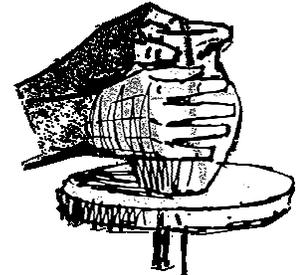


# His Workmanship: Westside

*"For we are His workmanship, created in Christ Jesus for good works."*

—Ephesians 2:10



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Isaiah 64:8

## The Legacy of Jesus, John 13-16: First of Ten, Proof of His Love,

All of us at one point or another have either received an inheritance or thought about receiving one. That's something very familiar to human experience. And although you may have not really thought about it, all of us, in some sense or another, have received legacies of some kind. If it isn't money, or some worthwhile object that is left to us, it is mementos of the lives of people who are very dear to us. My mother, for example, has things from her mother that are very precious to her that she was left by virtue of her mother's death. There are people whose children leave home, get married, and move away, and all of a sudden, all the little things that belonged to that child become especially meaningful. And all of us know what it is to have a legacy, to have something left to us. And that's precisely what was in the heart of Jesus in John 13-16.

His ministry among men was over in John 12. He then spent John 13-16 with His disciples. It all occurred in a few hours in one place, the upper room. It occurred the night before His crucifixion. Just before He died, He gave to the disciples, and consequently to all of us throughout history, His last will and testament. He said, "*This is what I am leaving you.*" It is the Christian's Legacy. This is our inheritance in Christ. If somebody asks me, "What, as a Christian, do you possess that I don't have?" I say, "I possess

everything Jesus gave in John 13-16."

Jesus didn't ask anything of His disciples, in particular. Oh, there were a few exhortations scattered thinly in the conversation. But basically, the flow was, "*Here is what I am leaving you. Here is what I offer you. Here is what I give you.*" This, in turn, is what we can offer to people who don't yet know Christ, and say, "Here is a good reason to come to Christ. Hear, listen to His legacy." These are my most treasured possessions—in this whole world, if I really think seriously about it and think about what is worthwhile in my life, I would have to say that the most precious things I possess in this world are recorded here in this passage—all these things that belong to me, because of Jesus's gifts to me. I don't own anything materially that means anything to me. The things Jesus gave me in this passage mean everything to me—and to you, as well.

Jesus was about to die. He had announced His death to them in several different ways, particularly in Jn 12:24, when He talked about the seed falling into the ground and dying and bringing forth fruit. In John 11, He said He was going to die: "*I must go to Jerusalem.*" There had been several occasions when He dropped that truth on them. But here He really nailed it down. "*...Jesus said, 'Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also*

*glorify Him in Himself, and shall soon glorify Him.*" John 13:31. He was saying, "Now is the time," and He meant His death, resurrection, and return to the Father. Later that night He said, "Father, I have glorified You on earth. Now glorify Me with You with the glory I had before the world began," Jn 17:4-5. The great apex of glorifying God occurred at the cross, the resurrection, and the ascension. Jesus was saying, "It is now time for that."

"*Little children, yet a little while I am with you,*" 13:33. I won't be here long, and "*you shall seek Me and as I said unto the Jews, 'Where I go you cannot come,' so now I say to you.*" Now, what do you imagine was the reaction of the disciples? For three years, all they had had known was the presence of Jesus Christ. For three years, He had been everything in their world. When they needed their taxes paid, He got a fish and took their taxes out of its mouth. When they needed food, He created it. When they needed truth, He taught it. When they needed comfort, He gave it. When they needed rebuke, they got it. They had known nothing but the supply, and the sustenance, and the presence of Jesus, the manna from heaven, Jn 6:31-35, and they had leaned on Him so hard that it was as if they would hit the floor if He moved. "What are we going to do? You can't mean this." Peter on

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## “As the Father loved Me, I also have loved you; abide in My love,” John 15:9

one occasion even said, “Lord, it’ll never happen. Let it not be,” Mt 16:22.

How did they respond here in the upper room? “Simon Peter said to Him, ‘Lord, where are You going?’ Jesus said, ‘Where I go you cannot follow Me,’” 13:36. Peter didn’t really want to know where He was going; he wanted to know how he could get there. So Jesus did not answer the question he asked; He answered the question He knew was in his mind. You can’t come, Peter, but you will later. “Peter said, ‘Lord, why can’t I come?’” 13:37. He sounded like a kid. “What do you mean I can’t come? I’ll die for You. If You’re going to die and go, then I’ll die and go with You.” He could not conceive of existence apart from Jesus Christ. To him, it wouldn’t even be living. Jesus said, “Stop letting your heart be troubled,” 14:1. When He announced that He was leaving, they fell apart. So He said, “Stop. Stop letting your heart be troubled.” “Thomas said unto Him, ‘Lord, we know not where You go; and we don’t know the way,’” 14:5. You’re going to leave us, and we don’t know how to get where You’re going to be. Later He said, “Stop letting your heart be troubled. Neither let it be afraid,” 14:27. They were in tremendous anxiety and fear. Jesus was everything to them. His very presence was their security, and they were troubled, they were afraid.

They were dominated by fear and sorrow. “But now I go away to Him who sent Me, and none of you asks Me, ‘Where are You going?’ But because I have said these things to you, sorrow has filled your heart,” 16:5-6. Nobody really asked where He was going; they just asked the way to get there. So Jesus said, “Your attitude is one of sorrow. It has filled your heart.” *Filled* means *dominated*. They were crying; they were sobbing on the inside. They could never conceive of a life without Christ. There was no way they could relate to that. You think you’re heartbroken when you lose a loved one?

You couldn’t even begin to conceive of what it would be like to live in the presence of the spotless, sinless, perfect Son of God, with all of His unbelievable

love and sympathy and perfection in every single possible human relationship, and then to understand that He would be gone, and you didn’t know where He’d be or how to get there. So they were afraid.

Jesus, rather than being concerned with His own death, which was coming in a matter of hours, always exhibiting perfect sympathy, was far more concerned with them than He was with Himself. So He spent John 13-16 to tell them what He was going to leave them. “I know I’m going, but this is what I want to leave you.” His point was, “It’s better for Me to go, because if I don’t go, you can’t have these things.” The idea is that when He finished all His work on the cross and then arose, they would say, “Lord, we understand. It’s best for You to go.”

So what did He leave them? What did Jesus leave as a legacy to His disciples and to all those who trust Him? We can find ten legacies here.

**1. proof of His love.** The first thing we learn as kids going to Bible class is “Jesus loves me, this I know, for the Bible tells me so.” Often the first verse we ever learn is, “God so loved the world that He gave His only begotten Son,” Jn 3:16. That is the basic message—but if He had said “I love you” for three years, and then He said, “I’m leaving,” I might say to myself, “If He loves me, how can He leave me?”

It would be like falling in love with somebody, and your love for that person was absolutely the perfect love. But then one day that person said, “I love you truly. I love you absolutely. I love you with no reservations. But I’ve got to go. I’m leaving, and I’ll never see you again.” That would be hard to handle. That’s essentially what happened. The disciples could have said, “Did He really love us?” Jesus wanted to make sure they knew He loved them, so He gave proof of his love. Look at John 13. Beautiful. If I had been an apostle, whenever anything would come into my mind to question whether Jesus loves me—and I have that question, because I’m not the most lovable

person—I would immediately go right back to John 13 to this great truth: “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... Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, rose from supper and laid aside His garments, took a towel and girded Himself,” 13:1-4. Now, get the picture. The disciples were all eating, because they were in a hurry and because they were arguing about who was going to be the greatest in the kingdom. Because of that argument, and the absence of a servant who normally would do this, nobody bothered to wash their feet—and of course, that provided the perfect opportunity for the Lord. He took off His outer garment, put a towel around His waist and washed their feet. And, of course, when He came to Peter, Peter said, “Lord, are You going to wash my feet? I can’t conceive of this. You’re God. What are You doing?” And Jesus said, “What I do, you do not know, but you will know after this,” 13:6-7. What He meant was, “You don’t understand the total act of humiliation. You don’t understand what I’m trying to show you. What I’m trying to show you is that I love you, Peter. And it’s partly now, and it’s going to be partly in a little while, that you’re going to know it. You’re going to know it now from My foot washing, and you’re going to know it a little later from My death. You’re going to know I love you.”

Peter said, “You will never wash my feet. I won’t allow it.” Jesus said, “If I don’t wash you, you’re not going to have any part with Me.” Peter said, “Lord, not my feet only, but my hands and my head.” Give me a bath, Lord, in those conditions, 13:8-9. Then Jesus said, “You call Me Master and Lord, men. You say well, for I am. And if I am your Lord and Master, and have washed your feet, you sure ought to wash one another’s feet. For I gave you an example that you should do as I have done to you. Verily, verily I say to you, the servant is not greater than the lord; neither he that is sent greater than he that sent him. If you know these things, blessed/

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## Exposing current thoughts & trends

### Five Things the Election Taught Us, by Jim Daly

We can learn five lessons from this year's campaign:

- 1. The Pendulum Is Certain.** If politics during the last few election cycles has taught us anything, it's that the pendulum tends to shift back and forth, so it's unwise to put all our faith in politicians. "*Some trust in horses and chariots but we trust in the Lord our God,*" Ps 20:7. Public policy involvement through voting is part of our responsibility as Christians and even an act of love for our neighbor. (It's part of Jesus' command to love our neighbor. God created the institution of government to restrain evil and encourage human flourishing, Rm 13. So as citizens blessed to live in a representative republic like ours, we have an obligation to work toward the best government we can possibly have, for the benefit of all our neighbors.) But we must do it all from that perspective that our trust isn't in the process, but in our Lord.
- 2. The Process Is Difficult.** The pundits and commentators frequently talked about "hard-won" battles. Elections are won when people get involved and talk about the issues with their neighbors, explain why voting is important, volunteer, serve, and vote. It isn't easy or convenient. It can take its toll on us. But it's important. Some people work at great personal sacrifice. We applaud and thank them.
- 3. Our Values Are Not Always Mainstream.** Although most Americans still generally support traditional one-man, one-woman marriage, the sanctity of life, and religious freedom, many intellectual elites will often scoff at such ideals. It might not be popular to talk about traditional marriage, but in the coming days, standing up for these types of Biblical principles will require a spirit of winsome boldness.
- 4. Politics Is a Battle for the Mind and Heart.** Just like we would never browbeat someone into loving us or push someone into a relationship with Jesus Christ, the candidates who tend to do best are the ones who try to win our hearts as well as our minds. They don't simply bury us in facts; they tell us a compelling story and we're drawn to them on a personal level. This is exactly how we're to engage others. If winning the right-to-life argument was merely a matter of the facts, we would have won decades ago. The facts align with a Biblical worldview. It's up to us to win the argument by winning over a person's heart.
- 5. In the End, All is Well. But We Still Have a Lot of Work to Do!** Elections matter because: 1) they involve people—people whom God loves, and 2) they can have serious consequences. But we need not fret or fear like people without the hope of eternity. That said, we're not to be blasé either. We were not put on this earth to mark time, but instead to be salt and light, Mt 5:13-16. As such, we have the luxury of living with a godly confidence, Is 30:15. We can't lose!



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### Assembly Schedule

#### Sunday

Bible classes	9:00 am
Morning assembly	10:00 am
Afternoon assembly	1:30 pm

#### Wednesday

Bible classes	7:30 pm
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#### Sunday morning

- **adult Bible class**, Lesson 5, "*A Child of God: the Disciple's Security*," Kenny Boyd

- **Sermon**, "Why Should One Believe the Bible?" Jim Reingrover

#### Sunday afternoon

- **Lord's Supper**, "Living Like Christ" lesson, Jeff Wilkes

#### Wednesday night: Studies from Ezekiel.

Get materials for both Sunday and Wednesday adult classes from website under "Member Files."