

Clean



Easter is a distant image in the rearview mirror, but hopefully not forgotten. One thing that isn't given perhaps all the importance that it should and yet Jesus proclaimed it as having great importance. So much so that when Peter objected to Jesus whom he had recently declared as being "The Son of The Living God" offered to wash his feet, Jesus said, *"If I do not wash you, you have no share with me."*

John's Gospel is the only one to present Jesus's "Foot Washing" incident but Jesus's message is clear and reverberated in different places in all the other Gospels. That message being, *"If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet." The message is a little cloaked here but what He has said elsewhere is, "Whoever would be great among you must be your servant, and whoever would be first among you must be your slave,"* The impact of Jesus, the one that all of the Disciples revered as being the "Greatest Man Alive" would lower Himself to a position normally occupied by the lowest slave of the household must have left an indelible image in John's brain and one that he found necessary to share with other readers of his Gospel.

As with other events of the Bible this one appears in other parts of the Bible. However, it is discussed in different contexts.

In Exodus 30:17-21 God told Moses, *"Then the Lord said to Moses, "Make a bronze basin, with its bronze stand, for washing. Place it between the tent of meeting and the altar, and put water in it. Aaron and his sons are to wash their hands and feet with water from it. Whenever they enter the tent of meeting, they shall wash with water so that they will not die. Also, when they approach the altar to minister by presenting a food offering to the Lord, they shall wash their hands and feet so that they will not die. This is to be a lasting ordinance for Aaron and his descendants for the generations to come."* It appears as if God saw this event as "Very Important" if lives were at stake through negligence.

Make no mistake Jesus was "Very Serious" when He commented in Matthew 5:17-18 about abolition and fulfillment of the "Law" that we often feel free from. While His "Gift" sacrifice provides us with some freedom around our adherence to those laws, never the less we are still subject to them.

Let's take a look at the event of the "Upper Room" through the lens of Exodus 30. In the First Century foot washing was basically a sign of hospitality but for Jesus, His objective was much more than that. These men were about to enter "The Tent of Meeting" and take part in an unparalleled worship service that would culminate in Jesus's "Sacrificial" death. Understandably they had no clue what was about to happen. Jesus's comment to Peter about "having no part in Him" might have offered some insight but nothing Jesus had said regarding His demise to that point had really sunk in. So, here is Jesus washing the feet of the "Disciples", "So They Would Not Die" while they took part in Jesus's offering Himself as a "Blood Sacrifice" to His "Heavenly Father" on an altar devised by pagan gentiles, prophesied by David His "Earthly Father" and recorded in Psalm 22. Was this not a fulfillment of Exodus 30?

That's not all folks!! In Leviticus 8, the Lord instructs Moses as to what he must do to Ordain Aaron and His Sons. The process that Moses went through was more extensive than the one Jesus went through on Maundy Thursday but if you compare the components of each of these events you will see many similarities. Really, Jesus was preparing these men for the "Priesthood" and while they were supposedly celebrating "The Passover", in reality what was happening that night was Jesus ordaining these men into

the priesthood of "His Gospel". They wouldn't understand any of this until after Sunday when Jesus showed them He was "Undefeated".

When Jesus completed His "Rite of Ordination", He left the Disciples with rather interesting instructions. He said that they should be washing one another's feet, but that was only to build on the next statement which eluded to them being the "Servant" not the "Master". Were these instructions just for the disciples?

Apparently, Peter didn't believe that was so. In his letter to the "Persecuted Christians" in Asia Minor he wrote, (1 Peter 2:9-10) *"You are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy."* Peter seems to think that all those who lay claim to being Christian could be considered Priests.

Paul had a slightly different approach in his second letter to the Corinthians (5:19-21), *"In Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God."* Paul may have been eluding to the "We" being "Him" but since Paul is no longer with us, if those "Ambassador" responsibilities are to be fulfilled the assignment will be "Yours and Mine", should you choose to accept the Mission.

Let's not be confused though, as with our government so too in Christianity, there are those who are selected to perform certain functions and assume certain responsibilities in "The Church" and those individuals are there to ensure that "The Church" functions correctly and the congregants remain on that "Narrow Path" described by Jesus. However, just as Paul (Acts 17:11) characterized "The Bereans" as "Being More Nobel" because, even though they received the message of Paul with great eagerness, they examined the Scriptures to certify that Paul was giving them the "Truth".

So it is, Salvation has been bought and freely given by Jesus, yet living your live as a "Christ Follower", in the words of Jesus (Mark 8:34-35), *"If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it."* is a bit more complicated.