

Sermon Transcript from March 20th, 2016
The Meal
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"It was just before the Passover festival. Jesus knew that the hour had come for him to leave this world and go to the Father. Having loved his own who were in the world, he loved them to the end.

"The evening meal was in progress, and the devil had already prompted Judas, the son of Simon Iscariot, to betray Jesus. Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that he had wrapped around him.

"He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?'

"Jesus replied, 'You do not realize now what I am doing, but later you will understand.'

"'No', said Peter, 'you shall never wash my feet.'

"Jesus answered, 'Unless I wash you, you have no part with me.'

"'Then, Lord,' Simon Peter replied, 'not just my feet but my hands and my head as well!'

"Jesus answered, 'Those who have had a bath need only to wash their feet; their whole body is clean. And you are clean, though not every one of you.' For he knew who was going to betray him, and that was why he said not every one of you was clean.

"When he had finished washing their feet, he put his clothes back on and returned to his place. 'Do you understand what I have done for you?' he asked them. 'You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. Very truly I tell you, no servant is greater than his master, nor is a messenger great than the one who sent him. Now that you know these things, you will be blessed if you do them."

This is God's Word. Let's pray.

God, who is worthy talk about You and to represent You to people? It just always feels like a daunting thing to do; a heavy thing. So, I ask that You would speak, Lord, that my words that are from me would fall away and things that eternal would shine, Lord, and that they would speak to us by Your Spirit. I ask, God, that You would give us ears and hearts to receive the things that You want to teach us and that those of us that are followers of Jesus, that we would take seriously Your words, especially at the end of this passage, that say, "Do you see what I've done for you?"

I pray those words would be a thing that would stick on our heart and our mind as we leave. "Do you see what I have done for you?"

May we see that tonight in Christ's name, amen.

One thing that you learn about Jesus as you start reading the Bible – especially the Gospels – is that Jesus ate, like, a lot. He ate a lot. One scholar I read says that in the Gospel of Luke, Jesus is either going to a meal, ate a meal or coming from a meal. Just notice that next time you read through the Gospels how many times Jesus is going to a meal, coming from a meal or having a meal. He's always eating. Jesus spent so much time around tables with unexpected people that they actually called Jesus, during the time of Jesus, a glutton and a drunkard.

They were like, "Oh, that guy. The rabbi Jesus? Yeah. He's a glutton and a drunkard."

Look at Matthew 11. They say this about Jesus: **"Here is a glutton and a drunkard, a friend of tax collectors and sinner."**

Jesus had so many meals with people and would eat with people that no one else

would really eat with that they actually called Him a drunkard and a glutton. Meals were so important to Jesus. Actually, one of the missionary strategies of Jesus was a long meal. Jesus would sit with people and have this long meal and often with the most unexpected people there at the table. Meals were important to the mission of Jesus because meals were a sign of friendship, acceptance and grace.

See, the reason why meals were so important was because meals, especially at this time, were signs of friendship and acceptance and of grace. Meals, around the time of Christ, were full of significance. And I think this is true in our lives as well today. Meals that we share, I mean, you can probably imagine some of the out amazing meals you've ever had and they're so full of significance. I remember the first meal I made Ashley, my wife, when we started dating.

We were both kids and I made spaghetti because that was like the only thing I knew how to make. And I asked my mom if I could set up the small dining room table in the living room by the fireplace, because I wanted to be all romantic and stuff. But, I didn't realize how nervous I'd be and how hot it would be. Next to a fireplace is not really smart. And then I made my sisters, who were younger than me so they had to do what I said, I made them be the waitresses. So, they would bring out food to us.

We poured this milk in wine glasses and I gave her a ring that I saved up for and bought at Kohl's or Mervin's or something. I don't remember what it was. It was some store. And I remember when I was giving it to her I dropped it in her plate of spaghetti and I was like, "Oh, uhh..."

And I picked it up and, "Sorry. Here you go."

Gosh. I think Ashley just dug up that ring not too long ago and, as soon as I saw it, it brought this meal to my mind. Meals mean something to us. Even today, especially meals when we're across the table with someone and we're sharing fellowship. We're sharing table fellowship. Meals have a way of equalizing the playing field where you feel like you're an equal sitting across from them and eating. If this means this today, this was huge in the time of Jesus.

One writer said this about meals during the time of Jesus:

"It would be difficult to overestimate the importance of table fellowship for the cultures of the Mediterranean in the first century. Meal times were far more than occasions for individuals to consume nourishment."

Like, they didn't really eat through drive-thrus.

"Being welcomed at the table for the purpose of eating food with another person had become a ceremony ritually symbolic of friendship, intimacy and unity. Thus, betrayal or unfaithfulness toward anyone with whom one had shared the table with was viewed as particularly reprehensible. On the other hand, when persons were estranged, a meal invitation opened the way to reconciliation."

Meals were profoundly significant around the time of Jesus. And this is why, because of the significance, even today, of what a meal does when you're sitting across the table with someone, this is why there can be a dark side to shared meals. Meals are the way that we can show radical hospitality to someone and they're also ways that we can show radical segregation.

My first job in high school was working summers at a country club on the maintenance crew. I would mow the greens and rake the sand bunkers and stuff like that. Being in the maintenance crew as a 13 or 14-year-old, there were places that I could eat and there were places that I could not eat on the country club. I could eat outside by the snack bar, but I could not go inside the clubhouse. That was for members only. And as a young Hispanic kid working with mostly Hispanic men, this said something to me. This said, "This is where you are welcome and this is where you are not welcome."

Meals, and where you have meals, could show radical segregation. Our nation has a history of separating where people can and cannot eat. It has an ugly history of this. "Your kind is not allowed in this establishment."

Hospitality and segregation built around where you ate and where you could not eat were just as important, in not more important, in the first century. They had all kinds of ways – religious people had all kinds of ways of keeping people out. There was the way that the religious people ate of Jesus' day. There was a way that they ate and the way that

they drank. They ate and drank meticulously. The religious people of Jesus' day ate and drank ritualistically. They ate with this stuffy aroma of self-righteousness kind of like insufferable vegans do today. You know? It's like that sort of thing.

The reason why the religious people of Jesus' day ate this way – I mean, there was a lot of meaning behind it. For them, they believed that the way that God would bring about a national revival was through personal purity. So, God would bless Israel and deliver them from their captors and bring in the Kingdom of God if everyone was personally pure and ritualistically pure and they did all the Torah perfectly. But, in order to do all the Torah perfectly, they would build all these laws around the way that you would eat and drink so that no one impure could eat and drink in their presence.

So, if you don't measure up, like tax collectors or sinners or the poor, if they didn't measure up to this vision of how national salvation was going to happen, they had to be segregated, they had to be marginalized and they would say, "This is not the way the Kingdom of God is coming in."

But, Jesus shows up. And Jesus, we're told, is the one who brings the Kingdom of God. But, how would Jesus bring in the Kingdom of God? Luke says this: "The Son of Man..." – which is a title for Jesus – "...came to seek and save the lost."

So, Jesus comes in to seek and save lost people. But how does Jesus come? Again, Luke says this: "The Son of Man has come eating and drinking."

I love that. I love those two descriptions of what Jesus came to do and how Jesus came to do it. Jesus came to seek and save the lost. And how would Jesus come to seek and save the lost? And, if you read the Gospels, the method of His salvific work often happened through a table, often happened through a shared meal. Often happened to where Jesus would extend grace. See, the purpose of Jesus coming was to seek and save the lost, but the method of Jesus coming was eating and drinking.

How would God make Himself known to humanity? How would Jesus make God known specifically? The answer is through table fellowship. Through a hospitable meal. A long and simple meal where He extended grace to people, He brought people to the table. This is why whenever there was these scenes around meals – I mean, Jesus' first miracle was at a meal, it was at a wedding supper. And they ran out of wine and Jesus' mom was like, "Make more wine."

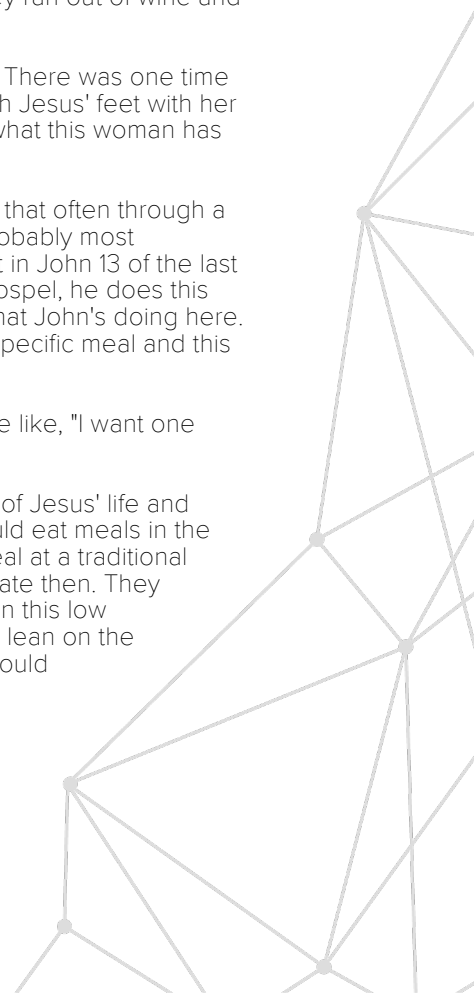
And then Jesus does. This is His first miracle. The things that Jesus did around meals. There was one time He was eating a meal and a woman barged in, a sinner, and started to weep and wash Jesus' feet with her hair and tears. And the stuffy religious people were like, "Oh my gosh. If Jesus knew what this woman has done."

And Jesus welcomed her to the table. Jesus came to show who God was and He did that often through a meal. And, what we read in John 13 just a second ago, what Jesus came to do was probably most significantly and specifically shown through this meal, the Passover meal. This account in John 13 of the last supper is, I believe, all of what Jesus came to do in miniature. Sometimes, in Mark's Gospel, he does this with a scene where he shows the entire work of God in miniature, and I think this is what John's doing here. And this is these short verses, all of what Jesus has come to do is shown in this very specific meal and this one specific act.

So, if you're new to the faith, if you're new to church, if you're new to Christianity, you're like, "I want one picture to show me what has Jesus come to do."

This is it. These scene is like the Rosetta Stone that brings interpretation to the whole of Jesus' life and interprets all of His work right here through this meal. This meal, the way that they would eat meals in the first century, was different than the way we would eat meals. If you've ever eaten a meal at a traditional maybe Indian restaurant where you sat on pillows around a low table, that's how they ate then. They didn't have chairs and that sort of thing that we have today. They would be lounging on this low table and they would sit and lean on pillows and they would all eat with one hand and lean on the other hand and they would all eat from the same table and the same meal and they would share bread and share wine and share the main dishes.

They would share and they would be so intimately close to each other to where – there's one scene just after this in John 13 where one of Jesus' disciples, they're so



close where, after dinner, he just leans back on Jesus' chest. Like, he just leans back on Jesus. I mean, these meals were very very intimate. They're very very close. So, it wasn't like these giant, long tables with Jesus on one end and He's like, "Pass the salt," like that sort of thing.

I mean, they were close. They were on pillows together. These meals were intimate occasions. And it wasn't just an intimate meal. This Passover meal wasn't just intimate. It was intimate, but it was also significant. Because this particular meal was the Passover meal. A meal that the Jewish people had been eating for centuries and still eat today to remember the Exodus when God delivered them from slavery. This meal was special because it reenacted the night of the final plague in Exodus when God was trying to deliver His people but Pharaoh would not let the children of Israel go and God said, "Let my people go," and Pharaoh said, "No," and God struck him with plague after plague after plague and Pharaoh's heart would get harder and harder and harder.

And finally, God says, "I'm going to break him through a plague of death and they way that you're saved from this plague of death – I'm brining a plague of death on all of Egypt, and the only way that you're saved from this death is if you take a lamb, a spotless, pure lamb, and you sacrifice the lamb and you pour out its blood and you take the blood and you paint it over the doorpost of your house. Then you take this lamb and you roast it and then you and your family partake of this meal. Then, if I see the blood on the doorpost of your house, I will literally pass over your house and death won't become of you. And then I'm giving you this meal as an ordinance to remember how I delivered you over and over again. Every year you have this meal."

This is the meal that Jesus was eating with His disciples. This meal. And what's even more significant – because that's significant in and of itself, but what's even more significant was that when Jesus started His ministry, John the Baptist, who knew Jesus, called Jesus the Passover Lamb. Look at what it says in John 1, at the very beginning of this book.

It says, **"The next day John saw Jesus coming toward him and said, 'Look [behold], the Lamb of God, who takes away the sin of the world!'"**

So, John the Baptist would peg Jesus as the Passover Lamb made flesh, whose blood would cover us and whose life, whose body and blood would nourish us in some way. And what's happening at this meal in John 13 is it's all coming together in this one meal and Jesus knew it. And the text is very keen to make sure that we all know it too.

And that's why it starts like this: "It was just before the Passover Festival. Jesus knew that the hour..." – that word "the hour" is significant in John's writing. It means "the hour of His suffering." The time, the weekend of His suffering.

"...the hour had come for him to leave this world and go to the Father. Having loved his own who were in the world, he loved them to the end."

Jesus would be leaving this world through the cross, giving His life as a ransom. And what John wants us to know is that this was all motivated by love. Look what it says: "Having loved his own who were in the world, he loved them to the end."

So, everything that happens from this point on, even if it's confusing to the reader or the characters – and it will be, because Peter's like, "What is going on?"

The writer wants us to know: this is the way that Jesus is displaying His steadfast love. Everything that happens at this meal displays His steadfast love. To who's represented in the room – because Judas is there, a betrayer is there, but Jesus still extends love to him. What He does in this room, because He's about to wash their feet. And what this meal and this time points to, because ultimately it would point to the cross because Jesus said, "This is my body broken for you. This is my blood poured out for you."

Because John assumes that. John assumes – notice that John doesn't really write into this narrative, the actual communion thing that the other writers do. He assumes that you know what's going on. He assumes that you know from the other writings and traditions that, around this meal, Jesus connects this meal to Himself. John assumes that you know that Jesus, at this meal, took bread at this same meal and He broke it and He gave thanks and then He said, "This is my body, which is given for you. This is my body, which is

broken, poured out for you like the sacrificial lamb for you that you would be covered and your sins would be taken away, that you can have fellowship with God. This is for you. Do this in remembrance of me."

And how, after supper, He took the cup and He said, "This is a cup of a new covenant in my blood. My blood poured out for you. And when you drink this cup, remember me when you drink it."

So, we're supposed to draw between the lines a symbolism of Jesus being the Passover lamb whose life is broken and poured out for us, and that our sins are covered because of the lamb. But, we're also to take it in like you would eat the Passover meal and go, "This thing sustains us. This meal nourishes us. This meal is an active theology that we take in the body and the blood of Christ."

John assumes you know all that. That at this last supper, Jesus has taken the Passover meal and has applied the making to Himself, that He is the lamb whose body would be broken and that His blood would cover us and bring about our forgiveness of sins and our fellowship with God. What John chooses to show us, though, is how the breaking of Jesus' body and the pouring out of His blood would be an act of humiliation, because they didn't get that. It would be an act of intimate love.

So, what this meal does is it points forward to the cross, but what Jesus is saying is like, "Hey, you're not going to understand what I'm doing right now, but I want you to know that this act here is an act of intimate love."

That's why I said this is like the Rosetta Stone. This is like the way to interpret all of Jesus' work, and it's all pictured in this foot-washing.

John 13:4, **"so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist."**

That right there is the outfit of a slave. Jesus would've stood up and, again, they would've been kneeling down on one side of their body and their feet would've been behind them because they would've been laying on their side. And then Jesus got up from the meal and He removed His outer robe and He had His undergarment on and then He wrapped a towel around His waist and immediately He looked like a slave. Immediately He looked like a servant.

And they're like, "Whoa. What is the meaning of this?"

And then Jesus grabs a basin, it says, and He poured out water into this basin and then He get behind these disciples and began to wash their feet and then dry them with the towel that was wrapped around Him.

See, a Jew was not around to wash another Jew's feet because that was the job of a slave. That barrier would never be broken. The only time a Jew got to wash another Jew's feet is if it was an act of love. So, if it was a wife to her husband or a father to a son. Otherwise, it was reserved only for slaves. This was really embarrassing. Notice no one talked other than Peter. Imagine the first person to get his feet washed. I don't know who it was. I don't think it was Peter. I think Peter was like, "Oh. This is awkward. I'm going to say something. No, not yet. I'm going to say... no, not yet."

Like, Peter's holding like, "I'm going to say something."

And the first person who's getting their feet washed is like, "Okay. Everyone's looking at me. This is weird. Imagine if you were kneeling here and then someone right behind you starts removing your shoes and starts washing your feet. You're like, "Whoa. Whoa. What are you doing? Not here. This is public. This is weird. This is awkward. It's kind of too intimate. It's kind of creepy. My feet? Not my feet. It's really weird. Everyone's looking at me right now."

And the people around you are like, "Oh, this person's washing this person's feet."

Like, that's exactly what would've happened around this table. And the first disciple would've been like – and they were shocked. They were embarrassed. This is embarrassing. And Peter, when someone does something humiliating in my presence, I'm really embarrassed for them and I turn red and want to run. Like, if you just do karaoke in front of me I'm like, "Ahh! Happy place. Happy place."

It's just so humiliating. Like, oh my gosh. This is so weird. Even worse, I just can't do it. And Peter's like the same thing. So, when Jesus finally came to Peter, Peter could not not say something. He said this: "Lord," – and in Greek, the emphasis is on "you" and "my."

"Lord, are you going to wash my feet?"

Are *you* going to wash *my* feet? I mean, Peter is completely embarrassed here.

"Jesus replied, 'You do not realize now what I am doing, but later you will understand.'"

Jesus is saying, "Peter, will you receive by faith what I am doing? Just trust me. It will make sense to you later. Just let me do this."

Remember I said that this Passover meal was like a Rosetta Stone to make sense of all the meals Jesus ever had and all the events following this meal. See, Jesus saying that one day Peter will look back and see that all the humiliating and debasing things that Jesus did in His hour of suffering were acts of intimate love that didn't just happen to Him, but Jesus willing stepped into.

So, Jesus is saying, "One day you will remember this meal and look back and know this meal is an act of intimate love. Because, from this meal, I am going to be betrayed and then you're going to want to fight for me. You're going to want to cut someone's head off, but I'm going to say, 'Put away your sword.' And then from there, I'm going to be taken and then falsely accused. And then from there, I'm going to be tortured and beaten over and over and over again to where my face is going to swell in and my back's going to be completely exposed. And then I'm going with to be not just a towel wrapped around my waist, I'm going to be completely naked and then hung on a cross, the most humiliating way to die, and you're going to see me on a cross squirming to breathe. And then you're going to look at me and go, 'Wait. The person I followed that all my hopes were wrapped up in is bleeding and naked on a cross.' And you're going to realize that everything I did and every act of humiliation that I've ever done was out of intimate love for you, as intimate as me washing your feet and as humiliating as me washing your feet. Let me wash your feet. What I'm going for you right now you do not understand."

But Peter says, "No. You will never wash my feet."

"Jesus answered, 'Unless I wash you, you have no part with me.'"

And then this is so Peter. He's like, "Then give me a bath."

And Jesus is like, "Just... no. That's not what we're doing. That's not this."

And He has to get like theological because Peter's so weird. Peter's weird. Peter's us, right? We would do the same thing. "Well then, let's do this then. If we're going to do this..."

Everything here, this whole foot-washing, was like a microcosm of what Jesus came to do. Like, in this short little story, who Jesus is and everything Jesus had come to do is here. Jesus stands up and takes off His robe of glory. He was God and He takes off His glory and then He wraps Himself with humility, He wraps Himself with flesh. Then He takes the form of a servant and then He stoops really really low to wash us, to handle the dirtiest parts of our lives to make us clean, all as an act of humiliation. This is God. All of it is seen right here.

The reason why Peter reacts is this is so humiliating. He literally says to Jesus – this is what verse 8 literally says in Greek: "Not not will you ever wash my feet forever."

Peter's like, "Not not will you ever wash my feet forever. There's no way in the world that you will ever ever wash my feet. What you're doing is too humiliating."

The act of God Himself saving us through the humiliating cross is so humiliating that it's almost embarrassing to follow Jesus, especially during the first century. But, Jesus is patient, He's kind and He's straightforward and He says back to Peter this, and this is the translation: "If I can't forgive your sins, you can't have my presence. If you're not going to let me wash the dirtiest parts of you..." – they didn't wear socks and Chelsea boots in Jesus' day. That wasn't a thing they did. They didn't wear shoes. They wore sandals and their feet were

disgusting and they were dirty and they were calloused.

And Jesus goes out to wash the most dirty part of Peter and Peter's like, "No. Not will you ever wash my feet forever. This is not going to ever be a thing that we do together."

And Jesus says, "If you're not going to let me wash the dirtiest parts of you, you can't have me."

And then Peter says, "Okay, then. Let's do this."

And then this happens:

John 13:12, **"When he had finished washing their feet, he put on his clothes and returned to his place."**

And then He said this, and I want you to hear this if you're a follower of Jesus tonight.

"Do you understand what I have done for you?"

Do you understand what I just did for you?

"You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set for you an example that you should do as I have done for you."

Listen to those words. Maybe they've been lost on you for a very long time. So, this foot-washing not only teaches the Christian Gospel, but it also teaches the Christian ethic. It teaches us how to behave and how to live as followers of Jesus. Jesus doesn't just serve, He teaches. He says, "This is how you are to live in my Kingdom, as servants."

So, if you are a Christian, if you are a follower of Jesus, handle people's feet. You are to be people who take decisive action to become less than someone else in order to serve them and show them what God is like. This is what we are going to do on Thursday. This is what we are going to do and it's going to be so weird. Especially when you start washing between people's toes. That's... you're like, "I'm not going now."

You're going to handle their feet. It's going to feel all great until you start going between their toes and they're going to look at you and you're going to look at them and you're like, "Sorry."

And it's going to be weird, and it's supposed to. It's supposed to feel awkward. If it feels humiliating, then it's working. If it feels awkward, it's supposed to. If it feels like you've gotten scary close to someone else, then you're on the right track. That's what this is supposed to do, because this is how Peter felt. This is how Peter felt when Jesus got this close to him. When Jesus started handling Peter's feet, Peter's like, "This is too close."

When he looks at Jesus and Jesus is in a servant's towel and He's at his feet and Peter says, "Not my feet, Lord. Not my feet."

I mean, this sounds pretty humble, right? Like humble protest. Like, "Lord. Come on. You don't have to do that. Other people will do that. Not you, Lord. You're too good for that."

But, when Jesus wants to wash dirty places in our life, it also sounds like humble protest. When we don't allow Jesus to wash the dirty, vulnerable and intimate places of our lives we say, "There are a lot more people that need than I do, God. There's a lot more. I'm privileged. I can go and buy stuff. I have a warm house to live in. Go wash and serve them. I'm okay."

And it sounds so humble. But what Jesus is really saying to you is, "If I don't wash that part of you, you have no part with me. We can't be identified together."

But I think what we're really trying to say to Jesus is, "Jesus, don't get that close to me. I don't want to take off my socks, because I'll feel too exposed. I don't want you touching my feet because that's probably way too intimate. You seem safer, Jesus, at a distance. Like, when I can control you and the things that you do in my life, then we can do a think together. But, when you start getting too intimate and too close and I get too exposed, you start

disrupting things in my life and I don't know if I like that."

So, we hide. We hide behind privilege self-sufficiency. We don't need Jesus washing our feet because we can literally pay people to do that. We can go get mani pedis and call it therapy or something. We don't need to involve Jesus in our emotions or our disorders because we can pay therapists for that kind of stuff. We don't need to expose Jesus to our financial needs because we can just go and work harder or switch jobs or something.

See, some humilities are our deepest arrogance. Some of our humilities that we're like, "Oh, Jesus. You don't need to do that," are our deepest places of arrogance. I mean, where is it in your life that you are rejecting God's humble service in your life? Where are ways that you're just rejecting? You're like, "Oh, no no no."

Maybe you should think about your rejection of allowing Jesus to serve you as actually an act of arrogance. If you think God has bigger things to worry about, if you think God is tired of hearing that thing that you bring to Him if you think that the thing is too petty it might sound really humble. But, hear the rebuke of Jesus to Peter. It's arrogance. Let Jesus was you. Let Jesus serve you.

And I would argue and I would say that it's impossible for us to imitate the lowly role of Jesus unless we have a clear understanding of what He's done for us. Until Jesus touches the most vulnerable and dirtiest places of our lives, when we serve other people, we're just doing it because we're thinking we're earning something. But, when Jesus really touches those raw places of our lives, the most exposed or unexposed or dirtiest or petty places of our lives, the places that we don't want Him, then we see the radical love of Christ, the radical humility of Christ.

And then, and only then, are we empowered to actually be that humble. Then and only then can we give away our status, can we walk into work at our little startup and we start washing people's feet. They're like, "Whoa. Whoa. This is..."

And you wouldn't care what they thought about you. I think I've always loved the fact that what John puts in here was the when Jesus knew that the hour had come, when He knew that He had come from heaven and knew that He was going back to God, He got up and washed their feet. It's like when Jesus was knowing who He was. He was so secure in God's love for Him and where He was from God and He was going back. He was so secure in His identity that He can get up and be humble.

That's the only time that you and I can do that. When we know who we are in God, when we know what Christ has done for us. Only then can we really start washing each other's feet. And so we'll do that this Thursday in all these different communities all over the city. We'll eat together and we'll remember Jesus' body and blood and that Christ saved us. And we'll reenact the meal and then we'll start washing each other's feet and we'll feel that vulnerability, we'll feel that cleansing and we'll feel that. There's nothing like the feeling of having freshly washed feet.

This is what Jesus wants to do. This is what Jesus came to do. This is why I say this is like all the work of God in miniature. His humility, what He desires to do, His servant attitude toward us, that He didn't come to be served but to serve and give His life as a ransom for many. During the Passover meal, all of it points to what He's come to do.

So, let's respond to this. Let's let Jesus do that. We were praying before the gathering started that Jesus would start disrupting us, like start doing stuff and wanting to wash places that we're like, "No. Not there, Lord."

But then Jesus is doing that here and even we're like, "But, there's people around. This is weird. I feel exposed. I feel like..."

And we go, "We'll go there," and be so convinced of what God wants to do with us and they way He wants to tie us to Himself through this to identify us as followers of Jesus.

Let's pray.

Thank You, God. I pray that now, as we take communion, as we receive communion, actually, Your body broken for us, Your blood poured out for us. As we receive it as the

gifts of God for the people of God. I pray that we'd receive it with confidence and humility. I even pray right now if You'd just start doing and really set some awkward stuff in the room in the sense that we feel like You're moving us to kneel or stand in worship or pray for people or whatever, God. Or we'll cry when we're not criers or sing loud with our hands in the air if that's not what we do because we don't feel like we're Charismatic.

Lord, just let us go there tonight. I just want to pray specifically that You would heal people spiritually. I just know that we keep a buttoned up appearance and we hide a lot of things from You. We keep things from Your touch because we feel like we're just over bringing that part to You or we feel like that part's way too dirty or too gross.

Rebuke us, tonight. Gently, lovingly, understandingly, like you did Peter and say, "If I don't get to wash this part of you, you can't have my intimacy. You can't have my company."

And that we'd say, "Okay, Lord. Go ahead."

Do that in this room tonight. In Jesus' name, amen.