

Abraham. The meal from beginning to end was to be of serious reflection and matters of trivial nature were given little place in the discussion, that went on about the table.

This is one of the most sacred scenes in all the Bible. The celebration of this supper was at the command of God. Exodus 12:25-27. And Christ would do this and he would be the type of passover lamb.

II. Service Recommended. Verse 4-17.

This was a time of action and why would Christ do this. If the disciples feet needed washing, they could wash them themselves. A wise man will not do a thing that looks odd and unusual but for a very good cause or consideration. This was not in fun that this was done. And we discover here that he might testify his love to his disciples as found in Verse 1 and 2. And that he might give an instance of his own humility in Verse 3. And that he might signify to them the necessity of spiritual washing in Verse 6-11. And that he might set them an example, Verse 12-17.

These were his own in the world, his family, his children. He had those that belonged to him and these he loved and called them into fellowship with Him to converse with them. He loved them to the end. He continued to love them as long as he lived and after his resurrection he never

"THE SIGNIFICANT SUPPER"

John 13

INTRODUCTION:

Some time ago there were bill boards advertising a new Broadway musical with the unusual title "On a Clear Day You Can See Forever". Your reaction may be strange to such a title. Or it may bring a tremendous truth to the mind of the Christian. And especially as we look at the chapter involved tonight, we will discover that Jesus was able to see forever. It was clear to Him that as the Easter Season approached, the time of his death, the empty tomb, his resurrection, he could see very clearly the message all the way forever. The Easter Season is a time for us to focus on the clear light which will enable us to see forever.

As we deal with this chapter tonight, I have divided it into four sections. First, supper reviewed. Verse 1-3. Second, service recommended. Verse 4-17. Third, Sop records betrayer. Verse 18-30. Four, solemn reminders. Verse 31-38. I believe that you will find these words more than just Alitteration but you will find them specifying the significant truths of this chapter, based on this supper, where these many things took place.

I. Supper Reviewed. Verse 1-3.

In these first three verses we find summarized the supper. Nothing is more striking than the entire story of the life of Jesus. He is now in the very shadow of the cross. And we shall see him leave this place, go to the garden. Now in this Upper Room, he is aware of the determination of all the rulers of the land to put him to death. He is aware of Judas who has made a covenant with the enemies. And our Lord is making arrangements to observe the passover meal with his disciples.

He sent two of the disciples to meet a man by pre-arrangement who would be carrying a water pot, and would act as their guide to the house. This man must have been a resident in Jerusalem and also must have been one of the un-named disciples, who opened the guest chamber and placed it at his disposal. They were to make ready for this supper.

When he arrived at the Upper Room with the rest of the disciples, Jesus at once brought home to them the character of this last meal, that they would have together. I have desire to eat this passover with you, before I suffer.

There was in this a personal note that here was the tension building up for this last week, that he might have this time with his disciples, around the meal table. Judas would be there for a time it was true to mar the peace of the brotherhood and the fellowship in that last hour.

There was also the purpose of the Messiah. For he never allowed personal considerations to turn him in the least from fulfilling the Father's will. He knew what this meal in the Upper Room would mean in future days, not only to the disciples but to the church throughout all the years to come. He fore knew what instruction he would give and what great lessons were needed. All of this he did and he disregarded the distress and the next few hours would hold for him something that only He knew. And John is trying to give us the secret of how much he loved his own, that he loved them even unto the end.

The observance of the paschal meal was traditionally a time of sober reflection. We are told that before the lamb was eaten, an account was given of the sufferings of the children of Israel during their long journey and their stay in Egypt, and of their deliverance by way of a miracle through the hands of God during the period of their wandering in the wilderness. There was also an explanation given.

Deuteronomy 26:5, which called attention to the obedience of

he had a part in Jesus. So he cried, Lord, not my feet only but also my hands and my head. Just give me a bath all over.

Now John does not tell us about it but somewhere in that circle, Jesus came to the feet of Judas. One cannot refrain from spectulation upon the feeling of Jesus and also of Judas, when Jesus washed his feet. I wonder what his face looked like. I wonder what might have been the look upon the face of Jesus. Because this was the greatest act of humility in world history.

The thing that Peter had to understand and the others was that the first condition of disciple-ship is self-surrender. Jesus was not making foot washing essential to spiritual fellowship but simply he was testing Peter's real pride by this symbol of fellowship. And Peter in Verse 9 changes his mind. A moment ago he told his master he was not doing too much and now he tells him, he is doing too much. And now he tells him in Verse 10, bathe the whole body. The guests were supposed to bathe before coming to a feast and so only the feet had been washed, upon removing the sandals. Submission, if this is the meaning of it, then our Peter had changed his mind and was ready to make his complete surrender to Jesus. Verse 10 represents his spiritual washing with reference to the disciples that were

took away his love from them. It is of all true believers that our Lord has people in the world that are his own. He has set them apart for himself. And Christ has a cordial love for his own that are in the world. He loved them with a love that gave himself for them, and he loved them until the end. Christ manifest this love to them by washing their feet. As that good woman showed her love for Christ by washing His feet, and wiping them.

He chose this time to do it, a little before his last passover because he knew that his hour was come. And He knew that he would be taken out of this world, that this hour when his enemies would come and therefore, that he will make preparation for everything that is necessary. And before the Devil had put it into the heart of Judas in Verse 2, we trace this to the origin of sin, in this man's heart. Now Christ washed his disciples feet that he might give an instance of his own wonderful humanity.

For he said just after the things of the supper, he rises from that supper, and the Father had given all things into his hand, and he was going back to the Father. Verse 4. Notwithstanding this, Jesus knew that rising from the supper, their ordinary garments, called for a robe and the action within itself was that of (a servant) of the lowest rank and not even a hand-made or a maid, or one of the other

servants were permitted to do this but Christ knew to do this. And he thinks nothing is below that of service to God and for God's glory, and for the good of his brethren. We should have the same attitude today. He did this for his own disciples. He rose from the supper, he put on the garb of a servant, and he did all of this to be humble in ceremony. He gird himself with a towel and threw a napkin over his arm. Some think that he did not wash the feet of all of them, but only four or five of them, that he might give significance to this. Judas was in the crowd and how much the fellowship is marred and witness spoiled by people who are self-seeking as this man. There are squabbles over little priorities and they dispute. And here is a notable lesson given in Christian humility. For Jesus laying aside his garments, took the basin of water to wash the disciples feet. It was in full consciousness that His hour had come. And Judas was about to betray him. And not one of the company had been ready to perform this service for the rest, all had waited for somebody else, to take the lowly place of this service.

As Our Lord knelt to wash their feet, I imagine there was embarrassment, I imagine there was silence, and without a doubt there was confusion and shame as he took first one foot and then the other. He washed them gently, dried them.

like trying to smother my light by a Rooster 7
v. 6 Verse 6, the surprise that Peter had when he saw this

and we recognize then he comes to Peter. And he was trying to figure out what the Lord was doing. And of course in

v. 7 Verse 7, the question of surprise had passed because he was at present right before Peter. And Christ was washing these feet. And in Verse 8, we find that Peter has said now you just can't do this, how could the others possibly endured this. How could they allow Jesus, their master, to wash their feet. It was all wrong. It should be the other way around. They, any one of them, should be washing His feet. But now Jesus was kneeling before him. And he was certainly moved by it, thou shalt never wash my feet. For us, we can not get the true meaning of the Greek original without putting some words in capitol letters like this. Lord, do you wash MY feet. That was Peter's cry. YOU and MY. When Jesus assured Peter that he was going to wash his feet and that one day he would understand it, it was too much for this disciple. You shall never wash my feet cried Peter. Of course he was blundering. I do not believe there was ever a time when he did not love his Lord but he had the intention of getting all tied up and in an impossible situation. And this is one of them. Jesus replied, if I do not wash you, you have no part in me. I am perfectly certain that Peter had no idea what Jesus meant but he wanted to be certain that

He proved himself to be true God. Christ foretold that Judas would betray him when there was no ground to suspect such a thing.

20 He gives the word of encouragement in Verse 20 to his disciples, those who will minister and be spent in His service. And Christ sends them forth. We cannot know what men are, must less, what they will be. But those who appear to be sent of Christ, we must receive til the contrary appears. The abuses put upon our charity will neither justify nor will we lose reward. We are here to encourage and receive ministers as sent of Christ. We are here encouraged to receive Christ sent of God. As he is received so Christ received us and we must receive His ministers.

21 In Verse 21, we find that the things are working against him. None indeed could be said to betray him. But those in whom he had confidence hidden from the eyes which was secret and he knows what is in men better than they do themselves. 2 Kings 8:12. He foretold it, not only for the sake of the rest of the disciples but for the sake of Judas himself. I think this might have proved a warning. He might have recovered himself from the snare of the Devil. He spoke this to manifest his concern. He was troubled in spirit when he mentioned it. He had often spoke of his own sufferings and his death and the troubled spirit.

faithful unto him. We must also receive a cleansing.

v. 11 In Verse 11 this has a reflection upon Judas because all of them were not clean even among those who are called disciples of Christ and profess relationship to Him. There are some who are not clean. The Lord knows those that are His and those that are not. 2 Timothy 2:19. When those who have called themselves disciples afterwards prove traitors. Then what? Now Christ sees it is necessary to let his disciples know that they are not all clean. Christ washes the disciples feet for an example and he gave the account of it.

v. 12 In Verse 12, now even today there are those who regard the incident as another ordinance to be practiced forever by believers. Certainly if Jesus intended this act to become a church ordinance, there is no evidence of such in the new testament. It would seem wiser to consider the lesson an attempt on the part of Jesus to impress upon the hearts of his disciples the quality of humility, and its necessity for believers in every age. He sought to rebuke their jealousy, pride, and strife exhibited at this very meal. So Dr. Robertson states. Jesus would have his followers know that there is no act of kindness, mercy, or love that is too lowly for the disciples to perform in the name of Christ.

v.14 In Verse 14, you also ought to wash one another's feet. Now some understand this literally as an ordinance. But it is doubtful, this is a figurative instruction to teach us to humble ourselves and to walk in this fashion. It is also teaching us to condescend to service, to stoop to the smallest task in the kingdom of God, to be ready to do good for the benefit of others, to put self in the back-ground. And it is a dedication of self to a task of willing service to others.

15 In Verse 15, he states that they were to learn about Him. He teaches them the (example) as well as in doctrine.

16 In Verse 16, he says, (I am your Master). And you are my disciples and therefore, you cannot think it below you to do that. However mean, soever it may seem, which you have seen in me. For the servant is not greater than His Lord. And this is to be applied to the hearts of these disciples. Jesus emphasized the point, the dignity of service, if I then your Lord and Master have washed your feet he says. The servant is not greater than his Lord. All of this is his relationship to his disciples and theirs to Him. This is the kind of service which is recommended by and for His disciples to perform.

"In The Center of God's Will is The safest Place in The World" Miss. Keith Parkin of Indonesia.

Oliver Cromwell - Visit - Ch. Eng - Silver Staters - What are they for?
12 apostles - the down - melt - make coin & die the Master, they may go
about doing good."

III. Sop Records Betrayer. Verse 18-30.

Here is a revelation that is amazing. We have here the discovery of Jesus and his plot to betray the Master. Christ knew it from the beginning but now it is first disclosed to his disciples. They did not expect anyone to betray Christ. He had often told them however about this coming event.

18 In Verse 18, he speaks to them that they might expect these things to come to pass. He intimates to them that they were not all right. He said, you are clean but not all. The word of Christ is a distinguishing word which separates between the sheep and the goats. And that is, he himself knew who they were that were right and who they were who were not. Those that are chosen, Christ himself had chosen them. Those that are chosen are known of Christ. For he never forgets those. And Christ had taken them into His family. Judas was welcomed, he ate the bread performed through miracles where the loaves were multiplied. He was there to eat the passover. All of this and yet he was not a disciple of Jesus.

I Corinthians 10:3-5. He was to turn his back upon this society of disciples. He was to become an enemy. He gives

19 them a reason why he told them before hand of this. Verse 19.

This is clear that he had foresight of the things to come.

betrayer going out and in the midst of this, a new
 commandment is given, that you love one another, as I have
 loved you. That ye also love one another. Actually Jesus
 gave us two great commandments. This is the first. And
 the great commission is the other. By the one he said,
 36 all men will know that you are my disciples. Such love as
 he has commanded here to bear in this dark world. And by
 the obedience of the first commandment, we are able to know
 whose we are. By the second, the great commission, we are
 able to know whether we are going to do his will or not.
 With the crucifixion drawing nye and his ascension, he
 tempers the minds of these disciples, he had now come to
 the final phase of his instructions. And the last remarks
 he had with his disciples, he was summing of this great
commandment. That they love one another. We need to
 notice that this commandment to love one another was not
 entirely strange to the disciples, The Old Testament had
commanded them to love their neighbors as themselves. Jesus
 had picked this up and gone beyond the Old Testament idea.
Now they were to love others, not as themselves, but as I
have loved you. To love the neighbor as ones self is the
 command of the Old Testament. But to love one another as
Christ loved us is the new commandment. It seems clear
 the meaning that he would have us to ponder. In Leviticus

Today the sins of Christians are the grief of Christ.
 What, one of you betray me. You that have received from
 me these favors. You that I have reason to think would be
firm to me. That have professed such a respect for me.
What inequity have you found in me, that one of you should
betray me? The disciples quickly take the alarm, they
 knew their master would neither deceive them nor was he
 making light of it. And they looked one upon another. By
 looking, they sensed the trouble, there was horror, they
 saw the Master's trouble and certainly there was sorrow
 and grief in their hearts. And I imagine, they at this
 point, sought to find out who the betrayer was. In Verse 23,
 23 we find that a committee meeting was held somewhat. Verse
 23 and 25, and there was a spokesman selected and it was
John. He was the one who was to come forward and ask about
 this matter. Lord, who is it? Here was the declaration and
 the question. Everything was going along pretty good until
Jesus said, verily I say unto you that one of you shall be-
 tray me. And they were dumbfounded, they were exceedingly
 sorrowful. Not that the 11 thought for a moment that any
 one of them might be the betrayer. Even though Judas had
 already pledged himself to it. Here was a let down and
 they knew themselves well enough to ask, everyone of the,
 Lord, is it I? And Judas perhaps entered into this. John

wispered to Jesus, Lord, who is it? And we find that Jesus then makes the revelation He it is to whom I shall give a sop. When I have dipped it, no one else heard however, for even after the departure of Judas, they thought he had just gone out shopping.

26/ The giving of the sop was not merely an indication to John, however, it was a final gesture of appeal to Judas, to abandon his evil course. I think it was even a challenge to renew his loyalty even at that late hour. And through these past weeks and months, Judas was resentful, he sought to enrich himself, and Jesus did not denounce him by word or deed each time. But he sought to redeem him. He sought to win this man. And he loves Judas even to the ultimate degree but there is a sin unto death which spells eternal doom when the decision is made, the rejection offered, then Judas will go out into the blackness of night, the blackness of all history.

27/ In Verse 29, Judas took it, and the sop records the betrayer. This certainly was the confirmation of his wickedness and the Devil hence possessed him, and Judas was now going along with the Devil all the way. And Satan had gained a more full possession of Him and had a more abundant entrance into him. Though the Devil is very wicked, and is in every wicked man and does his work, yet sometimes he gets

a more powerful hold on some. The betrayers of Christ have much of the Devil in them. Christ speaks of the sin of Judas, as greater than that of any of his persecutors. Now right after taking this sop, Satan enters him. And Christ here upon misses him and delivers him. Christ knew that Satan had entered him and those at the table did not understand all that was happening. They did not suspect that Christ said it, that Judas was going to be a betrayer. They therefore took it for granted that here was a trustee, a treasurer of the group of the household, that he would not do this but he went. He made a bargain, he settled the agreement and now that Satan got him, he hurried him off. There was no repenting though it was night, it was a time for business.

IV. Solemn Reminders. Verse 31-38.

There are three things that we are reminded of here. The close of this supper. First, the glorified Christ - Verse 31-33. Second, the new commandment - Verse 34, 35. Third, the concern of Peter - Verse 36-38.

At the conclusion of this supper there are some solemn reminders.

34/ For example, here is one concerning a new commandment. This hour has come, here is the dark background of the be-

qualities of this obedience is found in his willingness to go to the cross. In his life, being about the Father's business, the Devil sought to persuade him an easier way. And he offered him other kingdoms but Jesus did not falter, he said let this cup pass but then he consumed it to the bitterest drop.

Here is the quality of love to all men. Thou art all compassion, pure, unbounded love thou art. Bethlehem is proof of this. He emptied himself, took on the form of a servant for love. Nazareth is prove of it, there he worked as a carpenter. He healed the sick but there on the cross, we see the proof of his great love. A love that is measured -- he died for the love of us all, and greater love hath no man than this, that a man lay down his life for his friends. It was noble love. 'Twas love, 'twas love, it was wonderful love, the love of Christ for me. It brought the Saviour from above to die on Calvary. And this is the measure and the test.

The glory of Christ's triumph, that we mean that he triumphed. It was not on David's throne in Jerusalem, but Christ on the cross. And Paul puts it together and he became obedient unto the cross. The hour is come and Christ died and went down to the grave. He fought the last

19:18, thou shall not revenge nor bear any grudge against the children of thy people, but thy shall love thy neighbor as thy self. I am the Lord. Now the commandment was new however with reference to motives and to scope, inasmuch as here will be the example now of the sacrifice and the death of Christ. This brings a new idea. They were in law and tradition, they had the doctrine, an eye for an eye, and a tooth for a tooth. But they were becoming his disciples now and thus Christ is recognizing this life in the church that they are to keep this commandment as a proof of discipleship. Christians must manifest a high regard for his fellow men, higher than unbelievers do. Then he will be a little better than the Publican. Matthew 5:47. The commandment adds new meaning to the fact that Jesus pointed out. Judas was a betrayer. For only a life that was poor in love could stoop to such an act. Now Jesus knew as well -- so well, what was in the hearts of the disciples. And here he was speaking of the necessity in this last hour. That they love him and this becomes part of Simon Peter in this time. This was a heart searching time for these disciples.

Have you been guilty of betraying the Master, even during this past week. You answer the question.

31/ Another solemn reminder here is that Jesus is going to be glorified, Verse 31-33. The Greeks you remember had desired to see him. He rejoiced in the prospect of speaking to them and now he comes at the close of this supper to say that he is going to be glorified. Now the veil was upon him in Bethlehem in Nazareth, in the cities, but Jesus now at this feast has recognized that the hour has come. What event was it. The word glory suggests splendor, like that of a king being on his coronation day. There would be glorification on that day. And so, Jesus, here is to be glorified.

Another idea of this word is that it suggests vindication. For example John Calvin because of the strictness of his life in Geneva the city cast him out in exile in 1538. They called him a tyrant. But in 1541 they begged him to come back again. And they sent special men to invite him. And in September of that year he actually did return. The people of Geneva turned out into the streets to acclaim and to welcome him. It was a triumphant return, it was a glorification. I think it was something like that what was going to happen to Jesus. He had been despised, rejected, were they now about to acknowledge that he was chief among ten thousand,

the priests and the Pharisees were calling Him -- possessed with Devils.

What was the glorification that Jesus was looking forward to then. When he said the hour was come, it was the dying that Jesus was thinking about. It was not David's throne but the bitter cross was in his vision. That was how Jesus was going to be glorified. The hour of rejection, not an hour of applause but an hour of awful shame. Not sitting on a throne in Jerusalem but suffering on a cross on the hill. The hour is come and it is strange to glory in a cross. It seemed a strange hour and yet strange as it was, our Lord was right. The hour of his outward humiliation was the hour of his glorification. The cross which the Jews meant for shame would become a throne and as Paul cries God forbid that I should glory save in the cross of our Lord Jesus Christ. This is a splendid thing and we should not point to Cana where he turned water into wine, nor to the transfiguration, nor to the Palm Sunday, his triumph but we should point to the cross, and where he will be placed between a robber and a thief. And all of the gates of the city will go out to see him.

It shines forth upon the cross. And we see the spiritual qualities of his character. It is not a stately robe he wears. But our Lord had obedience to the will of God. The

beat and the cross. No man could number all of those
 people and those tongues who have been washed, their robes
 have been made white in the blood of the Lamb. For the joy
 set before him, he endured the cross. That is how Christ is
 glorified, in the cross.
 And that is why this supper was significant. He made
 this great announcement.

battle, he destroyed death, and he destroyed the Devil.
 And he delivered up us from even being subject to the
 eternal bond of death. For up to Christ's day, the grave
 had always been the victor and the victim. Generation after
 generation had been swallowed up by death, black and awful,
 and the terror of the grave was everywhere. But Christ,
 the son of man, went to the grave, he broke the power of
 death, he robbed it, and he laughed at the grave. Oh death,
 where is thy sting, and oh grave, where is thy victory.

On the Isle of Patmos he announced, I am the first and
 the last, and the living one. And I was dead, and behold,
 I am alive forever more. And I have the keys of death and
 of hades. I have the keys of death, that is it. Christ's
 name and his triumph go together.

This glorification meant that he was the Saviour and
 the Redeemer. Christ crucified, and became the power of
 God. The redeeming, regenerated, saving power of the
 Christian faith is in the cross. Nothing has power to
 clean and to purge like the cross.

You remove the cross out of your teachings, out of
 your preachings, and you sacrifice your power.

You reduce your Christianity to mere ethics and to
 thought ideas, and you do away with the regenerating force.
 As many religions do today, they have a message, they have

So. May - April 3, 66 WxRT P.M.

some sort of work, but it is useless to redeem a sinful world. Everyone knows who has tried it. That when we really set about trying to save man from his sins, the cross is the only effective weapon. By this we conquer, Jesus knew it too.

For what glory could anyone have, even Jesus himself, more exalted than this. The glory of being saviour, to save men's souls from death.

The story of Cornelia and her boys, some Roman matrons were conversing with her about their possessions. Well, they talked about precious stones. The visiting ladies talked much about diamonds and about pearls. Then they turned to Cornelia and said and what jewels do you have. Where upon she sent out of the room and had her two sons brought in. With a hand upon each, she presented these boys to her friends saying, these are my jewels.

And the men and women whom I have saved are the jewels and the gems, the ornaments to the glory of the Lord Jesus. And the thought of saving them made him hasten to the cross.

Jesus thought of the multitudes who would be set free from the law of sin and death. That he would loose them from sin by his blood. He sang a hymn, we read, he passed out of the Upper Room, and went out to face the

beating and the cross. No man could number all of those people and those tongues who have been washed, their robes have been made white in the blood of the lamb. For the joy set before him, he endured the cross. That is how Christ is glorified, in the cross.

And that is why this supper was significant. He made this great announcement.

8. Jan - April 1942
R.M.