

GOSPEL OF JOHN

Introduction:

- I. Chapters 13 – 17 center on Jesus' final farewell discourse of teaching to His disciples before the cross.
- II. John's recording is unique and unlike that found in the synoptics.
- III. Through the synoptic accounts, we learn that Jesus had a final supper of the Passover meal with His disciples. Mat.26:17-20; Mar.14:12-17; Luk.22:17-16
- IV. It was during this supper that **Jesus** instituted the Lord's table. Mat.26:26-29; Mar.14:22-25; Luk.22:17-20
- V. The tie points between John's gospel and the synoptics that indicate that the Last supper is indeed in view in John are:
 - A. All four accounts record Jesus' identification of His betrayer. Mat.26:21-25; Mar.14:18-21; Luk.22:21-23; Joh.13:21-30
 - B. Both Luke and John record Jesus' first prediction of Peter's denial. Luk.22:31-34 cp. Joh.13:36-38
- VI. It is John's account that fills in the gap of what else Jesus had to say during this time.
- VII. Some place the events of Joh.13-14 in the upper room and the events of 15-17 at the Mount of Olives, since Mat.26:30 denotes that at some point the group relocated to the Mount of Olives. Cp. Joh.14:31
- VIII. The outline of chapter 13:
 - A. Operation foot washing teaching RB. vss.1-20
 - B. The identification of Jesus' betrayer. vss.21-30
 - C. The new commandment given. vss.31-35
 - D. Christ's first near prophecy of Peter's denial. vss.36-38

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EXEGESIS VERSE 1:

GNT John 13:1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς.

NAS John 13:1 **Now before the Feast of the Passover,** *δέ (cc) Πρὸ πρό (pAbl; "before") τῆς ἡ ἑορτῆς ἑορτή (d.a. + n-Ablf-s; "the feast") τοῦ τό πάσχα (d.a. + n-gn-s)* **Jesus knowing that His hour had come that He should depart out of this world to the Father,** *ὁ Ἰησοῦς (d.a. + n-nm-s) εἰδὼς οἶδα (circ. ptc./PF/a/nm-s; "when knowing/discerning") ὅτι (cc; intro. ind. disc.) αὐτοῦ αὐτός (nrgm3s) ἡ ὥρα (d.a. + n-nf-s) ἦλθεν ἔρχομαι (viaa--3s; historical aorist; looks at the time from the writers point of view; actually futuristic in completion) ἵνα (cs; purpose) μεταβῆ μεταβαίνω (vsaa--3s; "He should depart/go from one place to another") ἐκ (pAbl) τούτου οὗτος (near dem. pro./Ablm-s) τοῦ ὁ κόσμου κόσμος (d.a. + n-Ablm-s) πρὸς (pa; emphasizes face-to-face encounter) τὸν ὁ πατέρα, πατήρ (d.a. + n-am-s)* **having loved His own who were in the world, He loved them to the end.** *ἀγαπήσας ἀγαπάω (circ. ptc./a/a/nm-s; "when having loved") τοὺς ὁ ἰδίους ἴδιος (d.a. + ap-am-p; "one's own possession" +) τοὺς ὁ (+ damp; "those"; "His own") ἐν (pL) τῷ ὁ κόσμῳ κόσμος (d.a. + n-Lm-s) ἠγάπησεν ἀγαπάω (viaa--3s) αὐτούς. αὐτός (nram3p) εἰς (pa; "unto") τέλος(n-an-s; "the end/the utmost"; this construction is used 6x, Mat.10:22; 24:13; Mar.13:13; Luk.18:5; 1The.2:16; can denote a cessation of time or an action of fulfillment/carrying out)*

ANALYSIS VERSE 1:

1. John, rather than filling in the details of Jesus' ministry during the intervening 3 days between the triumphal entry and the Last supper, cues off of Jesus' teaching focusing on the doctrine of the Importance of Bible Doctrine in the closing of 12:44-50.
2. He directs that focus as it had impact on Jesus' thinking and application in His own ministry.
3. John then takes the narrative directly to the Last Supper on Thursday evening (Nisan 14th), between sundown and midnight, bringing into focus Jesus' final 24 hours of ministry. Joh.13:2

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4. John maintains the emphasis of the period of time at hand regarding Christ's crucifixion as he states, "**Now before the Feast of the Passover, Jesus knowing that His hour had come that He should depart out of this world to the Father**".
5. The phrase, "**Now before**" has the sense of "just previous to" and encapsulates the brief period of time of the final week of Jesus' ministry leading up to the cross on **Passover** Friday.
6. John succinctly expresses the truly short remaining time that **Jesus** spoke of regarding **His** ministry in 12:35-36, of some 3 days and hours between the Triumphal entry and the final crucial hours **before** the cross.
7. The phrase, "**His hour had come**" looks to the conclusion of **His** ministry that would result in **His** murder, burial, resurrection and ascension.
8. It harks back to Jesus own orientation to God's will for **His** life as recorded in 12:23,27.
9. The force and sense of the circumstantial participle "**knowing**", denotes an ongoing discernment within **His** own Person, as it relates to this particular **Feast of the Passover** and the fact of **His** imminent departure **to the Father** in the 3rd heaven.
10. It denotes that Jesus' focus on the cross equates to a focus of deliverance from **this world** and the ultimate blessing of being face-to-face with **the Father**.
11. John relates these general issues regarding time and discernment regarding Christ to point out the following:
 - A. **Jesus** serves as the perfect standard and example of fulfilling the doctrine of the Importance of Bible Doctrine in **His** own life. Cp. 12:44-50
 - B. **His** example is in light of the most crucial test anyone will ever undergo in history.
 - C. Because **Jesus** only looked to BD for guidance in **His** own ministry, **He** was always oriented to God's will and timing in all matters.
 - D. That **Jesus** was oriented to the time at hand **before the Feast** denotes that there was nothing that caught Him off guard or by surprise.
 - E. **He** reflects the fact that orientation and acclimation to BD provides mastery over life situations.
 - F. At no time during this period did **Jesus** have any doubts as what lay **before** Him regarding the cross and hence, he was fully prepared to make all the right applications necessary to fulfill **His** ministry in this regard.
 - G. Further, it points out that Jesus' previous teaching to the multitudes in this regard was in no way speculative or self-contrived, but based on a clear and sound understanding of BD as it pertained to **His** ministry.
 - H. That **Jesus** was so oriented to BD in **His** humanity, **He** was fully prepared to meet the test of the cross, head-on.
 - I. **His** focus on the cross included the necessary doctrine to elevate **His** thinking beyond the physical pain and suffering to the ultimate deliverance potentially awaiting Him.
 - J. **He** drew encouragement and comfort while facing this test that the ultimate deliverance for Him awaits in the form of separation from the cosmos and all of its evil to the fellowship and company of all that **the Father** is.
 - K. **He** did not look to the cosmos as **that** which was most endearing, but **to God**.

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- L. It denotes that **His** anticipation rested in the comfort of the glorification that **He** would receive in Ph₃.
- M. **Jesus** is not presented as a tragic character caught up in events beyond **His** control, but One that is focused and completely cognizant of the realities at hand and the ultimate deliverance and glory awaiting Him. Cp. Joh.18:4; 19:28 *of His insight and discernment*
- 12. John then summarizes why Jesus could face the cross with such a stable and solid demeanor.
- 13. That **He** was able to apply BD at such a level at this time of crisis was not due to some quick fix doctrinally or an emotional or lackadaisical approach to BD.
- 14. Rather, it was the result of a persevering and continuous application of BD as John records, “**having loved His own who were in the world, He loved them to the end**”.
- 15. The term “**loved/ἀγαπάω**” indicates Divine love and denotes that all **Jesus** said and did was in the scope of God’s will as it pertained to Himself and others.
- 16. “**His own**” can refer to:
 - A. Generally as the Jews and nation at large. Joh.1:11
 - B. Believers in the sense of **His own sheep**. Joh.10:14
 - C. In a more restrictive way of the 11 disciples. Joh.17:6,9,11
- 17. Though Christ applied BD perfectly to unbeliever and believer alike, it is to be taken here in the more restrictive way of believers and ultimately limited to the 11 contextually.
- 18. It is **His** disciples that now become the focus in chapters 13-17 of John’s gospel as the examples and evidence of Jesus’ love as it was applied continuously throughout **His** ministry and **to the end**.
- 19. This phrase “**to the end**” has both a temporal force, of the end of a particular time, as well as a sense of completion meaning fully or uttermost.
- 20. While our passage is not specific as to which use is in view, it is safe to say that both are certainly correct as applied by Christ.
- 21. As John will begin to expose in chapters 13-17, **Jesus**, even in the face of the pressures and rigors of the cross, maintained due diligence and faithfulness to those **He** selected to be Apostles.
- 22. Patience and tolerance with respect to their spiritual immaturity will demonstrate in part **His** love for them.
- 23. Though they are spiritually dull and reject the necessity of the cross, **Jesus** is faithful in teaching them **to the end**.
- 24. However, **His** love for them did not preclude rebuking them.
- 25. As Christ drew ever closer **to the end**, **His** concentration is on instructing those under **His** responsibility.
- 26. It denotes **His** empathy for them being **in the world**, a place where they too will be hated and persecuted to death. Joh.15:18; 16:1-3
- 27. Christ’s love for these men reveals that Divine love is centered on the concepts of grace and mercy.
- 28. Jesus’ faithfulness of espousing and applying God’s word was not predicated on people’s behavior.

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29. Rather, it was without contempt, without despise, and relied solely on the issues of BD at hand.
30. Even Judas received grace from **Jesus**.
31. It was this attitude of grace and mercy that rounded **His** perfect application of BD to those around Him throughout **His** ministry.
32. The force of vs.1b denotes that in Jesus' teaching and application of BD in **His** ministry, **He** regarded grace as of equal importance to a correct exegesis of the POG.
33. As the supreme example of the importance of BD, **Jesus** reflects:
 - A. It's importance as to time in history in accordance to the POG (**Feast of the Passover**).
 - B. It's importance as to one's own orientation and acclimation to that time (**knowing that His hour had come**).
 - C. It's importance as it relates to one's view, attitude and insight regarding the temporal state of the cosmos (**that He should depart out of this world**).
 - D. It's importance as to the correct spiritual foresight one is to have (**to the Father**).
 - E. It's importance as to being the staple of one's application continuously throughout life and it's impact upon other +V (**having loved His own who were in the world**).
 - F. It's importance as to communicating the grace of God to men (**having loved...He loved them**).
 - G. The necessity to embrace it **to the end**.
34. That **Jesus** was so completely and perfectly focused on the doctrine of the Importance of Bible Doctrine, **He** was in Person the exact fulfillment of the doctrine.

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EXEGESIS VERSES 2 – 5:

GNT John 13:2 καὶ δείπνου γινομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτου,

NAS John 13:2 **And during supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him,** καί (cc) γινομένου, γίνομαι (gen. abs. circ. ptc./p/d/gn-s; "during/having become/while underway") δείπνου δείπνον (n-gn-s; "supper/principle meal"; same as 12:2) τοῦ ὁ διαβόλου διάβολος (d.a. + ap-gm-s; "the devil/adversary") ἤδη (adv.; "already/by this time") βεβληκότος βάλλω (gen. abs. circ. ptc./PF/a/gm-s; "having cast/put") εἰς (pa) τὴν ἡ καρδίαν καρδία (d.a. + n-af-s) ἵνα (cc; "in order that"; intro. purpose behind why the devil interacted with Judas; not translated in NAS) Ἰούδας (n-nm-s) Ἰσκαριώτου, Ἰσκαριώθ (n-gm-s) "the son" supplied Σίμωνος Σίμων (n-gm-s; Lit. "Judas of Simon of Iscariot") παραδοῖ παραδίδωμι (vsaa--3s; "might betray/hand over/deliver up") αὐτὸν αὐτός (nram3s; ref. Jesus)

GNT John 13:3 εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

NAS John 13:3 **Jesus, knowing that the Father had given all things into His hands,** εἰδὼς οἶδα (circ. ptc./PF/a/nm-s; "knowing") ὅτι (ch; intro. content of knowledge; "that") ὁ πατήρ (d.a. + n-nm-s) ἔδωκεν δίδωμι (viaa--3s; "had given") πάντα πᾶς (ap-an-p; "all things") εἰς (pa) αὐτῷ αὐτός (nrdm3s) τὰς ἡ χεῖρας χεῖρ (d.a. + n-af-p) **and that He had come forth from God, and was going back to God,** καί (cc) ὅτι (ch; continues content of His knowledge) ἐξῆλθεν ἐξέρχομαι (viaa--3s; "he had come from") ἀπό (pAbl) θεοῦ θεός (n-Ablm-s) καί (cc) ὑπάγει, ὑπάγω (vira--3s; "is going back/proceeding to") πρὸς (pa; emphasizes face-to-face) τὸν ὁ θεὸν θεός (d.a. + n-am-s; "the God")

GNT John 13:4 ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν·

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NAS John 13:4 ***rose from supper, and *laid aside His garments;** *ἐγείρεται ἐγείρω (vipm--3s; "He Himself rose up") ἐκ (pAbl) τοῦ ὁ δείπνου δείπνον (d.a. + n-Abln-s) καί (cc) τίθησιν τίθημι (vipa--3s; "put/place/laid aside") τὰ τό ἱμάτια ἱμάτιον (d.a. + n-an-p; "His clothing/garments"; specifically the outer garments to include His robe; used 60x) and taking a towel, He girded Himself about. καί (cc) λαβῶν λαμβάνω (circ. ptc./a/a/nm-s; "after taking") λέντιον (n-an-s; "a linen cloth/towel/apron"; used by servants to put on when about to work; used here and vs.5) διέζωσεν διαζώννυμι (viaa--3s; "He girded/ tied around/wrapped around one's waist"; used 3x) ἑαυτόν· ἑαυτοῦ (reflex. pro./am3s; "Himself")*

GNT John 13:5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.

NAS John 13:5 **Then He *poured water into the basin, and began to wash the disciples' feet,** *εἶτα (temporal adv.; "Then/Next/After that") βάλλει βάλλω (vipa--3s; "poured/cast") ὕδωρ (n-an-s; "water") εἰς (pa) τὸν ὁ νιπτῆρα νιπτῆρ (d.a. + n-am-s; "the basin/vessel for washing"; here a foot basin; from verb νίπτω - to wash; hapax) καί (cc) ἤρξατο ἄρχω (viam--3s; "began/started"; to be the head or first to do something) νίπτειν νίπτω (compl. inf./pa-) τῶν ὁ μαθητῶν μαθητῆς (d.a. + n-gm-p) τοὺς ὁ πόδας πούς (d.a. + n-am-p; "feet") and to wipe them with the towel with which He was girded. καί (cc) ἐκμάσσειν ἐκμάσσω (compl. inf./pa-; "to wipe off/wipe away/wipe dry"; same as 11:2) τῷ ὁ λεντίῳ λέντιον (d.a. + n-In-s; "with the towel") ᾧ ὅς (rel. pro./In-s; "with which"; ref. the towel) ἦν εἰμί (viIPFa--3s + periphrastic constr.) διεζωσμένος. διαζώννυμι (+ circ. ptc./PF/p/nm-s; "He had been girded")*

ANALYSIS VERSES 2 – 5:

1. In vs.2, John introduces the reader to two genitive absolute participles parenthetical to Jesus' orientation to **His** ministry in vss.1 & 3:
 - A. **And during supper.**
 - B. **The devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him.**

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2. The force of these participles is two fold:
 - A. They are designed to denote historical attendant circumstances surrounding Jesus' final discourse to His disciples, while specifically advancing the narrative in time to Jesus' final 24 +- hours.
 - B. They provide the primary spiritual themes from which John begins his recording attendant to Jesus' teachings and predictions of betrayal in chapter 13.
3. The **supper** in view is commonly known as the Last **Supper**, which was a compliance to the ritual of Passover. Mat.26:17; Mar.14:12; Luk.22:7
4. It is Passover that pictured the Messiah as the sacrificial Lamb. Exo.12:6 cp. Isa.53:7; Act.8:32-35
5. Passover took place as required by Law within the gates of Jerusalem. Deu.16:5-7
6. It was during the course of the Last **Supper** that Jesus instituted the Lord's Table. Mat.26:26-29; Mar.14:22-25; Luk.22:17-20 cp. 1Cor.11:23-26
7. The Eucharist, as the Lord's Table is commonly called, pictures the Person and work of Jesus Christ on the cross.
8. It is through His Person and work on the cross that the effectuation of sin bearing occurred, providing forgiveness of sins for all men. 1Pet.3:18
9. It is this spiritual reality that Jesus draws from establishing the theme of forgiveness for sins that His teaching evolves around in the "foot washing" of His disciples in vss.4-20.
10. The second genitive absolute in the clause, "**the devil having already put into the heart of Judas...to betray Him**", in turn establishes the reality and theme from which Jesus predicates the betrayals in vss.21-38.
11. It points to the spiritual realities behind the fulfillment of the prophecies surrounding those that deserted **Him** in the final hours. Psa.41:9; 55:12-14 *Betrayed by a friend*; Zec.11:12 *Betrayed for 30 pieces of silver*; Zec.13:7 *Forsaken by His disciples*
12. It is **Judas Iscariot, the son of Simon** that is seen as the premier example of betraying Jesus.
13. As John notes, **Judas** and Satan are observed in this verse to be in league with one another in the matter of Jesus' betrayal.
14. The title, "**the devil**" indicts Satan as the lead adversary/enemy to the POG.
15. It points to his person as the instigator behind the scenes promoting all of the human viewpoint evil and schemes of the cosmos and in total opposition to the WOG. Eph.6:11-13
16. Satan has a hold on and controls men via -V and the STA. 1Joh.3:7-8,10
17. Satan is the author of all lies (Joh.8:44), and influences all men with the evil of human viewpoint coupled with the expressions of their STA's.
18. That satanic influence, and not possession, is now in view is clear, since Satan does not actually possess **Judas** until later in the evening, as John notes in vss.26-27.
19. John states in our verse that Satan had **already** or by the time of the **supper**, placed **into Judas' heart to betray** Jesus.
20. **The Devil** had **already** convinced **Judas** before this **supper** on Tuesday of this week to make a deal with the chief priests for 30 pieces of silver to hand Jesus over to them. Mat.26:1-5,14-16; Mar.14:1-2,10-11
21. That **Judas** was a -V unbeliever (6:70-71 cp. 17:12) with a strong monetary lust grid (12:6), made him an easy target for the manipulations of Satan.

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22. He was for monetary reasons, willing to deliver Jesus up to **His** enemies that he knew wanted to kill **Him**.
23. Satan provided the hostile instruments of religious leaders as introductory to Judas' life/**heart** and desires under his STA and in so doing provided the temptations necessary for **Judas** under –V to formulate a scheme of betrayal.
24. Because **Judas** rejected the truth of Christ for salvation and thus operated under ulterior STA motives, he became a pawn in Satan's scheme to using Christ's most hostile enemies of religious leaders to provide the avenue through which to kill Christ.
25. This points to the fact that through rejection of and failure to apply the truth, the individual in effect operates on behalf of Satan, being manipulated through their own STA's under his realm of human viewpoint evil.
26. Satan has established "power players" of certain –V types in his own plan, and others that reject the truth can easily become entangled into these snares, in one degree or another.
27. And what is true for unbelievers, is equally true for believers that reject BD and operate under their STA's. 1Tim.2:14-15; 2Tim.2:14-26; Jam.4:4
28. It is this principle that will hold true even for Peter and the remaining disciples, who rejecting the necessity of the cross, will be found to betray Jesus in their own ways under STA fear.
29. By design, vs.2 is incorporated to bring forth the realities surrounding Jesus' final hurtles for completion of **His** ministry.
30. It highlights the things seen (the historical realities behind the pressures and rigors of the cross and the acts of betrayals that accompanied it) and the things unseen (the spiritual realities behind the physical).
31. In so doing, it heightens with renewed emphasis the two dominant aspects of the importance of BD that preoccupied Jesus' thinking during this time.
32. In vs.3, John resumes the thought of vs.1, with Jesus as the subject as he states, "**Jesus knowing that the Father had given all things into His hands, and that He had come forth from God, and was going back to God**".
33. In spite of the proximity of the cross, the betrayal of **Judas** and the spiritual dullness and weakness of the disciples, Jesus is occupied with the spiritual realities of the plan of God.
34. John proclaims that Jesus' focus is not on what **He** could see or hear, but was a preoccupation on the unseen realities of the POG, especially the fact that **He** would inherit **all things**.
35. The basis for **His** inheritance was **His** obedience to **the Father**.
36. The term "**all things**", is inclusive of everything that exists, both in Heaven and on earth.
37. God the Son created all things, and the God/man inherits everything that has been created, which comprises everything but God Himself. Joh.1:3; 3:35; 13:3; 16:15; 1Cor.15:27; Eph.1:10,22; Phi.3:21; Heb.1:2-3; 2:8,10
38. To place **all things** in someone's hands, or under their feet, is equivalent to giving them authority over everything to dispose of, as they will.

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39. While Jesus did not experientially see **His** exaltation at that time and the great inheritance that was **His**, **He** was occupied with it and this occupation motivated and helped enable **Him** to endure the sufferings and agony of the cross. Heb.12:2
40. It points to the ultimate result behind the deliverance of vs.1 that **He** knew God would provide in terms of **His** SG₃.
41. The final clause, “**and that He had come forth from God, and was going back to God**” centers on the spiritual reality necessary for **His** Person to make **His** SG₃ an experiential reality.
42. Jesus knew that **His** Deity **had come forth from God and was returning to God** and that reality could only be accomplished according to the POG, via **His** humanity taking the path of death on a cross and resurrection.
43. Apart from **His** work on the cross, **He** knew **His** inheritance and ultimate destiny as **God** is moot and of no accord with **God**.
44. John succinctly ties down two primary occupations that the doctrine of the importance of BD is designed to instill in the individual:
 - A. Occupation with the ultimate rewards and blessings of Ph₃ and its motivating impact upon the individual’s life.
 - B. The necessity of the tandem occupation of the individual in fulfilling God’s directive will of BD in their life that effectuates the reality of SG₃.
45. Through the Person of Jesus Christ, John points out that it is by Divine design that eternal reward and blessing of BD goes hand-in-hand with obedience to God’s will in one’s life.
46. For those that “poohoo” the importance of the doctrine of SG₃, as motivation in one’s own application of BD in their own lives, they will fail miserably in running their course that God has designed for them.
47. In vs.4, John returns to the historical reality and **supper** at hand.
48. Jesus’ actions and teaching directly ties into the background, which John does not mention, revolving around the disciples themselves and their argument about who was actually going to be the greatest in the kingdom. Luk.22:24
49. What Jesus does here under “operation foot-washing” has multiple applications:
 - A. First, to teach the doctrine of the importance of rebound.
 - B. Second, to rebuke the disciples and their spirit of self-importance.
 - C. Thirdly, to demonstrate Jesus’ own humility.
 - D. All of these serve to underscore the necessity of the cross in its impact towards one’s SG₃ and fulfilling God’s plan in their life and the correct attitude one is to have in their applications.
 - E. Fourthly, to fulfill an immediate and obvious need.
50. During the course of the meal, and assumedly after the disciple’s ensuing argument, Jesus **rose from supper, and laid aside His garments; and taking a towel, He girded Himself about**.
51. The present tenses that John uses in vss.4ff are historical and serve to emphasize that the writer, as an eyewitness and participant, is seeing the scene before his very eyes.
52. That Jesus removes “**garments**” (in the plural) denotes that **He** basically removes every article of clothing leaving only **His** loincloth, just as a servant would do in preparation for this service.

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53. **He** then takes a long linen **towel**, which was of sufficient length to wrap around **Himself**, leaving a free end with which to dry the disciple's feet.
54. **Then He poured water into the basin, and began to wash the disciples' feet, and to wipe them dry with the towel with which He was girded.**
55. As was customary in this time of history, it was a social etiquette to provide travelers and guests a means to clean the dust off of their feet upon entering one's home.
56. Under normal circumstances, apart from washing one's own feet, this menial task would be reserved for a servant/slave or a woman of the house. Cp. 1Tim.5:9-10
57. However, since this was a borrowed room and the dinner was a private affair for only Jesus and **His** disciples, no such person was present.
58. The disciples, while engaged in some discussion about their own greatness, would have never performed this task, since it would be tantamount to an admission of inferiority.
59. With the competition that was going on, to lower themselves in this manner would have been unthinkable.
60. So, Jesus **Himself** makes the obvious, necessary application that none of them would make, demonstrating **His** own humility and attitude about such matters.
61. When believers make comments such as "how much do I have to apply" or manifest a demeanor that some application is beneath them, they manifest that they are not of the same spirit as their Lord.
62. Jesus' actions points to the predominate trait and fallacy of the STA in arrogance and pride that is the underwriter of all other STA activity and is the cornerstone of all failure to apply BD.
63. The symbolism behind Jesus' actions points to the following:
- A. True service to **God** is a service to others in the POG.
 - B. Jesus' **garments** are symbolic of **His** works of absolute righteousness. Gal.3:27 cp. Col.3:10 *where believers are said to have put on/clothed themselves with the human spirit that is created in +R and truth cp. Eph.4:24; Mat.9:21-22 where the touching of Jesus' garment pictures an expression of the power of His work of healing and is equated to faith, also Mat.14:36; Mat.17:2 where in the transfiguration Jesus' garments became white as light denoting His +R; et al.*
 - C. That Jesus lays **His garments aside**, pictures **His** willingness to sacrifice **His** +R on behalf of mankind. 2Cor.5:21
 - D. The linen towel used to **wipe** their **feet** represents **His** efficacious work on the cross with regards to judgment and forgiveness of sins.
 - E. One's **feet** represents one's activities such as service to **God** (Isa.52:7) and STA activities (Pro.1:16 *crime*; 5:5 *phallic*; Rom.3:15 *murder*).
 - F. Hence, it evolves around the Christian walk and the reality of sin in the life. Ecc.7:20
 - G. The **water** represents the WOG and it's teaching regarding the efficacious work of Christ on the cross. Eph.5:26
 - H. That it is only an extremity of the body that is being washed emphasizes the doctrine of **R_B**.
 - I. The cleansing of hands also illustrates this doctrine. Jam.4:8

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- J. Ceremonial washings established under the Law, such as the necessity for all priests to **wash** their hands and **feet** before entering the Tabernacle or ministering service at the bronze altar, also taught this doctrine. Exo.30:18-21

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EXEGESIS VERSES 6 – 8:

GNT John 13:6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· λέγει αὐτῷ, Κύριε, σύ μου νίπτεις τοὺς πόδας;

NAS John 13:6 **And so He *came to Simon Peter. He *said to Him, "Lord, do You wash my feet?"** οὖν (*infer. conj.*; "And so/therefore") ἔρχεται ἔρχομαι (*vipd--3s*) πρὸς (*pa*; "face-to-face with) Σίμωνα Σίμων (*n-am-s*) Πέτρον· Πέτρος (*n-am-s*) λέγει λέγω (*vira--3s*) αὐτῷ, αὐτός (*npdm3s*) Κύριε, κύριος (*n-vm-s*) σύ (*npn-2s*; *emphatic*; "You Yourself") νίπτεις νίπτω (*vira--2s*; "are washing") μου ἐγώ (*npg-1s*) τοὺς ὁ πόδας; πούς (*d.a. + n-am-p*; "feet"; *an exclamatory statement with the force of questioning Jesus' actions*)

GNT John 13:7 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα.

NAS John 13:7 **Jesus answered and said to him, "What I do you do not realize now, but you shall understand hereafter."** Ἰησοῦς (*n-nm-s*) ἀπεκρίθη ἀποκρίνομαι (*viad--3s*) καί (*cc*) εἶπεν λέγω (*viaa--3s*) αὐτῷ, αὐτός (*npdm3s*; *ref. Peter*) Ὁ ὅς (*rel. pro./an-s*; "That which/What") ἐγώ (*npn-1s*) ποιῶ ποιέω (*vira--1s*) σύ (*npn-2s*) οὐκ οὐ (*neg. +*) οἶδας οἶδα (*viPFa--2s*; "do not realize/discern") ἄρτι, (*adv. of time*; "now/right now/at the present moment") δέ (*ch*) γνώση γινώσκω (*vifd--2s*; "you will have knowledge"; *denotes the thinking necessary for understanding or figuring out*) μετὰ (*pa +*) ταῦτα. οὗτος (*+ near dem. pro./an-p*; "hereafter"; *Lit. "after these things"*)

GNT John 13:8 λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψης μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ, Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.

NAS John 13:8 **Peter *said to Him, "Never shall You wash my feet!"** Πέτρος, (*n-nm-s*) λέγει λέγω (*vira--3s*) αὐτῷ αὐτός (*npdm3s*; *ref. Jesus*) Οὐ (*neg. +*) μὴ (*+ neg.*; "Never/absolutely not") νίψης νίπτω (*vsaa--2s*; "might or shall you wash"; *the double negative negates even any potential for washing*) μου ἐγώ (*npg-1s*) τοὺς ὁ πόδας πούς (*d.a. + n-am-p*) εἰς (*pa +*) τὸν ὁ αἰῶνα. αἰών (*+ d.a. + n-am-s*; *Lit. "into the age" not translated in the NAS and is absorbed under the word "Never"; Peter could*

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not have said this anymore forcefully) **Jesus answered him, "If I do not wash you, you have no part with Me."** Ἰησοῦς (n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viad--3s) αὐτῷ, αὐτός (npdm3s) Ἐὰν εἴαν (cs; intro. 3rd class cond.; "If - maybe yes or maybe no") μὴ (neg. +) νίψω νίπτω (vsaa--1s) σε, σύ (npa-2s; ref. Peter as the object of Jesus' washing) οὐκ οὐ (neg. +) ἔχεις ἔχω (vipa--2s; "you do not have/you have no") μέρος (n-an-s; "part due/an assigned portion"; it denotes a part of participation or relationship to; here in context it denotes "fellowship"; used 42x) μετ' μετά (pg) ἐμοῦ. ἐγώ (npg-1s)

ANALYSIS VERSES 6 – 8:

1. As Jesus began to administer His service of foot washing to the 12, there is no mention of any comments from them.
2. That is, until **He came to Simon Peter**.
3. It is **Peter** that is presented to us in the Gospels as a man that often spoke before **he** thought and is pictured as passionate but volatile in personality.
4. **Peter** did not have righteous fear regarding his **Lord** and Savior and often stepped in to correct **Jesus** when **he** was sure that **He** was wrong or had misguided intentions. Mat.16:22; 26:33,35; Mar.8:32; Luk.8:45
5. As the synoptics make clear, **Peter** often did not grasp the true significance of the Person that was the God/man, and his refusal to accept Jesus' words at face value constantly kept **him** spiritually off balance and at times at odds with **Jesus** Himself.
6. **Peter** represents perfectly the believer that is maladjusted to the spiritual authority established in his life as one that overtly takes issue with it.
7. This is not to say that the other disciples were not equally as confused and disoriented, just that **Peter** had trouble keeping his mouth shut in this regard and tended to vocalize his spiritual dullness.
8. **Peter**, who is seen as the one that typically spoke what was on his mind and prone to voice what the others thought, is the first and only one to speak up on this occasion.
9. **And so**, when **Jesus** approached **Peter**, **he said to Him**, "**Lord, do You wash my feet?**"
10. Peter's statement is designed to question Christ as to His actions and denotes that **he** takes exception with it.
11. It becomes obvious that **Peter** felt that what was happening was degrading for **Jesus** and something **He** ought not to be doing.
12. And the failure in Peter's thinking in this regard is due to his (and the other disciples) rejection of Jesus' teaching of the necessity of the cross.
13. Because **Peter** rejects this doctrine, **he** is totally disoriented to the 1st advent and **he** can only think of **Jesus** in terms of a ruling King/Messiah.
14. This is in spite of the extremely direct teaching that **Jesus** has proclaimed otherwise.

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15. And now, when **Jesus** uses this teaching aid as it is to be applied to the cross, **Peter** can only respond with the confusing darkness that **he** adheres too.
16. His question places the two emphatic pronouns side by side in the Greek contrasting **Jesus** and himself.
17. It points to the pride and arrogance that the disciples were under regarding their own greatness in the kingdom. Luk.22.24-30
18. It reveals their STA trend in the approach to power and authority i.e., it is strictly for the benefit of lording over others promoting self-exaltation.
19. And as **Jesus** taught them in Luke, that is not why God established authority, but rather that true adjusted authority can serve and protect those under them.
20. But, that **Peter** is viewing his Messiah under –V and the STA, all **he** can see in Jesus’ actions is something that lowers Jesus’ eminence and thus his own self-exaltation in this matter.
21. Jesus’ response is calm and controlled, as **He answered and said to him, “What I do you do not realize now, but you shall understand hereafter”**.
22. **Jesus** puts **Peter** on notice that His actions are of significance and that any failure on his part is simply due to a lack of understanding.
23. Jesus’ reply is designed to give **Peter** an out regarding his ignorance and a chance to save further embarrassment.
24. It exudes grace orientation to **Peter**, while giving **him** a chance to reconsider his thinking, as well as a chance to truly acclimate to Jesus’ authority as his **Lord**.
25. In other words, it is an authority/power issue in Peter’s mind (and the other disciples), and now **Jesus** is providing **him** with opportunity to show that he has the quality necessary to be a good authority himself.
26. And that is by acclimating to Jesus’ authority and simply accept the fact of what **Jesus** is telling **him** as his authority as the unique God/man.
27. This aspect of Jesus’ statement is designed to point out that those that have good authority standards are those that themselves are acclimated to authority and vice versa.
28. To the degree that one is not willing to line up correctly under the authorities God has placed over them, to that degree you will find tendencies of abuse in their own thinking and administration to others under their authority.
29. To the extent one is not willing to serve in obedience to authority, to that extent, service will be remiss towards others under their authority.
30. All **Peter** has to do is to acclimate and accept the truth of Jesus’ assessment of him and His future prophecy that eventually **he** will **understand**, and **Peter** would be taking an initial step to correct his presumptuous, arrogant, judgmental and erroneous attitude, characteristics not desirable for those in authority.
31. The NAS term, “**hereafter**” is the neuter plural near demonstrative pronoun “οὐτως” and is better translated “after these things”.
32. It will be after the crucifixion and resurrection that **Peter** and the others will learn their lessons and finally orient to the doctrines at hand.
33. Not until then, will they see the discipline associated with their refusal to adjust to Christ and His teaching and benefit from it, making them humble and adjusted authorities in their witness of the Word.

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34. That rejection of the authority and words of **Jesus** is the base problem behind the disciple's ignorance and spiritual dullness, **Peter** removes all doubt, as **he** further reacts to Jesus' mild warning and **said to Him**, "**Never shall You wash my feet!!!**"
35. Peter's statement denotes that **he** totally disregards the fact that there is something going on here that **he** does not understand.
36. This again points to the arrogance behind rejection of the truth.
37. Those that are blind to the truth are in arrogant denial to their ignorance of the truth.
38. Those that refuse to listen and acclimate to the truth will continue to usurp the authority of BD and promote their own authority.
39. Peter's words are delivered in a most forceful of terms and could be translated, "**You will never ever wash my feet** as long as I live".
40. **Peter** reflects those that reject the authority of BD and refuse to line up with it as essentially trying to tell God what **He** will do or not do as it effects their own life.
41. **Jesus** then responds quite forcefully as **He answered him**, "**If I do not wash you, you have no part with Me**".
42. The third class condition leaves room for the individual volitional function of acquiescing or refusing to engage in this function.
43. However, **Jesus** makes it clear to **Peter** that **if he** does **not** submit to having his **feet** washed that **Peter** cannot continue in his present status with **Jesus**.
44. The term "**part**" denotes "a **part** due" or "an assigned **part**" and contextually refers to Peter's participation in the POG as it relates to fellowship with Christ.
45. It is a statement that certain separation will occur apart from lining up with Jesus' teaching.
46. Jesus' statement can be rendered, "without this **you** are not going to continue in My service and in fellowship **with Me** and *we will be parting ways!*"
47. It is Peter's potential part in the POG to be that of an apostle, but **if** he does **not** orient to this symbolic teaching that **part** is in jeopardy. Act.1:17; 8:21 *that denotes the aspect of service as being a **part** or portion in the POG.*
48. Jesus' words are of such gravity that it will make or break **Peter** spiritually.
49. His words point out that there is no service or fellowship **with** Christ apart from believers dealing with their daily sins through **R_B**.
50. It is in this way that **Jesus** laid down and taught the importance of this doctrine.
51. **He** makes it perfectly clear that no apostle would be tolerated that failed to submit to the symbolism at hand or the reality.
52. **Jesus**, who had inherited all things, knew that apart from spiritual cleansing (**R_B**) in Ph₂ for believers, there is no service to **Him** and thus no inheritance **with Him**.
53. For Peter's name to be on one of the 12 foundations of the New Jerusalem and for **him** to rule one of the 12 tribes, **he** had to submit to the symbol (we knew he would as Jesus prophesied in vs.7).
54. Otherwise **Peter**, "Hit the door!"
55. It is this dogmatic affirmation by **Jesus** that hits **Peter** in the solar plexus and serves as a wake up call that **Peter** had better start taking **Jesus** seriously.
56. It is important to understand that **Jesus** is not establishing any new physical ritual here, but only using ritual and custom as a teaching aid for the necessity of **R_B**.

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EXEGESIS VERSES 9 – 11:

GNT John 13:9 λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.

NAS John 13:9 **Simon Peter *said to Him, "Lord, not my feet only, but also my hands and my head."** *Σίμων (n-nm-s) Πέτρος, (n-nm-s) λέγει λέγω (vipa--3s) αὐτῷ αὐτός (npdm3s) Κύριε, κύριος (n-vm-s) μὴ (neg. +) μου ἐγώ (nprg-1s) τοὺς ὁ πόδας πούς (d.a. + n-am-p) μόνον μόνος (adv.; "only/alone") ἀλλά (strong advers.) καί (adjunct. use; conj.; "also") τὰς ἢ χεῖρας χεῖρ (d.a. + n-af-p; "the hands") καὶ (cc) τὴν ἢ κεφαλὴν. κεφαλὴ (d.a. + n-af-s; "the head"; used 75x; literally of human or animal heads)*

GNT John 13:10 λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες.

NAS John 13:10 **Jesus *said to him, "He who has bathed needs only to wash his feet, ὁ Ἰησοῦς, (d.a. +n-nm-s) λέγει λέγω (vipa--3s) αὐτῷ αὐτός (npdm3s; ref. Peter) Ὁ ὁ λελουμένος λούω (d.a. + subs. ptc./PF/m/nm-s; "He who has bathed/washed the entire body/take a full bath"; used 5 x; note the difference from the verb "wash/νίπτω" concerning washing only a part of the body) οὐκ οὐ (neg. +) ἔχει ἔχω (vipa--3s; "does not have") χρείαν χρεία (n-af-s; "a need/ necessity) εἰ (part. +) μὴ (+ neg. "except"; denotes the exception of what does need to be washed after a complete bath) νίψασθαι, νίπτω (compl. inf./am-; "to wash") τοὺς ὁ πόδας πούς (n-am-p) but is completely clean; and you are clean, but not all of you." ἀλλ' ἀλλά (strong advers.) ἔστιν εἰμί (vipa--3s; "he is") ὅλος· (a--nm-s; "completely/entirely/wholly") καθαρός (a--nm-s; "clean/pure/free from dirt"; used 27x; the physical cleansing effected by the bath is the backdrop for spiritual cleansing effected by faith in Christ) καὶ (cc) ὑμεῖς σύ (nprn-2p; emphatic; "you all"; ref. the disciples) ἐστε, εἰμί (vipa--2p; "keep on being") καθαροὶ καθαρός (a--nm-p) ἀλλ' ἀλλά (strong advers.) οὐχί (emphatic; "not/by no means") πάντες. πᾶς (ap-nm-p; "all" [of you] supplied)**

GOSPEL OF JOHN

GNT John 13:11 ἤδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες καθαροὶ ἐστε.

NAS John 13:11 **For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."** γάρ (explan. conj.) ἤδει οἶδα (viPLPFla--3s; "He had already known/knew") τὸν ὁ παραδιδόντα παραδίδωμι (d.a. + subs. ptc./p/a/am-s; "the one who was betraying/the betraying one") αὐτόν· αὐτός (nram3s) διὰ (pa +) τοῦτο οὗτος (near dem. pro./an-s; "for/because of this thing") εἶπεν λέγω (viaa--3s) ὅτι (cc; intro. content of what He said; not translated) Οὐχὶ (neg.; "not/by no means") πάντες πᾶς (ap-nm-p) ἐστε. εἰμί(vira--2p) καθαροὶ καθαρὸς (a--nm-p; "clean")

ANALYSIS VERSES 9 – 11:

1. The reality of the words of **Jesus** had the tremendous and desired affect/influence they were so designed to produce.
2. The notion that apart from ultimately submitting to Jesus' demands, which would disqualify **Peter** from continued service and fellowship with Christ was sufficient for **Peter** to immediately "pull in his horns".
3. **Peter** represents the desired effect/result that the principle of separation is designed to have on +V.
4. And that is to stimulate godly sorrow/lupe/λύπη in the individual in their consideration that unless they acquiesce to the POG there is no grounds for a relationship of service or fellowship with those that are adjusted in the POG. Cp. 2Cor.2:6-7 *that the sorrow designed is not to be excessive sorrow of a continued separation after reversion recovery is implemented.*
5. While in Peter's case, **Jesus** knew that he was ultimately positive and would get his act together (vs.7), it did not negate the fact that apart from **Peter** orienting to the doctrine at hand, separation was a fore drawn conclusion.
6. Otherwise, Jesus' words of vs.8 are empty and remiss.
7. That **Peter** (and the other disciples) have willingly attached themselves to Jesus' ministry, grace and patience is on the menu for them.
8. However, ultimately, if he and the others, even as believers, do not get their spiritual act together and obey BD beginning with dealing with their STA's with R_B, separation is the only recourse.
9. It is this very premise and aspect of separation that Paul articulates in 2The.3:6,14-15 and our author John recalls in 2Joh.vss.8-11.
10. **Peter**, who has believed in **Jesus** as the Christ, the Son of God, pictures the characteristics of a very immature believer that runs much of the time with the STA and his own ideas. Mat.16:16 cp. 22-23

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11. On the other hand, he has the core quality behind +V that when faced with the ultimate alternative of submitting to the truth or being separated from the truth, chooses the former.
12. Beyond his overt faults and immaturity, he reflects his most inner desire to be a part of Jesus' ministry and acquiesces to the authority of Christ as **Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head"**.
13. However, he reveals that he still fails to grasp the significance of what is happening (vs.7), and views all this as merely physical action.
14. He does not grasp the spiritual realities behind this activity and interprets all in light of physical cleansing.
15. And again, the problem with **Peter** is that he continues to circumvent what the **Lord** is doing and saying and attempts a second time to dictate to **Jesus** what ought to be done.
16. And in contrast to the restraining force of his first reaction, we now see a total reversal to excessiveness.
17. We learn from **Peter** the fallacy inherent in those that will not closely listen to and orient to exactly the truth of BD as it is articulated.
18. The failure to accept and acclimate to the teaching of truth in turn leads to a circumvention of BD by either taking away from or adding to it, producing a believer that is unstable and vacillating in their thinking and actions.
19. **Peter** points to the fact that failure to acclimate to the authority of the communicator and/or failure to listen closely to his words, produces a believer that is totally off balance spiritually.
20. And the reason people fail in the first two steps is because they are leading with their STA's.
21. **Jesus** immediately rejects Peter's excessive suggestion and **said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you all are clean, but not all of you"**.
22. While Peter's innate enthusiasm and sincerity is not questioned, neither is his excessive and legalistic demands given credence as an acceptable alternative to his former rejection.
23. However, **Jesus** in grace does not continue to cut to the quick of Peter's soul.
24. It is sufficient that **Peter** has acknowledged his previous error of rebellion against Jesus' authority and Jesus sees no purpose in continuing to make acclimation to authority a further issue.
25. **Jesus** has already laid the law down in that regard.
26. **Jesus** reflects the nature of righteous authority in that theirs is not an exercise of continuous threats in getting people to line up, but rather a stern warning will do and a promise to carry out that warning if the proper measures are not adhered too.
27. **Jesus** simply acknowledges that Peter's problems are still ongoing by deferring to his last comment as an opportunity to more fully explain the teaching and iterate the business at hand in correcting his erroneous view.
28. **Jesus** denotes that a complete cleansing is not in order.
29. It is in verse 10 that **Jesus** specifically reveals that the teaching at hand centers on R_B, not salvation Ph₁.

GOSPEL OF JOHN

30. The image is that of a man attending an affair that bathes at home, but during the travel to the event, ends up getting dirt on **his feet**.
31. The servant at the door provided for just this purpose, would provide the water and towel to cleanse the visitor upon their arrival.
32. There is absolutely no suggestion that a bath is in order for the individual.
33. **Jesus** uses two different words to deal with the difference between taking a bath and washing an extremity.
34. The term “**bathed**/λούω” means **to wash** the entire body, while the term “**wash**/νίπτω” means to wash an extremity.
35. The perfect participle of the term “**he who has bathed**” points to past action with continuous and ongoing existing results and emphasizes the permanent character of the bath.
36. This term is used technically to represent the cleansing associated with the salvation adjustment to the justice of God.
37. At the point of faith in Christ, the believer receives a spiritual bath associated with regeneration. Tit.3:5 “*washing = λουτρόν; a bath/bathingplace; a derivative of λούω*”
38. The new birth produced at salvation comes in the form of the human spirit that is created in absolute righteousness and free from any unrighteousness of sin. Eph.4:24
39. For the first time in the individual’s life, the rulership of the flesh/STA is broken and a new man is interfaced with our eternal soul working in tandem with the indwelling and filling ministry of God the Holy Spirit. Rom.8:16
40. That we have exercised faith in Christ, God views all of our sins, past, present and future as forgiven and forgotten via our position in Christ. Heb.10:14,17-18 cp. Rom.8:1
41. Christ died for all sins of all men, and the only remaining sin left as a barrier between God and man is the sin of unbelief. Joh.16:8-11 esp. vs.9
42. This is all accomplished apart from anything that constitutes human goodness (“...*not on the basis of deeds which we have done in righteousness...*”) and is based on the principle of grace and mercy.
43. One cannot hope to earn this great gift; it is available only on the basis of faith in Christ. Gal.2:16
44. This does not mean that there is not a place for works as believers, as the book of James makes clear.
45. Only that in the issue of becoming a believer, there is no aspect of human works involved.
46. It is the issue of sin as believers and as applied to our works, hence service and fellowship with God that **Jesus** is bringing to the forefront.
47. While sin in the life has nothing to do with maintaining our status before God as His children, since that is based on our position in Christ through faith “into” Him; it has everything to do with our relationship with Him in time as believers.
48. Though all sins are forgiven at faith, and we have become a new creature in **Him** via our human spirit, it does not negate the issue of sin as it pertains to experiential service/works and fellowship with **Him** in our Ph₂ as believers.
49. This is the technical use of the term “**to wash** an extremity” in operation “foot washing” that teaches the rebound adjustment to the justice of God.

GOSPEL OF JOHN

50. The fact that a consistent cleansing is necessary and is observed in the use of the words “**needs only**”, which in the Greek is literally “keeps on not having a need except”.
51. The one that has dirty **feet** still has a need on a much more limited basis than that which a bath would provide.
52. That this limited need in no way effects the initial bath as the regenerate child of God is seen in the strong adversative “*ἀλλά*/**but**” that denotes in stark contrast to this dirt in view, the believer “keeps on being **completely clean**”.
53. Though our STA and sin in the life is no longer an issue as to being born into God’s kingdom and having eternal fellowship with Him as a member of His family, it does remain an issue as to our service and fellowship with **Him** as His children, in time.
54. This in turn has direct ramifications on our inheritance status as His children in eternity. *See Doctrine of Surpassing Grace/SG₃ and Doctrine of Divine Good*
55. That men continue to live with the STA, they continue to crank out sins experientially. Ecc.7:20
56. When one engages in any service of works as a believer that resides in a body of sin, it is incumbent upon them to acknowledge their sin in the life to God in order for those works to be accredited as reward in their service of fellowship with Him.
57. The mechanic that has been provided to deal with any continued rulership of the STA experientially is 1Joh.1:9, the R_B technique.
58. That the Bible clearly teaches these two concepts for cleansing is seen in:
 - A. Bathing in the OT was used to ceremonially illustrate the reality of salvation Ph₁. Lev.14:8-9 (*leprosy*); 15:13; 16:4 (*priests before dawning their priestly attire*); Num.19:19 (*touching the dead*)
 - B. The spiritual cleansing associated with salvation is seen in Act.22:16; 1Cor.6:11; Tit.3:5; Heb.10:22
 - C. Washing the hands and feet in the OT also illustrated R_B. Exo.30:17-21; 40:30-31; Psa.18:20,24
 - D. For the hands and feet to contract dirt or defilement is analogous to committing personal sins after salvation. Isa.1:16; Jam.4:8
 - E. The principle passage that documents R_B is 1Joh.1:8-10
59. **Jesus** then goes on to state that everyone in the room is “bathtub clean”, with the exception.
60. There can be no reason to misunderstand what **Jesus** is saying, since John interprets it for us in vs.11 as he states, “**For He knew the one who was betraying Him; for this reason He said, ‘Not all of you are clean’**”.
61. John points to Judas as the exception, indicating his unsaved condition.
62. Of the twelve, Judas remained an unbeliever to death.
63. However, **Jesus** Himself, though **He** knew His betrayer, protects his privacy.
64. Any interpretation that reads water baptism into this passage is “out to lunch”.
65. *Review the Doctrine of Rebound.*

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EXEGESIS VERSES 12 – 15:

GNT John 13:12 Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν;

NAS John 13:12 **And so when He had washed their feet, and taken His garments, and reclined at the table again,** οὖν (*infer. conj.*) Ὅτε (*temporal conj.*) ἔνιψεν νίπτω (*viaa--3s*) αὐτῶν αὐτός (*nrp3p*) τοὺς ὁ πόδας πούς (*d.a. + n-am-p*) καὶ (*cc*) ἔλαβεν λαμβάνω (*viaa--3s*) αὐτοῦ αὐτός (*nrp3s*) τὰ τό ἱμάτια ἱμάτιον (*d.a. + n-an-p*; "garments") καὶ (*cc*) ἀνέπεσεν ἀναπίπτω (*viaa--3s*; "reclined/leaned back"; same as 6:10) "at the table" supplied πάλιν, (*adv.*; "again") **He said to them, "Do you know what I have done to you?"** εἶπεν λέγω (*viaa--3s*) αὐτοῖς, αὐτός (*nrp3p*) Γινώσκετε γινώσκω (*vira--2p*; "have you discerned/figured out") τί τίς (*interr. pro./an-s*; "what thing?") πεποίηκα ποιέω (*viPFa--1s*) ὑμῖν; σύ (*nrp-2p*; "you all")

GNT John 13:13 ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.

NAS John 13:13 **"You call Me Teacher and Lord; and you are right, for so I am.** ὑμεῖς σύ (*nrp-2p*; "You yourselves"; *emphatic*) φωνεῖτέ φωνέω (*vira--2p*; "call") με ἐγώ (*nra-1s*) Ὁ διδάσκαλος (*d.a. + n-nm-s*; "the Teacher") καὶ (*cc*) Ὁ κύριος, (*d.a. + n-nm-s*; "the Lord") καὶ (*cc*) λέγετε, λέγω (*vira--2p*; *Lit.* "you say") καλῶς (*adv.*; "rightly/correctly") γάρ. (*exclamatory conj.*; "indeed/yes/for") εἰμὶ (*vira--1s*)

GNT John 13:14 εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας·

NAS John 13:14 **"If I then, the Lord and the Teacher, washed your feet,** εἰ (*cs*; *intro. 1st class cond.*; "If...and it is true") ἐγὼ (*nrp-1s*; *emphatic*) οὖν (*ch*; "then/therefore") ὁ κύριος (*d.a. + n-nm-s*) καὶ (*cc*) ὁ διδάσκαλος, (*d.a. + n-nm-s*) ἔνιψα νίπτω (*viaa--1s*) ὑμῶν σύ (*nrp-2p*) τοὺς ὁ πόδας πούς (*n-am-p*; "feet") **you also ought to wash one another's feet.** ὑμεῖς σύ (*nrp-2p*; "you all"; *emphatic*) καὶ (*adjunct.*; "also/too") ὀφείλετε ὀφείλω (*vira--2p*; "ought/are under obligation/have a duty of necessity"; used 35x; means to "owe/be indebted to") νίπτειν νίπτω (*compl.*

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inf./pa-) ἀλλήλων (*reciprocal pro./gm2p*; "one another's" of mutual or same kind)
 τοὺς ὁ πόδας· πούς (*d.a. + n-am-p*)

GNT John 13:15 ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε.

NAS John 13:15 "For I gave you an example that you also should do as I did to you. γάρ (*causal conj.*) ἔδωκα δίδωμι (*viaa--1s*; "I gave/granted/bestowed"; denotes what is given by a person in a superior position to one in a subordinate position) ὑμῖν σύ (*npd-2p*) ὑπόδειγμα ὑπόδειγμα (*n-an-s*; "an example/model/representation/pattern/ something to be imitated"; used 6x) ἵνα (*intro. purpose clause*; "in order that") ὑμεῖς σύ (*npn-2p*; emphatic) καί (*adjunct. conj.*) ποιῆτε. ποιέω (*vspra--2p*; "might or should do") καθὼς (*compar. conj.*; "just as") ἐγὼ (*npn-1s*) ἐποίησα ποιέω (*viaa--1s*) ὑμῖν σύ (*npd-2p*)

ANALYSIS VERSES 12 – 15:

1. The inferential conjunction, "And so" looks back to all that has just occurred.
2. After Peter's interruption of Bible class, Jesus advances on to complete His object lesson.
3. As Jesus has made clear, any understanding of the doctrine of R_B that this lesson teaches, is lost upon Peter and obviously the remaining 11, since all combined reject the necessity of Jesus' work on the cross.
4. However, this does not mean that Bible class is over and other practical applications of Jesus' actions cannot be gleaned and understood.
5. Therefore, **when He had washed their feet, and taken His garments, and reclined again, He said to them, "Do you know what I have done to you?"**
6. His question is rhetorical in nature and expects a yes answer in some form.
7. This is seen in a further comment by Jesus in vs.17a that uses a 1st class condition to state that indeed they do understand what **He** will now articulate i.e., "If you know these things, and you do".
8. Again, Jesus obviously is not asking them if they understand the ramifications of the cross and therefore any further understanding in that regard, such as the importance of forgiveness in the Christian life, is not now at the forefront.
9. But what they can understand is that their Messiah, in His position in the fellowship of the 12, has humbled Himself in providing a service that it is clear is meant to teach them something.
10. That the disciples are operating under arrogance of who is the greatest, not until they learn true humility as a practical application will they ever make R_B and forgiveness of others in their own lives a reality.

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11. Jesus will now teach on the proper applications of service and fellowship that R_B qualifies the believer to engage in and apply it on a level that these can understand in the physical realm.
12. In so doing, Jesus gives the disciples two interpretations or applications that can be extracted from the **feet** washing:
 - A. The theological nature teaching R_B, while **He** was washing their **feet**.
 - B. The practical nature in application after taking His place back *at the table*.
13. After redirecting their attention back to the foot washing, Jesus in vs.13 immediately brings forth confirmation of what the disciples do know as **He** states, “**You call me Teacher and Lord; and you are right, for so I am**”.
14. Jesus hones in on two aspects of His Person and ministry as being instructive and authoritative in His relationship with the disciples, which they readily perceive.
15. That Jesus here points first to His function as a **Teacher** emphasizes the primary practical application of service that His relationship with them was designed to fulfill.
16. And that is to instruct them in the terms of BD and the POG.
17. This in turn points to their own responsibility as His disciples/apostles.
18. As a **Teacher**, there is obvious authority attached to that station.
19. That they do indeed consider Him to be such on both accounts, is what they need to now reflect upon.
20. His statement in essence is that the disciples view Him as someone great in the POG, and “**I am**”.
21. In other words, Jesus is saying:
 - A. You all consider Me as the greatest among you in the POG, and rightly *so*.
 - B. This is manifested in the fact that you respect **Me** as One that teaches with authority.
 - C. That being the case **then**, in your consideration of what greatness means, should you not look to **Me** for answers?
22. In so doing, Jesus harks back to the previous scenario of Luke’s account in which the disciples were arguing as to whom was the greatest. Luk.22:24-27
23. In Luke’s account, Jesus contrasts Gentile rule and rulers with how the to be apostles were to function.
24. Within the Roman structure, authority was heavy-handed and at times abusive and not fair.
25. Jesus makes clear that the authority of the disciples in office was not to follow the Gentile’s rule.
26. Greatness among the apostles was tied to their willingness to serve one another.
27. **He then** appeals to the disciples to reason based on what they do know and accept.
28. In vs.14, Jesus applies that reasoning as to what would be the logical conclusion and says, “**If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet**”.
29. Jesus now reverses the word order of His titles of station and emphasizes His authority first.
30. **He** does so to emphasize the correct application necessary to be a good authority, which is based on the correct exegesis of BD, as a **teacher**.

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31. In contrast to their STA vying for power among the ranks in Luke, Jesus emphasizes that **He** as their authority as Messiah, looks to His teaching as that that regulates His position of power and authority.
32. That Jesus reminds them that **He washed their feet** points to the humility necessary in order to exercise authority properly.
33. And that exercise of authority is to be applied in service to others.
34. In contrast to the “big heads” the disciples were getting, Jesus in contrast has just taught them that that attitude was bogus.
35. He points out that the real issue before God for all spiritual authority is to utilize their positions as being instructive on how to properly serve God.
36. The primary example of instruction is seen in their demeanor of humility in their service to others.
37. And their demeanor of humility is manifested in the fact that they apply what they teach.
38. That Jesus humbled Himself and **washed their feet** manifested that **He** Himself applied the very principle that **He** taught them in Luk.22:25-27.
39. **If** the disciples consider Jesus to be the greatest authority, and they do, and **He** Himself makes the very application of that which **He** teaches, **then** it would be illogical not to follow His example and hence, they **ought also to wash one another’s feet**.
40. Jesus is not commanding them here to institute a new ritual and **to wash feet**.
41. This verse is used to document the ritual of foot-washing as practiced among fundy and other heretical organizations to this very day.
42. It is the basis for the distortion called Maundy Thursday, the day on which these groups practice their misinterpretation of this verse.
43. You can find no follow-up reference to or application of this ritual by any of the apostles in the NT, yet you do with water baptism and the Lord’s Table.
44. Jesus simply made an application that He is now using as a teaching aid.
45. The word “**ought**/ὀφείλω” means to have a debt or obligation that one is responsible to perform.
46. Jesus states in the strongest of terms that the same responsibility that **He** has towards them is the same responsibility that they have towards **one** another.
47. And that responsibility is to serve each other in their respective positions of authority, which authority is to be confined to the boundaries of the teaching of BD, and in so doing manifest the true humility necessary to be of the greatest in the kingdom of God.
48. For these men to serve in their office as apostles, they were not to rule their respective canons in an arrogant or abusive fashion.
49. Nor were they to seek superior recognition over **one** another.
50. But rather in all things, they were to seek the good of **one** another.
51. There is no place for a competitive spirit among them to lord their authority over **one** another and refuse to acknowledge or assist another, as appropriate in the POG.
52. And only by strictly adhering to a teaching ministry of BD as their number one primary function, will they correctly emulate the true humility of service as seen in their **Lord and Teacher**, Jesus Christ. Act.2:42; 5:42; 1Tim.2:7; 2Tim.1:11
53. It is BD that defines the parameters of service to others.

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54. When done properly, the authority of the one serving is not compromised or abandoned.
55. Whether it be doctrinal or material aid, even the apostles were to serve **one** another.
56. And so it is for all believers.
57. Our standing in Ph₃ will be a reflection of one's service to **one** another.
58. Matthew and Mark record an earlier but similar conversation in which Jesus uses His visitation as an example. Mat.20:20-28; Mar.10:35-45
59. The supreme example of selflessness in servitude was the cross.
60. And both lessons meet at the cross where Jesus by His supreme self-denial made R_B a reality and thus the means for a correct understanding and application of service.
61. Not until the disciples assume the correct attitude of humility will they fully acclimate to the authority and teaching of Jesus and comprehend the theological implications of the foot washing.
62. And only with the correct application of humility of service to each other, will physical fellowship be in line with spiritual fellowship.
63. That Jesus indeed establishes Himself as the perfect standard for them to follow is made clear in vs.15, as **He** states, "**For I gave you an example that you also should do as I did to you**".
64. The application is in the willingness to do even the most menial service to others in accordance to the truth of the WOG.
65. **If** Jesus as their **Lord** and **Teacher** of God's plan is willing to submit to the Father's will, in assuming His posture of true humility in the POG, how much more so then should they in their service in the kingdom of God.
66. It is Jesus as the supreme **Lord** and communicator of BD that is to serve as **an example** for all believers in their attitude and fellowship towards **one** another in the POG.

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EXEGESIS VERSES 16 – 17:

GNT John 13:16 ἀμήν ἀμήν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

NAS John 13:16 "**Truly, truly, I say to you, a slave is not greater than his master; ἀμήν ἀμήν** (*double part.*) λέγω (*vīpa--1s*) ὑμῖν, σύ (*npd-2p*) δοῦλος (*n-nm-s*; "a slave"; *one expected to perform service to another*) οὐκ οὐ (*neg. +*) ἔστιν εἰμί (*vīpa--3s*) μείζων μέγας (*compar. adj./nm-s*; "greater than"; *contextually one greater in terms of authority*) αὐτοῦ αὐτός (*npgm3s*) τοῦ ὁ κυρίου κύριος (*d.a. + n-gm-s*; "lord/master") **neither is one who is sent greater than the one who sent him.** οὐδέ (*cc*; "neither/nor") "is" supplied ἀπόστολος (*n-nm-s*; "an apostle/one who is sent") μείζων μέγας (*compar. adj./nm-s*) τοῦ ὁ πέμψαντος πέμπω (*d.a. + subs. ptc./a/a/gm-s*; "the one who sent/the one sending") αὐτόν. αὐτός (*npam3s*)

GNT John 13:17 εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.

NAS John 13:17 "**If you know these things, you are blessed if you do them.** εἰ (*cs*; *intro. 1st class condition*; "If...and they do") οἴδατε, οἶδα (*viPFa--2p*; "know/comprehend") ταῦτα οὗτος (*near dem. pro./an-p*; "these things") ἐστε εἰμί (*vīpa--2p*) μακάριοί μακάριος (*a--nm-p*; "blessed/happy/under favor"; *used 49x*) ἐάν (*cs*; *intro. 3rd class cond.*) ποιῆτε ποιέω (*vspra--2p*; "you do/apply") αὐτά. αὐτός (*npam3p*)

ANALYSIS VERSES 16 – 17:

1. That Jesus has established His Person and application as the example for the disciples to follow, He now drives home the Biblical principle as to why that application should follow.
2. He points to the extreme importance of the principle, as He inserts the double amen and dogmatically asserts, "**Truly, truly, I say to you, a slave is not greater than his master; neither is one who is sent greater than the one who sent him**".
3. He denotes that in the academics/school of learning BD and applying it to one's own life, a COC has been established by God.
4. And under this authority system as established by God, it is the responsibility of those under authority to acclimate to those of higher authority.

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5. This principle and saying occurs elsewhere in the Gospels. Mat.10:24-25a; Luk.6:40
6. As those passages bring out, in the teacher and student relationship, it is sufficient that the student become like the teacher.
7. It underscores the importance why as potential authorities as apostles, it is so important to govern according to their #1 responsibility to teach BD.
8. And that is, as apostles, they are to establish themselves as the very examples others should follow.
9. Paul defers to this principle of being an example as it relates to:
 - A. Holding one's course of BD to attaining the prize. Phi.3:13-17
 - B. Our witness of the life to other believers. 1The.1:6-7
 - C. Our application of BD to one another in the local church. 2The.3:6-15
 - D. The virtue of the patience of God as applied to those that are +V. 1Tim.1:15-16
 - E. The witness of the P-T to those of his congregation and others around him. 1Tim.4:12; Tit.2:7-8
10. Jesus will refer back to this statement in Joh.15:20, where there He emphasizes persecution of the teacher and pupil.
11. Jesus is letting these men know that in order for them to appropriately apply their own authority, they of necessity must orient to:
 - A. Learning to be ruled by the same principles as their Teacher.
 - B. Learning to expect to experience the same things as their spiritual authority over them.
12. The expression, "**one who is sent**" is the Greek noun for apostle.
13. It is only used once by John in the Gospel and is non-technical.
14. It's base meaning is **one** that is sent out for a particular purpose.
15. The point Jesus is making here is that the **one who is sent** derives his authority from the **one** sending **him**.
16. As Jesus had been **sent** to serve, so the disciples were being **sent**.
17. They are subordinate to Him who is subordinate to the Father.
18. To do any less than Jesus in His example of application and orientation to the Father's authority would be tantamount to exalting themselves.
19. As believers, we are **sent** out to apply BD in doing Divine good to all men, and especially to one another of the household of the faith. Gal.6:10
20. And it is the P-T's responsibility to set himself as the highest example of authority for others to follow by humbling himself to a niche of study and teach and applying the very principles that he teaches.
21. The very office of P-T was authorized by the Apostles (Eph.4:11), authorized by the imparting of the spiritual gifts of the H.S. (1Cor.12:11), the H.S.'s sending authorized by Christ (Joh.14:26) and Christ authorized by the Father (Joh.5:36).
22. The beatitude of vs.17 emphasizes the reality for those that adhere to the COC in application as Jesus states, "**If you know these things, you are blessed if you do them**".
23. The first class condition of "**If you know these things** (and you do)" states that the disciples have comprehension regarding:
 - A. That Jesus has humbled himself on their behalf.
 - B. That He has served them in so doing.
 - C. That He is doing so as their authority for the purpose of instructing them.

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- D. That they are subordinate to Him as their authority.
E. That He expects them to line up with and orient to His example as their authority.
24. The third class condition of “**you are blessed if you do them**” denotes that their applications in this regard are strictly volitional.
 25. Though implicit, Jesus is declaring that it is futile to only be a hearer of BD and not a doer. Jam.1:22
 26. Jesus taught on other occasions (and will again) that lip service to His Person and authority, while disregarding it in proper application, is tantamount to lawlessness and hatred of Him. Mat.7:21-27; Joh.14:23-24
 27. It is not enough to hear, understand and approve of BD; one must **do** it.
 28. And for the one that does apply, it is that individual that will be truly **blessed**.
 29. To be **blessed** indicates that the believer is not under the retribution side of God’s judgments of cursing whether temporal or eternal.
 30. It denotes that true happiness (+H) and favor before God does not stem from one’s physical relationships or positions in life, even elite positions among men that are used by God to advance His plan.
 31. But rather solely on one’s volitional attitude towards the truth and the degree of their application of it. Luk.11:27-28 cp. Luk.1:42 *where Mary is bestowed with a praise of blessing by Elizabeth. Mary was not blessed just because she was the mother of Jesus; she was blessed as the mother of Jesus because she willingly submitted to the Father’s will in the matter and fit all other Biblical criteria and timing.*
 32. Those that apply BD under the COC are disciples in the fullest sense (Joh.8:31) and bear a special relationship to Jesus (Mar.3:35).
 33. They will find favor before Christ and God both in Ph₂ (Jam.1:25) and in Ph₃ (Jam.1:12).
 34. That Jesus is again the premier standard set forth of orientation to His own authority in total humility is seen in the fact that He continues to teach His disciples to the end and adhere to the teaching.
 35. And His teaching is made available and applied by Him to all under His charge, to include Judas, still present at the supper.

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EXEGESIS VERSES 18 – 20:

GNT John 13:18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφή πληρωθῇ, Ὁ τρώγων μου τὸν ἄρτον ἐπήρην ἐπ' ἐμέ τὴν πτέρναν αὐτοῦ.

NAS John 13:18 **"I do not speak of all of you. I know the ones I have chosen;** οὐ (neg. +) λέγω· (vipa--1s) περὶ (pg; "of/concerning") πάντων πᾶς (a--gm-p) ὑμῶν σύ (npg-2p) ἐγὼ (nprn-1s; "I Myself") οἶδα (viPFa--1s) τίνας τίς (interr. pro. used substantively as a rel. pro./am-p; "the ones/those whom"; has the force of an indirect question demanding an affirmative response: "I know the ones,... do I not?") ἐξελεξάμην· ἐκλέγω (viam--1s; "I Myself chose/picked out"; same as 6:70) **but it is that the Scripture may be fulfilled, 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.'** ἀλλ' ἀλλά (strong advers.) "it is" supplied ἵνα (ch; into. purpose; "in order that") ἡ γραφή (d.a. + n-nf-s) πληρωθῇ, πληρώω (vsap--3s; "may be fulfilled") Ὁ τρώγων τρώγω (d.a. + subs. ptc./p/a/nm-s; "He who eats/gnaws/nibbles") μου ἐγὼ (npg-1s) τὸν ὁ ἄρτον ἄρτος (d.a. + n-am-s; "bread") ἐπήρην ἐπαίρω (viaa--3s; "has lifted up/raised") αὐτοῦ. αὐτός (nrgm3s) τὴν ἡ πτέρναν πτέρνα (n-af-s; "the heel"; used idiomatically to damage through malicious activity/to trip up.) ἐπ' ἐπί (pa; "against") ἐμέ ἐγὼ (nra-1s)

GNT John 13:19 ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγὼ εἰμι.

NAS John 13:19 **"From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He.** ἀπ' ἀπό (pg +) ἄρτι (adv.; "from now on/from the present time/from right now") λέγω (vipa--1s) ὑμῖν σύ (npd-2p; "you all"; ref. the 11 believing disciples of the group) πρὸ (pAbl; "before" +) τοῦ ὁ γενέσθαι, γίνομαι (d.a. Ablms + temporal inf./a/d; Lit. "before the to become/before it happens/comes to pass") ἵνα (cs; intro. purpose clause; "so that") ὅταν (temporal conj. "whenever") γένηται γίνομαι (vsad--3s; "it might occur") πιστεύσητε πιστεύω (vsaa--2p) ὅτι (cc; intro. content of belief; "that") ἐγὼ (nprn-1s +) εἰμι. εἰμί (vipa--1s; "I Myself am")

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GNT John 13:20 ἀμήν ἀμήν λέγω ὑμῖν, ὁ λαμβάνων ἂν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

NAS John 13:20 "Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me." ἀμήν (*part.* +) ἀμήν (+ *part.*) λέγω (*vipa--1s*) ὑμῖν, σύ (*npd-2p*) ὁ λαμβάνω (*d.a.* + *subs. ptc./p/a/nm-s*) ἂν (*part. of contingency* +) τινα τις (*indef. pro./am-s*; "whomever/anyone"; *Lit. "If anyone"*) πέμψω πέμπω (*vsaa--1s*; "I might send") λαμβάνει, λαμβάνω (*vipa--3s*) ἐμὲ ἐγώ (*nra-1s*) δέ (*cc*; "and") ὁ λαμβάνων λαμβάνω (*d.a.* + *subs. ptc./p/a/nm-s*) ἐμὲ ἐγώ (*nra-1s*) λαμβάνει λαμβάνω (*vipa--3s*) τὸν ὁ πέμψαντά πέμπω (*d.a.* + *subs. ptc./a/a/am-s*; "Him who sent") με. ἐγώ (*nra-1s*)

ANALYSIS VERSES 18 – 20:

1. Vs.18a points to the fact that the reality of the principles of R_B and service to God are intended only for those believers of the group.
2. The potential of blessing of vs.17 that comes from orienting to the authority of Christ assumes that faith in Him for salvation has already been applied.
3. That the potential for blessing that comes to believers that are +V is not applicable to all 12 of the disciples is now made clear as Jesus once again brings Judas Iscariot into view as He states, "I do not speak of all of you".
4. He makes it very plain that there is at least one in the group for whom His words have no true meaning.
5. Jesus has already alluded to the fact that there is an unbeliever in their midst, although the spiritually dull 11 are benign to this reality. Joh.6:70; 13:10 cp. vss.24-29
6. Judas was with Christ from the beginning times of His public ministry and was handpicked by Christ as one of the 12. Luk.6:13-16
7. He along with the others saw all of Jesus' miracles, heard all of His teaching, and yet remained in unbelief.
8. He is mentioned more than twice as many times in John's gospel as in the synoptic parallels.
9. This is due to the fact that a primary theme of John's gospel is belief/faith in Christ and delineates +V from -V.
10. It is Judas that is set forth as a premier example and flag bearer of the nature of -V.
11. And that is that even with the consistent face-to-face audience with God in the flesh under intimate terms, -V refuses to believe.
12. Even Jesus Christ Himself could not convince the -V of Judas to believe in Him for salvation.

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13. Jesus statement by design in part serves to put into focus a need to know reality for those that do serve God as ambassadors of Christ and teachers of the POG that follows Jesus' example.
14. And that is, the ultimate purpose of the witness of the life in this regard is to appeal to any potential +V and to alternately know that no matter how good of an example one might be in faithfulness to the truth, those that are -V will reject your witness.
15. It points out the error of the fundy notion that by ingratiating (pleasing/interesting/charming/appealing), embracing or endearing one's self to others is an ingredient of application to help or ensure successful evangelization.
16. It denotes that one's faithfulness in service to God is not evaluated upon one's success in evangelizing or conversion of others, but is solely dependent upon one's success in hearing and executing God's will for their own life.
17. This is the force and intent behind the next sentence, "**I know the ones I have chosen; but *it is* for the purpose that the Scripture may be fulfilled, 'He who eats My bread has lifted up his heel against Me'**".
18. The first clause is delivered as an indirect question expecting a yes answer, and could be rendered, "**I know the ones I have chosen**, do I not?"
19. His question is designed to emphasize the reality that He Himself handpicked every one of the 12 in His midst.
20. Some interpreters take this clause as referring to all of the elect believers in the POG and that He is now speaking strictly from His Deity.
21. However, though the word "**chosen**" can refer to the elect (Mar.13:20), of the 5x it is used by John, the other 4x apart from our verse, it is the disciples in view regarding the selection. Joh.6:70;15:16(2x),19
22. Jesus' question serves as a statement that He deliberately and with purpose picked each of the 12, to include His betrayer Judas.
23. It is the strong adversative "**but**/ἀλλά/in stark contrast to" that provides the answer as to "Why?" He would make such a decision as Messiah.
24. The adversative points to the fact that in His choosing of those to be His disciples during His ministry, His choices were not based on His own authority of so doing or based on His own motives.
25. Rather, in stark contrast to a self-designed agenda, it was for the purpose **that the Scripture may be** fulfilled.
26. That Jesus has set Himself forward as the perfect example for the 11 to follow in order to obtain blessing from God, He now provides the evidence as to why He can be trusted in this regard and why they can have confidence in Him to that end.
27. And that is, as their Lord and Teacher, they can look to the **Scripture** as validation for that which He claims to be, teach and apply in His own ministry.
28. He is pointing out that the reason why they can call Him Lord and Teacher is that He in His office as Messiah did nothing on His own initiative, **but** always deferred to the Father's will of BD. Joh.5:19,30
29. Because Jesus was perfectly tuned in to and oriented to BD, He knew from the outset of picking His disciples that it was the Divine will of the Father that one would be an unbeliever and traitor.

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30. And what better example could Jesus now bring to the forefront to validate His authenticity as the perfect Lord and Teacher as Messiah than the prophecy of His betrayal in Psa.41:9 that would occur within the next approximately 12 hours.
31. It is prophecy that is one method by which God demonstrates that His word is sovereign and authoritative over creation.
32. It demonstrates His omniscience and that He knows the end from the beginning and that which will come **to pass, before it comes to pass.** Isa.46:9b-10
33. And that Jesus has claimed to be Messiah, the unique God/man and hence, their perfect example as Lord and Teacher, all prophecy concerning His Person must be fulfilled at the appropriate time.
34. All **Scripture** must **be fulfilled** and the Word of God will not fall to the ground in even the smallest or most insignificant detail. Isa.55:11; Jer.1:12; Eze.12:25
35. Jesus in essence is telling the disciples that the evidence of one's true service to God is always substantiated by the Word of God.
36. The evidence of the true communicator of BD and ambassador of Christ can only be authenticated or verified by the very fulfillment of **Scripture** as it pertains to one's teaching or applications.
37. Only by appealing to the counsel of BD can one's service to God be demonstrated as true and exact.
38. And that Jesus is declaring beforehand that He will be betrayed in accordance to OT prophecy, is another fact of authenticity of His service to God as the Messiah.
39. The prophecy itself points to the fact that His betrayer was not an enemy or merely an acquaintance, but that **he** was an intimate of the Messiah.
40. The eating of **bread** symbolizes the closest of fellowship and camaraderie, while the lifting **up** of the **heel** signifies a treacherous attempt against such a friend.
41. Jesus had to perform His entire public ministry with an enemy in His camp.
42. He had to do so, and yet apply towards him just as He did towards the other disciples, knowing that **he** would betray Him and never believe.
43. That He acquiesced to the Father's will under the terms of His betrayer, Jesus once again epitomizes the service and grace of the most humble towards God.
44. Betrayal of this sort is most despicable.
45. Yet Jesus did not govern His ministry according to what was most desirable for Himself, but rather only according to God's will.
46. Some have attempted to state that Jesus was acquainted with the OT and therefore manipulated events so as to make it look like prophecy was fulfill.
47. The answer to such stupidity is found in matters that He could not manipulate.
 - A. His birth: time, place, manner, etc.
 - B. His betrayal by another.
 - C. His death: time, manner, etc.
48. Even though Jesus knowingly picked an unbeliever, how could He be absolutely certain that some 3 ½ years later that he would still be an unbeliever and betray Him?
49. That the reason Jesus now brings forth the issue of Judas and His betrayal is for the purpose of instilling confidence in the remaining 11 that He is their perfect example to follow is made clear in vs.19 as He states, "**From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He**".

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50. The ultimate reason for His disclosure of vs.18 is to strengthen the faith of the disciples in His Deity.
51. This verse brings to light the real fallacy regarding the disciples and their consistent failure to GAP all of Jesus' teachings.
52. That is, even though they believed He was God, they did not exercise that faith to its logical conclusion and except the fact that everything He did and said was truly God speaking and thus absolutely right in all aspects of BD.
53. Much like the failure of faith exuded from Mary and Martha is operation resuscitation Lazarus. Joh.11
54. They had the same problem that most believers have today in the face of a sound communicator, they have their eyes on the man and not on God.
55. In so doing, believers do not realize the gravity of what is being taught and arrogantly dismiss some or much of the teaching as being truly God-breathed.
56. This is not to say that even adjusted communicators are perfect, but that all teaching, exhortations, etc. that are laid bare to the Scriptures before their listeners clearly documented, without contradiction of context immediate or remote or contradiction of other Biblical principles or doctrines, that teaching is perfect and true.
57. Jesus, by stating the prophecy beforehand of His betrayal is providing guaranteed evidence that His own predictions in this regard is Divinely inspired and that His disciples via their +V will ultimately figure that out.
58. It points to the fact that for some believers, their faith is weak until the physical evidence of what is taught or instructed is brought to fruition.
59. That He picked His betrayer some 3 ½ years earlier and is now stating that it was in accordance to God's directive will, the disciples will come to have a full appreciation and application of faith in His Person as God.
60. They will fully understand that indeed He knew all men as God (Joh.2:24-25) and therefore everything He said and taught them was complete veracity and for the purpose to orient them to the POG.
61. Beyond that, He in essence demonstrates that indeed He is the embodiment of the doctrine of the Importance of BD and that He had total mastery over His life and nothing that ever occurred caught Him by surprise. Joh.13:1,3
62. That Jesus appeals to the authority of the **Scripture** as that which governs and validates His own life, He is restating the importance of the COC that God has established and its ramifications to all concerned.
63. It is vs.20 that succinctly summarizes the importance of adhering to all that He has been teaching regarding orienting to His example of submitting to the will of the Father in service to others.
64. He dogmatically asserts that those who will indeed orient to the message of God, receives God as He states, "**Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me**".
65. He states first that the one that **receives** the messenger sent by Christ is tantamount to receiving Christ Himself.
66. Those that are sent by Him are those adjusted shepherds (contextually the 11 disciples to be apostles) that enter into the sheepfold in accordance to Joh.10:1-5.
67. Those that receive these under-shepherds are +V that accept the communicator and his message.

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68. It is the second statement that denotes the epitome of blessing that comes from those that fulfill the first statement and that is they in turn are receiving God the Father Himself.
69. For all that line up with the adjusted communicators and examples God provides, the reality is that they accept God, because they accept the unadulterated POG. 2Cor.4:2
70. While not stated, the opposite is just as true i.e., those that reject the messenger reject both Christ and the Father.
71. People that do not orient to the communicator truly are not oriented to God, all talk to the contrary aside.
72. For those that will not acclimate to their Divinely established authority nor follow his example in the perseverance of truth in application, they are negative and reject the highest authorities of creation.
73. While the COC in the communication of BD may start under the humility of hearing the truth from an adjusted communicator and application of it, it actually ends in the highest form of blessing and exaltation of receiving God Himself.

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EXEGESIS VERSES 21 – 26:

GNT John 13:21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

NAS John 13:21 **When Jesus had said this, He became troubled in spirit, and testified, and said,** ὁ Ἰησοῦς (*d.a. + n-nm-s*) εἰπὼν λέγω (*circ. ptc./a/a/nm-s*; "after saying") Ταῦτα οὗτος (*near dem. pro./an-p*; "these things"; *ref. to the immediate preceding teaching*) ἐταράχθη ταράσσω (*viar--3s*; "became troubled/stirred up") τῷ τό πνεύματι πνεῦμα (*d.a. + n-Ln-s*; "in the spirit") καί (*cc*) ἐμαρτύρησεν μαρτυρέω (*viaa--3s*; "testified/witnessed/declared") καί (*cc*) εἶπεν, λέγω (*viaa--3s*) **"Truly, truly, I say to you, that one of you will betray Me."** Ἀμὴν ἀμὴν (*double part.*) λέγω (*vipa--1s*) ὑμῖν σύ (*npd-2p*; "you all") ὅτι (*cc*; *intro. content of that said*) εἷς (*card. adj./nm-s*; "one") ἐξ ἐκ (*pAbl*) ὑμῶν σύ (*nrg-2p*) παραδώσει παραδίδωμι (*vifa--3s*; "will betray") με. ἐγώ (*nra-1s*)

GNT John 13:22 ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει.

NAS John 13:22 **The disciples began looking at one another, at a loss to know of which one He was speaking.** οἱ ὁ μαθηταὶ μαθητής (*d.a. + n-nm-p*) ἔβλεπον βλέπω (*viIPFa--3p*; "were looking"; *an inceptive IPF*; *denotes the initiation of a process, hence "began looking"*) εἰς (*pa*; "at/unto") ἀλλήλους ἀλλήλων (*recipr. pro./am3p*; "one another/each other") ἀπορούμενοι ἀπορέω (*circ. ptc./p/m/nm-p*; "while themselves perplexed/ in doubt/at a loss in thinking"; *used 6x*; *denotes questioning due to failure to grasp understanding but without despair cp. 2Cor.4:8*) περὶ (*pg*; "concerning") τίνος τίς (*interr. pro./gm-s*; "of whom?") λέγει. λέγω (*vipa--3s*)

GNT John 13:23 ἦν ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς·

NAS John 13:23 **There was reclining on Jesus' breast one of His disciples, whom Jesus loved.** ἦν εἰμί (*viIPFa--3s+*) ἀνακείμενος ἀνάκειμαι (*circ. ptc./p/d/nm-s*; "reclining/laying back"; *emphasizes the state of reclining*) ἐν (*pL*) τοῦ ὁ Ἰησοῦ,

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Ἰησοῦς (d.a. + n-gm-s) τῷ ὁ κόλπῳ κόλπος (d.a. + n-Lm-s; "bosom/breast/chest"; more specifically the lower or mid part of the chest just above the bottom of the rib cage; same as 1:18) εἰς (card. adj./nm-s) ἐκ (pAbl) τῶν ὁ αὐτοῦ αὐτός (nrgm3s) μαθητῶν μαθητῆς (d.a. + n-gm-p) ὃν ὅς (rel. pro./am-s; "whom") ὁ Ἰησοῦς· (d.a. + n-nm-s) ἡγάπα ἀγαπάω (viIPFa--3s)

GNT John 13:24 νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.

NAS John 13:24 **Simon Peter therefore *gestured to him (corrected translation) to inquire, "Who it might be concerning of whom He is speaking?"** Σίμων (n-nm-s) Πέτρος (n-nm-s) οὖν (infer. conj.) νεύει νεύω (vipa--3s; "gestured/beckoned/signaled with a nod"; used 2x) τούτῳ οὗτος (near dem. pro./dm-s; "to him/this one"; ref. the one whom Jesus loved) πυθέσθαι πυνθάνομαι (inf. of purpose/ad-; "to verbally inquire/ask/question"; same as 4:52) τίς (interr. pro./nm-s; "who?") ἄν (part. of potential +) εἴη εἰμί (vOptative/p/a--3s; "it might be") περὶ (pg; "concerning") οὗ ὅς (rel. pro./gm-s; "whom") λέγει. λέγω (vipa--3s)

GNT John 13:25 ἀναπεσὼν οὖν ἐκεῖνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστίν;

NAS John 13:25 **He, leaning back thus on Jesus' breast, *said to Him, "Lord, who is it?"** ἐκεῖνος (remote dem. pro./nm-s; "He/That one/John") οὖν (infer. conj.; "therefore"; not translated) ἀναπεσὼν ἀναπίπτω (circ. ptc./a/a/nm-s; "after falling or leaning back"; emphasizes the action of reclining) οὕτω (adv.; "thus/in this manner") ἐπὶ (pa; "upon") τοῦ ὁ Ἰησοῦ Ἰησοῦς (d.a. + n-gm-s) τὸ τό στήθος στήθος (d.a. + n-an-s; "breast/chest"; used 5x; from the verb ἵστημι/to stand; hence the upper part of the chest close to the shoulders and head) λέγει λέγω (vipa--3s) αὐτῷ, αὐτός (nrdm3s; ref. Christ) Κύριε, κύριος (n-vm-s) τίς (interr. pro./nm-s; "who?") ἐστίν; εἰμί (vipa--3s)

GNT John 13:26 ἀποκρίνεται ὁ Ἰησοῦς, Ἐκεῖνος ἐστίν ὃς ἐγὼ βάρψω τὸ ψωμίον καὶ δώσω αὐτῷ. βάρψας οὖν τὸ ψωμίον λαμβάνει καὶ δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτου.

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NAS John 13:26 **Jesus therefore *answered, "That is the one for whom I shall dip the morsel and give it to him."** ὁ Ἰησοῦς, (d.a. + n-nm-s) "therefore" supplied ἀποκρίνεται ἀποκρίνομαι (vipd--3s) Ἐκεῖνός ἐκεῖνος (remote dem. pro./nm-s; "That one") ἐστίν εἰμί (vipa--3s) ᾧ ὅς (rel. pro./dm-s; "for whom") ἐγώ (nprn-1s +) βάψω βάπτω (vifa--1s; "I Myself will dip in/immerse"; used 3x) τό ψωμίον (n-an-s; "the morsel/bit/fragment of food"; used 3x) καί (cc) δώσω δίδωμι (vifa--1s; "will give it") αὐτῷ. αὐτός (nprdm3s; "to him"; ref. "that one") **So when He had dipped the morsel, He *took and *gave it to Judas, the son of Simon Iscariot.** οὖν (infer. conj.; "So/Therefore") βάψας βάπτω (circ. ptc./a/a/nm-s; "when or after he had dipped") τό ψωμίον (d.a. + n-an-s; "the morsel") λαμβάνει λαμβάνω (vipa--3s; "he took") καί (cc) δίδωσιν δίδωμι (vipa--3s; "gave it") Ἰούδα Ἰούδας (n-dm-s) "the son" supplied Σίμωνος Σίμων (n-gm-s) Ἰσκαριώτου. Ἰσκαριώθ (n-gm-s)

ANALYSIS VERSES 21 – 26:

1. That **Jesus** has alluded to the one who was not clean and brought forth the Biblical prophecy concerning this man, it is now that thinking that becomes a predominate issue in the course of events.
2. As **He** contemplates the reality of **His** betrayal and its nearness as hand, **He** becomes so moved as to declare its direct proclamation and so **when Jesus had said this, He became troubled in spirit, and testified, and said, "Truly, truly I say to you, that one of you will betray Me"**.
3. The term "**troubled**" literally means "stirred up" (Joh.5:7) and reflects an emotionally stimulated reaction. Cp. Mat.14:26 "*frightened*"; Joh.11:33 "*troubled from righteous indignation*"; Act.15:24 "*disturbed or upset*"
4. The phrase "**in the spirit**" is reference to **His** human **spirit** and the realm of doctrine by which **He** operates in perfect harmony with God the Holy **Spirit**.
5. It is the prophecy communicated by the H.S. and its reality within the **spirit** of Christ that can now no longer be contained as to expressing its immediate and impending fulfillment.
6. With the emotional somberness of facing the gravity of impact that this dark and treacherous prophecy will have, while at the brink of becoming reality, **Jesus** is spiritually compelled to erupt as an indignant witness to this tragedy.
7. While **His** internal aggravation as to this travesty is not stated as to being visible to the disciples or not, it is clear that **His** words were delivered in a tone totally absent of any levity or lightness as to its seriousness.
8. John makes it clear in his portrait of **Jesus** that **He** was always completely in control of the events that came upon **Him**. Joh.13:1,3

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9. However, he also makes it clear that **Jesus** was truly human and thus moved by events and others surrounding **Him** and now particularly that **one** of the inner circle was going to **betray Him**.
10. **Jesus** had given subtle, indirect testimony before that **one** of the band was an adversary or devil. Joh.6:70
11. After making reference to the prophecy of Psa.41:9, **Jesus** is now compelled to throw all elusive verbiage aside and declare plainly and directly that the prophecy evolves around **Him** and the betrayal by **one** of the very 12.
12. The question that may arise as to why **Jesus** did not directly name and pinpoint **Judas** exposing him to the other disciples can be answered by the following:
 - A. **Jesus** could not be accused of pushing or “leading” **Judas** and thus bring a claim that **He** helped orchestrate Judas’ actions.
 - B. **Jesus** had to endure this and not resort to any revenge tactics.
 - C. **He** demonstrated God’s approach to dealing with people that attach themselves to one’s ministry and overtly adhere to the decorum.
 - D. **He** demonstrated grace and allowed **Judas** every opportunity and chance to change his mind.
 - E. **He** is revealing the true nature of –V and their refusal to believe and orient to the POG under any circumstance and even under maximum culpability and grace.
13. Although **Jesus** did not directly expose **Judas**, **He** has given the disciples enough in terms of direct clues and parabolic teaching so that they should not have been taken by surprise.
14. As **Jesus** drops this bombshell in the middle of dinner, the disciples are astounded and can hardly believe what they just heard.
15. Their questioning looks towards **one another** betray their surprise and perplexity as **the disciples began looking at one another, at a loss to know of which one He was speaking**.
16. That they are **looking** to each other in such doubt and bewilderment exposes that whatever they may had thought **Jesus** was alluding to in any previous inferences of treachery towards **Him** by another, in no way did they ever consider that it would be by **one** of the 12.
17. **Peter**, as consistent with his personality, is curious enough that he must know exactly **who it** is that **Jesus** is speaking about.
18. To have a full appreciation for what is now to occur in vss.23-26, the parallels of Mat.26:20-25; Mar.14:18-21 and Luk.22:21-23 must be inserted.
19. It becomes clear that after Jesus’ proclamation the disciples become very grieved and disturbed over this news. Mat.26:22; Mar.14:19
20. In fact, each one of them eventually asks **Jesus**, while in denial of the possibility, if he is the **one** that would do such a thing.
21. At some point, even **Judas** seeking to save face and covertness in front of the others makes the same insinuation. Mat.26:25
22. **Jesus** lets **Judas** know in no uncertain terms that even though he may be pulling the wool over the eyes of the others, he in no way was fooling **Jesus**.
23. After at least the 11 inquired in this regard, **Jesus** drops them a hint that it is **one** that is dipping his food with **Jesus** simultaneously in the sauce bowl. Mat.26:23; Mar.14:20 (*both verses are participles- “the one dipping”*)

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24. This indicates that **Judas** was obviously next to or across from **Jesus** at the dinner table during this time, since they were sharing the same food utensil.
25. Otherwise, since the posture for the meal was a reclining position at the table, to share in this manner at a table for 13, one would have to get up and move to the location.
26. Luke's account denotes that an ensuing discussion among the disciples as to **who it might be** occurred. Luk.22:23
27. Harmonizing the gospels in this event presents the following scenario:
 - A. Immediately after Jesus' proclamation of a betrayer, John records their first initial reaction of astonishment and perplexity. Joh.13:22
 - B. After it truly sinks in that **Jesus** isn't kidding around here and a direct accusation has been made, Matthew and Mark record the next reaction of grief and denials. Mat.26:22; Mar.14:19
 - C. There is no indication that **Jesus** responded to them individually, but rather simply answers them corporately by letting them know that it is someone reclining very close to **Him** and sharing the food bowl with **Him**. Mat.26:23; Mar.14:20
 - D. However, this did not totally restrict the possibilities of a betrayer since there could have been at least two and up to five of the 12 in this close position, depending upon whether they were reclining on both sides of the table. (*One on the right and left of Jesus and possibly three across the table in mirror positions using a centered container.*)
 - E. Luke records that **Jesus** also stated that it definitely was someone at the table, which could easily had been said before or after Jesus' noted that it was someone sharing the bowl with **Him**. Luk.22:21
 - F. What is obvious is that the disciples are still at a loss as to the culprit.
 - G. That there is no positive ID as of yet, the disciples then start discussing the possibilities amongst themselves. Luk.22:23
 - H. It is during this discussion, that John picks up with the fact that **Peter** cannot stand the suspense anymore and records our verses 23-26.
 - I. The timing of Judas' denial of Mat.26:25 could have easily been during the same time as the others and the fact that he was close by to **Jesus**, **Jesus** response could have been sufficiently muted not to be heard by the others.
 - J. However, it makes just as much sense that Judas response was after **Jesus** gives the **morsel** to him in our vs.26.
 - K. Jesus' response to him, "*You have said it yourself*" could have been taken by any others that it really wasn't **Judas** and **Jesus** was really confirming his denial, rather than the sarcasm intended.
 - L. The latter would at least give in part an answer as to how in the world, even in their spiritual dullness, that the remaining 11 still were blind as to **Judas** being the betrayer, as John records next in vss.27-29.
28. That **Jesus** has just recently rebuked **Peter** during the foot washing, it is of no surprise that he now avoids directly asking **Jesus** Himself.
29. Rather, he solicits help from **one of His disciples that was reclining on Jesus' breast, whom Jesus loved**.
30. The disciple **whom Jesus loved** is the author of the gospel, John.
31. **He** as the author is carefully and consistently not named in this gospel.

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32. Some have suggested that it was Lazarus here due to the direct statements of John in 11:3,5, but that is ruled out for the following reasons:
 - A. There is no indication that any but the 12 are present.
 - B. Lazarus was a friend, but is never referred to as a disciple.
 - C. John has mentioned Lazarus by name before, now why the coded reference?
33. Of the 5x this phrased is used in this way, 4x John uses the verb “ἀγαπάω” to denote Divine love (Joh.13:23; 19:26; 21:7,20) and once uses the verb “φιλέω” to indicate the close personal friendship he enjoyed with Christ.
34. His purpose for emphasis on the Divine love of Christ is to note that it was the Divine love of **Jesus** directed towards him (as well as all the others) that was the basis for the endearing friendship they had with one another.
35. It points out that John exuded sufficient characteristics of +V in response to the Divine love applied towards him that opened the doors for a close relationship between him and **Jesus**.
36. It is this reference to himself in 21:20ff coupled with the direct affirmation that it is one and the same disciple that penned this gospel in 21:24 that leaves no doubt as to the identity being John.
37. That John enjoyed such a close relationship with his Lord and Savior, it is of no surprise that **he** occupied a prominent position at the table.
38. The meal was eaten in the posture reserved for special meals or celebrations with the guests **reclining** toward the table and their feet stretched out at an oblique angle away from the table.
39. They would generally recline on their left arm, leaving their right hand free to eat and drink.
40. The two favored positions were to the left and right of the principle guest of honor.
41. John clearly occupied the position to the right of **Jesus** and so when **he** leaned back would literally be able to place his head against the lower chest of **Jesus**.
42. **Simon Peter** was obviously to the right of John and **therefore gestured to him to inquire of Jesus, “Who it might be concerning of whom He is speaking?”**
43. John responds to Peter’s “come hither” signal and after fielding Peter’s intentions for so doing, **leaning back thus on Jesus’ breast, said to Him, “Lord, who is it?”**
44. Rather than resuming his previous relaxing position, John now places his head higher on **Jesus’** chest, close to His ears, in order to talk to **Him**.
45. It is obvious that John does not announce this question to the entire audience of **disciples**.
46. That John is discrete in his actions points to an obvious favorable quality possessed by John that would provide a special attraction for friendship with his Lord in His ministry.
47. It denotes that he was someone that could be trusted in sensitive matters and not brash, pretentious, mouthy or gossipy and would be **one** that **Jesus** could feel free to relax with and not be concerned that John would say or do anything that would put **Jesus** on the spot with others.
48. His discretion allows **Jesus** to respond in a manner able to maintain Judas’ privacy to the very end.

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49. **Jesus** did not give a direct answer to John but stated that **He** would reveal the traitor by an action noting “**That is the one for whom I shall dip the morsel and give it to him**”.
50. **The morsel** was a bite size piece of bread or meat and the bowl contained a sauce of raisins, dates and wine that was a regular feature of the Passover meal.
51. **So when Jesus had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot.**
52. Though this was done in a discreet fashion does not remove the fact that others close by in ear shot, including **Peter**, very easily could have overheard these comments.
53. That **Jesus** handed this to **Judas** directly also indicates that he was seated very close to **Jesus** and further suggests that **Judas** also overheard the conversation initiating his response of Mat.26:25.
54. The studied complexity of the verbs “**took and gave**” indicates a short pause after dipping **the morsel** and then with a deliberate move handed it to **Judas**.
55. There could be no question to those privy of what has just transpired that it was **Judas** that was the intended recipient.
56. Yet, with all of these clues that any objective normal observant could have figured out, these men still failed in grasping the reality.
57. Because they reject doctrine directly applicable to the situation, even when **Jesus** specifically unveils **His** betrayer, they reject the obvious and hold to disbelief.
58. Because **Judas** was the treasurer, part of the group, given assignments, plus his own ability to blend in, these guys would not overrule their human viewpoint and see spiritual issues occurring right before their eyes.
59. Just as Christians can be told that God controls the weather and uses it to bring wrath upon –V and because they will not believe, when catastrophe strikes in this regard, they can’t see really what is happening before their very eyes.
60. Because people will not accept the reality of the truth, even when they are given tangible and direct clues of its veracity, they will rationalize it as something other than it is.
61. As John will now record in vss.27ff, when it came time for **Judas** to do his bastardly deed and **Jesus** sends him on his way, the **disciples** are still as blind to **Judas** being the traitor as before all of this happened.

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EXEGESIS VERSES 27 – 30:

GNT John 13:27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, "Ὁ ποιεῖς ποιήσον τάχιον.

NAS John 13:27 **And after the morsel, Satan then entered into him. Jesus therefore *said to him, "What you do, do quickly."** καί (cc) μετὰ (pa) τὸ ψωμίον (d.a. + n-an-s; "the morsel") ὁ Σατανᾶς. (d.a. + n-nm-s; "Satan/Adversary/Accuser") τότε (adv.; "then/at that time") εἰσῆλθεν εἰσέρχομαι (viaa--3s; "entered/went into"; denotes Satanic "possession") εἰς (pa) ἐκεῖνος (remote dem. pro./am-s; "that one/him") ὁ Ἰησοῦς, (d.a. + n-nm-s) οὖν (infer. conj.) λέγει λέγω (vira--3s) αὐτῷ αὐτός (npdm3s) "Ὁ ὅς (rel. pron.an-s; "What/What thing") ποιεῖς ποιέω (vira--2s) ποιήσον ποιέω (vImp.a/a--2s) τάχιον. ταχύς (adv.; "quickly/swiftly/speedily/hastily")

GNT John 13:28 τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ·

NAS John 13:28 **Now no one of those reclining at the table knew for what purpose He had said this to him.** δέ (cs) οὐδεὶς (card. adj./nm-s; "no one/not even one") τῶν ὁ ἀνακειμένων ἀνάκειμαι (subs. ptc./p/d/gm-p; "of those reclining") "at the table" supplied ἔγνω γινώσκω (viaa--3s; "knew/figured out/recognized") πρὸς (pa +) τί τίς (interr. pro./an-s; "toward what/for what purpose?") εἶπεν λέγω (viaa--3s) τοῦτο οὗτος (near dem. pro./an-s; "this thing") αὐτῷ· αὐτός (npdm3s; ref. Judas)

GNT John 13:29 τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν, ἢ τοῖς πτωχοῖς ἵνα τι δῶ.

NAS John 13:29 **For some were supposing, because Judas had the money box, that Jesus was saying to him,** γάρ (explan. conj.; "For") τινὲς τίς (indef. pro./nm-p; "some/certain ones of them") ἐδόκουν, δοκέω (viIPFa--3p; "were supposing/presuming/thinking") ἐπεὶ (causal conj.; "because/since"cs) Ἰούδας, (n-nm-s) εἶχεν ἔχω (viIPFa--3s) τὸ γλωσσόκομον (d.a. + n-an-s; "the money box"; same as 12:6) ὅτι (cc; intro. indir. disc.) ὁ Ἰησοῦς, (d.a. + n-nm-s) λέγει λέγω (vira--3s) αὐτῷ αὐτός (npdm3s) **"Buy the things we have need of for the feast"; or else, that he should**

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give something to the poor. Ἀγόρασον ἀγοράζω (vImp.aa--2s; "go buy/purchase"; same as 4:8; 6:5) ὧν ὅς (rel. pro./gn-p; "of which things") ἔχομεν ἔχω (vipa--1p) χρείαν χρεία (n-af-s; "a need/necessity") εἰς (pa) τὴν ἢ ἑορτήν, ἑορτή (d.a. + n-af-s) ἢ (cc; "or") ἵνα (cc of purpose; "in order that") δῶ. δίδωμι (vsaa--3s; "he might give") τι τίς (indef. pro./an-s; "something") τοῖς ὁ πτωχοῖς πτωχός (d.a. + ap-dm-p; "to the poor ones/the destitute/needy ones"; same as 12:5,6,8)

GNT John 13:30 λαβὼν οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς. ἦν δὲ νύξ.

NAS John 13:30 **And so after receiving the morsel he went out immediately; and it was night.** οὖν (infer. conj.) λαβὼν λαμβάνω (circ. ptc./a/a/nm-s; "after having received") τὸ ψωμίον (d.a. + n-an-s; "the morsel") ἐκεῖνος (remote dem. pro./nm-s; "that one") ἐξῆλθεν ἐξέρχομαι (viaa--3s; "went out/departed") εὐθύς. (adv.; "immediately/straight away") δέ (cs) ἦν εἰμί (viIPFa--3s) νύξ. (n-nf-s; "night")

ANALYSIS VERSES 27 – 30:

1. **Immediately after Judas** takes the morsel and eats it, **Satan then entered into him** via satanic possession.
2. Up to this point, **Judas** had only been influenced by **Satan** in his thinking and actions.
3. Because **Judas** never made the salvation adjustment and remained an unbeliever, **he** is fair game in the A/C for possession.
4. While believers may fall prey to demon/satanic influence, they cannot be possessed bodily by them (1Cor.6:19; 1Joh.4:1-4):
 - A. As 1Cor.6:19 clearly states, believers are the temple of God the Holy Spirit who is in them through His indwelling ministry and thus all believers are possessed by God as His children.
 - B. 1Joh.4:1-4 makes clear that since we are God's children, we have overcome the demons because greater is the H.S. in you than the false spirits in the world.
 - C. The principle is, is that **Satan** nor his demons can possess bodily that which is in ownership of God, since their is no binding together, partnership, fellowship, harmony, anything in common, or union (a joint agreement of anything, to include joint ownership or possession of the temple/body) of that that is the temple of God with **Satan** and his regime. 2Cor.6:14-16 esp. vs.16
 - D. That we are set apart as God's, we are to experientially separate from all satanic influence to include -V.

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- E. There is no recorded incident of anyone as a believer being demon possessed in the Scripture, though demon influence is possible. Ex. King Saul and the medium, 1Sam.28:7ff
5. The difference between influence and bodily possession is that the person possessed no longer has total control of their mental faculties and actions and can forcefully be used to act out the choices of the one that possesses them.
 6. This does not mean that the individual's volition has been neutralized, but that due to their -V in unbelief, they are willful recipients to engaging in demonic activities via the STA and thus open themselves to possession.
 7. Obviously, not all unbelievers become possessed, since not all unbelievers are conducive to engage in occult activities or to pursue a form of immorality conducive to possession.
 8. Due to Judas' unsaved condition, -V and STA trends that **he** would not overrule, **he** was willingly cooperative with the viewpoint and plan of **Satan** right along.
 9. The final straw for **Judas** very well could have been Mary's anointing of **Jesus** and his hit financially in that regard, some 5 days earlier in Bethany.
 10. **Judas** finally yielded himself to the full force of evil as his hatred of **Jesus** continued to grow.
 11. Whatever reluctance, if any, was now swept away and **he** plunges full steam into the evil plan of betrayal.
 12. That **Judas** was a willing accomplice to Satan's plan to kill **Jesus**, **Satan** now possesses **him** to ensure his success.
 13. That **Satan** literally possesses **Judas** in partnership of betrayal initiating Jesus' crucifixion and death harks to the prophecy that the Serpent would bruise Messiah's heel in Gen.3:15d.
 14. It is this one act that set off the course of Divinely ordained events that **Jesus** spoke of in Luk.22:22
 15. Though the Jews had sought to kill **Jesus** before this time they were consistently frustrated and not until now does God's plan allow their evil intentions to advance.
 16. It must be remembered that **Satan** had to get permission from God in order to possess **Judas**. Cp. Job 1:6-12
 17. God, who permits man to live in evil and maladjust to His plan, did not make **Judas** hostile or negative, but He would use his -V and betrayal to advance His plan for His Son.
 18. This is truly an example of the principle that *God causes all things to work together for good to those that love God.* Rom.8:28
 19. All those that set themselves against **Jesus**, **Judas** included, did so of their own choice and God used their evil intentions to fulfill His plan of the cross.
 20. Upon **Judas** being possessed by **Satan**, **Jesus** therefore said to him, "**What you do, do quickly**".
 21. The inferential conjunction "**therefore**" looks back to the act of possession.
 22. **Jesus**, who knew all men (Joh.2:24) had insight into the act that just occurred.
 23. Elsewhere in His ministry, Christ knew those that were demon possessed. Mat.8:16; 17:14-18; Mar.5:2-13; Luk.4:33-35
 24. It is interesting to note that when **Jesus** and **Judas** met later, there is absolutely no overt indication of Judas' being satanically possessed. Mat.26:48-49

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25. **Jesus** tells **Judas** and **Satan** to move right ahead with the plan to sell Messiah out to those that will kill Him.
26. Jesus' command indicates that **He**, not **Judas**, **Satan**, His enemies, etc., is the one in charge of His destiny.
27. Christ determines the time of the betrayal that sets into motions His death.
28. The continued ignorance of all of the disciples as to **Judas** being the betrayer and the course of events at hand is observed in vs.28, "**Now no one of those reclining at the table knew for what purpose He had said this to him**".
29. That not even **one** of them **knew** what was now going on demands that the author John and any others privy to Jesus' words and actions of vs.26 are included.
30. One interpreter, Barrett, in reflection of John says, "to say that he failed to grasp the meaning of the sign is to make him an imbecile".
31. However, through rejection of truth, anyone can be blind to the realities around them.
32. Because the disciples in toto reject the necessity of the cross, they have absolutely no frame of reference as to why **Jesus** would be betrayed.
33. If the comments of **Judas** and **Jesus** in Mat.26:25 were indeed made after the **morsel** had been given to **Judas**, then it is totally comprehensible that John and others mistook Jesus' sarcastic remark as saying, "no it is not really you".
34. They could have then mistakenly deduced that the betrayal was really other than a deliberate act of betrayal and only an inadvertent one of which all thought they were capable.
35. In other words, **Judas** was only symbolic of what any of them could do and John could have thought then that **Jesus** really didn't want to tell them anymore at this time and that the subject was dropped.
36. Also, **Judas** was the treasurer of the group and thus obviously respected and considered very trustworthy and thus not considered prone to any real acts of betrayal.
37. In addition, if indeed **he** was at the left of **Jesus at the table**, then **he** had a position of honor and why would **Jesus** allow someone that was going to do Him harm assume that position?
38. When one considers all of these factors, it is not only possible that they did not accept the reality, it is absolutely believable and certain.
39. No matter how they rationalized the situation, their thinking reveals that they have no clue that **Judas** is about to betray the Messiah into the hands of His enemies.
40. In vs.29, John records what at least **some** of the disciples thought Jesus' instruction to **Judas** was all about as he writes, "**For some were supposing, because Judas had the money box, that Jesus was saying to him 'Buy the things we have need of for the feast'; or else, that he should give something to the poor**".
41. The thinking among the group was that **Judas** was being sent out by **Jesus** to buy supplies for the 7-day feast of Unleavened Bread, which began with the **night** of Passover.
42. Another possibility in their thinking was that maybe **Judas** was going to distribute alms to the poor.
43. What is missing in either case is that no one gave it a second thought other than that recorded.

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44. Some have suggested that the giving of alms or money to the poor, must have been somehow connected with the celebration of Passover.
45. However, there is no OT justification or other documentation that this was a custom at Passover.
46. But, what it does point out is the following:
 - A. That the disciples thought this in and of itself says that it was not unusual for **Judas** to engage in this application.
 - B. In fact, it leads one to believe that it was done on a regular and often basis.
 - C. This in and of itself denotes that **Jesus** in His ministry ensured application of this principle at a high level.
 - D. That **Judas** administered this application alone is also seen to not be highly unusual.
 - E. Though obviously not the only way **he** might have been pilfering out of the treasury, it definitely shows an avenue of how **he** could without the danger of an accounting exposure of theft.
47. After Judas' **receiving of the morsel**, satanic possession and Jesus command, **Judas** obeys **Jesus and he went out immediately**.
48. **Judas** does as **he** is told, goes to Jesus' enemies to bring them to arrest Him in return for the payment of 30 pieces of silver **he** had already received.
49. We bear in mind that **Jesus** is not pushing **Judas** to do something **he** does not want to do, but only tells **him** to fulfill his contract that had already been made and sealed with payment.
50. The actual betrayal, which occurred a few hours later is recorded in Mat.26:47ff; Mar.14:43ff; Luk.22:47ff; Joh.18:2ff
51. The two statements of vs.30 are indicative of things that an eyewitness would note.
52. The final statement concerning the fact that "**and it was night**" is more than a mere statement of time, but also points to the spiritual darkness of the situation.
53. The conflict between light and darkness, set forth in the prologue, continues to be a theme of reality throughout the life of Christ.
54. **Judas**, having rejected the light and embracing the darkness, moves in the medium that is indicative of the darkness of his soul.
55. His actions will culminate in the eternal darkness of the lake of fire. Mat.8:12; 22:13; 25:30
56. A further significance of the **night** is that it is the period during which darkness rules. Luk.22:53

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EXEGESIS VERSES 31 – 32:

GNT John 13:31 Ὅτε οὖν ἐξῆλθεν, λέγει Ἰησοῦς, Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ·

NAS John 13:31 **When therefore he had gone out, Jesus *said, "Now (corrected) the Son of Man has been glorified, and God has been glorified in Him;** Ὅτε (*temp. conj.*) οὖν (*infer. conj.*) ἐξῆλθεν, ἐξέρχομαι (*viaa--3s*) Ἰησοῦς, (*n-nm-s*) λέγει λέγω (*vipa--3s*) Νῦν νῦν (*adv.*; "Now/At the present time"; as opposed to some other time in the past) ὁ υἱός (*d.a. + n-nm-s*) τοῦ ὁ ἀνθρώπου, ἄνθρωπος (*d.a. + n-gm-s*) ἐδοξάσθη δοξάζω (*viap--3s*; "has been glorified"; the passive denotes God producing the glory) καί (*cc*) ὁ θεός (*n-nm-s*) ἐδοξάσθη δοξάζω (*viap--3s*; "has been glorified") ἐν (*pL*) αὐτῷ· αὐτός (*npLm3s*; *ref. the Son of Man*)

GNT John 13:32 εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθύς δοξάσει αὐτόν.

NAS John 13:32 **if God (corrected) has been glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.** εἰ (*cs; intro. 1st class cond.*; "if...and He is") ὁ θεός (*d.a. + n-nm-s*) ἐδοξάσθη δοξάζω (*viap--3s*; "has been glorified") ἐν (*pL*) αὐτῷ αὐτός (*npLm3s*; *ref. Son of Man*) ὁ θεός (*d.a. + n-nm-s*) καί (*adjunct.*; "also") δοξάσει δοξάζω (*vifa--3s*; "will glorify") αὐτόν αὐτός (*npam3s*; *ref. Son of man*) ἐν (*pL*) αὐτῷ, αὐτός (*npLm3s*; *ref. Son of Man*; has the force of a reflexive pronoun) καί (*cc*) δοξάσει δοξάζω (*vifa--3s*; "will glorify") αὐτόν. αὐτός (*npam3s*; *ref. Son of Man*) εὐθύς (*adv.* "immediately/right away/ at once")

ANALYSIS VERSES 31 – 32:

1. With the departure of Judas, the band of disciples is now reduced to the remaining 11 believers and **Jesus**, which makes an appropriate audience for the teaching of the next 4 chapters of 14-17.
2. **When therefore Judas had gone out, Jesus** began to teach specifically to the 11 and **said, "Now the Son of Man has been glorified, and God has been glorified in Him"**.

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3. **Jesus** recognizes that the moment Judas left the supper that **he** was the instrument to be used to set in motion the events that would culminate in His death and resurrection.
4. The use of the adverb “**νῦν/n**ow” refers to the present state of affairs as **Jesus** contemplates the realities of the cross. Cp. Joh.12:27,31; 16:5; 17:13
5. From Monday of Passion Week, **Jesus** spoke of the cross as fiat accompli/a decree to be accomplished. Joh.12:27,31
6. He knew from the prophecies and the doctrine in His soul that He as Messiah was going to obey the Father to the very end bearing the sins of mankind on the cross.
7. This does not mean He could not yet fail in this regard, only that He would not.
8. The outstanding feature of these two verses is found in the use of the word “**glorify/δοξάζω**”, being used 5x in these two verses.
9. The glorification of **the Son of Man** is observed in all of the events, which lead up to the cross and the resurrection and ascension that followed after.
10. The betrayal of **Jesus** by Judas is spoken of as bringing glory to the **Son** with emphasis on His humanity that He did not previously possess.
11. If, in fact, Judas did not betray innocent blood, the events that culminate in the cross in accordance with Scripture, would not have been set in motion.
12. The passive tense of “**has been glorified**” denotes that it is **God** the Father that bestows the glory.
13. It is Jesus’ willingness to orient to all the particulars of the POG for Messiah, and **now** a most crucial acclimation to the fact and prophecy of His betrayal, though all He had ever done was good to Judas, that brings honor and glory to **Him** by **God**.
14. Upon Jesus’ command for Judas to go and fulfill his act of betrayal, **Jesus** proved His willed determination to fulfill God’s plan for Him to the very end and thus fulfill God’s word for **Him** as Messiah.
15. He in effect executed the order for God’s plan to be carried through regarding the cross and in so doing has passed a final major hurdle leaving truly only the suffering of the cross itself.
16. That He has fulfilled God’s plan to this extent, **God has been glorified in Him**.
17. The reciprocating glory back to the Father indicates the reality that all fulfillment of God’s plan by others brings glory to **God**.
18. It is the Father that is the planner of the plan and every aspect of His plan that is fulfilled in time glorifies and honors Him as the Sovereign and only **God**.
19. This is all that believers can do for **God** i.e., to execute His Divine will for their lives and let **God** receive the honor and glory through us.
20. One obvious feature of the life of Christ is that **God** did not shield His **Son** from that which was difficult or unpleasant, but subjected **Him** to everything common to the human experience. Heb.2:10,17-18
21. **Jesus** suffered every indignity that we will ever face and He is completely conversant/familiar with suffering for the POG.
22. That He was so willing to orient to the POG and refused to avoid things that came to **Him** simply because they produced suffering is what **now** brings honor and glory to the **Son**.
23. As we observe Him in this regard, calmly facing the traitor, his betrayal and its ramifications, we should be duly impressed with His application and draw our

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encouragement from Him in our own sufferings that we too can **glorify God** through them. Rom.8:16-18; Phi.1:29; 1Pet.2:18-20

24. Vs.32 begins with a first class condition that looks at the reality of the Son's obedience to the Father as it states, "**If God has been glorified in Him...and He has**".
25. It points to the reality that Christ glorified **God** in time through orienting perfectly to the POG throughout the 1st advent.
26. It introduces the premise for the future experiential glory awaiting Christ that **God will also glorify Him in Himself, and will glorify Him immediately.**
27. That Christ remained faithful throughout the entirety of the 1st advent and has determined to go to the cross, He expects for **Himself** God's glory to be manifested in **Him.**
28. The future tenses of "**will glorify**" points out that it has yet to occur, but when coupled with the adverb "**immediately**" it indicates that **Jesus** viewed this as happening very soon.
29. The glory and honor that will be manifested by **God** in Christ **will** be His resurrection and ascension.
30. That Christ has fulfilled God's plan for His life He **will** be bestowed the honor as being the 1st born of a resurrection body and ascension to the most prominent position in the throne room, the right hand of **God.** Psa.2:7 cp. Heb.1:5; Act.2:29-35
31. Upon fulfillment of His work on the cross, tomorrow/Friday contextually, in less than 72 hours **God will glorify Him in Himself** i.e., **in His Person.**
32. While most and probably all of this was lost on the disciples, it is this reality of His future resurrection and all the eternal blessings accompanying it that occupied Jesus' thinking even during the most difficult period of the incarnation.
33. The principle of glory and glorifying **God** that we observe in the life of Christ is equally true for the CA believer.
34. As you orient to the POG via BD, you are **glorified** in time, although it is not evident at that moment.
35. As you apply you are bringing glory and honor to **God**, which again is not visible at that time.
36. At some future point, **God** will visibly and experientially bestow glory and honor on the one that has honored **Him** by faithful application of the truth. 1Pet.1:6-7

GOSPEL OF JOHN

EXEGESIS VERSES 33 – 35:

GNT John 13:33 τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.

NAS John 13:33 **"Little children, I am with you a little while longer.** τεκνία, τεκνίον (*n-vn-p*; "Little children"; used 8x; 1x in this gospel, 7x in 1John; it is a diminutive of τέκνον/child; it is used by teachers/communicators that are speaking to their disciples or students; it is always used in the plural) εἰμι· εἰμί (*vipa--1s*) μεθ' μετά (*pg*; "with") ὑμῶν σύ (*nrg-2p*) ἔτι (*adv.*; "yet/still" +) μικρὸν μικρός (*ap-an-s*; "a short time/a little while longer") **You shall seek Me; and as I said to the Jews, I now say to you also, 'Where I am going, you cannot come.'** ζητήσετέ ζητέω (*vifa--2p*; "you all will seek") με, ἐγὼ (*nra-1s*) καί (*cc*) καθὼς (*cs*; "just as/even as") εἶπον λέγω (*viaa--1s*) τοῖς ὁ Ἰουδαίοις Ἰουδαίος (*d.a. + ap-dm-p*; "the Jews") ἄρτι. (*adv.*; "now") λέγω (*vipa--1s*) ὑμῖν σύ (*nrd-2p*) καί (*adjunct.*; "also") ὅτι (*intro. indir. disc.*; not translated) Ὅπου (*conj. of place*; "where/in what place") ἐγὼ (*nprn-1s*) ὑπάγω (*vipa--1s*; "I am going to/departing to") ὑμεῖς σύ (*nprn-2p*) οὐ (*neg. +*) δύνασθε δύναμαι (*vipd--2p*; "are not able/cannot") ἐλθεῖν, ἔρχομαι (*complim. inf./aa-*; "to come")

GNT John 13:34 ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

NAS John 13:34 **"A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.** καινὴν καινός (*a--af-s*; "a new/a thing given for the first time"; used 42x) ἐντολὴν ἐντολή (*n-af-s*; "commandment/order/charge") δίδωμι δίδωμι (*vipa--1s*) ὑμῖν, σύ (*nrd-2p*) ἵνα (*conj. purpose*; "in order that") ἀγαπᾶτε ἀγαπάω (*vspra--2p*; "you should love") ἀλλήλους, ἀλλήλων (*reciprocal pro. of the same kind/am2p*; "one another") καθὼς (*cs*; "even as/just as") ἠγάπησα ἀγαπάω (*viaa--1s*) ὑμᾶς σύ (*nra-2p*) ἵνα (*conj. purpose*) ὑμεῖς σύ (*nprn-2p*) καί (*adjunct.*) ἀγαπᾶτε ἀγαπάω (*vspra--2p*) ἀλλήλους. ἀλλήλων (*recipr. pro./am2p*)

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GNT John 13:35 ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

NAS John 13:35 "By this all men will know that you are My disciples, if you have love for one another." ἐν (pI; "By") τούτῳ οὗτος (near dem. pro.In-s; "this thing") πάντες πᾶς (ap-nm-p; "all men"; inclusive of females too) γνώσονται γινώσκω (vifd--3p; "will know/recognize/figure out") ὅτι (cc; intro. content of knowing) ἐστε, εἰμί (vipa--2p; "you all are") ἐμοὶ ἐμός (poss. pro./nm1p) μαθηταὶ μαθητῆς (n-nm-p) ἐάν (part. intro. 3rd class cond.) ἔχητε ἔχω (vspra--2p) ἀγάπην ἀγάπη (n-af-s) ἐν (pL; "among/for") ἀλλήλοις. ἀλλήλων (recipro. pro./Lm2p)

ANALYSIS VERSES 33 – 35:

1. Vs.33 formally begins Jesus' farewell discourse to His disciples.
2. With the only unbeliever now departed from their midst and the business of the betrayal has been taken care of, Jesus turns full attention of teaching to the remaining 11 believers of the group.
3. He first and foremost tells them that the close physical relationship that they have enjoyed with Him these past 3 ½ years is fast coming to a close as He states, "**Little children, I am with you a little while longer**".
4. In just a few short hours, the **disciples** will no longer have the advantage of regular Bible class and face to face teaching with the tangible God that has been their spiritual authority and guide.
5. The diminutive "**little children**" is only used 1x in the gospel of John, but becomes a favorite expression of the author as it is used 7x in 1John.
6. The term emphasizes a familial relationship of parent to child that exists between the communicator and his sheep.
7. It has nothing to do with the chronological age of those involved, but emphasizes the spiritual authority and wisdom of the communicator as it relates to the spiritual growth of those under his authority.
8. As with any normal parent, it is a desire and goal to provide the best for their children in terms of protection and the necessary provision to ensure a normal and healthy life.
9. It denotes an affection of **love** that is to be the attitude of all communicators towards those allotted to their charge.
10. It appeals to the attitude and responsibility spiritually that communicators are to have in their authority over others in the POG.
11. It harks back to Jesus' previous words that as a teacher, one is to be sufficiently spiritually advanced in their instruction as to provide an adequate example to the students ensuring maximum blessing for them in time and eternity. Joh.13:16-17
12. Furthermore, it indicates the proper attitude of the students towards their authority as their spiritual leader.

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13. It recognizes the proper humility and respect that the student is to give to their teacher in honor of their labors in teaching the truth via the student's own acclimation and orientation to the truth.
14. Paul defers to this principle as to his labor of writing the epistle of Galatians as it is to be applied for their spiritual advancement. Gal.4:19
15. He also applies this analogy to Timothy denoting his acclimation to Paul's authority and office and willingness to serve in that capacity. Phi.2:19,22
16. This is not grounds or documentation for Clerical Titles that the communicator is to be literally called or referred to as "father", since Jesus prohibits this practice among those in authority. Mat.23:8-11
17. There are no grounds for memorializing men on any level that has an attitude of regarding their authority as equal to the sovereign authority of God.
18. The Catholics are notorious for this abuse in demanding that some be called, father, priest, pope/pappas (meaning head-father), etc.
19. While P-T's may be referred to as a teacher, pastor, spiritual leader, etc., in recognition of their service and responsibility of office, the adjusted communicator only receives his authority from, and operates under, the ultimate authority of God the Father and His word.
20. The parent-child analogy simply recognizes the established R/COC and brings out specific principles one can draw from in orientation to the COC, such as the need of guidance in life that all **children** have.
21. The term "**little children**" is quite appropriate here since the **disciples** were as confused as **little children**.
22. That they continue to reject major doctrines, such as the necessity of the cross, they are and will be as helpless as **little children** when they each personally are faced with this test.
23. As John will point out, their questions of the next few chapters demonstrate their lack of understanding about what is occurring.
24. While on one hand this term denotes the extreme affection Jesus had for the **disciples**, on the other hand it denotes their continued need for spiritual guidance and orientation to the **love** He has for them.
25. That there is truly a need for them in this regard is brought out in Jesus prophecy concerning them as He states, "**You shall seek Me; and as I said to the Jews, I now say to you also, 'Where I am going, you cannot come'**".
26. The entire verse harks back to Jesus' proclamation to **the Jews** in 7:33-34.
27. And just as He told them that they would be looking for His body after the resurrection, he now states that the **disciples** too would be at a loss in this regard.
28. **The Jews** searched for the body in order to combat what they viewed as the "resurrection hoax".
29. The disciple's initial reaction to the empty tomb was not faith, but as Mary expressed, fears that foul play had occurred. Joh.20:3-10 (esp.vs.9),11-15 cp.vs.19-20
30. That they rejected the necessity of the cross, they no more were looking for a resurrection than their unbelieving counterparts.
31. That the **disciples** could not follow Jesus **where** He was **going** deals with the fact that His ascent to the third Heaven would make it impossible for them to access Him.

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32. This proclamation does not have the same ramifications as compared to **the Jews**, since they would never find Jesus or be with Him again due to their unbelief.
33. The **disciples** would find Jesus again and would eventually join Him, but not at the present time. Cp. vs.36
34. However, the similarities are to be observed.
35. Jesus then spins off of His use of the term “**Little children**” using His position and example as their spiritual authority to teach them what He calls “**a new commandment**” in vs.34, “**A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another**”.
36. That He is the parent in the analogue used, He then is the example and standard of what constitutes the highest degree of **love** in the Royal family.
37. Though Jesus is about to physically leave the disciples, He will not abandon them spiritually (Joh.14:16-18) and bequeaths to them a charge that will ensure them spiritual prosperity.
38. The **commandment to love** is not **new** ideologically or in the sense of time, since the OT commands believers to **love** God and to **love** their neighbors. Lev.19:18; Deu.6:5
39. In Mar.12:28-32, Jesus quotes these two verses and together regards them as the sum total of application in fulfillment of the OT, the POG.
40. What is **new** in Jesus’ injunction in our verse is:
 - A. It’s binding nature for fulfillment of God’s plan for believers.
 - B. It’s theological and spiritual significance in its implementation by believers.
41. Jesus enjoins two purpose clauses introduced by the conjunction “ ἵνα/so **that**/in order **that**” to articulate the **love** manifested by the decree.
42. The basic premise or core of the **commandment** is in both clauses and is “**that you love one another**”.
43. It is the first clause however, that sets forth the standard of the **love** in view, as He states, “**even as I have loved you**”.
44. The standard for **love** among believers is the standard that the Lord demonstrated towards the **disciples** during the incarnation.
45. The word “**love/ἀγαπάω**” is used to indicate the Divine **love** that was manifested clearly in the incarnation by the God/man.
46. It is **love** that is expressed based on the attributes of the one applying **love** towards the object of **love**. *See Doctrine of Love*
47. That Christ was the unique God/man, He was Divine in nature and thus everything He did in application towards others was:
 - A. In experiential and spiritual fellowship and union with God via the hypostatic union. Joh.10:30
 - B. In complete compliance to and in accordance to God’s Divine revelation and will. Joh.5:19,30 cp. Mat.5:17
48. That Christ did this perfectly He thus is the fulfillment of Divine **love** through which the standard for **love** is set for all believers to live by.
49. The very purpose for Jesus’ perfect application of Divine **love** during the incarnation was for the purpose that a perfect standard and example in His Person was made a reality for all believers to **also** follow and imitate.

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50. He in essence is establishing the binding and necessary spiritual qualifications of **love**, which will be encumbered upon the **disciples**, as they shortly will enter the CA, that will provide the potential for their own fulfillment of God's plan.
51. And that is an application of Divine **love** that is only manifested via being in FHS and application of BD via GAP towards others.
52. Apart from this combination, there is no true Divine **love** for **one another**.
53. And it is this highest example of **love** that is the essential ingredient necessary for a believer to fulfill Christ's command and thus the POG.
54. This reality will be made possible through the Helper, God the Holy Spirit, which the Father will send on behalf of Christ in His absence, through His indwelling and filling ministries. Joh.14:16-17
55. The **new commandment** of **love** that Jesus has given His **disciples** is literally the summation of His teaching via operation foot-washing:
 - A. It enjoins its theological and spiritual significance of R_B establishing FHS with God.
 - B. It enjoins its practical application of service to God via the parameters of the teaching of BD.
 - C. It employs its binding nature encumbered upon all believers that seek fellowship and service with God and others. Joh.13:8
56. All of the theological, spiritual and practical applications exuded and taught through Jesus act of washing the disciples feet, in essence epitomized the highest degree of **love** that **one** could have for **another**.
57. Hence the opening phrase, "**A new commandment I give to you**".
58. It was this application that Jesus imparted to the **disciples** that expressed and taught the highest example of the Divine **love** Jesus had for them that also is the hallmark of the witness of the life for them to the world.
59. Jesus invokes the **commandment** as being essential and primary to being an ambassador for Christ as He states in vs.35, "**By this all men will know that you are My disciples, if you have love for one another**".
60. He tells them that the evidence provided to others around them that they are indeed true **disciples** of Christ, is totally based on the potential that they too manifest they possess Divine **love for one another**.
61. A primary avenue by which **men** will see and evaluate Christians by is how they interact with **one another**.
62. It is through being in FHS and applying BD under Divine good as a local church that is our base witness of the life to others of our status with Christ. Gal.6:10
63. Our evidence of Divine **love** towards **one another** is seen in:
 - A. Effective isolation of the STA.
 - B. Desiring and seeking the company of other +V.
 - C. Coming to **one** another's aid when necessary.
 - D. The continual availability and teaching of the truth of BD.
 - E. Sacrifice on behalf of each other.
 - F. Omission of arrogance and in all humility support of **one another**.
 - G. Willingness to forgive when necessary.
64. It is Jesus Divine **love** that glues/holds together His joy/+H (Joh.15:11) and peace (Joh.14:27) that He leaves as the legacy for the Royal Family R/F.

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EXEGESIS VERSES 36 – 38:

GNT John 13:36 Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς, "Ὁπου ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.

NAS John 13:36 **Simon Peter *said to Him, "Lord, where are You going?"** *Σίμων (n-nm-s) Πέτρος, (n-nm-s) Λέγει λέγω (vipa--3s) αὐτῷ αὐτός (npdm3s; ref. Jesus) Κύριε, κύριος (n-vm-s) ποῦ ποῦ (interr. adv. of place; "where?") ὑπάγεις; ὑπάγω (vipa--2s; "are you going/departing to")* **Jesus answered, "Where I go, you cannot follow Me now; but you shall follow later."** *Ἰησοῦς, (n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viad--3s) "Ὁπου (conj. of place; "Where") ὑπάγω (vipa--1s) οὐ (neg. +) δύνασαί δύναμαι (vipd--2s; "are not able/cannot") ἀκολουθῆσαι, ἀκολουθέω (compl. inf./a/a-; "to follow") μοι ἐγώ (npg-1s; ref. Jesus) νῦν (adv.; "now/at the present") δέ (ch) ἀκολουθήσεις ἀκολουθέω (vifa--2s; "you will follow") ὕστερον. ὕστερος (adv.; "later/afterwards")*

GNT John 13:37 λέγει αὐτῷ ὁ Πέτρος, Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.

NAS John 13:37 **Peter *said to Him, "Lord, why can I not follow You right now? I will lay down my life for You."** *ὁ Πέτρος, (d.a. + n-nm-s) λέγει λέγω (vipa--3s) αὐτῷ αὐτός (npdm3s) Κύριε, κύριος (n-vm-s) διὰ (pa+) τί τίς (+ interr. pro./an-s; "because of what thing/why?") οὐ (neg. +) δύναμαί δύναμαι (vipd--1s; "am I not able/can I not") ἀκολουθῆσαι ἀκολουθέω (compl. inf./a/a-; "to follow") σοι σύ (npg-2s) ἄρτι; (adv. of time; "right now") θήσω. τίθημι (vifa--1s; "I will lay down/voluntarily give up") μου ἐγώ (npg-1s) τὴν ἢ ψυχὴν ψυχὴ (d.a. + n-af-s; "soul life"; death in the complete sense) ὑπὲρ (pg; "for/on behalf of") σοῦ σύ (npg-2s)*

GNT John 13:38 ἀποκρίνεται Ἰησοῦς, Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.

NAS John 13:38 **Jesus *answered, "Will you lay down your life for Me?"** *Ἰησοῦς, (n-nm-s) ἀποκρίνεται ἀποκρίνομαι (vipd--3s) θήσεις; τίθημι (vifa--2s; "Will you lay down") σου σύ (npg-2s) Τὴν ἢ ψυχὴν ψυχὴ (d.a. + n-af-s) ὑπὲρ (pg) ἐμοῦ ἐγώ*

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(*npg-1s*) **Truly, truly, I say to you, a cock shall not crow, until you deny Me three times.** ἀμήν (*part. +*) ἀμήν (*+ part.*) λέγω (*vipa--1s*) σοι, σύ (*npd-2s*) ἀλέκτωρ (*n-nm-s*; "a rooster/cock"; used 12x) οὐ μή (*neg. + neg.*; "in no way/will not") φωνήσῃ φωνέω (*vsaa--3s*; "make a sound/crow") ἕως (*pg*; "until" +) οὗ ὅς (*+ rel. pro./gm-s*; "of which time"; *prep. + pro. has the force of a conjunction, hence, "until"*) ἀρνήσῃ ἀρνέομαι (*vifd--2s*; "deny/disown/renounce"; same as 1:20) με ἐγώ (*npa-1s*; *ref. Jesus*) τρίς. (*adv.*; "thrice/three times"; used 16x)

ANALYSIS VERSES 36 – 38:

1. Beginning with vs.31 of our chapter and continuing through chapter 17 the content is primarily monologue.
2. However, 4 different disciples dialogue with **Jesus**, beginning with **Peter**, and followed by Thomas (14:5), Philip (14:8) and Judas (not Iscariot) (14:22).
3. Towards the end of the teaching, the entire group gets into the conversation. Joh.16:17,29
4. Again, Peter's true character is manifested and his impetuous and blunt nature cannot be held back as **Simon Peter said to Him, "Lord, where are You going?"**
5. In light of the gravity that **Jesus** has just decreed a "new commandment" as a direct order for the disciples, it is obvious that this charge is considered of minor importance to **Peter**.
6. It reflects his spiritual dullness and continued reticence to fully line up and acclimate to Jesus' authority and teaching.
7. All **Peter** is truly concerned about is the physical realities that he can comprehend.
8. His question indicates that he had no more idea of what **Jesus** meant about **going** away than Jesus' enemies did. Joh.8:21
9. His question smacks of the continued erroneous view that Jesus' mission at the 1st advent was to result in His establishing of the eternal kingdom then and there.
10. **Peter** cannot fathom the possibility that **Jesus** would engage in establishing His Hierarchy apart from the company of His closest entourage.
11. **Jesus** does not directly answer Peter's question, but **answered** indirectly, "**Where I go, you cannot follow Me now; but you shall follow later**".
12. Not unlike Jesus' response to **Peter** in his failure to understand the foot washing (13:7), **Jesus** again by implication simply tells him the answer lies in a future reality and not to worry for he will **follow later**.
13. **Peter** once again has an opportunity to acclimate to the fact that **Jesus** knows what He is talking about and if he would only truly and fully orient to that fact, the answers to his questions would become obvious.
14. But since **Peter** continues to reject doctrine and side-step Jesus' authority, complete answers will fall on deaf ears at this point.

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15. **Jesus** informs **Peter** that the place He is **going** (the third heaven) is not accessible to **Peter** at this time.
16. **Jesus** will make it clear that He must return to the Father. Joh.14:12,28; 16:10,17
17. That **Jesus** entry into heaven is in His glorified state, there is no way that **Peter** or any others can remain at His side.
18. Until the reality of Christ's work on the cross and resurrection as the 1st born was completed, all souls of believers were sent to sheol Paradise. Luk.16:22,23,26 cp. Eph.4:8
19. **Jesus** does indicate however, though **Peter cannot follow Him** at the present time that he will eventually join his Master in the future.
20. That will occur intermediately with his soul in heaven and ultimately at the resurrection.
21. Once again, it is not sufficient for **Peter** to simply acknowledge and orient to Jesus' words, but in his usual arrogant manner tests the integrity of **Jesus** and demands to know exactly why and **said to Him, "Lord, why can I not follow You right now? I will lay down my life for You"**.
22. He states his loyalty in the most dogmatic fashion possible, explaining to **Jesus** that if necessary, he is ready to endure death in order to stay with **Him**.
23. Though we do not question Peter's sincerity, his loyalty is misplaced and based only on his own agenda for Christ.
24. That he has the audacity to try and straighten **Jesus** out and explain things to **Him**, reveals that one of the things Peter is, is a "glory of man" seeker.
25. Just as those that will not accept BD verbatim and orient to it while trying to insert their own human viewpoint are only seeking the glory of men and glory for themselves.
26. The tone of Jesus' response has obvious sarcasm attached as He repeats Peter's words and **answered, "Will you lay down your life for Me?"**
27. This tone demonstrated that **Jesus** was well aware of the fact that **Peter** did not have the spiritual courage necessary to face death in lieu of the real circumstances of which he will be faced.
28. The reason? His heart is in the wrong cause i.e., not the cause of Christ, but the cause of **Peter**.
29. This points to the fact that when one rejects BD, they establish a pseudo-cause of Christianity and when faced with the real cause according to God's plan find themselves totally unprepared to confront their tests.
30. In fact, **Jesus** proclaims in the most dogmatic of terms that **Peter** will engage in his own act of betrayal and even dismiss having a relationship with **Jesus**, as He makes clear in vs.38b, **"Truly, truly, I say to you, a cock shall not crow, until you deny Me three times"**.
31. The time of **cock** crowing occurs just before, or right at, sunrise.
32. In the comfort of Jesus' presence, alone with 10 other supporters, **Peter** is sure of his devotion.
33. In the cold, hard and real environment of the high priest's courtyard, among Jesus' enemies, Peter's resolve would weaken and disappear.
34. That **Peter** is a believer in no way makes him immune to gross failure in the Christian life.

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35. It again points to the fact that by rejection of BD, not orienting to the authority of God's word and lining up with it produces believers that are marching to a different drummer and when faced with battles that demand application of what they reject, they will crash and burn.
36. Alone, in a hostile environment and confused, **Peter** will fear death and do exactly as **Jesus** has prophesied.
37. When the arrest party comes to the garden to apprehend **Jesus**, **Peter** does demonstrate that when he is with others that he feels supports his cause, he may be willing to fight and die.
38. However, when **Jesus** tells him to re-sheath his sword and then submits to the authorities, Peter's whole world is turned upside down.
39. This teaches that the integrity of the believer's spiritual courage is not based on men and reliance upon others, but comes from one's own +V and willingness to rely upon BD and God for strength.
40. The timing of this prophecy has posed some question, since John and Luke indicate that this happened in the upper room, while Matthew and Mark indicate that it occurred after they had departed the room. Mat.26:30ff; Mar.14:26ff; Luk.22:31ff; Joh.18:1ff
41. In harmonizing the gospels, it becomes apparent that after Peter's first profession of loyalty in the upper room, the sting of Jesus' rebuke, weighs upon him tremendously.
42. After they leave the upper room to the Mount of Olives, **Jesus** reveals that in fact all of them will flee during the crisis and makes reference to the prophecy of Zec.13:7
43. That the subject of abandonment is again at the forefront, **Peter** jumps on the chance to try once again to change Jesus' mind concerning himself and re-professes his loyalty at which time **Jesus** again prophesies his denial.
44. On this second occasion, all of the other disciples insisted that they too would never fall away and **deny Him**. Mat.26:35; Mar.14:31
45. That **Jesus** had prophesied that there would be one of the group that would betray **Him** just earlier and that the disciples failed to GAP this prophecy, it is entirely possible that Peter's vehement denial was due to the fact that he may have thought **Jesus** had been alluding to him.
46. **Peter** and the disciples point to the fact that true loyalty to **Jesus** is not just based on sincerity in profession of devotion and acts of selflessness, but that any act of self-sacrifice or devotion must be as a result of hearing the truth and applying it.
47. **Peter** is an example of lukewarm believers that will not orient to their own weaknesses by accepting all that BD has to say and rather pursues God under the energy of the flesh.
48. **Jesus** is not impressed with human self-confidence or bravado.