

Session 1 - The Final Words of Jesus
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Session 1: Overview & Introduction

I. Introduction: The Lords Supper - John 13:1-4

A. Joh 13:1 Now before the Feast of the Passover, when Jesus knew that **His hour had come that He should depart from this world to the Father**, having loved His own who were in the world, He loved them to the end. Joh 13:2 And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him, Joh 13:3 Jesus, **knowing that the Father had given all things into His hands**, and that He had come from God and was going to God, Joh 13:4 rose from supper and laid aside His garments, took a towel and girded Himself. Joh 13:5 After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.

1. This is the introduction to one of the most intimate and powerful portions of scripture in the entirety of the Bible. In the Upper Room Discourse Jesus discloses many secrets to His disciples on the very night he is to face temptation in the Garden, betrayal at the hands of Judas, trial at the hands of the high priest, then ultimate scourging, mockery, crucifixion, and death. In many ways they are Jesus parting words to his disciples before they enter into the tumult of the coming days, and in contrast to his Sermon on the Mount teaching (Matthew 5-7) that kicks off his public ministry, he concludes his ministry in “un-glorified un-resurrected flesh” in the intimacy of the upper room with 12 disciples who he has trained over the past 3.5 years. They are the future leaders of the nascent church that will be birthed following his resurrection, and though he will teach them about the Kingdom of God in various settings over 40 days following his resurrection (Acts 1:3), we don't have those teaching times documented. We do however have these parting words to his disciples, in which in many ways he completes their instruction. In this upper room he bring completion many of the symbolic elements of the Passover Feast, and in doing so with these 12 men both recalls the origin of Israel's deliverance, and foretells the deliverance and coming of the Kingdom of God to the earth.
2. It is fitting then that he begins his final instruction to these future leaders with an act intended to both punctuate their last 3.5 years of leadership training, and define the nature of his and their own leadership, and that of all church leaders for generations to come. We must see in this act the parallelism of the introduction of His public ministry, where he declares in Matthew 5:3, “Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.” Jesus reminds us as he stoops low to wash dung & dirt caked feet, that he is the poorest in the Kingdom, having become the lowliest of all to love and serve others, even treacherous enemies & those that would cowardly deny him.

Therefore He alone is worthy to be the King of this upside down Kingdom, because he has emptied himself and become nothing taking the form of a bondservant, and in this act of love he commands us as his disciples to follow his example.

3. Fascinatingly, Jesus does not do this because he is unaware of who he is, but he is able to take the lowest place precisely because he is aware of whose he is, and where he is going. He is going to ascend the throne of Heaven, through descending to the depths following the bludgeoning, tearing, asphyxiation, and crucifying of his flesh. He will be separated by sin from His Father, and become sin on our behalf. Death will envelop his soul, and yet through this emptying of Himself he will be found worthy to receive from the Father a name that is above every name.
 - a) **Mat 5:2** Then He opened His mouth and taught them, saying:**Mat 5:3** "Blessed are the poor in spirit, For theirs is the kingdom of heaven.
 - b) **Php 2:5** Let this mind be in you which was also in Christ Jesus, **Php 2:6** who, being in the form of God, did not consider it robbery to be equal with God, **Php 2:7** but made Himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men. **Php 2:8** And being found in appearance as a man, He humbled Himself and became obedient to *the point of* death, even the death of the cross. **Php 2:9** Therefore God also has highly exalted Him and given Him the name which is above every name, **Php 2:10** that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, **Php 2:11** and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.
4. Jesus is modeling in a penultimate way what he has taught his disciples so many times before:
 - a) **Mat 18:4** Therefore whoever humbles himself as this little child is the **greatest** in the kingdom of heaven.
 - b) **Mat 23:11** But he who is **greatest** among you shall be your servant.
 - c) **Luk 9:48** and said to them, "Whoever receives this little child in My name receives Me; and whoever receives Me receives Him who sent Me. For he who is least among you all will be great."
 - d) **Luk 22:26** But not so *among* you; on the contrary, he who is **greatest** among you, let him be as the younger, and he who governs as he who serves.

5. The context of everything else Jesus teaches as his parting words to his disciples, and meant as instruction to the church for all generations, must be considered in context of this first act in the upper room that he performs. In essence with this striking act of humility and service, Jesus sets the tone for everything else he will teach His disciples that evening. They are to take all the words he is about to speak and apply them understanding that they are to be the servants of all.

B. John 13:1 Now before the Feast of the Passover, when Jesus knew that **His hour had come that He should depart from this world to the Father**, having loved His own who were in the world, He loved them to the end.

1. The idea that Jesus came from the Father, and was returning to the Father is one that was repeated over and over through out his ministry. It was clear that from the earliest age he had a unique relationship that allowed him to freely describe his relationship to transcendent God, as that of a child to a father. Jesus understood from an early time that he belonged to the Father, and the Father blessed him as a Son. The Angel Gabriel spoke to Mary and foretold this unique relationship, and Jesus in his resurrection spoke of His relationship to God as Father when he told Mary he was ascending.

a) **Luk 2:49** And He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?"

b) **Mar 1:11** Then a voice came from heaven, "You are My beloved Son, in whom I am well pleased."

c) **Luk 1:32** He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David...**Luk 1:35** And the angel answered and said to her, "*The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.*

2. This kind of relationship was not common to the Jews, they in fact were angered and considered it blaspheme that he called God His Father.

a) **Joh 5:18** Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

3. Yet the relationship that Jesus had with His Father, he invites us to as well through him.

- a) **Joh 20:17** Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My God and your God.' " "
 - b) **Joh 1:12** But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:
 - c) **1Jn 3:1** Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.
4. The understanding that heaven is our home, and where we shall return to, it is the place we are on pilgrimage to, Jesus also invites us to enter into that same mindset. This was always the plan of the Father for Jesus the Son, to depart this earth and return home. Those who stood in the counsels of heaven, knew the Father's plan. We are all pilgrims heading toward our heavenly home, just as Jesus had come from God and knew that he was returning to God.
- a) **Luk 9:30** And behold, two men were talking with him, Moses and Elijah, **Luk 9:31** who appeared in glory and **spoke of his departure,**^{N1} which he was about to accomplish at Jerusalem. (ESV)
 - b) **Gal 4:26** but the Jerusalem above is free, **which is the mother of us all.**'
 - c) **Heb 11:13** These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced *them* and confessed that **they were strangers and pilgrims on the earth...****Heb 11:16** But now they desire a better, that is, a heavenly *country*. Therefore God is not ashamed to be called their God, for **He has prepared a city for them.**
- C. John 13:1 Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, **having loved His own who were in the world, He loved them to the end.**
- 1. The ministry of Jesus was commissioned in, defined by, and crescendoed in love. His final actions toward his disciples and his enemy Judas were expressions of His great unconditional love. Only days later he would intercede for the very ones who had unjustly crucified him, and pray for them to be forgiven their transgression, even as they gambled for his clothes and left him naked to die.
 - a) **Joh 13:11** For He knew who would betray Him; therefore He said, "You are not all clean."**Joh 13:12** So when He had washed their feet, taken His

garments, and sat down again, He said to them, "Do you know what I have done to you?"

2. Ironically, Jesus allowed his outer garment to be willingly removed at the washing of the disciples feet, and that same garment would be stripped again by the soldiers performing his crucifixion. This is divine grace in the face of brazen human depravity, taking off your garment to wash your betrayers feet as an expression of love and service, interceding for those who have stripped you naked and gambled for those same garments. Jesus was again seeking to cloth shameful sinners through His mercy, as the Father clothed Adam and Eve in the garden.

- a) **Luk 23:34** Then Jesus said, "**Father, forgive them**, for they do not know what they do." And **they divided His garments and cast lots.**
- b) **Gen 3:21** Also for Adam and his wife **the LORD God made tunics of skin**, and clothed them.

D. Joh 13:2 And supper being ended, the devil **having already put it into the heart of Judas Iscariot**, Simon's son, to betray Him,

1. We can learn much from this simple passage on how Satan operates to tempt, deceive, and sabotage the purposes of God. Satan speaks to the heart, and seeks to "put it into the heart" of people to break their allegiance.
 - a) **Gen 3:13** And the LORD God said to the woman, "What *is* this you have done?" The woman said, "**The serpent deceived me, and I ate.**"
 - b) **Act 5:3** But Peter said, "Ananias, why has **Satan filled your heart to lie to the Holy Spirit** and keep back *part* of the price of the land for yourself?"
 - c) **Joh 8:44** You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. **When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.**
2. The Bible warns us that as Christians we must be proactive to stand against Satan, because he is constantly working to tempt us. He has "wiles" that we must stand against, he goes about like a lion to devour those who would be deceived, he ensnares people and takes them captive to do his will, and must be actively resisted as we submit to God.

- a) **Eph 6:11** Put on the whole armor of God, that you may be able to stand against the wiles of the **devil**.
 - b) **2Ti 2:26** and *that* they may come to their senses *and escape* the snare of the **devil**, having been taken captive by him to *do* his will.
 - c) **Jas 4:7** Therefore submit to God. Resist the **devil** and he will flee from you.
 - d) **1Pe 5:8** Be sober, be vigilant; because your adversary the **devil** walks about like a roaring lion, seeking whom he may devour.
3. It is through the receptivity and proclivity of our flesh that he tempts us, and we are drawn away and enticed. Therefore we must vigilantly guard our hearts.
- a) **Jas 1:14** But each one is tempted when he is drawn away by his own desires and enticed. **Jas 1:15** Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.
 - b) **Pro 4:23** Guard your heart above all else, for it determines the course of your life. (NLT)
4. Judas' weakness that the enemy exploited seems to have been his love of money. When Satan put this temptation into Judas' heart, what might it have sounded like? How did it enter and take root, and ultimately lead him to betray his friend? Perhaps it sounded like, "you don't get anything for all your work, you deserve to gain a little something for all you have sacrificed." The seed of sin that leads to death will always sound reasonable and enticing, but it ends in death, sometimes literally and spiritually. We may think ourselves above the sin of betraying a friend to death, but Judas' descent into betrayal began with a heart that simply loved money. If we nurture that seemingly small sin, where might it lead us?
- a) **Joh 12:6** Not that he cared for the poor—**he was a thief, and since he was in charge of the disciples' money, he often stole some for himself. (NLT)**
 - b) **Mat 26:14** Then Judas Iscariot, one of the twelve disciples, went to the leading priests **Mat 26:15** and asked, "**How much will you pay me to betray Jesus to you?**" And they gave him thirty pieces of silver. **Mat 26:16** From that time on, **Judas began looking for an opportunity to betray Jesus.**

- c) **Act 1:18** (Judas had bought a field with the money he received for his treachery. **Falling headfirst there, his body split open, spilling out all his intestines.****Act 1:19** The news of his death spread to all the people of Jerusalem, and they gave the place the Aramaic name *Akeldama*, which means “Field of Blood.”)’
- d) **Act 1:24** Then they all prayed, “O Lord, you know every heart. Show us which of these men you have chosen **Act 1:25** as an apostle to replace Judas in this ministry, **for he has deserted us and gone where he belongs.**”
- e) **Mat 27:3** When Judas, who had betrayed him, realized that Jesus had been condemned to die, he was filled with remorse. So he took the thirty pieces of silver back to the leading priests and the elders. **Mat 27:4** “I have sinned,” he declared, “for I have betrayed an innocent man.” “What do we care?” they retorted. “That’s your problem.” **Mat 27:5** **Then Judas threw the silver coins down in the Temple and went out and hanged himself.**
- f) **1Ti 6:10** **For the love of money is the root of all kinds of evil.** And some people, craving money, have wandered from the true faith and pierced themselves with many sorrows. (NLT)
- E. **Joh 13:3** Jesus, knowing that **the Father had given all things into His hands**, and that He had come from God and was going to God,
1. “...the Father had given all things into His hands.” Jesus knew that the Father had given him everything. He had made claims similar to this personally before, and John is echoing Jesus own previous assertions about Himself as he describes the scene that is about to unfold. Why was this the necessary pretext to the portion of the story that John is about to tell? A reader might assume that the chaotic events of the betrayal, trial, torture, and ultimate crucifixion were somehow beyond the scope of God’s sovereign plan or Jesus’ intended journey. However John asserts, that the events that are about to unfold were in fact completely within Jesus’ control because, “the Father had given all things into His hands.” Nothing was about to take place that Jesus himself hadn’t authorized. He had the situation firmly in hand, despite it appearing otherwise. Yet he submitted the authority given to Him by His Father, back to His Father in picture of love and commitment to their shared plan of salvation for humanity. All things were given to Jesus by the Father, but he in turn submits His will and accomplishes the Father’s purposes.
- a) **Joh 3:35** The Father loves the Son, and **has given all things into His hand.**

- b) **Joh 8:28** Then Jesus said to them, "When you lift up the Son of Man, then you will know that I am *He*, and *that I do nothing of Myself; but as My Father taught Me, I speak these things.***Joh 8:29** And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him."
- c) **Mat 26:39** He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, **not as I will, but as You will.**"
- d) **Mat 26:52** But Jesus said to him, "Put your sword in its place, for all who take the sword will perish by the sword. **Mat 26:53** **Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels?**
- e) **Joh 18:6** Now when He said to them, "I am *He*," **they drew back and fell to the ground...****Joh 18:11** So Jesus said to Peter, "Put your sword into the sheath. **Shall I not drink the cup which My Father has given Me?"**
- f) **Joh 19:11** Jesus answered, "**You could have no power at all against Me unless it had been given you from above.** Therefore the one who delivered Me to you has the greater sin."
2. "He had come from God and was going to God." The reality that Jesus originated with the Father, and was returning to Him at the conclusion of his sojourn on the earth frames the arc of the coming events of his passion. It also is a fitting synthesis of the narrative arc of John's Gospel to this point. In his very first verses of the first chapter of John's Gospel he touches on the idea of Jesus' origination having been uniquely with the Father, and now at the end of His life he was returning to the one who had sent Him. This is a recurring theme throughout John's Gospel, that Jesus was sent of God and was returning to Him and now at the critical introduction of the final portion of his Gospel he pauses to reiterate and emphasize this truth, one that he wants his reader to understand in the context of the final events of Jesus' earthly life.
- a) **Joh 1:1** In the beginning was the Word, and the Word was with God, and the Word was God. **Joh 1:2** He was in the beginning with God.
- b) **Joh 20:17** Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, **I am**

ascending to My Father and your Father, and to My God and your God. ' “

- c) **Joh 20:20** When He had said this, He showed them *His* hands and His side. Then the disciples were glad when they saw the Lord.**Joh 20:21** So Jesus said to them again, "Peace to you! **As the Father has sent Me, I also send you.**"

 - d) **Joh 6:38** For I have come down from heaven, **not to do My own will, but the will of Him who sent Me.** **Joh 6:39** This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.**Joh 6:40** **And this is the will of Him who sent Me,** that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day."

 - e) **Joh 19:30** So when Jesus had received the sour wine, He said, "It is finished!" **And bowing His head, He gave up His spirit.**

 - f) **1Pe 3:18** For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, **1Pe 3:19** by **whom also He went and preached to the spirits in prison,1Pe 3:20** who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water. **1Pe 3:21** There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ,**1Pe 3:22** **who has gone into heaven and is at the right hand of God,** angels and authorities and powers having been made subject to Him.
- F. **Joh 13:5** After that, He poured water into a basin and began to wash the disciples' feet, and to wipe *them* with the towel with which He was girded.