

LESSON 6

THE APPROACH OF JESUS' HOUR

John 11:45-14:14

Introduction

The restoration of Lazarus to life was a miracle so significant that the political and economic security of the Jewish leaders was threatened. Jesus had become so popular with the multitudes that the members of the Sanhedrin feared a rebellion against the Romans which would result in their loss of power and property. The Sanhedrin devised a plan for putting Jesus to death. Since His divinely determined hour was approaching, it would be possible for them to carry out their scheme.

Mary prepared Jesus for His death when she anointed Him. He approached that critical hour as a victorious Messiah who was manifested publicly as the King and not as a faltering leader who would be defeated. Before the Jewish leaders arrested Him, He made one final public appearance as the light of the world to teach the people.

Jesus' last hours were spent with His disciples. Those hours were marked by fellowship at the Last Supper, identification of the betrayer, and words of assurance to His followers who would carry on His work. Jesus' explanation to His disciples concerning their future source of power and their fellowship with God will be examined in the next lesson.

The Sanhedrin's Plan to Kill Jesus

11:45-57

Jesus' miracles led either to faith in Him or to rebellion against Him. Many of the Jews believed in Him because of the miraculous restoring of Lazarus' life (v.45). Others apparently reacted negatively and went in a spirit of hostility to the Pharisees with a report of what Jesus had done (v.46). The chief priests, who were members of the leading priestly families, and the Pharisees convened the Sanhedrin, a governing council and the chief court of the Jewish nation. This official body of seventy leaders asked themselves whether anything was being done to stop the activities of Jesus; they faced the answer that nothing was being done (v.47). Although Judea was under the authority of the Romans, some jurisdiction was given to the Sanhedrin which was made up mostly of Sadducees. Roman rule was not so distasteful to Sadducees who were property owners. Their economic and political power was protected by Rome, and they desired to keep peace with this ruling nation. These leaders were convinced that the Romans would send sufficient troops to put down any Messianic revolt which might take place. They believed the Romans would retaliate by suppressing

Because of Jesus' popularity with the multitudes after He restored Lazarus to life, the Jewish leaders made plans for His _____.

(death)

With whom did Jesus spend His last hours?

(His disciples)

Is this statement true or false?
The Sanhedrin was the official body of the Jewish nation, which was under the authority of the Romans. _____

(Compare your answer with the text.)

worship at the Temple and by establishing strict control over the nation (v.48). The Sadducees desired to "leave well enough alone." The increased popularity of Jesus had become a danger to the state.

Caiaphas had been appointed high priest by the Roman governor in A.D. 18. His rude character was revealed by his statement to the Pharisees that they knew nothing at all (v.49). He concluded that it would be better for Jesus to be put to death than for the community to suffer under the Romans because of His Messianic aspirations (v.50). His statement that the one man Jesus should die in place of the people contained a prophetic meaning of which even Caiaphas was not aware (v.51). According to the plan of the Sanhedrin, Jesus would be put to death to avoid a conflict with the Romans who would bring punishment upon the nation. According to the plan of God, Jesus would be put to death for the sins of the nation. His death would be not only for those in Judea but also for God's children in other parts of the world (v.52). John was not thinking of the gathering of the dispersed Jews back into Jerusalem but of the gathering of God's chosen people from among the Jews and the Gentiles into the one body of Christ.

Although spasmodic attempts had been made previously to put Jesus to death, the meeting of the Sanhedrin initiated an organized effort to achieve that goal (v.53). Apparently, Jesus was aware of that plan and departed from the city into the wilderness (v.54). Only His association with the disciples is mentioned during the time of His withdrawal.

The hour of Jesus' glorification came at the time of the Passover (v.55). The Sanhedrin had published orders that if anyone knew where Jesus was, he must report it to the Sanhedrin (v.57). Since the Jews knew of the plan of the Sanhedrin, they questioned whether Jesus would appear at the Temple to teach during the feast (v.56).

The Anointing of Jesus for
His Manifestation
12:1-11

This was the third Passover named by John and may have been the fourth if the unnamed feast in 5:1 was a Passover. While many Jews arrived early in Jerusalem to undergo purification rituals in preparation for the feast, Jesus went to Bethany where He was anointed by Mary. This event marked a turning point in His ministry. Previous to His anointing, His hour of manifestation and glory had not arrived. His ministry had consisted of teaching and performing miracles which served as signs to lead the people to faith in Him. After His anointing, the emphasis shifted to His death, resurrection, and future earthly ministry in the person of the Holy Spirit.

*Caiaphas, the high priest, stated that one man should die for the people.
Give the literal meaning of his statement.*

Now give its prophetic meaning. _____

*(Literal--Jesus would be put to death to avoid a conflict with the Romans who would punish the nation.
Prophetic--Jesus would be put to death for the sins of the nation.)*

What event marked a turning point in Jesus' ministry from teaching and performing miracles to His death and resurrection?

(His anointing by Mary)

Mark (14:3-9) and Luke (7:36-50) record anointing incidents, but Lazarus is not mentioned in those accounts. John pointed out that Lazarus was a key figure in the story (vv. 2, 9f.). As the Saturday evening meal was being served by Martha, Mary poured a pound of very costly liquid perfume on the feet of Jesus and wiped His feet with her hair (v. 3). Some scholars have identified this Mary with the sinful woman in Luke's account of the anointing. She came into the house of the Pharisee while Jesus reclined at the table. She washed His feet with her tears, dried them with her hair, and anointed them with perfume. J.H. Bernard, in A Critical and Exegetical Commentary on the Gospel According to St. John, suggests that the same Mary anointed Jesus' feet on two different occasions, the first recorded by Luke and the second by John. John's account does not mention her shedding tears which in Luke expressed her penitent attitude. Pouring the perfume on Jesus' feet was an act of humility. To attend to the feet of a guest was the menial task of a lowly slave. The use of her hair in wiping His feet revealed her devotion. In contrast to Judas Iscariot who would betray Jesus, Mary showed loyal devotion to her Lord.

The superficiality of the loyalty of Judas is revealed by his criticism that Mary wasted the ointment rather than selling it and giving the money to the poor (v. 5). The value of the perfume was equivalent to the wages of a labourer for eleven months. John revealed that Judas was not really concerned about the poor but was a thief and was pilfering money from the treasury of the little band of disciples (v. 6). Jesus defended Mary and interpreted her act of anointing to mean that she understood that His hour of manifestation which would require His death had come (v. 7). Mary had anticipated His death and had anointed His body for burial.

What is meant by the statement "let her keep it for the day of my burial" (v. 7-RSV) is unclear. In the Synoptics, Jesus taught that whoever saves his life will lose it but whoever loses his life for Jesus' sake will find it (Matt. 16:25). Perhaps Mary's placing the expensive perfume on Jesus was the one way that its value could be kept. If she had sold it and turned the proceeds over to Judas for distribution among the poor, it would have been lost. Even though the value of the perfume was great, its sale and the distribution of its proceeds among those who were poor would have done little to solve their problem (v. 8). After purchasing one meal, the poor would have returned to poverty. On the other hand, the anointing of the King who would die for the people helped prepare Him for a task that would make eternal benefits available to all people. Mary's action indicated that she was the only one who recognized the significance of the hour.

Word that Jesus was in the home of Lazarus brought great multitudes from Jerusalem (v. 9). They had heard of Jesus' miracle of restoring Lazarus to life; therefore, they came to see Jesus and the man

Mary's pouring the costly perfume on Jesus' feet expressed _____ and _____.

(humility, devotion)

Mary anticipated Jesus' _____ and prepared His body for _____.

(death, burial)

whom He had raised from the dead. Since Lazarus was a living testimony of the divine approval of Jesus and an encouragement to the people to believe in Him, the chief priests determined to put Lazarus to death also (vv. 10f.).

Jesus' Public Manifestation as Messiah

12:12-19

Jesus' enthronement as the Davidic Messiah could not be separated from His death as the Messianic Servant who would die for His people. His hour of glorification was also His hour of death. His anointing as King was also His anointing for burial. His recognition and exaltation as King was through His rejection and elevation on a cross. The shouts of the people to their King at His triumphal entry into Jerusalem gave way to shouts for His crucifixion. The Jewish leaders could not understand how the divinely appointed King could gain victory through death.

When the crowd heard that Jesus was approaching Jerusalem for the Passover, they gave Him a royal welcome befitting the King of Israel (vv. 12f.). Palm branches were used in triumphal processions, and John noted that they were used by the crowd that hailed the King of Israel. There is no question that the people recognized Jesus as the promised Messiah who came in the name of the Lord.

Jesus' riding on a young donkey fulfilled Zechariah 9:9 (v. 14). His being mounted on a beast of burden symbolized that He came as the Prince of Peace rather than as a conquering military king (v. 15). The disciples failed to relate the method of Jesus' entry to the fulfilment of prophecy (v. 16). Since they did not understand the nature of His messiahship until He was glorified in the resurrection, apparently they were puzzled by the words of the crowd and by the activities of Jesus. The multitude which first identified Jesus as the Messiah was composed of those who had heard Him call Lazarus from the tomb and probably had accompanied Him to Jerusalem (v. 17). Others from Jerusalem who had heard about the miracle went out from Jerusalem to meet Him and joined His supporters (v. 18). The scene caused the Pharisees to despair (v. 19). Their efforts to suppress the multitudes by threatening them as they followed Jesus had failed. Their plan to prevent His gaining a Messianic following, which would bring the wrath of the Romans, had been ineffective.

Jesus' Final Public Discourse

12:20-36a

It was necessary that the revelation of Jesus as the Messiah and the heavenly Son of Man be made within Judaism. Jewish Scriptures spoke of the

READ THE FIRST PARAGRAPH OF THE TOPIC JESUS' PUBLIC MANIFESTATION AS MESSIAH BEFORE DOING THE FOLLOWING EXERCISE.

Fill in the blanks in the following paradoxical statements.

1. Jesus' hour of _____ was also His _____ of _____.
2. His anointing as _____ was His anointing for _____.
3. His exaltation as _____ was through His being _____ and His _____ on a cross.
4. As divinely appointed _____ Jesus gained victory through _____.

(1. glorification, hour, death; 2. King, burial; 3. King, rejected, elevation; 4. King, death.

What Old Testament prophecy was fulfilled by Jesus' entry into Jerusalem on a young donkey?

(Compare your answer with the text.)

The symbolical meaning of Jesus' riding on a beast of burden was that He came as the

_____ of _____
rather than a conquering

_____.

(Prince, peace, military king)

promised Messiah, and Jewish hope anticipated the day of His appearance. Jewish interpretation intended to limit the Messianic Kingdom to the Jewish nation; however, the prophets included the Gentiles in God's promises.

After presenting Jesus' manifestation and His recognition as the Messiah by the Jews, John included the account of some Greeks who came seeking Jesus. Apparently, they were proselytes and were permitted to worship in the Temple (v.20). The word Greek did not necessarily refer to one of that race but rather those who were non-Jews. These Gentiles approached Philip, who had a Greek name, and courteously expressed a desire to see Jesus (v.21). The Gentile world, represented by the Greeks, wanted to see Jesus also. The request of the Gentiles involved more than to look upon Jesus as He passed by; they desired to have an encounter with the Saviour of the world. Philip was perplexed by the meaning of the request; therefore, he sought counsel with Andrew who also had a Greek name (v.22). The two approached Jesus who explained that the coming of the Greeks meant that the hour for the Son of Man's glorification had arrived (v.23). Jesus' mission would no longer be contained within Judaism, for His Kingdom would include people of every nation. He had come in the flesh to the Jewish nation as a son of Abraham, but His death and resurrection would liberate Him from the earthly relationships and limitations. The evangelization of the Gentiles was not a part of Jesus' earthly ministry, but after His death and resurrection (glorification) He emphasized the Church's mission to the whole world.

Paul used seed as an illustration in explaining the resurrection. John's use of a grain of wheat is very similar to that of Paul, but he emphasized the paradox that fruitfulness comes through death (v.24). According to the Synoptics, Jesus stated that whoever loses his life will save it. John recorded the teaching in similar words: Whoever is so concerned about his own life in this world will lose eternal life, but whoever regards his earthly life as secondary and is willing to sacrifice it in serving Christ will be given eternal life (v.25). If it was necessary for Jesus' one life to be sacrificed in order for it to bear much fruit, so is it necessary for those who serve Him (v.26). The sacrifice of His life meant His glorification. His servants who follow Him in suffering will share with Him in that glory and be honoured by the Father.

Jesus' soul was troubled deeply by His approaching death. From the time of Adam, death had been a punishment for sin. For Jesus, death was not the doorway into fellowship with God as it is for those who follow Him. His dread did not grow out of fear of an unknown experience, but death for Jesus was to assume punishment for the sins of the world. Even though the hour was bitter for Him, He would not retreat and request the Father to exempt Him from it. He had come into the world to die for sinners, and He was determined to fulfil that purpose.

Jewish interpretation limited the Messianic kingdom to the _____ nation.

Who had included the Gentiles in God's promises?

(Jewish, the prophets)

The Greeks' seeking Jesus symbolized the desire of _____ to know Jesus.

(Gentiles)

READ JOHN 12:24-25 CAREFULLY BEFORE DOING THE FOLLOWING EXERCISE.

The result of the death of a grain of wheat is its _____.

In the same way, a person who is willing to sacrifice his earthly life for Christ will gain _____.

(fruitfulness, eternal life)

Match the following.

- | | |
|--------------------------|---|
| ___ Jesus' death | 1. The doorway into fellowship with God |
| ___ His followers' death | 2. The assumption of punishment for the sins of the world |

(2-Jesus' death, 1-His followers' death)

For Jesus to die as an expression of the Father's love would be a manifestation of the Father's glory (v.28). A reassuring voice from heaven stated that the Father had been glorified already in the actions of His Son and would manifest His glory again in the resurrection of the Son from death (v.28). To some of the multitude who were standing nearby, the voice from heaven sounded like thunder (v.29). Others, even though they had not understood the words, concluded that the sound was the voice of an angel and not mere noise. Jesus stated that He did not need the voice for personal support or for strength to His faith, but it had given strength to the faith of those who stood by (v.30). For those who were not chosen, the heavenly voice was only a noise. For those who had been chosen, the Holy Spirit enabled them to recognize the sound as a voice from God.

The death of the King did not mean His defeat but the defeat of the ruler of this world who used death to accomplish his purposes (v.31). God made man for fellowship with Himself, but man's sin led to death which is separation from God. Through the death and resurrection of the Son of Man, sin and death have been defeated and the ruler of this world has lost his power over those who believe in the Son. The cross was essential so that God's people could be rescued from the power of Satan in order to become followers of the conquering Messiah (v.32). Sin is man's rebellion against God under the leadership of God's adversary. The result is death or separation of the person who rebels. Death is also punishment because it is separation from God who is good and who is the source of life. Separation from God and life means control by the power of evil who uses sin and death to accomplish his purposes. The Son's death on the cross was necessary as punishment for sin. Jesus' death was essential also to invade Satan's dominion and to overcome his power over man.

Those who heard His teaching that He would die on the cross responded that the Old Testament (the Law) taught that the Messiah would be eternal (v.34). The promise to David was that God would establish his descendant on the throne of an eternal kingdom (2 Sam. 7:13). Although the original meaning of the Scripture referred to the house of David rather than to one individual, the promise later was interpreted to refer to a single descendant who would rule forever (see Ps. 89; Isa. 9:7, Dan. 7:13ff.).

The Messiah (anointed one) was God's chosen Ruler and was identified as His Son (Ps. 2:2-7). He was described also as God's servant who would "restore the preserved ones of Israel" and be a "light of the nations" in taking God's salvation to the end of the earth (see Isa. 42:1 and 49:6—NASB). In bringing salvation to the nations, the Servant would be "smitten of God, and afflicted, ...and the Lord hath laid on him the iniquity of us all" (Isa. 53:4ff.). He would be "brought as a lamb to the slaughter" (Isa. 53:7). The chosen Messiah who was anointed by the Spirit was

Underline the correct ending for the following statement.

The death of Jesus, the King, meant--

- a. the defeat of the Son of Man.*
- b. the defeat of the ruler of this world and his power over those who believe in the Son.*

(b)

Circle the correct word.

John 12:34 indicates that those who heard Jesus' teachings believed that the Messiah would be (temporal, eternal).

(eternal)

Is the following statement true or false?

The people believed fully that the Messiah would be God's servant who would restore the preserved ones of Israel and be a light to the nations through suffering and death.

(false)

identified by Jesus as the Suffering Servant who was anointed by the Spirit. The Messiah must suffer and be offered as a sacrificial lamb according to Isaiah.

It was the Son of Man in Daniel 7:13ff. who approached the Ancient of Days and was given "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (7:14). Apparently Jesus had been teaching that the Messiah must suffer and die, but the Son of Man would be lifted up to approach the heavenly Father and receive the eternal Kingdom (v. 34). The people asked: "Who is this Son of man?"

Jesus taught that the light would be with them for just a little while and they should walk while they have the light; darkness might come upon them before they reach their destination (v. 35). In the Servant passages of Isaiah, the Servant was to be a light to the nations (42:6, 49:6). Jesus as the light illuminated the way of salvation for God's chosen. While He was with His disciples, it was necessary for them to accept the light given by His teachings (v. 35). Those who believed His teachings became the sons of light (v. 36). Those who rejected His teachings concerning the Suffering Messiah and exalted Son of Man would walk in darkness and be unable to have eternal life.

An Explanation of His Rejection

12:36b-50

Jesus concluded His public ministry with teachings concerning His death on the cross and glorification and His exhortation to the multitude to accept His teachings as light to guide them in life. Jesus withdrew into a private place with His disciples for a time of final instructions before His death (v. 36b). Before recording the discourse, John explained why more of the multitude did not believe in Him even though He had performed many signs (vv. 37ff.). Man as a creature does not have the power nor freedom to determine his own course in life but is under the control of either His Creator or the ruler of this world.

Since God is Creator and controls history, His words set forth by the prophets will be carried out (v. 38). The unbelief of Judaism had been foretold in the Scriptures of which the Jews claimed to be authoritative interpreters. They could not believe because the Lord who controls history revealed through Isaiah that He would blind their eyes and harden their hearts "that they should not see with their eyes, nor understand with their heart and be converted" (v. 40; see Isa. 6:10). Man's sin grows out of his proud attitude that he does not need God; however, man apart from the Spirit of God cannot see truth and certainly cannot deliver himself from Satan. The Jews' rejection of the Messiah was not a defeat to the plan of God but had been foretold by Isaiah. The Jews' unbelief served a purpose in God's eternal plan.

Write light and darkness in the blanks to complete the following comparison.

1. Those who believed Jesus' teachings became the sons of _____.
2. Those who rejected His teachings would walk in _____.

(1. light, 2. darkness)

Read John 12:40 carefully; then write the reference in the Old Testament to which it corresponds. _____

Was the Jews' rejection of Jesus a defeat of God's plan? _____. Why? _____

(Compare your answers with the text.)

John explained that Isaiah foresaw the unbelief of the Jews because he foresaw the glory (the death and resurrection) of the Messiah (v.41). The blinded eyes and hardened hearts of the Jews caused them to reject Jesus as the Messiah and to place Him on a cross which became "the hour" of Christ's glory. The cross manifested the greatness of Christ—His love for sinners and His victory over the ruler of this world.

Although the Jews as a whole rejected the Messiah, God reserved for Himself a remnant of people including some of the rulers of the Jews (v.42). Perhaps John referred to Nicodemus and others of like position who would not confess Christ openly because of the decision of the Sanhedrin to put the followers of Jesus out of the synagogue (v.42). Although John and the other disciples were not official leaders in Judaism, they had jeopardized their social standing by openly following Jesus (v.43). Since Nicodemus preferred not to offend his colleagues by expressing his belief openly, John concluded that he and those like him desired the approval of men more than the approval of God (v.43).

Verses 44-50 contain a summary of the teachings Jesus presented to the Jews.

1. He had come from the Father; therefore, His teachings were from God.
2. He came as the light of the world to show men the way to their true destiny.
3. He came not as a judge to bring the world to an end but to save the world.
4. He warned that whoever rejected His sayings would be judged in the last days.
5. He did not speak His own words but those which the Father had given Him to speak.
6. The commandments which He brought from the Father concerned eternal life.

The Last Supper

13:1-20

A problem of chronology of events exists between the Synoptics and the Fourth Gospel concerning the time of Jesus' death. In the Synoptics, Jesus ate the Passover meal with His disciples after the Passover lamb had been slaughtered that afternoon. Then His arrest came during the night and His crucifixion the next day. John's Gospel indicates Jesus ate a supper with His disciples the night before the Passover lamb was slaughtered. The institution of the Lord's Supper is not mentioned in the Fourth Gospel. Jesus was arrested later in the night after the supper and died on the cross the next day about the time of the slaughtering of the Passover lamb.

A solution to these historical differences has not been found. It is obvious that John's theological purpose was to present Christ as the paschal lamb who was

Read carefully John 12:44-50 and list five of Jesus' teachings to the Jews.

1. _____
2. _____
3. _____
4. _____
5. _____

(Compare your list with the text.)

Outline the difference in chronology of events between the Synoptics and the Fourth Gospel regarding the time of Jesus' death.

- _____
- _____
- _____

(Compare your answer with the text.)

sacrificed for the sins of the world. The Synoptic Gospels emphasize the New Covenant which was established by the shed blood of Christ. The Lord's Supper replaced the Passover meal and the gospel of the Kingdom fulfilled the Law and the Prophets and replaced the ceremonial system set forth by Moses. The Synoptics emphasize the work of Jesus by which the Kingdom was established; therefore, historical events are more prominent in them. The Fourth Gospel sets forth the person of Christ; therefore, the theological interpretation of His nature overshadows historical events. Identification of Jesus as the paschal lamb was more important in John's design than to set forth the New Covenant which grew out of Christ's death on the cross. The Synoptics give the theological interpretation of Jesus' activities which point to Him as the Messiah. John identified the person of Christ as the heavenly Son of Man and emphasized the symbolism of historical events in explaining the nature of the person of Christ.

The last supper before the Passover, which marked Jesus' hour, provided an occasion for Jesus to demonstrate His nature as a humble servant (vv. 1ff.). Ordinarily a king is expected to be served rather than to serve his subjects. Likewise, a king is expected to put his enemies to death rather than to be put to death by his enemies. The servant role of Jesus' washing the feet of the disciples was consistent with the crucifixion.

John explained that "the hour" of Jesus meant the time of his departure out of the world (v. 1). This hour involved three phases: death, resurrection, and ascension to the Father. The world is presented as an alien realm into which the Son must enter and from which He must depart. The purpose for His entering the realm of the enemy was twofold: to defeat the enemy and to release God's people held in the enemies' captivity by sin and death.

Not even all the men whom Jesus chose to accompany Him were secure from the devil who rules the world. During Jesus' last meal with His disciples, the devil entered into the heart of Judas and deceived him into betraying Jesus (v. 2). Since Jesus came from the spiritual realm, His vision was not limited to the physical. It could penetrate the spiritual realm of man and know his thoughts; therefore, he knew Satan's design in the heart of Judas and God's plan in defeating the enemy (v. 3).

Jesus rose from the supper table, laid aside His garments, poured water into a basin, and began washing the feet of the disciples and drying them with a towel worn about His waist. Washing their master's feet was not required of Jewish slaves, but it was required of those in other nations. This task was often performed for husbands by their wives and for parents by their children. It was not unusual for disciples to wash the feet of their rabbi, but it was unique for a rabbi to perform this act of personal service to his disciples. Apparently silence prevailed as Jesus went about the activity until He approached Peter. Peter

Match the following.

- ___ 1. The Synoptic Gospels
- ___ 2. The Fourth Gospel

- a. Emphasizes the person of Christ as the heavenly Son of Man.
- b. Emphasize historical events in describing the work of Jesus by which the Kingdom was established.

(b-1, a-2)

What were the three phases involved in "the hour" of Jesus?

- 1. _____
- 2. _____
- 3. _____

(Compare your answers with the text.)

Because Jesus came from the spiritual realm he knew Satan's design in the heart of _____.

(Judas)

continued to use worldly standards of value; therefore, he refused to allow Jesus to wash his feet (vv. 6ff.). The activity had symbolic meaning which Jesus stated Peter would understand one day. Peter still refused to permit Jesus to wash his feet, and he changed his mind only when he was informed that he would have no part with Christ if he continued to refuse (v. 8). Peter responded for the Lord to wash not only his feet but his entire body (v. 9). The cleansing of the disciples' feet pointed towards the cleansing of their lives from sin through Christ's death on the cross.

In responding to Peter's request, Jesus used the imagery of a man who would bathe at home before going to a feast. When he arrived, he would need only his feet washed to make him wholly clean before sitting at the table. The person whose innermost nature has been cleansed does not need subsequent total cleansing but only cleansing of particular areas which become defiled by sin. The symbolism of the illustration changed from applying to individuals to the group. One member of the group was not clean (v. 10). Verse 11 returns to the reference made to Judas in verse 2.

After completing the washing of feet, Jesus re-joined the disciples at the table and explained the meaning of His symbolic actions (v. 12). As teacher and master, He instructed them by example and not just with words (v. 13). His example taught humble service. Since He would give His life in service to those in need, His followers should do likewise (vv. 14f.). The disciples were willing to follow the Messiah as long as there was the possibility of His gaining political victory. There was question whether or not they would follow Him in the sacrificial service of giving His life in death. If they truly recognized Him as teacher or master, they would be willing to follow His example, for a slave is not greater than his master (v. 16).

It was difficult for the disciples to understand and accept Jesus' teachings concerning His messiahship. His washing their feet had emphasized that the task of the Messiah was that of service rather than conquest. The disciples were expected to be loyal to the things they were taught by their master (v. 17). Jesus, however, knew that one of them would be a traitor. Since the Scripture had predicted that one would lift up his heel against the Messiah, the loss of one follower did not imply the weakness of the leader (v. 18). The fulfilment of Scripture indicated that what was taking place was according to God's plan. Just as Jesus' miracles had been signs to help the disciples believe, so His prophetic words would strengthen their faith when they were fulfilled (v. 19). It was important for His disciples to believe Him; otherwise, they would not be received by the One who had sent Him (v. 20).

One symbolical meaning of the washing of the disciples' feet was the _____ through Christ's death on the cross.

(cleansing of their lives from sin)

With reference to the group, the washing of feet signified that _____ member of the group was not _____.

(one, clean)

By example, Jesus taught

h _____ s _____.

(humble, service)

The Identification of the Betrayer

13:21-30

Jesus had made reference twice to one of His followers who would betray Him (see vv.10,18). As His thoughts returned to His betrayal and death, His emotions were deeply stirred (v.21). His announcement that one would betray Him caused the disciples to be perplexed (v.22).

At the Passover meal, the Jews usually reclined on their left side with the left arm supporting the upper body, and the right hand and arm were free to use in eating the meal. Thus, the disciple immediately in front of Jesus might have been said to lie on His bosom (v.23). Some scholars have argued that the position of the disciples at the table indicates this was a Passover meal rather than a supper the previous day.

Although the position to the left of the host carried the greatest honour, the place to his right, which was occupied by the "disciple whom Jesus loved," was the place of a trusted friend. This beloved disciple was not Simon Peter because Peter motioned to him to find out of whom Jesus was speaking (v.24). It is likely that this disciple was John, one of the sons of Zebedee. He leaned back on Jesus' breast and asked Him who would betray Him (v.25). Apparently Peter was not in the position of honour to the left of Jesus or he could have asked his own question. He may have been to the right of the beloved disciple to whom he gestured. Jesus answered that He would point out the traitor by giving a sop to him (v.26). Perhaps Jesus' answer was heard only by the beloved disciple.

The sop was a small piece of bread or meat which was dipped into a common dish. Judas was close enough for Jesus to hand the morsel of bread to him. Satan, who had already put his plan into the heart of Judas before the meal (see v.2), entered Judas (took control of his thoughts—v.7). If the giving of the sop to Judas was an act of honour, then Jesus was making one last appeal to him. The incident reveals the limits of human freedom. Judas was free to choose Satan or Jesus as his master, but he was unable to act apart from the master he chose. Judas allowed Satan to control him; therefore, Jesus instructed him to carry out immediately the determined action.

Only Judas knew to what action Jesus referred (v.28). None of the eleven was implicated in the scheme of Judas. Some of them concluded that Jesus had instructed Judas, who served as treasurer of the group, either to go out and buy provisions for the Passover meal or to give something to the poor (v.29).

Since Judas refused to permit Jesus to deliver him from the power of Satan, he remained the servant of the devil and went out immediately after receiving the morsel (v.30). The author's mentioning that it was night points symbolically to the power of darkness.

Circle the word which describes the disciples' reaction to Jesus' announcement that one would betray Him.

unbelieving
perplexed
angry

(perplexed)

Which disciple asked Jesus to reveal the betrayer? _____

(Peter)

Is it possible that Jesus was making one last appeal to Judas by giving him the sop? _____

(Compare your answer with the text.)

The Expressed Loyalty of Peter

13:31-38

In contrast to Judas' actions of betrayal, Peter vowed his loyalty to Christ. The occasion for his statement was Jesus' recognition that the hour of His glorification had arrived with the traitorous actions of Judas (v.31). God would manifest His glory in the Messiah whose death would redeem His people. The glory of the Son of Man would be revealed in His resurrection (v.32). The resurrection would manifest the Father's glory by showing His power over His enemies, Satan and death. It would make evident the glory of the Son by revealing that the Son pleased the Father and was one with Him; otherwise, the Father would not raise Jesus from death.

Jesus addressed His disciples with the affectionate expression "little children" (v.33). He knew that His teaching was difficult and the period before them would be a time of testing. He revealed that it was essential for Him to depart from them. Although they had accompanied Him on His mission, He was entering a stage in which they could not share. The reason for His going through the suffering of the cross was His love for them (v.34). The love which He demonstrated for them taught with the force of a commandment that they should love one another (v.34). His willingness to die on the cross revealed His love for them, and their expression of love for one another identified them with their Master (v.35). The nature of that love was defined by His act of giving Himself.

Peter was not satisfied with the information from Jesus that Peter could not accompany Him in His sacrificial mission (vv.36f.). Verse 37 reveals that Peter had begun to perceive that Jesus' mission involved His death. Peter would be permitted to follow in death at a later time but could not accompany his Lord. Peter may have interpreted the statement to mean that he did not have the courage to endanger his life for Jesus. With offended pride, he vowed that he was willing to lay down his life for his Lord.

Although Peter had suspected that Jesus was speaking of death, Jesus' reply indicated that Peter did not understand fully what lay immediately ahead. He was ready to die in battle, but he was not ready to yield his life voluntarily to his enemies as a sacrifice. The cock would not crow in anticipation of daybreak before Peter had denied his Master three times (v.38).

Words of Assurance to the Disciples

14:1-14

Peter had asked Jesus where He was going and expressed a desire to follow Him (13:36f.). Peter was sincere in his statement that he was willing to give his life for Jesus in a military conquest. Peter had not anticipated that Jesus would surrender to His

In John 13:32, it is evident that the Messiah's death would manifest God's glory as an act of

r _____

for His people.

The resurrection would manifest the Father's glory by showing His power over His

e _____.

The resurrection would make evident the glory of the Son by revealing that He pleased the

F _____.

(redemption, enemies, Father)

Underline the correct word or words.

Peter (did not vow, vowed) he was willing to lay down his life for his Lord.

(vowed)

opponents without a battle. Nor had he understood that the victory of the Messiah would come through the laying down of His life. This misunderstanding and frustration, which the other apostles shared also, led to Peter's denial of the Messiah before sunrise.

Jesus knew that the hours ahead would be difficult for the disciples who had not perceived that He was the heavenly Son of Man who must die and ascend back to the Father. Jesus anticipated that the disciples would doubt when they saw Him placed on the cross and that their hearts would be troubled (v.1). In the midst of their trouble and despair, they must walk by faith in God and in Jesus. Jesus had stated that where He was going the disciples could not come immediately but would follow later. Peter had not understood that through death Jesus was returning to His heavenly Father and the disciples would join Him later. They would be left in the world to continue the unfinished task of preaching the gospel.

Heaven is thought of usually as God's dwelling place (v.2). The experience of death meant the return of the Son to His heavenly home. The Father's house has many abiding places. Jesus would make these ready for the weary disciples after they had completed their earthly sojourn and rejoined Him through the experience of death (v.2). Jesus promised to return to take His disciples to the heavenly dwelling place (v.3). It is uncertain whether this promised return referred to His coming to the individual disciple at his death or to His advent at the end of time. Perhaps the statement does not refer exclusively to either.

Jesus had told Nathanael that he would see the heavens opened and the messengers of God ascending and descending upon the Son of Man (1:51). Although Jesus will come at the end of time to bring this world's order to an end, His first coming meant that the transcendent God and His heavenly dwelling place have been connected to the earth through the Son of Man. Through His death, resurrection, and ascension, Jesus prepared the way by which believers are admitted to the heavenly life. The disciples should have known that the way lay through Him (v.4).

The response of Thomas that he did not know the way reveals that the disciples had not comprehended the meaning of the death of the Messiah (v.5). Jesus stated that He is the way; that is, He is the means of sinful man's access to God. As the saving truth, Jesus has made known God's redemptive plan through the cross. God, who gave life to man in creation by breathing into his nostrils, gives new life to man through the resurrected Christ whose Spirit abides within the believer. There is no other way by which man can gain access to God other than through the Suffering Messiah who gave His life on the cross (v.6). Thomas' question as to how the disciples could know the way emphasized again their inability to perceive God's plan concerning the Suffering Messiah. They had known Jesus as an earthly man, but they were not aware that they knew the Father who worked

In the midst of the disciples' trouble and despair at seeing Jesus nailed to the cross, they would have to walk by _____ in Him.

(faith)

Jesus' first coming meant that the transcendent _____ and His heavenly dwelling place have been connected to the _____ through the _____ of _____.

(God, earth, Son, Man)

in and through Him. The hour of the Son was at hand. Through His death and resurrection the disciples would see the Father manifested; therefore, from that time they would know Him and would have seen Him (v.7).

Philip requested Jesus to show the Father to the disciples (v.8). This request reveals that the disciples had not understood the person and work of Jesus, or they would have known that Jesus as the Word from God reveals the Father: "He that hath seen me hath seen the Father" (v.9). The fact that Jesus is the Word from God means that He is in the Father and the Father is in Him (v.10). The words of truth which He spoke were not His own but came from the Father even as He Himself was from the Father. The disciples ought to have had the faith that Jesus is the Word from God (v.11). They were exhorted to believe that Jesus was in the Father and the Father in Him. If this exalted claim was difficult to believe, the disciples were exhorted to remember the miracles or signs (works) which the Father had done through the Son (v.11). These miracles were done by the Father's abiding in the Son and were His works; therefore, the miracles were evidence that the Father was in the Son.

Reference to the Father's abiding and working through the Son prepared for the teaching that the resurrected and ascended Son would abide in His disciples (v.12). The works which the Father had done through the Son ("the works that I do") will be done by whoever believes in Christ. Jesus did not promise that the believer would be able to accomplish greater things than He accomplished. In fact, Christ did not claim His miracles as His own achievement. He promised to the disciples that greater works than those which had been done through Him would be done through them because He was going to the Father (v.12). These greater works were possible not because of the ability of the disciples but because of their availability. The source of power was the ascended Son who would descend in the Holy Spirit who would bring these works to pass through the disciples. The greater works promised to the disciples were the gathering of the chosen into the Church. The disciples could be assured that requests made in the name of the Son would be heeded because the Father would be glorified through them (v.13). As long as the Father received the glory for what was accomplished, the disciples could ask anything in the name of Jesus, and His Lord would do it (v.14).

Conclusion

Christians must remember that Jesus did not claim to accomplish the great works of His ministry through His own power. Whatever He did was in collaboration with the Father and was accomplished by the power of the Father. Many Christians live defeated lives because they think Christian service depends upon their own abilities and resources. Since

The miracles which Jesus performed were evidence that the _____ was in the _____.

(Father, Son)

READ JOHN 14:14 CAREFULLY BEFORE DOING THE FOLLOWING EXERCISE.

The requisite for accomplishing great works by asking in the name of Jesus is that the _____ receives the _____.

(Father, glory)

Satan is stronger than man, Christian works based on human resources (what I can do for God) are doomed to failure because the adversary defeats human efforts. Pride or sin causes the Christian to think that success in service depends on himself. The man of faith recognizes that he can do nothing himself but the spiritual accomplishments are the work of the Father.

By faith, man lives with the confidence that the Father desires to accomplish great works through him; therefore, whatever is asked in the name of Christ will be done. The one condition is that the Father must be given credit (glorified) for what He does through the believer. The Christian servant must not permit pride to cause him to claim God's accomplishments as his own successful performances.

What causes a Christian servant to claim God's accomplishments as his own successful performance? p _____

(Compare your answer with the text.)

Home Study Exercise

Basic activity (Levels 1, 2, and 3). After reading the study guide text, answer the following questions.

1. What caused the Sanhedrin to make definite plans for Jesus' death? _____

2. Give the literal and prophetic meanings of Caiaphas' statement that one man should die for the people. _____

3. Explain the significance of Mary's anointing of Jesus. _____

4. List four paradoxical statements regarding Jesus' manifestation as Messiah. _____

5. What was the meaning of Jesus' entrance into Jerusalem on a young donkey? _____

6. What was the symbolic meaning of the Greeks' seeking Jesus? _____

7. Give the meaning of 12:24f. _____

8. How did Jesus' death differ from that of His followers? _____

9. Explain 12:31. _____

10. What did the people fail to understand about the Christ? _____

11. How did John explain that the Jewish rejection of Jesus was not a defeat of God's plan?

12. List five teachings Jesus presented to the Jews. _____

13. What problem of chronology exists between the Synoptics and the Fourth Gospel? How do the Synoptics and Fourth Gospel relate to historical events? _____

14. What did "the hour" of Jesus mean? _____

15. How did Jesus know the intention of Judas? _____

16. Give three symbolical teachings related to the washing of the disciples' feet. _____

17. Who requested Jesus to reveal the betrayer, and how did Jesus point him out? _____

18. Interpret 13:32. _____

19. What caused Peter to vow his loyalty to Christ? _____

20. How does John 14:3 explain John 1:51? _____

21. Interpret 14:7. _____

22. Whom did Jesus claim to be the source of the works in His ministry and promise to be the source of the works for His disciples? _____

Supplementary activity (Levels 2 and 3). Read pages 96-114 in Filson and answer the following questions.

1. Why does Filson consider 11:45-53 to be the beginning of the Passion story?
2. Compare and contrast the anointment stories in Mark 14, Luke 7:37-38, and John 12:1-8. Do they refer to the same incident?

3. Explain Jesus' statement to Peter when he refused to allow his Master to wash his feet.
4. Interpret 14:12-14.

Alternate supplementary activity (Levels 2 and 3). Read pages 141-166 in Tasker and answer the following questions.

1. Contrast the meaning which the triumphal entry had for the Jewish authorities, for the Passover crowds, and for Jesus.
2. Why did the crowds which were willing to follow Jesus as a triumphant king turn against Him at the trial?
3. What symbolical meaning does Tasker give to the washing of the disciples' feet?
4. Explain the meaning of Jesus' giving the special morsel from the common dish to Judas.

Advanced activity (Level 3)

Outline the activities of Jesus in John's Gospel during His last six days and tell how they differ from Mark's Gospel (see Mark 11:1-14:26).

Seminar Discussion

1. Why did the Sanhedrin make plans to put Jesus to death?
2. What is the significance of Mary's pouring the perfume on Jesus?
3. Why did Jesus enter Jerusalem on a donkey?
4. Explain 12:31f.
5. What evidence is there in the Scriptures of this lesson to indicate that God was in control of the events leading to Jesus' death?
6. Why is the meal which Jesus had with His disciples called the Last Supper instead of the Passover meal?
7. Why did Jesus identify the betrayer by handing to him the sop?
8. Was Peter sincere in vowing that he would give his life for his Master? Explain.
9. What did Philip's request for Jesus to "show us the Father" reveal about the disciples' understanding of Jesus?