

## I. Introduction

- A. It is the upper room, Mark's dad's house/room (Acts 12:12).
- B. The signal was that a man carrying a water pitcher was to lead the disciples to this room so that Jesus, and His disciples, could share in the Passover meal that Thursday evening (the first part of the day of Nisan 15).
  - 1. Jesus enters the room with the 12, even Judas, and reclines at the table, like these men have done hundreds of times before.
  - 2. Part way through the meal, Jesus stands up.
  - 3. No big deal since the host would often lead in the procession and pronouns blessing, share the cup, and a host of other rituals during the Passover.
- C. However, instead of leading in the ritual, Jesus goes to the opposite extreme-he becomes the house-slave and shamefully washes the feet of these men.
- D. All of them, including the son of the devil, had their feet washed.
  - 1. When returning to the table, Jesus asked them, "Do you know what I have done to you?" (v. 12).
  - 2. They didn't.
  - 3. Judas, particularly, was incensed.
    - a) He hated Jesus' righteousness.
    - b) He hated the fact that Jesus loved these men.
    - c) He despised His love.
- E. However, Jesus was bold, courageous, and strong in the face of the son of perdition, boldly exampling a love that did not waver.
  - 1. But, think about this.
  - 2. Jesus knew that Judas was the betrayer (v.21).
  - 3. Judas knew that Jesus knew he was the betrayer (v. 21).
    - a) See Matthew 26:21-25
    - b) And, we would think, Jesus would have pointed him out, avoided the cross, and had the others deal with Judas.
  - 4. He didn't.
  - 5. Peter certainly would have jumped Judas had he known that Judas would betray Christ to the authorities.
  - 6. Still, Jesus loved him.
  - 7. In fact, Jesus and Judas probably shared the same dipping cup with the sauce and the bread.

- a) In light of this reality, Jesus, once the betrayer is off into the night, institutes a new commandment that would supply the righteousness that is necessary.
  - b) It is a righteousness that is greater than that of the Pharisees since they would not have even crossed over a road to help a man in need (thus hating his brother).
8. Here, Jesus, in wiping the feet of the Satan-filled disciple, provided a stark contrast for the impact of the disciples that they would remember for the rest of their ministries.

## II. The New Commandment

- A. v.34 “A new commandment I give to you all, that (in order that?) you love one another, just as I have loved you, that also you all love one another.”

John 13:34–35

**34 ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπάτε ἀλλήλους.**

- 1. Jesus is leaving the little flock (Luke 12:32)
- 2. Jesus is going back to the Father.

John 14:18–19

**18** “I will not leave you as orphans; I will come to you.

**19** “After a little while the world will no longer see Me, but you *will* see Me; because I live, you will live also.

John 14:28

**28** “You heard that I said to you, ‘I go away, and I will come to you.’ If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I.

- 3. His days are almost over.
  - a) His ministry to the disciples is shifting from earth to heaven.
  - b) They will be left on earth without Him.
- 4. They will no longer be able to walk around with Him, watch Him heal, listen to His voice, or see Him defend Himself against wolves like the Pharisees.
  - a) He will have made the world His enemy, and then He will leave and they will be left there in the world.
  - b) They will have to deal with the stigma of having associated with Jesus Christ for the last 3 years publicly and without His presence to help, protect, and direct them.

- (1) It would appear that they are worried, afraid (John 14:1).
  - (2) And rightfully so.
  - c) However, that does not stop their responsibility.
  - d) In fact, it intensifies the responsibility.
5. They now, more than ever, must hold tightly to God, to Christ, and they must continue the work He began (Acts 1:1ff).
- a) They must preach, confound, refute error, and rescue the prisoners of Satan (Hebrews 2:9ff).
  - b) In order to do this, Jesus must give them one final, overarching, command, directive, instruction.
  - c) Had Jesus not done this, given a new commandment, there might be room to go back to Torah.
6. They might have melded back into the world of Judaism at worst, or simply lived in ultimate confusion at best.
- a) Think about it:
    - (1) Jesus taught that He fulfilled the Law-Matthew 5:17ff.
    - (2) Jesus taught that righteousness must exceed that of the most elite Judaisitic leaders-Matthew 5:20
    - (3) Jesus taught that compassion, mercy, and justice are more important than the feasts-Matthew 23:23
    - (4) Jesus taught that He was Lord of the Sabbath-Luke 6:5
    - (5) Jesus taught that He alone knows the Father, stating that the entire world is in darkness concerning the Father-Matthew 11:27
  - b) And now, He is leaving.
    - (1) Now, He is being betrayed, handed over for killing.
      - (a) He is innocent, pure, undefiled.
      - (b) He is the spotless Lamb of God, verified throughout an entire intense week of ministry against the wolves.
    - (2) And now He is about to leave them there, in the world.
      - (a) They will need help.
      - (b) They will need protection.
      - (c) They will need resolve.
  - c) However, above all these needs, the starting place for all these needs, is the they need instruction.
7. They need a commandment.
8. They need to know what they are supposed to be doing.

- B. And we have the very starting point of everything in the ministry of Christ, the commandment that exceeds all other righteousness, all other commandments, all other regulations.
1. This commandment does not need replacing.
  2. This commandment is nearest the nature of the Triune God.
  3. This commandment, unlike the prior commandments of Moses, produces obedience and not just condemnation for disobedience.
  4. This commandment, also, heaps the guilt on the world unlike the Law of Moses ever could as the expectation in this commandment is nearer to the nature of God than Moses' regulations.
- C. And, the disciples will need to teach this commandment to the church in its fullness for her obedience and sanctification.
1. So, we need to really take time to examine this commandment because of its importance and the very broad range of this commandment as it relates to the nature of God, and the holiness of the bride of Christ, the church.
  2. Let's study this command and watch how the Spirit of God will sanctify us through it!
- D. "A new commandment I give to you all..."
1. Jesus starts here.
    - a) The first word in this sentence is: "commandment."
    - b) It is in a bit of an emphatic position, being the first word in Greek .
  2. It is crucial that we do not import our own concepts into this word.
  3. We need to understand it the way that Jesus meant it, the way that these men would have conceived of it.
  4. What is this word ("commandment")?
    - a) It is a word that refers to OT Mosaic commands as expressed in the NT.
      - (1) Mark 7:5-13
        - (a) v. 8 = "commandment"
        - (b) v.9 = "commandment"
        - (c) v. 10 = "Moses said"
        - (d) v. 13 = "Word of God"
      - (2) Mark 12:28-33
        - (a) "Which commandment...?"
        - (b) Jesus answered with the greatest commandment: "Love God"
          - i) vv. 29-31 = the greatest commandment.

- ii) In the OT, the word that is most used for the Greek NT word is:  
“commandment” (צוה)

(c) Deuteronomy 6:1 is a good example of how this word is used.

1 “Now this is the commandment, the statutes and the judgments which the Lord your God has commanded *me* to teach you, that you might do *them* in the land where you are going over to possess it,

- i) The act of commanding is in view here.
- ii) This is the command from God for some kind of behavior.
- iii) However, notice that there are two other words used here that also bear weight and are used alongside “commandment.”

- (1) The “statutes and the judgments” = the content of the commandment.
- (2) The “commandment” = the overall demand of God upon Israel.
- (3) “Statutes and the judgments” = The various details of the commandment.

iv) Notice that that is how Moses understands it to be in v. 1 when he writes that he is “to teach” the commandment to Israel.

- (1) “To teach” = “to learn” (Deuteronomy 4:10; 5:1); “to teach” (Deuteronomy 4:5; 31:19 [“put on the lips”]).

(2) Therefore, in this little illustration, the OT indicates that God has a commandment and that commandment is carried out in various ways by teaching regulations, statutes, and judgments.

(3) Therefore, God does not simply give a command, an order.

v) He also instructs how to do that command in any context.

(3) Illustration:

(a) Genesis 2:15 = “commanded” (cf. 3:11, 17)

(b) Genesis 1:28-30 = how to carry out the command in that context: be fruitful, multiply, fill, subdue, and rule.

(c) And, eat from all that I have given you for your food.

(4) Therefore, God commands and that command is overarching, extensive, and to be followed under penalty of death (often).

b) However, in that commandment, God also fills that commandment with instructions as to how to carry it out and what it is to look like in their daily intercourse.

c) This is why the OT continually held up all the statutes and regulations as they were all an extension of a singular commandment.

Psalm 19:7–9

7 The law of the Lord is perfect, restoring the soul; = Torah

The testimony of the Lord is sure, making wise the simple. = What God has said about something.

8 The precepts of the Lord are right, rejoicing the heart; = the relations of religious observation.

The commandment of the Lord is pure, enlightening the eyes. = the actual commands of God.

9 The fear of the Lord is clean, enduring forever; = the result of God acting and working in the world.

The judgments of the Lord are true; they are righteous altogether. = God's verdict in any circumstance.

d) Conclusion from the OT.

(1) Israel was given a Law.

(2) That Law was the “commandment.”

e) The rabbi's would write that there were 613 “regulations” in that Law:

*"Acc. to Synagogue teaching there are in the Torah 613 מצוות לא תעשה 365, i.e., prohibitions, and 248 מצוות עשה, i.e., positive commands. Judaism is thus confronted by a plethora of commands which make it difficult to apprehend the unity of the divine will. This situation is illuminated by the pointed question of the young man in Mt. 19:18: “ποίας which?” It is also attested by the question as to the ἐντολή πρώτη πάντων in Mk. 12:28 or μεγάλη ἐν τῷ νόμῳ in Mt. 22:36. In spite of its atomistic ethics, broken up into individual demands and individual acts, the Synagogue shows definite signs of trying to attain to a unitary conception of the commandments by tracing them back to basic principles.<sup>4</sup>"<sup>1</sup>*

f) However, all those regulations stem from basically one commandment.

g) This is why Jesus was asked, “Which is the greatest commandment?” (Matthew 21:36)

*"Possibly this scribe wishes to know which commandment stood first (Mark 12:28) with Jesus. “The scribes declared that there were 248 affirmative precepts, as many as the members of the human body; and 365 negative precepts, as many as the days in the year, the total being 613, the number of letters in the Decalogue” (Vincent). But Jesus cuts through such pettifogging hair-splitting to the heart of the problem."<sup>2</sup>*

<sup>1</sup> Schrenk, G. (1964–). ἐντέλλομαι, ἐντολή. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 2, p. 547). Grand Rapids, MI: Eerdmans.

<sup>2</sup> Robertson, A. T. (1933). *Word Pictures in the New Testament* (Mt 22:36). Nashville, TN: Broadman Press.

- SIDENOTE: notice what Dr. Robertson says here. It is crucial that we follow Jesus' example here and relieve ourselves of "pettifogging hair-splitting" and deal with the heart (i.e. the will).

5. The mind of the petty Jews was to debate about all the regulations and judgments, and they set aside the overall commandment.

E. Jesus' answer was Leviticus 19:18

1. Notice Matthew 21:40 = "on these two commandment "hang" the whole Law and Prophets."

- This is proper interpretation born out of exegesis.
- Jesus says that all the regulations, statutes, and judgments of Moses and the Prophets stem from, hang on, the commandment of love for God and the neighbor.

2. In other words, if a Jew did not have love for God and a love for his neighbor, he really had none of the regulations, statutes, nor judgments either.

3. He was guilty of breaking the whole Law (James 2:10).

Matthew 7:12

**12** "In everything, therefore, treat people ("do to them") the same way you want them to treat you ("to do to you"), for **this is the Law and the Prophets.**

- The entire intent of the Law and Prophets was to demand a righteousness of immense magnitude.
- The expectation of the Law of Moses was that the heart of the Israelite would exist in perfect love for God and the people.

F. Let's go back and see that verse and see what it says.

1. Leviticus 19:17-18

- "I am the LORD" = breaking point.
- "Hate" v. 17 = unable/unwilling to put up with; to reject.
- This verse indicates that love in the nation of Israel was a willingness to maintain relationships with people in the nation.
  - That is, in your heart, you must be willing to receive a man, even in sin.
  - "but shall not incur sin because of him." = this would indicate a neighbor living next to an irritating, guilty, even sinful, neighbor.
- The command in Israel is to put up with that neighbor, and to love him in your heart.

2. Why?

- Because, to hate him, even if unlovely, is to incur guilt I your own heart and thus condemn yourself, and that is not worthy it.
- Rather, let God take vengeance.

Leviticus 19:18

18 'You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the Lord.

- c) Therefore, as that irritating, guilty neighbor has needs, take care of him.
- d) Do not despise him, hate him, reject him, or have in your heart a disdain for him.
  - (1) Rather, allow God to work in his heart.
  - (2) You keep yourself guiltless.
  - (3) You be the guiltless one.
- 3. Jesus did not hold Judas in contempt of heart.
  - a) Was Judas guilty?
  - b) Indeed he was!!
- 4. Did Jesus know the details of what was in his heart for a long time?
- 5. Indeed He did.
- 6. Could Jesus have judged this man on the spot and be right in doing it?
- 7. Indeed He could.
- G. However, not only was it the plan of God that He be betrayed, but it was also a necessary display to the disciples of how to maintain their hearts in ministry.
- H. "New" = new in kind.

"Of the two most common words for "new" since the classical period, namely, → νέος and καινός, the former signifies "what was not there before," "what has only just arisen or appeared," the latter "what is new and distinctive" as compared with other things, νέος is new in time or origin, i.e., young, with a suggestion of immaturity or of lack of respect for the old (→ νέος for examples). καινός is what is new in nature, different from the usual, impressive, better than the old, superior in value or attraction,"<sup>3</sup>

#### I. Illustration:

- 1. Hebrews 8:4-13.
- 2. The explanation of "new" is the subject of Chapter 9.
- 3. This commandment is unlike the nature of the prior commandment of Leviticus 19:18.

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<sup>3</sup> Behm, J. (1964–). [καινός, καινότης, ἀνακαινίξω, ἀνακαινώω, ἀνακαινώσις, ἐγκαίνιζω](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 3, p. 447). Grand Rapids, MI: Eerdmans.

4. It is not new in wording, new in expectation, new to man, or new to God.
5. It is new in that it is a commandment from Jesus Christ incarnate.
  - a) Just as the commandment was given to Moses and explained through many, many regulations and statutes, God now, in Christ, gives to His followers a commandment and it is “new” in nature, kind, and quality. j
  - b) John 6:63 - words of Spirit.
  - c) John 6:68 - words of eternal life.
6. However, most importantly, Jesus’ words are words of the New Covenant.
  - a) Luke 22:19-20
  - b) New Covenant with a New Commandment!!

### III. Conclusion

### IV. New time: The New Covenant in the life of the church!