

Good Friday  
Lord's Supper/Footwashing

Sermon

*Devonport, April 16th, 2011*

*Hobart, April 22nd, 2011*

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ISAIAH 53:1-12

53 Who has believed our message? To whom will the LORD reveal his saving power? <sup>2</sup>My servant grew up in the LORD's presence like a tender green shoot, sprouting from a root in dry and sterile ground. There was nothing beautiful or majestic about his appearance, nothing to attract us to him. <sup>3</sup>He was despised and rejected—a man of sorrows, acquainted with bitterest grief. We turned our backs on him and looked the other way when he went by. He was despised, and we did not care.

<sup>4</sup>Yet it was our weaknesses he carried; it was our sorrows\* that weighed him down. And we thought his troubles were a punishment from God for his own sins! <sup>5</sup>But he was wounded and crushed for our sins. He was beaten that we might have peace. He was whipped, and we were healed! <sup>6</sup>All of us have strayed away like sheep. We have left God's paths to follow our own. Yet the LORD laid on him the guilt and sins of us all.

<sup>7</sup>He was oppressed and treated harshly, yet he never said a word. He was led as a lamb to the slaughter. And as a sheep is silent before the shearers, he did not open his mouth. <sup>8</sup>From prison and trial they led him away to his death. But who among the people realized that he was dying for their sins—that he was suffering their punishment? <sup>9</sup>He had done no wrong, and he never deceived anyone. But he was buried like a criminal; he was put in a rich man's grave.

<sup>10</sup>But it was the LORD's good plan to crush him and fill him with grief. Yet when his life is made an offering for sin, he will have a multitude of children, many heirs. He will enjoy a long life, and the LORD's plan will prosper in his hands. <sup>11</sup>When he sees all that is accomplished by his anguish, he will be satisfied. And because of what he has experienced, my righteous servant will make it possible for many to be counted righteous, for he will bear all their sins. <sup>12</sup>I will give him the honors of one who is mighty and great, because he exposed himself to death. He was counted among those who were sinners. He bore the sins of many and interceded for sinners.<sup>1</sup>

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\* *Isaiah 53:4* Or *Yet it was our sicknesses he carried; it was our diseases.*

<sup>1</sup>*Holy Bible : New Living Translation.* 1997, c1996 (electronic ed.) (Is 53:1). Wheaton: Tyndale House.

## **Introduction:**

### **I. TODAY WE COMMEMORATE THE DEATH OF OUR SAVIOUR**

#### **A. WE COME TO REMEMBER WHAT IT MEANS TO US AND TO ALL CHRISTIANS**

- 1. We are going to think about “Why Jesus Died?;”**
- 2. Why he died, and who he died for, and the lessons and benefits we gain from his death for us**

#### **B. PRAYER**

#### **C. SONG: THERE IS A REDEEMER**

## **BODY:**

### **II. TODAY WE COMMEMORATE THE DEATH OF OUR SAVIOUR**

#### **A. WE COME TO REMEMBER WHAT IT MEANS TO US AND TO ALL CHRISTIANS**

### **III. WHY THE CRUCIFIXION?**

#### **A. IN THE BEGINNING GOD MADE ALL THINGS GOOD**

- 1. He made us and the world to share in his life, his koinonia, his life of love, fellowship, working together creatively, in harmonious relationships, giving and receiving joyously together**

#### **B. BUT IN THE GARDEN OF EDEN; MANKIND WALKED AWAY FROM GOD**

- 1. We chose to disobey his loving instructions that would have had us live and share in his life, and dress and keep the earth**
- 2. Evil was the result**
  - a) Mankind has suffered from his living separately and contrary to God and who he is, and what he planned**

**3. We see at, the flood, the tower of Babel and in the lives of the Patriarchs, and then throughout history of Abraham's descendents;**

- a) the continual gracious, loving actions of God
- b) Actions that demonstrate over and over, God's nature
  - (1) His will and his plan to bring us back to him
- c) He continually opposes evil
- d) He stops Adam & Eve taking of the tree of life and living in evil forever

**4. Death serves to limit evil**

- a) At the flood and later at Babel, he curtailed the dangerous downward spiral of men's evil
- b) In Egypt, at the first Passover, God rescued his people from the evil of the world around them
  - (1) he brought them back to him, and made them his people, and promised them a new life with him, in their own land
  - (2) They were to be the seed of Abraham, through whom all nations would be blessed
    - (a) They were to be God's light, God's agents in a dark world
    - (b) Showing who God is, and the life of righteousness and love, and the blessings that result
- c) But Israel, as the prophets make so clear, instead of being a light in the darkness
  - (1) moved more and more away from the light, and blended into the darkness
  - (2) Instead of walking with God, being instruments of light and love, they became agents of darkness and destruction
  - (3) Like in star wars, they went over to the dark side

**C. SO MANKIND, INCLUDING THE PEOPLE GOD HAS CHOSEN TO WORK THROUGH, HAVE ALL FAILED TO TRULY LIVE IN FELLOWSHIP WITH GOD**

- 1. Failed to depart from evil, and do what is good
- 2. But God continually made clear, that in spite of this, he would still bring about his original plan for mankind and the world
  - a) He would himself, step down into our world, as one of us, to be the human through whom he could bring light and righteousness
    - (1) To be the second Adam

- (2) To be the superior Moses
- (3) The superior High Priest
- b) To be the human being that God created us all to be in his image**
- c) The one who would trust in God, and walk with him fully, and without compromise**
- d) The one who would take on all the evil and wickedness of the world, take on Satan and death itself**
  - (1) Take on all of God's anger and condemnation of sin, and evil
  - (2) Take on all of the injustices, the pain and suffering that we have suffered at our own hands and the hands of others
  - (3) And emerge from it all victorious

**D. THE REAL BATTLE GOD WILL FIGHT, AND HAS ALWAYS FOUGHT**

- 1. Demonstrated throughout the OT, as we have just seen in a very quick overview**
- 2. Is a battle against rebellion, sin and evil**
- 3. A battle to bring us back to him, to break our rebellion and bring to an end our downward spiralling history of walking our stubborn independent road to destruction**

**E. THE METHOD OF WINNING VICTORY IS NOT AS IT IS TOO OFTEN THOUGHT AND TAUGHT**

- 1. Through better law or better enforcement of law**
- 2. Neither is it through God's power and anger,**
  - a) Through a great tribulation or other physical assaults or victories over God's enemies and anti-Christ's;
- 3. Quite to the contrary, God's victory has come through the cross**
  - a) It has come through Jesus becoming one of us
  - b) Through his surrendering to the forces of sin, injustice, evil, suffering and death

**F. THE DEATH AND RESURRECTION OF CHRIST IS THE REAL VICTORY OVER ALL THAT OPPOSES GOD**

- 1. The only solution to man's doomed life, to evil and injustice, to sin and death, to all that opposes God**

a) **The only way to restore and transform us,**

**2. Torrance describes this victory of God over our real enemy, sin and evil, and its control over us, powerfully and wonderfully;**

In the incarnate life of Jesus, and above all in his death, God does not execute his judgement on evil simply by smiting it violently away by a stroke of his hand, but by entering into it from within, into the very heart of the blackest evil, and making its sorrow and guilt and suffering his own. And it is because it is God himself who enters in, in order to let the whole of human evil go over him, that his intervention in meekness has violent and explosive force. It is the very power of God.

And so the cross with all its incredible meekness and patience and compassion is no deed of passive and beautiful heroism simply, but the most potent and aggressive deed that heaven and earth have ever known; the attack of God's holy love upon the inhumanity of man and the tyranny of evil upon all the piled up contradiction of sin.<sup>2</sup>

**John 3:16-21 NIV**

<sup>16</sup> "For God so loved the world that he gave his one and only Son,<sup>f</sup> that whoever believes in him shall not perish but have eternal life.

<sup>17</sup> For God did not send his Son into the world to condemn the world, but to save the world through him.

<sup>18</sup> Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.<sup>g</sup>

<sup>19</sup> This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil.

<sup>20</sup> Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. <sup>21</sup> But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God."<sup>h</sup>

<sup>2</sup> Thomas F. Torrance, *Incarnation: The Person and Life of Christ*, Robert T. Walker, editor; Paternoster/IVP Academic, Milton-Keynes, UK, 2008, p. 150

<sup>f</sup> Or *his only begotten Son*

<sup>g</sup> Or *God's only begotten Son*

<sup>h</sup> Some interpreters end the quotation after verse 15.

## **Romans 5: 8-11 NLT**

a) **Paul, tells us that Christ died for us while we were yet sinners.**

<sup>8</sup> But God showed his great love for us by sending Christ to die for us while we were still sinners. <sup>9</sup> And since we have been made right in God's sight by the blood of Christ, he will certainly save us from God's condemnation. <sup>10</sup> For since our friendship with God was restored by the death of his Son while we were still his enemies, we will certainly be saved through the life of his Son. <sup>11</sup> So now we can rejoice in our wonderful new relationship with God because our Lord Jesus Christ has made us friends of God.

### **G. THE CROSS REMINDS US THAT GOD'S PURPOSE IS TO SAVE, NOT TO CONDEMN**

- 1. Jesus came into our sin-filled world and lives, to serve us, to bring us light, to wash our feet, to wash away our sins**
- 2. To rescue us from death, to deliver the whole world, from sin, evil, injustice, suffering and death**
- 3. To lead us out of darkness into light**
- 4. To transform us to live in that light, that is himself**

### **H. BECAUSE OF THE CROSS; OUR CALLING, OUR OPPORTUNITY**

- 1. is to be the people God has made us to be in Christ, through the cross,**
- 2. To let the crucified, resurrected and ascended Jesus live his life in us, and through us**
- 3. To live in partnership with him, to be transformed by the Spirit to be like him,**
- 4. to be God's agents of life and light,**
  - a) **Christian soldiers, winning the battle over sin and injustice, sadness and suffering**
  - b) **through sharing God's love**
  - c) **sharing his compassion, forgiveness and victory with others who like us, so desperately need it**

### **I. WITH THIS IN MIND;**



- 1. We come to our symbolic rituals that remind us, and express our gratitude for who God is, and what he has done for us all, in grace and love, through Jesus**

#### **IV. FOOTWASHING:**

#### **John 13:1-17 NLT**

1 Before the Passover celebration, Jesus knew that his hour had come to leave this world and return to his Father. He had loved his disciples during his ministry on earth, and now he loved them to the very end. [or showed them the full extent of his love]\* 2 It was time for supper, and the devil had already prompted Judas, son of Simon Iscariot, to betray Jesus. 3 Jesus knew that the Father had given him authority over everything and that he had come from God and would return to God. 4 So he got up from the table, took off his robe, wrapped a towel around his waist, 5 and poured water into a basin. Then he began to wash the disciples' feet, drying them with the towel he had around him.

#### **A. JESUS IS DEMONSTRATING THAT HE CAME TO BE OUR SERVANT**

##### **1. To be our slave**

- a) To love and humbly serve us, by giving up all he had at God's right hand, to come down and be part of his own physical creation**

6 When Jesus came to Simon Peter, Peter said to him, "Lord, are you going to wash my feet?"

7 Jesus replied, "You don't understand now what I am doing, but someday you will." 8 "No," Peter protested, "you will never ever wash my feet!"

Jesus replied, "Unless I wash you, you won't belong to me."

##### **2. Michael Card writes about Jesus being the slave of all mankind in his book; A Better Freedom**

In the midst of a slave culture, none of the disciples ever dreamed that the Messiah would come armed with a basin

\* Or he showed them the full extent of his love.

and a towel. When Jesus approached Peter at the Last Supper to wash his feet, such a thing was inappropriate, unthinkable... But in his relentless response to Peter, "If you do not allow this then we have nothing in common," Jesus was making it clear; If you do not understand his as Servant, then you do not understand him at all--and you never will.<sup>3</sup>

<sup>9</sup> Simon Peter exclaimed, "Then wash my hands and head as well, Lord, not just my feet!"

<sup>10</sup> Jesus replied, "A person who has bathed all over does not need to wash, except for the feet, to be entirely clean. And you disciples are clean, but not all of you." <sup>11</sup> For Jesus knew who would betray him. That is what he meant when he said, "Not all of you are clean."

<sup>12</sup> After washing their feet, he put on his robe again and sat down and asked, "Do you understand what I was doing?" <sup>13</sup> You call me 'Teacher' and 'Lord,' and you are right, because that's what I am. <sup>14</sup> And since I, your Lord and Teacher, have washed your feet, you ought to wash each other's feet. <sup>15</sup> I have given you an example to follow. Do as I have done to you. <sup>16</sup> I tell you the truth, slaves are not greater than their master. Nor is the messenger more important than the one who sends the message. <sup>17</sup> Now that you know these things, God will bless you for doing them.

## **B. IN TAKING PART IN THIS FOOTWASHING CEREMONY**

**1. we remember that Jesus Christ was God become one of us, voluntarily humbling himself, taking upon himself a human body.**

- a) We remember that he laid down his whole life as an act of service for us so we could be free from evil
- b) Free to live and share in his life of love

## **C. THE CROSS REPRESENTS JESUS' SELFLESS SERVICE AND ABIDING LOVE.**

**1. And it reminds us that we are called to love and serve others as he did**

## **D. THE FOOTWASHING CARRIES THE SAME MESSAGE**

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<sup>3</sup> Michael Card, A Better Freedom, Intervarsity Press, 2009, p.129

**1. Having our feet washed depicts our need of accepting Jesus Christ and his act of service to us --- his sacrifice that cleanses us all of all sin, not just an elite few**

- a) So in a sense we should see the person washing our feet as symbolising Jesus washing ours.
- b) And when we wash the other persons feet, we are symbolising Jesus washing their feet through us

**E. "KOINONIA" MEANS A MUTUAL PARTICIPATION, PARTNERSHIP, SHARING TOGETHER.**

**1. So when we participate in the foot-washing ceremony, we symbolize our participation in Jesus' life of love and humble service to others**

- a) We act out our calling to share in his washing of mankind's feet,
- b) we picture our participating in his sharing of his love and his life and salvation with others.
- c) In and through Jesus, we receive from him freely and we freely share what we are given to give

**2. This fits in beautifully with the bread of the Lord's Supper that symbolizes our being one body, the body of Christ**

- a) and it also symbolizes the complete unity, and mutual giving and receiving between the Father, the Son and the Spirit

**F. AS IS OUR ANNUAL TRADITION; LET US THEN WASH ONE ANOTHER'S FEET,**

- 1. Picturing what our Saviour has done for us,**
- 2. and remembering how we are served by him,**
- 3. and called to participate with him in serving one another**

Men, those of you who would like to participate, please stand and follow the directions of the ushers to the side of this room.

Ladies, those of you who would like to participate in the footwashing, if you would now stand and follow the directions of the ushers into the far room.

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**G. PRAYER:**

- 1. Thank you, Lord, for sending Jesus into our lives, to be with us in our dark and dirty world, to give us light, to wash us clean**
- 2. Help us each day to do serve him, and to serve our fellow human beings with his love**
- 3. Amen.**

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#### **H. SONG: ONE BREAD ONE BODY**

#### **I. SONG: HE WAS PIERCED**

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### **V. COMMUNION**

#### **I Corinthians 11:23-26**

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<sup>23</sup> For I pass on to you what I received from the Lord himself. On the night when he was betrayed, the Lord Jesus took some bread <sup>24</sup> and gave thanks to God for it. Then he broke it in pieces and said, "This is my body, which is given for you.\* Do this to remember me." <sup>25</sup> In the same way, he took the cup of wine after supper, saying, "This cup is the new covenant between God and his people—an agreement confirmed with my blood. Do this to remember me as often as you drink it." <sup>26</sup> For every time you eat this bread and drink this cup, you are announcing the Lord's death until he comes again.

#### **A. SO, WE SHARE THIS BREAD AND THIS WINE, REMEMBERING JESUS**

- 1. and how he died for us all out of love for all his creation, all his people.**
  - a) That he died to take upon himself all the evil, the sinful, hurtful, unjust, hateful, godless actions that Satan and the worst of humankind could throw upon him**
  - b) And he lovingly, quietly, uncomplainingly, willingly; took it all upon himself, took it to the grave**
    - (1) overcoming it, defeating it, burying it once and for all
    - (2) Fully and completely
  - c) There is nothing that can now stand against us**

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\* Greek *which is for you*; other manuscripts read *which is broken for you*.

- (1) No power, nation, evil force
- (2) No accusation, no past record of wrongs, no shame, no guilt, no anger, no condemnation or punishment

**d) It is all nailed to the cross, all buried forever**

## **2. We now live free of all those things**

- a) We are fully and completely redeemed and reconciled to God
- b) That we might all be adopted into the life of Father, Son and Holy Spirit.

## **3. In a sense in breaking the bread, we symbolize bringing our broken lives to the cross**

- a) and letting Jesus take up all our broken bits and make us whole and one in him through his giving of his body for us on the cross
- b) Remember the words of Isaiah 53:5-6 about the wounded servant

He was pierced for our transgressions, he was bruised for our iniquities; upon him was the punishment which made us whole, and by his bruises we are healed.

All we like sheep have gone astray; we have all turned to our way; and the Lord has laid on him the iniquity of us all.

## **B. BREAD**

**1. Let us eat. Let us remember and be thankful.**

## **C. WINE:**

**1. The wine is a symbol of the new covenant in Jesus blood given for us**

- a) It reminds us that Jesus has taken away the sins and overcome all the evil of the world
- b) He has overcome and destroyed it all, for us, as one of us
- c) He has freed us so we can leave the old world of thistles and thorns, sin, evil, and death
  - (1) and enter God's new healed and restored world of olive branches, fertile well watered soil, new harvests, holiness, righteousness, and eternal life
- d) Both in the washing of the disciples feet, and in his willing sacrifice of his life on the cross, Jesus has shown us God's love
  - (1) and he has shown us the way the new life is lived when we are in covenant with him, the Father and the Spirit

**2. Let us drink. Let us remember and be thankful.**

## **VI. CONCLUSION:**

### **A. JESUS TOOK ON THE WHOLE BURDEN OF EVIL**

#### **1. and crucified it at the cross**

#### **2. He became the suffering servant**

a) he suffered in the place of all who have suffered

b) he took on all the evil and injustice and suffering the world could throw at him

c) instead of by superior power and violent force, recrimination and punishment, evil for evil

(1) Jesus chose to turn the other cheek, to suffer, and to forgive

#### **3. he took on the full force of evil upon himself and exhausted it**

a) he overcame it, swallowed it up, and defeated it

#### **4. This is where the victory over sin, suffering, injustice and evil took place**

(1) This is the place where we need to go for victory over sin and evil

b) To find rescue from evils and injustices perpetrated upon us by others

c) To find forgiveness for the sins we have committed against God, by turning away from him,

(1) and against our fellow human beings

(2) and against the creation itself

### **B. HYMN: AS I SURVEY THE WONDROUS CROSS**

### **C. FRIDAY HAS COME, SUNDAY IS COMING**

#### **1. We go from here grateful for what Jesus accomplished for us all at the cross in Good Friday**

a) and we look forward to celebrating the completion of that victory brought about on Easter Sunday

### **D. BLESSING**

Go in peace. May Jesus Christ,

who for our sake became obedient unto death,

even death on a cross,

keep you and strengthen you today and for ever. **Amen.**