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John 13:18 - 13:38



Gospel of John - Steve Gregg

Steve Gregg provides a spiritual interpretation of John 13:18-38, discussing Jesus' analogy about washing feet and the betrayal of Judas. He emphasizes the importance of knowing the Word of the Lord and the fulfillment of prophecies as evidence of authenticity. Gregg also explores how Jesus' teachings about love and sacrifice go beyond the requirements of the Old Testament and into the new covenant. The chapter ends with Peter's overconfidence and the impending betrayal of Jesus.

Transcript

Tonight we're going to pick up John 13 where we left off last time. We took the first 17 verses and that's the story of Jesus in the upper room with his disciples during or after the Passover meal, rising and girding himself as a servant and washing the disciples' feet. There was a bit of an interchange between himself and Peter as Peter objected to the idea of Jesus washing his feet only because it simply seemed way below Christ's dignity.

If Jesus had asked Peter to wash his feet, I'm sure Peter would have done so, maybe with a little misgivings because it would be such a very humbling job, a humbling role to play, but I'm sure Peter would gladly have done it. But he couldn't imagine allowing Jesus to do that to him because Jesus then replacing himself seemingly below, in a servant's role below Peter and the other disciples. And Peter just felt like that should never be done.

And in the interaction between Peter and Jesus, Jesus seemed to make comments that indicated that the action of washing their feet was more than just a practical service. It also had a symbolic value in that it represented Christ washing us, no doubt with his blood. His blood is not mentioned, but of course that's what we know to be the case.

The blood of Jesus Christ cleanses us from all sin, it says in 1 John 1, verse 7. And Jesus says to Peter, a person who has been bathed doesn't need to be fully washed again, they just need to have their feet washed. Because their feet get dirty when they go out, but their whole body doesn't need to be washed again. And he says, and you are clean, but not all of you.

And he meant Judas was not clean and therefore it's clear that he was not talking about physical cleanliness, merely he was using this as an analogy to something spiritual, because it was certainly in the spiritual sense that not all of them were clean. So, the cleansing of the disciples by the masters is one of the lessons of this action. The other is a lesson in servitude.

And he says that he had done this to give them an example that they should do as he had done, as he had humbled himself and had taken on the form of a servant among them, that they should make it their aim to be the servants of all, to humble themselves below each other and serve each other. He used the illustration of washing each other's feet. But as we said last time, foot washing was actually a practical service in that society.

Foot washing isn't so practical in our society, it might be more symbolic. The lesson would be that we should do the kind of jobs that need to be done but are not desirable, that one would expect or hope somebody else might wish to do instead of oneself. But, knowing that no one else would like to do it, we choose to do it out of love and out of humility and service to others.

Service to one another is a function of both love and humility. A low view of oneself in the sense that one does not think himself privileged or too dignified to be a servant of all. And love in the sense that the act of service is not merely a show, but it's actually a service that provides some benefit to the persons involved and prevents other people from having to do the dirty work.

So that's a loving thing. So we see it as a symbolic act and as an exemplary act. We came through verse 17 where Jesus said, If you know these things, happier are you if you do them.

One is much happier, Jesus said, if they do the things that they know to do rather than don't do them. If Jesus tells us to do something, it's really for our ultimate happiness. Maybe it's not the kind of happiness that the world offers, nor is it something that maybe would make us seem happy immediately, but the point is that it's a happier life to live as Jesus instructs than to live in any alternative way.

Now in verse 18 we pick up new material, but still of course a continuation of the same evening in the same location in the upper room with the disciples. He says, I do not speak concerning all of you. I know whom I have chosen, but that the scripture may be fulfilled.

He who eats bread with me has lifted up his heel against me. Now I tell you before it comes that when it does come to pass, you may believe that I am he. Most assuredly I say to you, he who receives whomever I send receives me, and he who receives me receives him who sent me.

Now these statements begin with another allusion to the fact that one of them is going to betray him. He's going to say it very plainly before the chapter is through, and he's actually going to identify to at least one of the disciples who the betrayer is. At this point he simply mentions that the betrayal is going to fulfill Old Testament scripture like so many other things in the life of Jesus did.

Jesus is basically a walking fulfillment of Old Testament predictions about the Messiah. At this one, he who eats bread with me has lifted up his heel against me. A quote from Psalm 41 verse 9 would be about Judas.

Now he doesn't go on about Judas here, though he will in a few verses hence. But he says, now I tell you before it comes to pass, in verse 19, that when it does come to pass, you may believe that I am he. He's saying I want you to know these things in advance so that when it happens, you'll know that I knew.

And so you'll remember that I said it. Now these statements underscore what the real purpose of predictive prophecy is. When I was younger and we heard a lot of teaching about Bible prophecy, it was often in the framework of saying, you know, God has given us all these prophecies so that we can know in advance what is going to happen.

Because people have an insatiable desire to know the future, and God knows that the devil has his ways of enticing people on the basis of their curiosity about the future. There are fortune tellers and seances and there are crystal balls and there's all kinds of things. There's astrology and many forms of divination by which people seek to know what the future holds.

And so we were told since the devil will lure people into the occult through their curiosity about the future, God has given us knowledge of the future so that we can not need that. We don't need to go to the devil, we can go to God's word and his prophetic scriptures tell us what the future holds. And so that's what I understood to be the case.

But what I noticed when I actually read the Old Testament prophets was that if I had not known of the fulfillment of them, I would not understand what it was they were predicting in many cases. Many of the scriptures that Jesus fulfilled, if you just see them in their original setting, you wouldn't even know they were predictions about the Messiah. But you can see it in retrospect.

Many times the prophecies are written in poetic language, not literal language. And therefore if you didn't know the event that fulfilled them, just reading the scripture itself, the prediction, you wouldn't necessarily be able to say, oh now I know what's going to happen. And you certainly wouldn't know what time frame.

There are some prophecies that did kind of give a fore view, like this is how long it will be, like the prophecy of the 70 weeks and so forth. But really, if you read Daniel chapter

10 about the kings of the north and the south and their intrigues back and forth, you would have no idea, reading that, how that's supposed to play out. But if you become very acquainted with Greek and Syrian and Egyptian history, Middle Eastern history of the 2nd century BC, you can see easily how those things happened.

You can see that when they happened, you can look back and say, wow, this was a clear prediction of that. But it wasn't really that clear. It's clear in retrospect.

Twice in John we've already found statements about the disciples. It says that Jesus, when he did this, it fulfilled such and such a prophecy. And it says his disciples didn't understand it at the time.

But after he rose from the dead, they remembered this and they understood it. Many times the predicted prophecies are simply not understandable before their fulfillment. That's just their nature.

They're obscure enough to leave you wondering how they might be fulfilled, but when they are fulfilled, you can say, oh, that described it quite well. So that the value of predicted prophecy does not seem to be to satisfy our curiosity about the future. If you read the book of Revelation, are you no longer curious about the future? I imagine that most people get more confused and curious by reading the book of Revelation than by not reading it.

Of course, it's not my opinion that Revelation is still about the future. I believe it's mostly been fulfilled. But on the view that it was about the future, when I read it, it didn't really clear things up for me.

What I needed was Bible prophecy teachers and their vivid imaginations to tell me what all these prophecies correlated with and something they thought would happen in the future, which usually had to do with some current event or some geopolitical movement that was fairly predictable at our present time, which never developed. So I began to wonder, what is the good of predicted prophecy then, since you really can't tell what its purpose was. And Jesus said here, I'll tell you what it is.

I've told you these things in advance so that when they come true, you'll believe that I am who I say I am. In other words, predictive prophecy becomes the credential that gives the credibility to the prophet, to the one speaking. And that's what Deuteronomy chapter 18 said, because Moses was predicting that another prophet would arise.

In fact, that more than one prophet would arise, and some of them false prophets. And he says in Deuteronomy 18.20, it says, But the prophet who presumes to speak a word in my name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die. And if you say in your heart, how shall we know the word which the Lord has not spoken? He answers, When a prophet speaks in the name of

the Lord, if the thing does not happen or come to pass, that is the thing which the Lord has not spoken.

The prophet has spoken it presumptuously, you shall not be afraid of him. Now, he says, if you wonder how to know whether someone is really a prophet, here's how you know. Hear what they predict, and then see if it happens.

And when it happens, you'll know he really was a prophet. Otherwise, he wasn't. But then, what good did it do me to have him make the prediction, when I couldn't even know if I could trust him, not until the event happened.

If the happening of the event is the first point at which I can trust the prophet, then what was the point of having his words? Well, the point was this, that I can in fact trust the prophet then. And he's not mostly telling us the future, he's mostly telling us the mind of God, and the heart of God, and the will of God. The prophets did not just write futuristic predictions all the time, nor did Jesus.

They punctuated their prophecies with predictions. Their prophecies were mainly declarations of what God was thinking. What he was angry about, or happy with, or planning to do, or how he was responding to certain things they were doing.

Anyone could come and say, you know, I think God's really mad about such and such, but who should believe me? Why should they believe that I hear from God, more than anyone else? Why should they think that I'm speaking from him? Well, if I can say, and I can prove that it's really God that's speaking by me, because this is going to happen. Micaiah was put in prison by Ahab, because he displeased Ahab in the prophecies that he gave. And Ahab said, put this man in prison until I come home safely from Ramoth Gilead.

And as they dragged Micaiah off, he said, if you come home safely from Ramoth Gilead, God is not spoken by me. In other words, I predict that you won't, and if you don't, then people will know that I have been a spokesman for God. But if you do come home safely, they'll know that I'm not.

So the value of prophecy is really to put a stamp of authenticity on the prophet, because of the other things he has to say. The prophecies are not there to let me know in advance what's going to happen, but to allow me, once the things happen, to look back and say, wow, this man could never have known that this would happen this way, and yet he said it, so he must have been hearing from God. And that is just the way that God expects us to recognize genuine prophecy.

Instead of thinking that we can read the prophets, or read the book of Revelation, or read Bible prophecy, or prophecy books by prophecy experts, and figure out what the future holds from it, that's not likely. That's why so many different opinions exist among

the so-called experts. Because no one really knows, because the prophecies do not clearly say very much.

We do have prophecies about the resurrection, we have prophecies about the second coming of Christ, but we don't have a lot of detailed prophecies about anything before that. And for that reason, there are things we don't know. But we do know this, that when we see that a prophecy has been fulfilled, we say, okay, that person was authentic.

And that's why we have in the Old Testament the books that we have, instead of some of the books we don't have. Because the prophets who wrote Old Testament books predicted things and they came true. And that made us realize, oh, this was a man sent from God.

That's what they said about John the Baptist. They said, John did no miracle, but everything he said about this Jesus is true. And that authorized John as a credentialed prophet.

So Jesus says, I'm doing the same thing now. The time may come where you think that you might have backed the wrong horse. When I die, he doesn't mention his death, but of course he's thinking of that.

When I die, you will need some extra reasons to believe that I'm still who I say I am, because it won't look like it to you at that time. But remember at that time what I predicted. And what did he predict? On this occasion that one of them is going to betray him.

Well, that's going to happen before he dies. So by the time Jesus would die, Judas would already have fulfilled this prophecy. And then they would know that Jesus was who he says he is, even though outward circumstances might make it difficult for them to reach that conclusion.

His death particularly would certainly challenge their faith according to their present understanding of what the Messiah was supposed to do. And verse 20 says, Most assuredly I say to you, he who receives whomever I send, receives me. And he who receives me, receives him who sent me.

Now this is talking about apostles. When he says him that I send. He has used the word him that I send up in verse 16 previously.

When he says, Nor is he who is sent greater than he who sent him. The word he that is sent there is the word for an apostle or one who is apostolized. An apostle is not just someone who has been sent out of a room like a child sent out of the room because he's annoying.

This is being sent on an official mission as an agent, as a delegate, as an ambassador.

That authorization to speak on behalf of the one who sent him, that's what being an apostle is. And that's what he's talking about here.

He's talking about his apostles who were there in the room with him. And he said in verse 20, Most assuredly I say to you, he who receives whomever I send, that is whoever receives one of his apostles, receives me. And he who receives me receives him who sent me.

He's saying I am an apostle from my father and you cannot receive my father without receiving me. If you receive me, it's the same as receiving my father. If you reject me, it's the same as rejecting my father because I'm his authorized agent.

And if I send you, you are my authorized agents. And those who receive you will be receiving me. And those who reject you will be rejecting me.

And this has ramifications just as I was telling you why we accept the Old Testament books because the prophets, their words came true. This is why we accept the New Testament books. Because they are written by apostles.

Or at least people who could never have published their work without the approval of an apostle. Because people like Mark and Luke, who were not apostles themselves, were the constant companions of men who were. And basically had the authority of those apostles stamped on their work.

Mark was a companion and associate of Peter. And according to the early church fathers, Peter preached in Aramaic apparently and Mark translated for him. And the writings of Mark are Peter's sermons translated into Greek.

Luke traveled with Paul. And was with Paul up until the end of his life it would seem. And that would be many years.

The same years that he was writing the book of Luke and the book of Acts. In fact, he would be traveling with Paul. So it's obvious that he had to be writing it under Paul's supervision.

One can hardly imagine that these two men would be traveling as partners. And one of them is writing the life of Christ. And he's also writing the life of Paul.

And Paul never says, hey, could I take a look at what you're writing there? Obviously, Paul is going to be looking at it to make sure he's accurate and so forth. So that the books of Mark and of Luke and Acts would have the imprimatur of the apostles Peter and Paul upon them. But the reason we accept books in the New Testament is because they have the authority of an apostle behind them.

And to receive an apostle is to receive Christ. And when people sometimes reject Paul,

for example. And they just feel like they're at liberty to do that.

They say, you know, I don't like some of the things Paul said. I'm okay with Jesus, but Paul, you know, I think he had a few hang-ups. I think he hadn't really worked out all his Pharisee prejudices and so forth.

And there are people who say those things. I've heard people say, I think Paul was crazy. And certainly the Jewish position is that he's just a Meshumah.

That he's just an apostate from Judaism and an enemy. The truth of the matter is, he's either an apostle or he's not. If he is, then we don't have the liberty to say, I don't like Paul, but I like Jesus.

Because if you receive him that Jesus sends, you receive Jesus. If Jesus sent Paul, if Paul is a true apostle of Christ, then to receive his writings is as good as if Jesus had written them with his own hand. He sent him and authorized him to write and speak for him.

And you cannot reject an authorized agent without offending the one who authorized and sent him. Now on the other hand, if Paul's not a true apostle, then he is something very bad. He's a false apostle.

He's a wolf intruding and faking that he's an apostle. The very thing that the other apostles suspected when he first came back from Damascus claiming to be a Christian. They didn't believe him.

In Acts chapter 9 it says, they were afraid of him. He tried to join himself to the other disciples and they were afraid of him because they didn't believe he was a disciple. Well, what must they have believed? They'd heard his story.

They heard his story about the conversion on the road to Damascus. Why didn't they believe he was an apostle or a disciple? Well, they apparently thought he was faking. They thought he made up the story.

They thought that didn't really happen. But they changed their minds. Initially they changed their minds because a trusted friend of theirs named Barnabas became convinced that there was evidence that Paul was a true Christian.

And he brought him to the disciples. But they saw other things too. They saw that Paul had miraculous powers.

Suddenly. Just like the other apostles had. What the Bible calls the signs of an apostle were wrought through him.

It says in 2 Corinthians 12. In 2 Corinthians 12. Paul says, surely the signs of an apostle have been shown, have been demonstrated, meaning through himself, among you.

In all signs and wonders and mighty deeds. If he was faking his conversion, how did he fake raising people from the dead? And casting out demons and healing people by sending his sweat rags to them. And not even seeing them.

The miracles he did were fairly convincing. His Christian character was rather impeccable as well. No one could make him out to be a fake or a liar or a man of low character.

He was not like these charlatans on Christian TV or radio who are just in it for the money or in it for some other carnal reason. But he didn't live the carnal life. He lived a self-sacrificing life.

And he also risked his life and suffered many things. Which also made his authenticity shine somewhat considerably. There were those three things that made it rather unquestionable to those who knew him.

That he really was authentic. He really did meet Jesus. And when Peter wrote about Paul in 2 Peter 3 verse 15.

He referred to our beloved brother Paul. And he talked about all of Paul's epistles speak about these things. These were the closing words near the end of 2 Peter 3. 2 Peter 3 verse 15 and 16.

Peter speaks of Paul as a beloved brother. And he speaks of being familiar with the contents of all of Paul's epistles. Now that's interesting because Paul opens all of his epistles by calling himself an apostle of Jesus Christ.

Paul a servant of God and an apostle of Jesus Christ. Peter read those epistles. He knew what they contained.

He endorsed Paul. He didn't say, now this guy Paul he wrote some good stuff but you got to watch out he calls himself an apostle. He's not really an apostle.

He's a fake. He called him our beloved brother Paul. And obviously endorsing him and his epistles.

And you know even if Peter just saw Paul's epistles as good literature. And not necessarily scripture. He couldn't give an endorsement to a man who claimed to be an apostle of Christ in every one of his writings.

If he didn't believe he really was an apostle of Christ. So the apostles whom Jesus authorized. They themselves recognized Paul's authenticity.

I don't see how anyone living 2,000 years later could claim to have the knowledge. That would qualify them to not accept his authenticity. And so receiving what Christ's apostles say and wrote.

Is receiving it as if it was Christ himself. Just as receiving Christ's words is the same as receiving God's words. That's what Jesus said.

By the way he later after his resurrection in John chapter 20. Said something that's kind of a corollary of this statement. The statement we just read in John 13 20.

In John chapter 20 after Jesus rose from the dead. And he's with the disciples again in this same upper room. In verse 21 Jesus said to them again.

Peace to you as the father has sent me. I also send you. So the father sent Jesus in what sense? As his official representative.

And he says in that same way I'm sending you. So that just as the world cannot receive God without receiving Christ. The world cannot receive Christ without receiving the apostles.

He has sent them in the same sense the father sent him. And to receive them is to receive him. Now back to chapter 13 verse 21.

When Jesus had said these things he was troubled in spirit. And testified and said most assuredly I say to you. One of you will betray me.

Then the disciples looked at one another perplexed about whom he spoke. Now there was leaning on Jesus bosom one of his disciples whom Jesus loved. This is the first time we find this expression.

The disciple whom Jesus loved. Now as I mentioned I have no doubt in my mind whatsoever that this is John. Whoever it is is the writer of the gospel as the last closing verses of chapter 21 point out.

That the beloved disciple so called is the author of this gospel. Now he doesn't call himself John. We call it the gospel of John.

The gospel is actually written anonymously the author doesn't give his name. But we know it's from John because that's what the church fathers told us. And they knew John.

And they're the ones who received this. But some people thought well maybe the beloved disciple is somebody else. And I mentioned that back in chapter 11.

Lazarus when he was sick was referred to as the one whom Jesus loved. By his sisters. His sisters sent a message to Jesus that the one that you love is sick.

But in that same chapter it says that Jesus loved Mary and Martha also. And Lazarus. Some have tried to make Lazarus out to be the beloved disciple.

But that would place him here in the upper room at the last supper and so forth. And the

other gospels make it clear that this was just Jesus in his 12. So Lazarus was not there.

And the beloved disciple is somebody else. And by the process of elimination. Principally by the fact that 7 of the 12 apostles are mentioned by name in the gospel.

As distinct from the author. That leaves only a few candidates. And by other considerations it is clearly John who is the beloved disciple.

But here we first have him called that. He'll be called that again at least a few more times. In the gospel before it's over.

But it says that when Jesus was troubled. And gave this direct prediction that somebody is going to betray him. The disciples were all wondering who it was.

And it says there was leaning on Jesus bosom one of his disciples whom Jesus loved. Simon Peter therefore motioned to him. That is to John.

To ask who it was of whom he spoke. John apparently was closer to Jesus than Peter was. And therefore Peter exhibiting a rare reticence to speak his mind.

Perhaps because of the solemnness of the statement that Jesus had made. And the fact that Jesus was troubled. Peter almost always would blurt out whatever he was thinking.

This time he held his peace. And motioned to John to ask him who it is. And so John leaning back on Jesus' breast said to him.

Lord who is it? And Jesus answered. It is he to whom I shall give a piece of bread when I have dipped it. Now this is a normal procedure during a meal.

So we can see the meal is still in progress here. And what they had was of course bread. That they dipped into various kinds of sauces.

The sauces they called. The dipped bread we called a sop. And so they would continually through the meal.

Dip their bread in the sauces and eat the bread. But he was going to take this bread. Dip it and hand it to another disciple.

And he said it's the one that I'll give this piece of bread to when I've dipped it. And having dipped the bread he gave it to Judas Iscariot the son of Simon. Now after the piece of bread.

Satan entered him. After the bread entered him. Satan entered him.

Then Jesus said to him. What you do, do quickly. But no one at the table knew for what reason he said this to him.

For some thought because Judas had the money box. That Jesus had said to him. Buy those things we need for the feast.

Or that he should give something to the poor. Having received the piece of bread. He then went out immediately and it was night.

It seems strange to us as we read that Jesus revealed. Who the betrayer was by handing a piece of bread to him. That when Judas got up to leave no one knew what he was going to do.

When Jesus had just predicted his betrayal. And I think the strangeness of that would be resolved. If we understand that Jesus told John quietly.

It's the one I'm going to give this to. It was a solemn moment when Jesus predicted. That someone would betray him.

And all the table was in a sense buzzing. Everyone talked to each other. Who could he be talking about? Which of us could it be? And as they did Peter motioned to John.

And John apparently whispered to Jesus. Who are you talking about Lord? And Jesus apparently whispered back to John. I'm going to give this up to the one.

And so it would appear that only John knew. But he did know. When Jesus handed the bread to Judas.

John then knew that Judas was the one. No one else did. And it's a good thing too because they would have jumped him.

Can you imagine? When Jesus says this man is going to betray me. This one right here. He's the culprit.

Peter at least would be all over the guy like white on rice. The guy would be. He wouldn't get out the door without broken legs.

And maybe the sword would come out of Peter's sheath too. Who knows? There'd be no betrayal. Jesus had to keep it a secret.

He could trust John with it. He trusted John with a lot of secrets. Like the book of Revelation.

You know John was a good friend of his. And he could trust John with things he wouldn't necessarily tell everybody. And so he didn't even tell Peter.

He just told John. This is the one who it is. I'm going to dip my bread here.

And instead of eating it myself I'm going to hand it to this other man. And that's the one that you'll know as the one. And so Judas took the bread.

Presumably ate it. And when he ate it. Satan entered him.

Now we read at the beginning of the chapter. In verse 2. That before this. Satan had already put it into the heart of Judas Iscariot.

To portray him. In fact of course the arrangements had already been made with Sanhedrin. It wasn't just at the moment he ate the bread that he suddenly became demonized.

And thought boy I'm going to betray Jesus now. He had already made all the arrangements. What he had to do was set up the rendezvous.

He had made an agreement that he would deliver Jesus to them. In a private setting. Because Jesus was too popular.

The Sanhedrin knew that arresting him in public would just not work out well. The crowds wouldn't let him be arrested. They had tried to do that before.

So what they had to know is Jesus' secret haunts. The places they'd likely find him. When no one else was around.

And that would be late at night. And some of the places that Jesus would go. Like to pray.

The Garden of Gethsemane being a regular place. Judas would know about. But he wouldn't know exactly when to expect him there.

So Judas had to wait until an opportune time. When he felt like he could go to the chief priests. And say okay you can find him there now.

And that's what he did now. He went out to meet with them. And to bring them.

And when Judas got up to leave. Jesus said to him what you do, do quickly. So the others didn't really know.

And it's interesting that Judas was such a convincing disciple. Because Jesus had just said one of you is going to betray me. Suddenly everyone's radars are up.

Everyone's ears are pricked. They're going to be looking for any strange behavior on anyone's part in the room. You know.

Oh one of us is bad here. They're going to be checking each other out. Is anyone looking guilty? Anyone looking weird? Anyone going to give themselves away? And here Judas gets up and leaves.

It would seem that suspicion would immediately turn on him. Oh here's someone who moved. Here's someone who's doing something different.

And if there had been anything about Judas that would have made it seem believable to them. That he could be the guy. They would have no doubt felt that that must be the guy.

He just got up and left. But they didn't. It didn't cross their minds that Judas would be the guy.

Even in the midst of Jesus having made that prediction. And the question marks in their head. And seeing Judas get up to go.

They just thought oh it could be him. He's trusted. He's a trusted disciple.

Jesus trusts him with the money. And Jesus probably has arranged for him to go out and give some gift to the poor. Because it's Passover time.

Or to go out and buy some things for the feast. But I just think it's amazing how Judas must have been so convincing. As a disciple.

That even when he was possessed by Satan. He didn't show even to the other disciples. And even when any one of them.

Any innocent one of them. If they had just done something strange. Would have probably drawn suspicion to themselves at that moment.

They didn't give a thought to Judas being the one. And it says that he went out. And it says it was night.

Now I'm sure that John in saying it was night. Is not just telling us the time of the day. Because John is always interested in double entendres.

Like when Jesus said you're clean but not all of you. And that kind of thing. Little statements like that.

John picks up on. And John uses. And John has shown a great interest in talking about day and night.

Light and darkness and so forth. As spiritual categories. So when he said Judas went outside and it was night.

I think we're to understand it wasn't just dark out. He was going out into the night. He's leaving the day.

He's leaving the light. He's going off into oblivion. And darkness.

When he had gone out Jesus said. Now the Son of Man is glorified. And God is glorified in him.

If God is glorified in him. God will also glorify him in himself. And glorify him immediately.

Little children I shall be with you a little while longer. You will seek me. And as I said to the Jews.

Where I am going you cannot come. So now I say to you. A new commandment I give to you.

That you love one another. As I have loved you. And that you also love one another.

By this all will know. That you are my disciples. If you have loved one for another.

Now this new commandment. That he's giving. Is perhaps the most significant thing.

He has told his disciples. In the years he spent with them. Because he's saying.

Okay you've been living with me. Under the old system. We have been keeping the law.

For the most part. True we don't keep the traditions of the Pharisees. And I do reserve the right.

To do whatever my father would do on the Sabbath. But for the most part. Jesus' disciples and he had been observing feasts.

And temple worship. And synagogue attendance. And things like that.

They've been living as Jews. And now he says. I've got something new I'm going to introduce now.

This is a new commandment. Since being a disciple means keeping his commandments. What he said here.

Defined what forever in the future. Would mark a disciple out. From anyone else.

Now when he said love one another. That's not in itself a new commandment. This had come out on earlier occasions.

Even in his talk with the Pharisees. And the lawyers. When they said what's the great commandment of the law.

And he said well. Love the Lord your God with all your heart, soul and mind and strength. And you shall love your neighbors yourself.

To love your neighbor. To love each other. Is something Jesus had already identified.

And it wasn't new with him. He was simply repeating something that Moses had said. So that was not a new commandment.

The idea of loving. But what was a new commandment then? This commandment. That you love one another as I have loved you.

There is a different degree of love. That is the fruit of the Holy Spirit. The Spirit of Christ.

If you're filled with the Spirit of Christ. The fruit of the Spirit is love. As Christ loved.

Now how is that different than the old commandment to love? Well the old commandment is just love your neighbor as you love yourself. Or as Jesus put it in the Sermon on the Mount. When he was summarizing the law and the prophets.

In Matthew 7.12. Matthew 7.12 Jesus said. And as you would that other men would do to you. Do likewise unto them.

Or what we call the golden rule. That's just a summary of love your neighbor as you love yourself. What do you want people to do to you? Well you certainly love yourself.

So whatever you want them to do is what would be a loving thing. And so do to the other person what you would like them to do to you. Because you're supposed to love them the same.

As you love yourself. But people apparently were able to do that if they would. Even without the Holy Spirit.

In the old covenant. When he said. As you would that men should do to you.

Do the same to them likewise. He said for this is all the law and the prophets. So this is old testament religion.

This is the old testament requirements. To love people the way you love yourself. But I'm giving you a new requirement.

A new commandment. And that's not that you love them as you love yourself. But that you love them as I love you.

Obviously he's saying that I love you differently. I love you more. Than you love yourself.

And therefore loving others as I love you. Is a different thing than loving them as you love yourself. How so? Well if you love someone as you love yourself.

That just means that you don't wrong them. Because you don't want them to wrong you. And that if you have two coats.

As John the Baptist said. You give one to somebody who has none. That way you have one and he has one.

You're equal. You love him just as much as you love yourself. You're as concerned that

he should stay warm in the cold.

As that you should stay warm in the cold. But loving as Jesus loved. Is what? Jesus didn't love us as he loved himself.

He loved us more than he loved himself. He died for us. He didn't put himself on an equal plane.

He put himself below. In fact in this very chapter. He put himself below the disciples.

Though he acknowledged his status was above theirs. He said you call me master and lord and I am. That's what I am.

But I have washed your feet. I have lowered myself below you. I have put you ahead of me.

I am laying down my life for you. And that's the greatest love anyone can have. Because that's not loving them as you love yourself.

That's loving them more than you love yourself. That's loving as Christ loves the church. That's the fruit of the Holy Spirit.

That kind of love is only possible. If you have Christ. Loving in you.

And so this is a new commandment. It comes with a new covenant. As we see.

Because this actually was uttered after the last supper had been eaten. And he had said this cup is the new covenant in my blood. So he's already that evening.

Previously said there's a new covenant. As you drink this cup you're participating in a new covenant. Replaces the old law and the prophets.

And in the new covenant there's new commandments. And this is the commandment that you love people the way I love you. There's a new law.

It looks a little bit like the old law in many respects. But it's different. And therefore it's a mistake to simply take the old law and carry it over into the new covenant.

The new covenant has transformed the requirements somewhat and increased them. It's no longer required that you pay 10% to God. It's now required that you surrender all to God.

It's no longer necessary that you keep one day holy. It's that you keep all days holy. It's no longer that you love people the way you love yourself.

It's that you love them the way God loves them. You have to have God's love in your heart rather than just human love. And that is something people can't do unless they

have the Holy Spirit.

Jesus is going to, in the next chapter, talk about the Holy Spirit coming. But here he's saying what the requirements are. He's going to tell them what needs to be known in order to get them to be able to do that later on.

But he says in verse 35, Meaning, a person would not be able to have this kind of love unless they are a disciple. Therefore the possession of that love is the sure sign that they are disciples. When people see that you love that way, they'll know that you're a disciple.

And this is then the litmus test of being a Christian. It's the true mark of being a Christian. It's not that you're just a nice person, not that you're just kind and loving in general, but that you are laying down your life.

Your life is not yours. You're laying down your life for the benefit of others and for God too. Because you have to love Him too that way.

And Jesus did both. He laid down His life for His Father's sake. That's what He said.

He says that the world may know that I love the Father, I'm going to the cross. But also He loves us and He laid His life down for us. And He said later that greater love has no one than this, but to lay down your life like that.

Having said that, it's interesting. Jesus had mentioned in verse 33 that He was going to go away and they wouldn't see Him and couldn't go with Him. And then He gave this commandment about love.

And it's like the thing about love went right over Peter's head. And he's just remembering that Jesus said He was going away. It's like he kind of doesn't comment on this love commandment.

Maybe it just doesn't sound realistic to him. Or maybe it's just not interesting to him. But he's very interested in knowing where Jesus is going and why he, Peter, can't go with Him.

And Simon Peter said to Him, Lord, where are you going? Jesus answered him, where I'm going you cannot follow me now, but you shall follow me afterward. Now this is kind of like what Jesus said when Peter said, you can't wash my feet. And Jesus said, what I'm doing now you don't understand now, but you'll understand afterward.

And Jesus is saying, Peter, you've got to be patient here. You can't understand everything now, but you will. You can't go with me now, but you will.

Just wait. It's going to be later, not now. Peter said to Him, Lord, why can't I follow you now? I will lay down my life for your sake.

And Jesus answered him, will you lay down your life for my sake? Most assuredly, I say to you, the rooster shall not crow till you have denied me three times. Different gospels read this prediction different ways. At least one of them says, before the cock crows twice, you shall have denied me three times.

And when Peter is actually denying Jesus, it breaks it up into, he heard the rooster crow the first time, and then after the third time he denied, he heard it the second time, and he remembered the prediction. But whether it's the twice, which is of course what Jesus said, or whether it's abbreviated to simply say hearing the rooster crow, he's saying before dawn, which was not very long after the time they were sitting there, it was night already when Judas went out. It was after dark.

It was thus after six o'clock, and it might have been quite a bit after six o'clock, and the rooster was going to crow at six in the morning, or if not earlier. And so, in less than twelve hours, Jesus is saying, just in a few hours you're going to deny me three times. How unlikely that must have seemed to Peter, who at that moment was full of just swelling with affection for Jesus, and loyalty to Jesus, and feeling heroic, and saying Jesus is in trouble, I'm his man, I'm his bodyguard, I'll take care of him, no one's going to get at Jesus when I'm around, just let me know who that guy is who's going to betray him, and he'll know what's what, because I'm going to really take care of Jesus.

Peter had already made that clear back at Caesarea Philippi. The first time that Jesus had predicted to the disciples that he was going to be crucified, Peter said, no, it's not going to happen to you, Lord. I don't think Peter's just objecting to it on the basis that, although this is the plan of God, I'm against the plan of God, I think he's saying, Jesus, I think you're being a little bit too pessimistic here.

As long as you've got us, no one's going to get at you, no one's going to be crucifying you, because we're on your side, and we're with you. And Peter at this evening is feeling particularly courageous, I'm going to die for you, Lord, if I need to, there's no way I will deny you, much less three times. That did seem very unlikely, that's a very short space of time, to get that much denial in.

After all, in most nights, they'd be going to bed shortly after this, and they wouldn't even be awake until the rooster crowed. He didn't know he was going to be awake all night, and at the high priest's palace and being confronted, he didn't realize what was going to happen that night. But how unlikely the prediction seemed, and yet it came true to the letter.

And it says, Jesus said, in verse 19, Now I tell you before it comes to pass, that when it does confess, you will believe that I am he. Two things Jesus predicted in the upper room in this chapter, both happened that night. Judas' betrayal and Peter's denials.

Now betrayal and denial are not the same thing. Betrayal is basically when you're

renouncing somebody and making yourself their enemy. Denial is more of a wimpy, uncourageous response to fear of persecution.

Lots of people probably wimp out in the face of opposition when they should stand boldly for Christ. If it's not going so far as to denying him verbally, in many cases, when people are speaking up against God and we're in the presence, we might feel like, well I really feel like I should say something, somebody ought to speak up here for Jesus, but it's not going to be me. And if it isn't us, then we're not really much better than Peter.

Peter just was different than us in that people button-holed him and he was sitting in a situation where it looked like maybe this would be his neck. Now he had said, I'll die for you, Lord, but he was overconfident. He was, I'm sure, sincere, but he didn't understand his own weakness and his own flesh and his own cowardice.

But he didn't betray Jesus like Judas did. Judas went out and betrayed him to death. Judas deliberately, coolly, and not under any threats of any kind, went out and found Jesus' enemies and conspired with them against him.

Peter was under pressure when he denied Christ. It wasn't an okay thing. It's not okay to deny Christ.

But it's not the same thing when he was truly in his heart loyal to Jesus but just didn't have the courage to say so in that situation. He was a wimp. He was a coward.

But he wasn't a betrayer. He didn't take the side with Jesus' enemies. He didn't go out and say, okay, I'm switching sides here.

He was still loyal to Jesus, even when he denied Jesus. He was just doing it with his mouth. In his heart, he still wanted to be loyal to Jesus.

And so there's a difference between betrayal and denial. But neither is okay. Jesus said, whoever denies me before men, him will I deny before my Father which is in heaven.

So by denying Jesus, Peter was definitely putting his own salvation at risk. And yet we will find that Jesus, after his resurrection, had a private talk with Peter about that and made it clear that he was restoring him. But this brings us to the end of this chapter.

Certainly not to the end of the discourse because that's going to go on for three more chapters. But we can stop here.