

# **The Gospel of John (Part II)**

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Sunday, December 9, 2007

- I. Welcome
- II. Introduction – pass roster around
- III. Open in Prayer
- IV. Review of last week's text
- V. Lesson

## **John 13:18-38**

### **A. 13:18-20**

1. The Scriptures will be fulfilled (Ps 41)
2. So that you may believe that I am (God) or I am he (Messiah)? (Isa 41:14; Jn 8:24, 58)
3. Receiving the Son and the Father (1 Jn 2:22-25)

### **B. 13:21-30**

1. Jesus speaks plainly of his betrayal: He is very explicit that the one among them who is not clean, will be the one who betrays him.
2. The Scriptures being fulfilled (13:18, 26)
3. Satan entering Judas (John 6:64, 71; 12:4; 13:2, 11, 21; 21:20, 13:2, 27)
4. Jesus sends Judas off; he is in complete control of the situation and the impending crucifixion scene. All things have been given to him from the Father. He has chosen Judas and tells him to go and do what must be done quickly. Christ initiates his journey to the cross sovereignly, willingly, and obediently.
5. And it was night. "It's the deep breath before the plunge." – Gandalf - (Lk 22:53=hour of the power of darkness; Jn 3:19-20=Act of judgment, he loved the darkness, not the light of the world). A very dark and gloomy moment. Here is where John shines as an author; He sets the stage with a growing somberness and tension, and then, by simply stating that it was night he does two things. This gives a chronological marker, but also is a figurative way of showing that Jesus' hour has come and the ruler of this world is coming. But, Jesus is the ray of light shining through the storm clouds because Satan has no claim on him (14:30).

### C. 13:31-35

1. The Son of Man – Daniel 7; here this title is brought back into the language of the Messiah in order to show both the exalted and glorified status of the Christological figure, but also to bring that same perception into congruence with a Messiah who is also characterized by suffering and servanthood. This is also the last time that Jesus uses the title for himself in the Gospel of John. (Jn 1:51; 3:13-14; 12:34)
2. The reciprocated glorification of the Son and the Father (will see more in John 17; as stated before, this terminology shows the oneness between the Father and the Son in terms of essence and will).
3. *At once* – the imminence of the crucifixion and the arrival of Jesus' hour; Also, there will be no thwarting or stopping of God's preordained plan to send his Son to the cross for the atonement of sins. Contrary to the role Satan may view for his own part in this scene, God's plan to reconcile the world to himself in Jesus Christ will not be stalled (Acts 2:22-24).
4. Little children – only time used in the Gospel of John; 7 times in 1 John; 1x in rest of NT in Gal 4:19. Always used as a gentle and pastoral title by a mentor
5. Where is Jesus going? Cross or ascension? In this case, it appears that Jesus is speaking to his future resurrection and ascension into heaven to the right hand of God. This is the preferred interpretation in light of Jesus' past words to the Jews on this matter. However, though he speaks them to his disciples, unlike their Jewish counterparts, Christ gives them an eschatological hope in John 14. (Jn 7:33ff; 8:21ff)
6. A new commandment? (Deut 6:5; Lev 19:18; 1 John 2:7f; 2 John 1:5)
  - a. New covenant?
  - b. New messianic community/inauguration of kingdom of God?
  - c. Christ's love is the new standard of the summary of the commandments in Matt 22 and Mk 12. It is the "old commandment" but it is new in the sense of its reinterpretation and fulfillment in Christ. Therefore, if our measure of love is Christ, should not the fellowship of Christian community be indicative of that same qualification?

## **D. 13:36-38**

1. Where is Jesus going this time? The cross seems to be in view here in light of two factors:
  - a. “You will afterwards” – reflects the prophetic words of Jesus that Peter will die in a similar manner in Jn 21:18-19.
  - b. The rhetorical question of Jesus: the topic of the laying down of a life.
2. Who’s dying for who? Peter’s decree reveals his ignorance and overconfidence in the flesh. For one, obviously, he hasn’t quite understood the necessity of Christ’s sacrifice. Though he seems to view Jesus as the Messiah, the disciples still have not come to grips with a Suffering/Servant Messiah. (Jn 10:15-18)  
◇ “Sadly, good intentions in a secure room after good food are far less attractive in a darkened garden with a hostile mob.” ~ D. A. Carson/PNTC, p 486.

### **Applications:**

1. In order to be a Christian, you must confess Christ as he has identified himself, namely, as the sent one of God, the Messiah-Savior of the world and as God in the flesh. If you receive him, you will receive the one who sent him, that is, God the Father (Jn 14:6).
2. We must trust in the sovereignty of God in fulfilling his perfect purposes and will, even when the night has covered the world in seeming darkness. In this text, we see in the highest form, God working all things for the good of those who are called according to his purpose in a scene that comes across as bleak and overwhelming (Rom 8:28). The Scriptures have been and will be fulfilled!
3. We must love one another with the servanthood/sacrificial love exemplified in Christ. John teaches us in his first letter that love is from God and it is only by the propitiation of Jesus that we truly know what love is. (Jn 3:16).
4. We must constantly strive to love the Church, Christ’s bride and body.
5. We must not place unnecessary faith in our flesh and ability to serve God independently of what his Spirit has enabled us to do. Peter’s situation has proven the Proverb true that says, “It is not good to have zeal without knowledge, nor to be hasty and miss the way (Prov 19:2).”