

The Gospel of John

Chapter 13, Verses 30-38

Review

- **General Introduction**

- *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
- one of the **five Johannine books**, all of which are among the last books in the Bible to have been written
- written in Greek, primarily to those who already believed in Christ, including **both Jews and Gentiles**

Review

- **Flow of the Narrative to this Point:**
 - Prolog: the Word became flesh **(1:1-18)**
 - John the Baptist introduced Jesus, Jesus performed many signs, and Jesus' ministry soon surpassed John's **(1:19-3:36)**.
 - Retreating to Galilee, Jesus passed through Samaria where he was recognized as the Savior of the World. **(Chapter 4)**.
 - In Galilee crowds followed Jesus, but for the wrong reasons, and they finally could not accept his teaching. All but the 12 disciples turned away from him **(Chapter 6)**.

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- **Flow of the Narrative to this Point:**
 - In Judea the Jews persecuted and hated Jesus, because he healed on the Sabbath and called God his father. **(Chapter 5)**
 - Although Jesus knew the Jews there were plotting to kill him, he moved to Jerusalem, during the *Feast of Tabernacles*, and began to teach openly. By the end of Chapter 8, Jesus was obliged to hide himself from those who would throw stones at him **(Chapters 7 & 8)**

Review

- **Flow of the Narrative to this Point:**
 - Jesus found and gave sight to a *man blind from birth*. The man believed and worshipped Jesus. The Pharisees, by contrast, remained spiritually blind. **(Chapter 9)**
 - Jesus described himself as the *“door of the sheep”* and *“the good shepherd who lays down his life for the sheep.”* He said that the Pharisees did not believe him because they were not his sheep. Once again they picked up stones to throw at him. So Jesus crossed the Jordan to where John had been baptizing at first and many believe in him there. **(Chapter 10)**

Review

- **Flow of the Narrative to this Point:**
 - Jesus returned to Judea, raised Lazarus from the dead, and many believed. Over the objection of Judas, Mary anointed Jesus with expensive ointment before he entered Jerusalem on a donkey. Later his disciples would recognize that these things had been in fulfillment of prophecy. God spoke from heaven, yet the Jews questioned how Jesus could be at once the Messiah and the Son of Man who would be lifted up. He urged them to believe in him while they still had the chance. **At this point, Jesus public ministry ended. (11:1 – 12:36)**

Review

- **Commentary by John**

- John observes that the inability of the Jews to believe in Jesus was not unusual or surprising for them. Such had always been their behavior. Furthermore, their rejection of Christ was in specific fulfillment of Biblical prophecy. **(12:37-43)**
- Chapter 12 ends with a recapitulation of Jesus' teachings to this point, emphasizing his oneness with the Father and the fact that he had come from the Father for the sole purpose of saving all who would believe. **(12:44-50)**

Review

- **Flow of the Narrative to this Point:**
 - Knowing that the time had nearly arrived for him to die and return to the Father, and that the devil had already put it in Judas' heart to betray him, Jesus interrupted an evening meal by washing his disciples' feet. He did this in order to teach them a lesson which (he said) they did not understand at first, but would understand later. Peter's resistance to what Jesus did, demonstrated his lack of understanding and (also I think) his prideful reluctance to accept the grace of God. **(13:1-11)**

Review

- **Flow of the Narrative to this Point:**
 - After he had finished washing his disciples' feet, Jesus sat back down and explained to them the meaning of what he had just done --- i.e. there is nothing they should be too proud to do for one another. **(13:12-17)**
 - This lesson was directed to Jesus' disciples, with whom he and the Father were united, but this did not include all of them. Jesus knew who would betray him and was preparing the others for this, in advance, so that when it happened it would strengthen rather than weaken their faith. **(13:18-20)**

Review (Last Week's Lesson)

- **Flow of the Narrative to this Point:**
 - Jesus himself was deeply troubled by these things, and said to his disciples that one of them would betray him, but he did not indicate who, or the nature of the betrayal. **(13:21-22)**
 - Peter signaled to the “beloved disciple” to obtain more information from Jesus, and Jesus privately informed the “beloved disciple” that it was Judas who would betray him, but without indicating the nature of the betrayal **(13:23-26)**
 - Seeing that Judas was resolved to do this, and that Satan had entered him, Jesus urged Judas to proceed quickly **(13:27)**

Review (Last Week's Lesson)

- **Flow of the Narrative to this Point:**
 - The words that Jesus had spoken to Judas were understood by no one else at the table. They assumed that Jesus had sent Judas to perform an innocent errand. **(John 13: 28-29)**

Discussion

- Does anyone have any questions or comments from what we have read so far?

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- John has made it very clear that none of Jesus disciples had any idea what Judas would do.
- Why is it important that we understand this?
 - By not revealing these things to his disciples, who would probably have protected him, Jesus “laid down his life.”
 - Because they knew nothing of what he would do, the other disciples were protected from sharing Judas’ guilt in this!
 - It was necessary that they should be taken by surprise, but not in a way that would damage their faith beyond repair.

Discussion

- Finally, we understand that among all of Jesus' disciples, Judas' guilt in betraying Jesus to death on the cross was horrifyingly unique.

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 - Demons are referred to in only three places, all times when the Jews accused Jesus of being possessed. Jesus himself only uses the word "demon" one time (8:49) and there only to deny the charge that he himself was possessed by one.

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 - By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother. (v. 10)

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 - He does this by redeeming and sanctifying a people for himself and destroying Satan and all men who make a practice of sinning --- these are the children of Satan.
 - Finally there is new heaven and a new earth --- where nothing that is evil remains.

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John 13:30-35

13:30ユダは一きれの食物を受けると、すぐに出て行った。時は夜であった。

13:31さて、彼が出て行くと、イエスは言われた、「今や人の子は栄光を受けた。神もまた彼によって栄光をお受けになった。

13:32彼によって栄光をお受けになったのなら、神ご自身も彼に栄光をお授けになるであろう。すぐにもお授けになるであろう。

John 13:30-35

13:33子たちよ、わたしはまだしばらく、あなたがたと一緒にいる。あなたがたはわたしを捜すだろうが、すでにユダヤ人たちに言ったとおり、今あなたがたにも言う、『あなたがたはわたしの行く所に来ることはできない』。

13:34わたしは、新しいいましめをあなたがたに与える、互に愛し合いなさい。わたしがあなたがたを愛したように、あなたがたも互に愛し合いなさい。

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13:35互に愛し合うならば、それによって、あなたがたがわたしの弟子であることを、すべての者が認めるであろう」。

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³⁰ So, after receiving the morsel of bread, he immediately went out. And it was night.

³¹ When he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in him.

³² If God is glorified in him, God will also glorify him in himself, and glorify him at once.

³³ Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, 'Where I am going you cannot come.'

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³⁴ A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.

³⁵ By this all people will know that you are my disciples, if you have love for one another."

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- It marked also the occasion of Jesus telling Judas to go and do his work, and be quick about it.

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- Judas went out and away from them into the darkness.
- This is a powerful picture of what it means to reject the gospel and fellowship with Christ.

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- It is Judas who has gone out, on Satan's errand, seemingly lost forever in the darkness.
- Now nobody can stop Judas from betraying Jesus to those who will put him to death on the cross.

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- Such death and glorification are now inevitable...**because of what Judas and Satan will now certainly proceed to do.**

Discussion

- How is God glorified in the crucifixion of Christ?

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 - Justice is done.
 - Evil is overcome.
 - Righteousness is restored.
 - Everything is made new.
 - God's purpose is revealed.
 - God's character is displayed.

John 13:32

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- He now adds that it will be God who will glorify Jesus.
- And that he will do so “in himself” and immediately.

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- It is common in 1 John (7 times) and occurs once in Galatians (4:19).

Discussion

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- Why do you think Jesus refers to his disciples here as little children?
 - That is what they are spiritually at this point.
 - When they can no longer see Jesus, they will feel like little children whose parents have abandoned them.
 - Though Jesus is their “brother” now, when he is glorified in the father, his relationship to them will become rather more paternal than it has been before now. (Read 14:9)

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- It is just a matter of hours before Jesus will be taken from them, arrested and crucified.

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- It is just a matter of hours before Jesus will be taken from them, arrested and crucified.
- Jesus seems to be remembering what he said in 8:21.

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Little children, yet a little while I am with you. **You will seek me**, and just as I said to the Jews, so now I also say to you, **'Where I am going you cannot come.'**

- There (8:21) and here the thought seems to encompass his ascension to the Father in heaven, by way of his death and resurrection.

John 13:34

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A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.

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- God's character and his commandments are eternal.

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A new commandment I give to you, that you love one another: **just as I have loved you**, you also are to love one another.

- But something **has** changed: the Word became flesh.

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わたしは、新しいいましめをあなたがたに与える、互に愛し合いなさい。わたしがあなたがたを愛したように、あなたがたも互に愛し合いなさい。

A new commandment I give to you, that you love one another: **just as I have loved you**, you also are to love one another.

- But something has changed: the Word became flesh.
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- He has set us the example (c.f. 13:15-17)
- Which we are to follow.

Comment

- This kind of perfect love, which was only ever seen in Christ, has now been seen by us, but more than that. This kind of love becomes possible for us, because of what Christ accomplished on the cross --- i.e. reconciling us with God and causing His Spirit to be poured out into us and into his church.

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- Christ's command is new in these ways: we know what it looks like and, in the power of his Spirit, we can actually do it.

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- That, Jesus said, is how people will know we are Christians.
- It is also the only way we can know if we are Christians.

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互に愛し合うならば、それによって、あなたがたがわたしの弟子であることを、すべての者が認めるであろう」。

By this all people will know that you are my disciples, if you have love for one another."

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- This then will be the mark of Jesus' disciples in the world, after he has returned to the Father, and caused his Spirit to dwell in them.
- It will be his perfect love expressing itself through them.

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- I have often thought to myself that we should also hear people say of Christians, "see how they forgive one another." (Luke 23:34, John 21:17, Romans 8:5, etc.)

John 13:36-38

13:36 シモン・ペテロがイエスに言った、「主よ、どこへおいでになるのですか」。イエスは答えられた、「あなたはわたしの行くところに、今はついて来ることはできない。しかし、あとになってから、ついて来ることになろう」。

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13:38 イエスは答えられた、「わたしのために命を捨てると言うのか。よくよくあなたに言っておく。鶏が鳴く前に、あなたはわたしを三度知らないと言うであろう」。

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³⁶ Simon Peter said to him, "Lord, where are you going?" Jesus answered him, "Where I am going you cannot follow me now, but you will follow afterward."

³⁷ Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you."

³⁸ Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow till you have denied me three times."

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- Once again, Peter indicates that he does not understand much of what Jesus is talking about.

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- Jesus tells Peter only what he needs to know at present.
- To have given him a complete description of all that was to follow would not have been helpful, or so it seems to me.

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- Peter continues to press for information that the Lord is not prepared to offer.
- And he continues to overestimate his own character and abilities.

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- It is here, perhaps, that Jesus' description of his disciples as "little children" is particularly apt.
- These are the kinds of things that enthusiastic young Christians have often said.

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- Jesus knows what is coming, and he knows Peter better than Peter knows himself.