

# Lighthouse Bible Studies

Topic 1: Jesus' Final Day

Session 1: Private Discourse



Opening up the private discourse we have three accounts which make up a triad of cleansing - we have a literal cleansing, a metaphorical cleansing and a literal cleansing  
To begin with we have the literal cleansing of Jesus washing his disciples' feet in John 13

### **John 13:1a**

- We'll take a closer look at the passover and its relevance to us a little later, but what's important to note here is that in all of his time teaching and living out his ministry, Jesus never stopped being a Jew
- Jesus would regularly attend the various festivals of the Jewish faith, he was a regular attendee of synagogues, he would worship in the temple and he celebrated the passover
- Sometimes Christians, particularly us gentile Christians can develop a bit of a superiority complex when it comes to how we view the Jewish people
- I've encountered a lot of Christians who think that the church has replaced Israel as the people of God
- But it was never God's plan for him to stop being the God of the Jews and the people of Israel are still his chosen people
- God isn't in the business of breaking his promises and the promise he made to Abraham is still being honoured
- Rather than the church replace Israel, what has happened is that the people of Israel have been refined
- Membership to the people of God no longer is just about where you were born but rather it is for everyone who puts their faith in Jesus to save them
- And we gentiles have been given access to become part of God's people

### **John 13:1b-5**

- The washing of the disciples feet before the last supper is a very well known account and it serves as a way to frame everything that Jesus shows and teaches his disciples while they are together
- Most of us are probably familiar with the fact that the washing of guests feet at a Jewish meal was something that was done by servants, not the master
- But it was seen as something so low that only Gentile slaves would be given that job. It was too low even for the Jewish slaves
- I find it fascinating that even in this time of extreme stress for Jesus he still models the behaviour he taught his disciples to live
- Because it would be one thing wouldn't it, for Jesus to teach service when things were going well and everyone was hanging on each word that came out of his mouth, but if I were Jesus that night, knowing what was coming my way and facing the fact that one of my closest friends was about to hand me over to be killed the most painful death known to man, the last thing I'd want to do - is serve my followers
  - The last thing I'd want to do is wash the feet of my betrayer
- But it's in times of stress isn't it, when our true nature, our true character reveals itself
  - Jesus shows here that the way of life that he taught wasn't just a nice ideal, it wasn't just something that we should work towards or try and act like - it was who he was
- As we'll read in a moment, Peter objects to Jesus washing his feet and we often I think believe that that is a sign of humility from Peter and of course in a way it is
- But as well as showing humility, the problem is that Peter reveals in his heart that he still buys into the view that leaders shouldn't be the ones to serve
- In telling Jesus not to wash his feet, he was saying 'this is beneath you' and perhaps more importantly 'if I were in your place I wouldn't be doing that'.

- Peter had missed that being a follower of Christ is all about putting yourself aside to life up and help those around you
- So Jesus takes time in his time of pain to remind us about the kingdom of God
- But Jesus being Jesus, he takes this opportunity to teach us yet something else

### **John 13:6-10a**

- Here, Jesus uses the action of him physically cleaning his disciples feet to teach us about the spiritual cleansing that that we receive through our salvation
- Peter didn't want Jesus to wash his feet and sometimes we can be prone to wanting a seat at Jesus' table without having his clean us
- We want to be part of the church, we want to be saved but we don't want Jesus to change us
- Just like Peter, if we aren't prepared for Jesus to clean us we have 'no part with him'
- Jesus goes on to talk about the cleansing we receive
  - When we accept Jesus as the Lord of our life, when we repent of the sin we have done we are cleansed by the Holy Spirit from the power of sin over our life, we are washed in Jesus blood and made new
  - But although we have received that one off washing, there are still times when we need Jesus to metaphorically clean our feet
  - When the people in ancient Israel would walk around, although they had bathed in the morning dust and dirt would be kicked up from the road as they walked and their feet would become dirty again - this is why there was a need for their feet to be washed before the passover
  - In a similar way, even though we have received God's forgiveness at our first repentance, as we travel through life still in the world it is common for things of the world to soil us - a lie here, too much to drink there, often we allow the environment in which we live to corrupt us and to come again to the table of Jesus we need to be washed again
  - And although we don't need Christ to come and die for us again, we do need to go to him in sorrow and repentance for the individual things we did so that he can forgive us and make us ready for a seat at his table.

### **John 13:10b-11**

- Now this passage has seen a little bit of debate over the years
  - I don't know if you've ever encountered a doctrine known as limited atonement, it's not something that we believe, but this is one of the verses that's often used to support it
  - Limited Atonement is essentially a flip side of predestination - it holds that God chose who he would a wouldn't save before he even created the world and he chose some to be saved, apart from free will, and some to be condemned to hell and because they don't believe in free will they believe these groups will never change.
  - Limited Atonement says that Jesus only died for those who God predestined, in other words he didn't die for sinners but only for those He chose
  - This isn't a good interpretation of this passage or a good biblical doctrine
  - The problem with the doctrines of election and predestination is that there are about five doctrines which all rely on each other to be accepted you each one does not work on their own and there's an awful lot of hoops you have to jump through to accept it
  - If we look at the analogy of this passage again we can see that in fact it actually says the opposite of what those who believe in limited atonement believe because Judas does have his feet washed
  - If this verse was teaching that Jesus only died for his elect then Judas' feet would not have been washed at all, instead what happens is that his feet are washed - in other words Jesus died for him - but something within him - his unbelief - stops Jesus' sacrifice cleansing him

### **John 13:12-17**

- Now it's pretty safe here to assume that Jesus isn't meaning to start literal feet washing as a practice among Christians, throughout the rest of the bible we don't hear of a single believer washing somebody's feet
- Instead, what Jesus is doing is giving his disciples - the first leaders of the church - a model to follow. Sacrifice and servanthood are central to Jesus way of life and his style of leadership, we aren't commissioned to wash each others feet, but we are instructed to serve one another
- We can't call ourselves a follower of Jesus if we don't get uncomfortable to serve each other
- Whether that means serving each other on an individual level or even serving on teams in the church service is a key part of discipleship

After we read about Jesus washing his disciples feet, the triad of cleansing moves on from the literal cleansing to the metaphorical cleansing of identifying Judas as Jesus' traitor and removing him from among the disciples

### **John 13:21-27**

- Following on from how Jesus washed Judas' feet, this passage shows us more of the way in which Jesus teaches us to behave towards our enemies
- This is seen in the way that Jesus chooses to identify Judas as his betrayer.
- We know from the passage that the disciple that Jesus loved (most likely John) was sitting beside Jesus, the host of the meal, we also know that Peter was sat to the other side of John this means for Jesus to have this conversation with them, identify Judas as the betrayer and do so without the other disciples overhearing Judas had to be sat either directly opposite or adjacent to Jesus
- Both these positions at a Jewish meal are huge positions of honour, to be near the host was a place that was reserved for the greatest of guests
- I find it highly unlikely that Judas, knowing what he was planning on doing would presume to sit in those positions without being invited, which means that Jesus probably offered his betrayer the place of honour besides him
- Maybe as a final offer of friendship to Judas before he passes the point of no return
- As well as the seating arrangement, the manner in which Jesus chooses to identify Judas as the betrayer shows honour
- It was tradition at a Jewish feast for the host to give a sample of the food to be eaten to the guest of honour before the meal started - this tradition, known as giving the sop - was how Jesus decided to identify Judas as his betrayer
- I think it says so much about who Jesus is that he decides that in the same action he makes to acknowledge all of the pain and torment that Judas was about to bring on him, he also makes Judas the most honoured and respected man at that table
- Later on in the private discourse Jesus speaks about the hatred that Christians attract from those outside the church
  - He tells his disciples that they are going to be persecuted and hated because of Him, but comforts them that He also suffered such things
  - Jesus encourages his disciples that the coming Holy Spirit would strengthen them and give them endurance to stand firm in the face of persecution
  - Unfortunately ever since Cain killed Abel, the ungodly have always hated the godly, and most likely always will
  - We shouldn't be surprised that we're seeing so much pressure against the Christian lifestyle from the world, it has always been the way
  - Throughout history in one way or another, the gospel has been hated by the world, just because the nature of the attacks has changed, doesn't mean this is new persecution
- So returning to Judas and Jesus, Judas is identified as the betrayer, then we read on

### **John 13: 27-30**

- Now Judas passes the point of no return, as he leaves the room to betray Jesus there's no coming back for him
- We can see that the whole previous section was indeed done intimately because the other disciples had no idea of the talk of betrayal that was going on
- When Judas leaves the room, John writes the simple sentence 'and it was dark' - John uses a lot of literary devices throughout his gospel, as we will explore later in the year but day and night, or light and dark and huge ones throughout the gospel
- Night and darkness is always noted to show confusion, evil and sin whereas light and day represents encounters and teachings that are good, true and representative of the Kingdom of God, but we will explore that more in depth later in the year.

So moving on from the identifying of Judas, we come to the Last Supper and the cleansing triad is completed with the symbolic act of communion representing the body and blood of Jesus. For this, we need to go over to Luke since John doesn't really talk in much detail about the sharing of bread and wine.

We can't be 100% sure where this fits into John's account of the night, but it probably takes place half way through verse 27 after Judas is identified as the betrayer but before Jesus tells him to leave.

### **Luke 22:14-23**

- Instantly we see that the communion meal is actually a passover meal
- The passover is celebrated annually by Jewish people and it remembers the day that the people of Israel, fleeing from Egypt crossed through the red sea under God's protection - it was the day that the people became a nation
- It's possibly the most important of all the Jewish feasts and marks the defining moment of the nation
- But for the writers of the New Testament, the story of the exodus works as a metaphor for the deliverance achieved through Christ's death and resurrection and that's a theme we'll encounter more over the next couple of weeks
- But that's where communion starts - my favourite term for it is the Eucharist because translated from the greek it means thanksgiving.
  - Sometimes we can make the eucharist such a solemn and sad time when really it should be a time of gladness and thanksgiving
- The meaning on the Eucharist is about looking, it's a look back, a look forward, a look up, a look around and a look within
- A look back (a memorial of Jesus' death and resurrection)
  - Ever since the passover started, there were four cups of wine at a passover meal, including the one Jesus was at
  - Each of these cups, although the Old Testament Jews didn't know it entirely, represent a part of what Jesus achieved through his death
  - What would happen is songs would be sung and stories would be told and in amongst these things one of the four cups would be drunk from at certain parts of the meal
  - When one of the cups was taken, words from Exodus 6:6-7 would be said and each cup represented what was going on in that phrase of scripture
    - 1st - at the beginning of the meal - 'I will bring you out'
      - God brought the Jews out of slavery in Egypt and for us as Christians, being 'brought out' is where our journey begins
      - The word used in the bible for church means literally a brought out community

- If you are a Christian then you acknowledge that you have been brought out of your previous life
    - In other words, you haven't saved yourself, we rely on God's initial action to save us
    - This action of God's was Jesus dying in our place on the cross
    - His death allowed us to be brought out to be with God
  - 2nd - after the main course of the meal - 'I will free you from being slaves'
    - When the Jews were in Egypt, they were slaves - they were like any other nation, there was nothing special about them
    - When they were led out of Egypt, their escape marked the beginning of them being 'the people of God'
    - At the communion table, we remind ourselves that we all, regardless of age, appearance, race, gender, class are, all together - saved from slavery and now, the people of God
    - If you're a Christian, then you know that before Jesus saved you, you were a slave to the evil that is in the world
  - 3rd - 'after the bread is broken' - I will redeem you
    - The word redeem basically means 'not only freeing someone, but going beyond that and buying back their property that was taken'
    - Imagine if you took out a loan that you couldn't pay
    - To begin with, your stuff would get repossessed, then you'd be taken to court and given a fine to pay or you'd have to go to prison
    - It'd be one thing if I came along and paid the fine for you to set you free, but it'd be even better if, on top of that, I bought back everything that had been repossessed
    - That's what Jesus' death has accomplished for us
    - Not only are we free from the consequences that came with the bad things that we do, but we have everything that has been taken from us restored to us
    - Garden of Eden - fellowship restored
  - 4th - at the end of the meal, after a final song - 'I will take you as my people and I will be your God'
    - This cup was known as the cup of completion
    - Interestingly Jesus left out this cup when he took his last Passover meal with his disciples
    - Jesus said he wouldn't drink from this cup until he drinks it with us at his return
    - Jesus was fully aware that the full realisation of what the Passover meal or what communion means wouldn't come until we are resurrected with him
- As well as being a look back, the Eucharist is a look forward (expectation of Jesus' return)
  - So we know there were 4 cups at the Passover meal, but there were also three breads
  - although the Jewish people before Christ didn't realise it, these breads represent the three members of the Trinity
  - The middle bread, which represents Jesus, was broken into two pieces towards the beginning of the meal
  - Half was broken and given out - representing Jesus' broken body which is shared out among his people
  - then the other half was hidden for the youngest child to find and return to the table at the very end of the meal
    - That's actually where the idea of an Easter egg hunt comes from
  - Hiding half of the bread until the end of the meal represents the coming return of Jesus

- Jesus promised that he will one day return to earth to set up his own, worldwide Kingdom
  - We, as Christians, live in that hope and the communion table represents our hope and trust in His promise
    - In Luke 22:16 Jesus tells us that communion is only fully fulfilled upon his return
  - When He returns we will be resurrected with Him to live forever in His perfect kingdom
- The eucharist is also a look up (Presence of God and fellowship with Him)
  - In biblical times, if you had a meal with someone, it meant that you approve of them, or you had a relationship with them - that you were friends
  - Throughout the Old Testament there was only one time a year that the people were allowed to eat in God's presence
  - Something important about communion is that Jesus ate it with his disciples
  - when we reenact it, He is with us in spirit in a way more intimate than at any other time
  - The book of Revelation speaks about the return of Jesus and the establishment of his Kingdom, in Rev. 19:9 we read that all those who believe in Christ, including us, sit down and eat a feast with him as we are finally joined with God
    - The communion table is almost a sneak preview at that meal
    - God joins with us and we eat in his presence, we have fellowship with Him
      - When we take communion, the bread and the drink isn't literally the body and blood of Jesus, as some believe, it's symbolic, but Jesus is, very literally, here with us as we take it
      - Communion **with God** is the whole point of it
- Next, the eucharist is a look around (unity as a church family)
  - As well as being about Jesus, communion is about the unity of His people
  - Everyone, high and low takes communion together, to accept the sacrifice that Jesus made for all of us
    - None can earn it, everyone is in poverty when it comes to holiness
  - Every week in church a passage from 1 Corinthians is read out as we prepare to take communion
    - In this passage there is a warning about those who don't take communion in what Paul calls a 'worthy' manner
      - An examination of the surrounding chapters in 1 Corinthians shows us what that unworthy manner was
        - We read about how the rich, because they don't have to work would come to the communion meals early gorging themselves on the food and getting drunk on the wine while the poor Christians, who had to work - would have to come later only to find all the food and wine had gone
      - The passage comes with a warning about death, now personally I don't think that's a curse to those who are taking communion inappropriately, but rather I think it's a literal outcome of what they were doing
      - Often in the first century, the poorest of Christians couldn't afford food and relied on the communion meals each day to have enough to eat, I believe that the reason Paul talks about sickness and death in relation to taking communion in an unworthy manner is that because of the greed of the rich, some were becoming ill and dying because of malnutrition

- In the corinthian church, the Eucharist had become a way for the social classes to separate themselves
  - When we take communion, we must be mindful of our unity as a church
  - If we have an issue with another Christian we must put it right in our heart before taking it - or as 1 Cor. says we 'eat and drink judgment on ourselves'
- Finally, the eucharist is a look within (an admission of our sin)
  - I left this point until last because very often, our sins become our whole focus when we take communion
    - This shouldn't be the case - our sins shouldn't take the focus of Jesus
    - But it is right that we are mindful of the wrong things that we do before we take communion
      - The account of Jesus last Passover begins with the words 'on the night that he was betrayed'
      - This puts sin very close to communion
    - The truth is that we all have the capacity to Betray Jesus
      - Even though we accept his salvation, we refuse to live by his guidance or worse, don't care for Him
      - We all at times betray Jesus through our thoughts, our actions and our words
      - Like Judas, we can be eating at Jesus' table with evil in our hearts
      - Coming around the communion table requires us to acknowledge our need for a saviour and to turn away from the evil things that we all do
      - But like I said, this should not be the focus of the eucharist, we should prepare our hearts in regards to sin before we get to communion, not during it
      - Communion isn't a time to focus on ourselves, but on Jesus
      - We all deserve death, but because of His sacrifice we can share in His life
- So that's the eucharist and this brings the cleansing triad to a close
- So next Jesus gives a new command to his disciples

**John 13:31-35**

- Now I don't know about you, but at first glance, this doesn't seem like a new command
- Loving is at the core of the Jewish law
- The summary of Jewish Law was love God and love your neighbour
- The newness of the command isn't in the action of love, but rather in the manner of that love
- It's no longer enough to love the amount that the law requires, but rather as Jesus' disciples we must practice the extravagant love that Jesus himself practiced during his life
  - Not just loving your friends, but loving your enemies
  - Loving to the extent of giving the last of what you have to others
- It's this kind of love that marks us out as followers of Jesus

Following on from these words, Peter replies to Jesus

**John 13:36-38**

- This well known account points forward to Peter letting Jesus down at a crucial moment
- Similarities have been drawn here between Judas and Peter who both let Jesus down, but through their reactions reveal their heart
- Peter, is distraught and repents of his denial, ultimately confessing Jesus as the messiah and eventually being executed for his faith whereas Judas, although he becomes sorrowful in betraying who he refers to as 'an innocent man' makes no repentance to God and never acknowledges Jesus as the Messiah. I'm convinced that if Judas had repented, and believed in the risen Jesus he would've been saved



- Some have suggested that Judas's sorrow could imply that he never thought Jesus would actually die
- There are some who think in betraying Jesus to the Romans Judas was trying to force Jesus' hand into starting the military rebellion he wanted.
- But the point is that while Peter let's Jesus down, his actions would reveal a repentant heart which is why he could be restored

Next, Jesus makes two of what we call John's 'I AM' statement's and gives some teaching on the Holy Spirit but we'll skip over these for now since we will look at the I AM statement's in a study later in the year, and the next set of studies will be focused on the Holy Spirit

So we'll pick up again then in chapter 16, verse 16 where Jesus says

#### **John 16:16-24**

- There's a couple of things going on here, Jesus tells his disciples of the time they would be without him and reassures them of his return to them and how it will lead to the world rejoicing. But what I want to pick up on most is the idea of praying, in the name of Jesus
- When Jesus was physically with his disciples they didn't pray to God 'in the name of Jesus', but now he was instructing them to start doing so
- I spoke a few months ago in church about this, but I think sometimes when we think about praying 'in the name of Jesus', we almost reduce it to some magic words that we think might give more power to our prayers
  - To pray in the name of Jesus is to pray according to Jesus will
  - Jesus refers to himself as coming 'in his father's name'
    - That doesn't mean he just goes around using his connection to his father as a way to get authority
    - It means, as Jesus says himself in John 5:19-20, that he sees his father's will, he looks for what his father wants to happen, and he acts according to it
    - So for us to pray in the name of Jesus is to seek the will of Jesus, to find out what he wants in our lives, in the world around us and to pray for that

#### **John 16:25-33**

- I think Jesus' compassion really comes across here for his disciples
- It can be odd can't it when we read in the bible that Jesus talks in figurative language because he doesn't want people who hear him to understand what he's saying
- The reason he does that is because before we get the facts, we need to get the right worldview to fit those facts in
- A perfect example of this is in the way that the people thought Jesus would be as the Messiah
- People were constantly surprised that Jesus didn't do the type of things that they expected the Messiah to do
- They were expecting the messiah to come in power and overthrow the Romans but he didn't
- And because of this worldview whatever Jesus told the people about his messiahship, they would almost always interpret it wrong because they were trying to insert the right facts into the wrong worldview
- So by speaking in metaphors as Jesus did, what he could accomplish was that he could teach what he needed to teach and then, when he had risen from the dead and the worldview of his followers came into alignment, they could look back over his words, guided by the Holy Spirit and correctly interpret what he was teaching

Finally we come to the prayers of Jesus, There are two prayers which Jesus prays before his trial, the first - which is sometimes called his 'high priestly prayer' comes at the end of the private discourse in John 17

and the second, in the garden of Gethsemane, marks the beginning of the Passion narrative which we will be looking at next week.

Jesus high priestly prayer is so rich in content and contains so much theology that we could easily do an entire series of three studies on the prayer and still not have covered all the ideas that are contained in what Jesus prays so all we are going to be able to do in this time is take a brief overview of the main things that Jesus prays for

His prayer can be split into three sections, so let's read the first together

### **John 17:1-5**

- In this first section, Jesus prays for himself
  - Now this is an incredibly strange thing to happen in John's gospel, it is the only time in the book of John that Jesus prays for himself
  - The idea of Jesus praying at all is very rarely present in John, Jesus is only shown to pray two or three times including here
  - The reason for this is that the book of John was originally written to combat a heretical idea that had grown in popularity called gnosticism
  - Gnosticism held that because God was completely divine and man was completely sinful it was impossible for God to inhabit man in Jesus, so they believed that Jesus couldn't truly be God
  - Now this is of course completely wrong and the only reason people believed it was because their logic wouldn't allow them to accept what the disciples taught
    - The trinity is one of those doctrines which we simply can't understand
    - We can try and make analogies for how the trinity works, but none of them are ever accurate and end up agreeing with a first century heresy
    - Because God operates outside of the dimensions that we live in we simply need to accept the fact that there are going to be some things that we can't explain - that doesn't mean they aren't true, just that we can't understand the concepts entirely
    - So John was written to combat this idea, and the biggest idea in John you could say is that Jesus is God
    - So because of that we don't really see Jesus having to pray, but here he does and not only that, he prays for himself
  - That being said though, the first phrase of the prayer works to prove Jesus' divinity. He says **glorify your Son that the Son may glorify you**
    - The OT consistently shows us (in places such as Isaiah 42:8) that God does not give glory to anyone
    - So for him to glorify Jesus shows that Jesus was himself completely divine
    - But not only that - Jesus, being as well read in the scriptures as he was, asking for God to glorify him shows without doubt that Jesus knew he was God
  - Another gnostic heresy that this passage dispels is the idea that the Son was created at a certain point in time, or that until Jesus was born God wasn't triune
    - Towards the end of the prayer, Jesus says **And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.**
    - This shows beyond doubt that the Son was pre-existent and was a part of the Godhead long before He physically came to earth

After Jesus prays for himself he goes onto the next theme in his prayer

## **John 17:6-19**

- So in this section of his prayer, Jesus prays for his disciples
  - He prays for them knowing the mission which they would have after His resurrection
  - Some people have interpreted this passage as supporting predestined salvation
    - What I mean by that is the idea that God has chosen, before creation, those who He will and won't save
    - Those who believe this use such terminology as God giving people to Jesus to support the idea
    - However, this passage actually teaches the complete opposite of that position
    - When Jesus prays for those who have been given to him he is praying for a particular group of people who were close to him
    - He wasn't at this point praying for the whole church or even for all the believers at the time, just for his friends
    - This makes his statement about God having given them to him much more natural than it would seem if you tried to apply these words to the global church
    - The idea of predestined salvation is dependent upon also believing the doctrine that salvation can't be thrown away or lost, but if you're going to apply this passage to the whole church, then you must also apply the statement about Jesus losing Judas to the global church as well which would destroy their argument anyway
  - This passage shouldn't be directly applied to the global church, but that doesn't mean we can't learn from it
    - If we all took the responsibility to pray, like Jesus, for the small group around us - then very quickly, the entire church would be covered in intimate prayer
    - I think if even Jesus knew that his disciples needed prayer to be able to persevere in their mission we should know that as well

The final section of Jesus' prayer brings an end to the passion narrative in perhaps the most beautiful and heartwarming way possible

## **John 17:20-26**

- In this part of the prayer, we see that in his hour of torment - Jesus prayed for us
  - It's now that Jesus prays for the global church throughout the centuries
  - I don't know if it's possible to entirely comprehend that Jesus hours before his death, God himself thought of us
    - And here we return to one of the key themes of John's gospel - the theme of love
      - Particularly God's love for a people who were away from him
    - Now, I don't want to say too much about this passage actually, because it almost feels that anything we could try and add to it cheapens its beauty, but I do want us to think for a moment about the idea of us as a global and historical church being one
  - While we differ in theology or denomination or culture or race, every single person throughout history who has lived on this earth believing in the name of Jesus are joined together
  - We are joined, as this passage says, as the Father and the Son are one
    - We share a DNA, while being separate people, spread out across the world, we share the same divine DNA of God living within us
    - We share the life transforming experience of our spirits being awoken by the spirit of God in us

- Binding us under - as Paul says to the Ephesians - one Lord, one faith, one baptism and one God
- Whether it's the people sitting next to you tonight, those being persecuted on the other side of the globe or those who haven't even been born yet, who live in the world that we will leave behind, we are all joined together in the family of God

So that concludes the private discourse, it's the final things that Jesus chooses to say to his disciples before he stands trial and is crucified

Next week at the same time we will look at what's called the passion narrative, which is Jesus' prayer in Gethsemane, his trial and crucifixion