministry toward the closing hours of His mortal life, and He knows that soon, so long as He remains faithful to the end, and sinless in His perfect obedience to His Father, ALL THINGS WILL BE UNDER HIS FEET, including sin, and including the source of sin; which is the nature He bore in John chapter 13.

And so, here we have the Lord, acknowledging through Psalm 8, the greatness, the exalted position to which the Father had elevated Him, even as this stage, as the Lord, through concentrating His mind upon the words of Psalm 8, understands that the Father will give Him the victory over sin. There was no fleshly pride in the Lord Jesus Christ, but rather a greatness which developed out of humility and service and obedience. So, the Lord was fully conscious of His own position, what He must now do. He was fully conscious of His standing in the eyes of the Father, as Psalm 8 has shown Him, that didn't cause Him in any way to be high minded, but rather, did it have the reverse affect upon Him. With one hand in John 13, so we can come back to it quickly, let's turn over for a moment to Hebrews 2, and see where this is applied, we mentioned it just a moment ago. But, let's have a look at it now, in Hebrews chapter 2, as Paul here takes up the theme of Psalm 8. We'll mention it just very briefly, in verses 8 and 9, 'Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see not yet all things put under Him'. (Because you see here, Paul has in mind, Genesis 1 verse 26. Although

we are dealing with Paul's quotation from Psalm 8, we need to remember that Psalm 8 is based upon Genesis 1 verse 26. And when he says here that 'we see not yet all things put under Him', we know that he means that the kingdom of God is not yet come, when the last Adam will assume the position of King over all the earth, and have dominion over all things in the earth). So he says, 'But now we see not yet all things put under Him', but what do we see? Look at verse 9, 'But we see Jesus who was made a little lower than the angels' (we just read that from Psalm 8. But now look at the way Paul takes up this theme) 'We see Jesus who was made a little lower than the angels for the suffering of death' (the Lord is now contemplating that out of Psalm 8). For the suffering of death, what is He to be? 'Crowned with glory and honour; that He by the grace of God should taste death for every man'. And surely there's an oblique reference there to Genesis 3 and verse 15.

And so, back in John chapter 13, in verses 4 to 12, if we want a brief summary for those verses, we could note down Philipians 2 and verse 7, because here we see the Lord Jesus as He took upon Him the form of a servant, or a bond slave. Now, what does He do? In verse 4, 'He riseth from supper, and laid aside his garments'. (The Jerusalem bible renders it, 'Removed His outer garment' and numerous other versions rendered in correctly in that way too.) What were His outer garments? The Greek word is 'himation' that described an outer garment. So, with the removal of His outer garment, the Lord would now be revealed to His disciples in His 'chiton' garment, that was the inner vest, so that when Christ was crucified, we will recall that the soldiers took His garments 'himation' in the plural and they divided them. That went they took His coat, His 'chiton' they could not divide it, because it was without seam, woven from the top throughout. And that is the apparel of the high priest. Exodus chapter 28 and verses 31 and 32 show that to us. It's interesting too, that in Mark chapter 14, that we were looking at our exhortation this afternoon, and in verse 63 of that chapter, the clothing which the high priest rent in his anger and his fury against the Son of God; the garment that he took and rent, contrary to the law, which he should have been keeping, was the 'chiton' garment. So, here is the Lord Jesus Christ, about to serve His disciples, in the humble form of bond slave, doing a duty that was normally performed by a bond slave, and yet He is attired as the high priest. And not only so, but His very appearance spoke of the very lesson which He was now about to demonstrate. For the garment of the high priest, without seam, woven from the top throughout, spoke of the unity of the nation of Israel. And so today, it speaks, ideally, of the unity and oneness of the body of Christ. And so the Lord, bearing Himself in this white garment, the 'chiton', that had no seams, not sewn, of one piece; He took a towel and 'girded Himself'. Now, obviously, the towel was already there, having been provided, as was the custom, by the host.

Remember the events leading up to this, the way in which the Lord had told certain, to follow a man bearing a 'pitcher of water'. That water is now in this Upper Room, and the Lord told them, where He turns in, you turn in, and you follow him, and you go to where he tells you or leads you. So that, all it required now, with this towel, and the other things that were there present; all it required was someone, with sufficient humility to take up the towel, take up the bowl, take up water, and act as a servant to the rest.

And the Lord, the Saviour of the human race, was to be that One. THE ONLY ONE! And how the disciples would have remembered that incident later, with a degree of shame, that would have been very, very great. We'll touch on that a little more in a moment. And so He girded Himself, says John, in verse 4. He girded Himself in the same manner as would have done a bond slave. He took a towel and tied it round Him, as Weymouth renders it. Another version renders it, wrapped it around His waist, and that was really there, so He could dry their feet, after He had washed them. In verse 5 it says 'that He poureth water into a basin' (and correctly and literally it is 'into the wash basin'). You see, the article, like the towel, was already there. The basin was there, standing ready for just this purpose. And in verse 5 the word 'poureth' is very interesting, because it is the same word that is rendered as 'put into' in verse 2. The devil having already 'put into' the heart of Judas Iscariot; that's what was put into Judas Iscariot, but now the Lord, is going to 'put into the other eleven' something more, something better. He was going to use the water as a symbol for the Word of God, and a symbol for Himself. He that 'drinketh of the water that I shall give him; shall never thirst'.

And so, He girded Himself; He poured water into a basin and He 'poureth' it, as we have here, 'after that He poureth water into a basin and began to wash the disciples' feet, and to wipe them with a towel wherewith He was 'girded'. He began to wash the disciples' feet; and let us remember the principle set down, long before this, by the prophet Isaiah in chapter 1 and verse 16, when He gave that anguish cry to Israel, 'Wash you, make you clean, put away the evil of your doings'. That statement must be understood in the way in which it is represented. Wash you, make you clean, what does it mean? PUT AWAY THE EVIL OF YOUR DOINGS. Now, this washing of the feet is something that would usually have been done before the commencement of the meal, and it is probable here, that they have come directly to the table, where the meal was ready. Why did they do this? Why did they do this? Well, it was the custom in every house, among the Jews, to provide such a service, and such a hospitality, for visitors. There would be there a basin; there would be there a large jug of water; there would be there a towel, and the purpose of it all, was to relieve the discomfort of the guests, who would arrive wearing their sandals, but with dusty feet, from the roads that they'd been traveling over. And generally speaking it would be a bond slave who would be appointed to attend to that extremely lowly duty. And the slave would pour the cooling water over the feet of the visitors, and he would catch the water in the basin and then he would dry their feet. And those things were already there in the Upper Room; the bowl of water, the pitcher, the towel, all provided and all ready.

But, who made the move to serve the others, in the act of a common slave? None of the disciples, NOT ONE, only their Lord and Master! Why did their minds not react the same as had the Lord's? The answer is that because although the feet washing took place before the meal commenced, their minds were really dwelling upon other things. And do you know what their minds were dwelling upon, as one by one, they came up the stairs and into that room; their minds were dwelling upon, that which we mentioned this afternoon, in Luke 22 and verse 24. The question of 'which of them should be accounted the greatest'. That's where their minds were. Which of them should be

accounted the greatest? So that, instead of thinking or exhibiting humble service, toward one another, and most especially toward their Lord and Master, each one was busy with his own thoughts about his abilities, his talents, the great skills that he possessed, which the Lord would be about to make good use of in His kingdom, when He established it. Can you imagine those men, one by one, entering in by that door; one by one going up the stairs, entering in through the door, and as they entered in through the door, they couldn't help but see there, the bowl, the pitcher of water, the towel. And each one came in and looked at these implements, knowing what they were there for, but then passing straight on, pretending that they weren't even there; pretending that they weren't there. If any of them had volunteered to wash the feet of the others, it would have been an acknowledgment of his subservience to the others, and not one of these men was about to do that, so each one looked at the bowl, looked at the pitcher, looked at the towel, and passed it by. 'That's somebody else's job, not mine. I'm at least as good as all these other fellows, when in actual fact, actually, I'm just that little bit better, and somehow or other, I've got to get that across to the Lord'.

Up the stairs, into the room, glancing at the bowl, glancing at the pitcher, glancing at the towel, passing it all by, sitting down taking a place at the table. And so they sat, and they waited; they ignored the bowl and the pitcher; they waited, and in their utter amazement, they saw their Lord, stand, gird Himself with a towel, take up the pitcher of water, take up the bowl, and assume the role of a humble bond slave. Imagine the scene, the stunned silence, the uncomfortable atmosphere, and gradually a feeling of shame that would have moved into those men. The shame that is put into words by Peter's outburst in verse 8.

And think of the Lord; we've already mentioned and seen that His mind has been centred upon Psalm 8 at this particular point. But, think of the Lord; He's the one who's going to go out and in less than 24 hours, He will be dead and buried and in the tomb. The Lord could very well have been engrossed in His own thoughts. The horror of His betrayal; the sense of desolation, of being deserted by all His friends; the need for Him to exercise patient endurance, when in the hands of ruthless, murderous men, into whose hands He is shortly to be delivered. He could have been thinking about the grotesque, corruptness of the trials which had to be borne, being pushed from one to the other. The smearing, the abuse, the beatings, and finally His mind could have well been absorbed in contemplation of the dreadful death, brought to finality in an agony of loathsome suffering, from which any man would shrink in horror. But, instead of being absorbed in those thoughts, which would have been natural to a man in His position, He patiently places love and humble service to His brethren, before self.

And so, in verse 6, the Lord is going from one to the other, and He comes to Simon Peter, 'Then cometh He to Simon Peter; and Peter saith unto Him, Lord, dost thou wash my feet?' And according to Greek authorities, that should be understood with a certain emphasis on the words. It should be understood as Peter saying, 'Dost thou wash my feet?' really in the form of a challenging remonstrance to hide Peter's shame. His pride actually goes up a notch or two. 'Dost THOU wash MY feet?' as though Peter were in charge of these events that were unfolding. So, what does the Lord do in answer to

that? In verse 7 Jesus answered and said unto Him, 'What I do thou knowest not now; but thou shalt know hereafter'. And this is very important; though the Lord would have replied with calm, quiet authority, it may well have been a similar inflection in His own voice. 'What I do, thou knowest not now. You see, Peter gave a display of pious horror, yet it was really an example of rash presumption, because after all, he was the disciple and Jesus was the Master.

Who was Peter or any of the others, to question what the Lord was doing, since He was doing something, which any of them should have done, as a matter of humble submission to their Lord. Was Peter in a position to question the action of His Lord and Master, while having no idea whatever of the purpose behind the action? And the Lord says, 'but thou shalt know hereafter'. And here is a very beautiful thing, because when the Lord first says in verse 7, 'What I do thou knowest not', the word is 'oida' which is the common word for 'knowing or knowledge in a general sense', but when He then says, 'but thou shalt know hereafter', He changes it to the powerful word 'ginosko' which means a personal, real and very intimate knowledge. So the Lord says to Peter, 'you don't know what I'm doing now; but eventually you'll have a true, personal and intimate knowledge of the significance of that which I am now doing'.

Did Peter learn the lesson? He most certainly did! There is a very important and very powerful word used in the New Testament, the word hupotasso, it's a military term and it means 'to rank under', so therefore, it means 'to rank under somebody else and accept that position, willingly and humbly.' Do you know that Peter, in his first epistle uses that word no less than 7 times. Would you turn with me for a moment, while keeping a hand in John 13, to 1 Peter chapter 5, we'll just look at the very last usage that he gives of this word 'hupotasso' to rank under, to appreciate one's position, that we are under somebody else, willingly. In chapter 5 and verse 5 and here he uses the word twice, and look at the way in which he uses it, 'Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility:' the very aspects of character that Peter had virtually repudiated or had not manifested in that Upper Room when he had every opportunity to do so. And so Peter surely learnt that lesson that was conveyed to him in the Upper Room.

But, back in chapter 13 of John and verse 8, we find that the matter is not yet concluded with Peter, because Peter said unto Him, 'Thou shalt never wash my feet. Jesus answered him, 'If I wash thee not, thou hast no part with Me'. And there's Peter, with his often presumptuous and very firm comment, 'Thou shalt never wash my feet'; it's as though he's saying, 'I don't want to understand something later'. Remember when they got out on the Mount of Olives and the Lord quoted to them from the prophecy of Zechariah and He said, 'This night, shall a shepherd be taken, and the sheep scattered', those words are from the Word of God. And Peter said, 'Oh, no! no, you can't tell me that, because whatever else happens, I will never desert you. We always associate Peter with that, don't we? But, when you read those words carefully, you will find that it's appended thereto the words, 'and so said they all'. Wasn't just Peter, but you see, there was a case where the Lord quoted them scripture from the prophecy of Zechariah, 'This night shall a shepherd be taken, and the sheep scattered'. They said,

'WE DON'T WANT TO HEAR THAT'; it was the Word of God. They didn't want to hear it. What's happening here? Much the same; Peter is saying here in verse 8, 'I do not want to understand something later, I want you to understand now, that I will never submit to you washing my feet. What he really had in his heart, know doubt, was that he considered it an indignity to the Lord. But, why didn't he think of that when he came into the room, because his mind was upon the things of the flesh; because his mind was in a carnal state, with all the others. They were all thinking and churning over within themselves, which one of them was going to be the greatest in the kingdom. That's why! Too late for Peter to speak now, because the Lord's doing it. And in Peter's words 'thou shalt never wash my feet', in the Greek text, there is a double negative, as though to say 'no, no' or 'you'll never, never, wash my feet'. Such is the definiteness of Peter's statement in this regard. But you see, all that he is doing, is denying himself self surrender to the will of the Lord. Here is the Lord doing something that obviously means something of great significance, and it's important; and Peter is telling Him to stop doing it. Well, Peter should have really known better than that, shouldn't he?

But, let's not tread too harsh on Peter, instead let's be a little harsh on ourselves, because we do that. WE DO THAT! We deny from time to time, when we get very strong willed and strong headed. We deny certain principles of the truth, when the flesh takes over and leads us in a way that we shouldn't go. We say things, we do things, we think things, that are not in harmony with a Christ's spirit and a Christ's character, so let's remember that Peter in some respects is really, little different to us. He's simply showing the nature that we all have; a nature that needs to be controlled, and as we saw just a moment ago from our reference to the first epistle of Peter. That is only one of many cases in that epistle, and the one that follows, but particularly in the first epistle, where we see Peter's total submission to His Lord and Master; his total self surrender, that his life might be in harmony with his Lord and King. And you know, the Lord told Peter eventually, that he would learn this. And you might recall in John 21 and verse 18, where the Lord told Peter 'another shall gird thee; and carry thee whither thou wouldest not'. Those words were talking about Peter's end. When Peter came to grips with those words eventually, he knew that when he would no longer be able to control his life, that there would be those who would take him out and put him to death, as they had his Lord and Master, that by then he must have learned the principle of total submission to the Son of God.

And so, in verse 8 the Lord says, 'If I wash thee not, thou hast no part in Me'. He was trying to cleanse them. We remember the words of Ephesians 5 and verse 26, we remember the words of John 15 and verse 3, 'Ye are clean through the Word which I have spoken unto you'. He was trying to cleanse them of the evil aspects of the nature of the flesh, and so within them, the mind of the Spirit that would develop them, in a disposition and attitude toward their God; toward their Lord; toward one another, that would be in harmony with the principles of Christ. That's what He was trying to do. So the Lord is saying here to Peter, 'Look Peter, what I'm doing to you now, is not simply a matter of washing stained and dusty feet. It is a lesson that I'm trying to convey to you, and it is a matter of life and death, that you understand your own needs, and the needs of your brethren. And the first one of those needs is that you should humbly submit in

self surrender to the will of God, and Peter had to learn to submit his own will, to the will of Christ. AND SO DO WE ALL!

You know, brethren and sisters, Peter's attitude here, shows us that the very highest of motives are valueless, if their intentions place us in a position of thinking or acting contrary to the will of our Lord. The best of motives must be accompanied by the best of understanding and comprehension of what the will of the Lord is. And this was so important that the Lord says to him, 'if I wash thee not, thou hast no part in Me. Several versions render it, 'you can have nothing in common with Me', and that's the idea of the expression. The holding of it meant more than the washing of feet; the question involved fellowship with the Lord Jesus Christ. And He's saying to Peter, that unless you permit Me to purify you, to remove your pride with which at this present moment, you are filled, unless you permit Me to cleanse you, and exercise the power of the Word of God upon you, and rid you of your pride and your self importance, then you can never be a part of Me.

And so we know that water and the washing with water, is used in scripture as a symbol for 'moral purification'. In the first of Corinthians chapter 6 and verse 11, we know that 'we are washed through His blood'. In the first of John chapter 1 and verses 7 to 9, 'we are washed through baptism', 'we are washed by the Word' as Ephesians 5 and verse 26 says. And so Peter listens to these words of the Lord and a glimmer of understanding begins to work in the mind of Peter and hopefully in the others as well, when He says in verse 9, 'Lord, not my feet only but also my hands and my head'. You see, Peter is now quick to grasp the urgency in the Lord's words, 'if I wash thee not, thou hast nothing in common with Me'. You've got to go through this that I'm trying to teach you, or you'll never be a part of Me, in the real sense. Peter grasped the urgency and the power in the words of the Lord, and he was just as quick to respond. In spite of his rash presumption, he would die, rather than lose Christ.

One quality that Peter had, that was absolutely cemented into him, even with his lack of understanding and comprehension at this time, is that he'd lay down his life for Christ; he would have died with Him. There's no doubt about that, he would have done it. But, what would have been the point without the true understanding and the proper comprehension and the right motivation, based upon a faithful understanding of what the Lord was trying to do for Peter and for the others.

So here is Peter now, in effect, going from one extreme to another. First he would not have Christ wash his feet at all, now he calls upon the Lord to virtually wash all of him. What does he now plead, 'my hands and my head'; the priests, both before and after, attending to their services of the temple, washed their hands and their feet in the laver. And at the induction of a priest into office, he was washed all over, according to Exodus 30 and verses 19 and 20, and that was done, the law said, and note these words, THAT THEY DIE NOT. In Leviticus 8 and verse 6, 'that they die not'. When a priest was serving Almighty God in the service of the tabernacle or the temple, they had to be extremely careful, that whatever they did, was strictly and exactly in accordance with what God required, THAT THEY DIE NOT. And Peter knew those words and now we begin to see the truth of what the Lord was doing. Peter and his brethren were being

prepared for their office as priests, as he points out in his first epistle, 'we are being called to be priests'. And they were to be inducted into the same order of priesthood as their Lord and Master. To become priests forever 'after the order of Melchisedek; not Aaronic priests under the law of Moses, but under the Melchisedek priesthood. And in the age to come, they were to serve in the temple of Yahweh.

But, they were to serve now, because Paul says in Hebrews 3 and verse 6, 'whose house are we', and he tells the Corinthians in the first epistle and chapter 3 and verse 16, 'Know ye not that ye are the temple of the living God', and the Lord is inducting these men into their office, to serve in the house of God. Not the literal temple, which in those times, belonged to the Levites, such as they considered themselves to be. This was the house of living stones made up of men and women; the body of believers, and in that house these men were to serve.

And so, in verse 10 the Lord says, 'He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all'. In verse 10, literally speaking, the regular bathing of the body would make it needful, that it be washed regularly and consistently, but purely, as a normal routine. But the Lord is saying, 'what is necessary here is that you be cleansed in such a way that you will not have to undergo that cleansing process, time after time after time, after the manner of washing stained and dusty feet. I will make you clean, to the point where, you will gain eternal life, divine nature, and the wonders and the glory of the age to come, if you will allow Me to do that for you. If you'll submit to Me; if you'll surrender up your own will; dispense with your pride and your fleshly ambitions, and become, as the Lord says, 'clean every whit'.

Clean every whit, 'ye are clean', He says, the same word as in chapter 15 and verse 3, but He adds, NOT ALL. There was one who had remained unclean in heart. One who had been given all the opportunities that the others had had; one who had walked with the Lord in His ministry for 3-1/2 years, that had refused to allow self surrender. Had refused to allow himself to submit in anything other than outward show, to the overriding power and the influence and the guidance and the teaching and the direction of the Son of God. We do not want to be numbered with the Judas Iscariots of this world, when the Lord Jesus Christ returns; but on the other hand, we will rejoice with a joy that we cannot even understand and comprehend ourselves, if we stand before the judgment seat of Christ, and when our problems are ironed out, and our difficulties are sorted out, and we stand before Him in humble submission and total self surrender, we will rejoice and our joy unspeakable, if He says to us, 'ye are clean all over; enter thou into the joy of thy Lord'.