

The Gospel According to John

8-26-2020

1. Last week I taught Joh 12:46-50 by way of the *Doctrine of Light*. When the clock struck 7:45 I had just begun an analysis of Joh 13:1.

2. Before resuming that study, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.

KJV

Joh 13:1 Now before the Feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

NIV

Joh 13:1 It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love.

3. Jesus knew the significance of the Passover. Let's see what John has written of the Passover in his Gospel:

John 2:13
The **Passover** of the Jews was at hand, and Jesus went up to Jerusalem.
(WEB KJV WEY ASV BBE DBY WBS YLT NAS RSV NIV)

John 2:23
Now when he was in Jerusalem at the **Passover**, during the feast, many believed in his name, observing his signs which he did.
(WEB KJV WEY ASV BBE DBY WBS YLT NAS RSV NIV)

John 4:45
So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also went to the feast.
(See NIV)

John 6:4
Now the **Passover**, the feast of the Jews, was at hand.
(WEB KJV WEY ASV BBE DBY WBS YLT NAS RSV NIV)

John 11:55
Now the **Passover** of the Jews was at hand. Many went up from the country to Jerusalem before the Passover, to purify themselves.
(WEB KJV WEY ASV BBE DBY WBS YLT NAS RSV NIV)

John 12:1
Then six days before the **Passover**, Jesus came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead.
(WEB KJV WEY ASV BBE DBY WBS YLT NAS RSV NIV)

John 13:1
Now before the feast of the **Passover**, Jesus, knowing that his time had come that he would depart from this world to the Father, having loved his own who were in the world, he loved them to the end.
(WEB KJV WEY ASV BBE DBY WBS YLT NAS RSV NIV)

John 18:28
They led Jesus therefore from Caiaphas into the Praetorium. It was early, and they themselves didn't enter into the Praetorium, that they might not be defiled, but might eat the **Passover**.
(WEB KJV WEY ASV BBE DBY WBS YLT NAS RSV NIV)

John 18:39
But you have a custom, that I should release someone to you at the **Passover**. Therefore do you want me to release to you the King of the Jews?"
(WEB KJV WEY ASV BBE DBY WBS YLT NAS RSV NIV)

John 19:14
Now it was the Preparation Day of the **Passover**, at about the sixth hour. He said to the Jews, "Behold, your King!"
(WEB KJV WEY ASV BBE DBY WBS YLT NAS RSV NIV)

John 19:31
Meanwhile the Jews, because it was the day of Preparation for the **Passover**, and in order that the bodies might not remain on the crosses during the Sabbath (for that Sabbath was one of special solemnity)
(WEY BBE)

John 19:42
Therefore, because it was the day of Preparation for the Jewish **Passover**, and the tomb was close at hand, they put Jesus there.
(WEY BBE)

4. I want to first review Joh 13:3-15 where Jesus teaches his disciples using two Greek verbs—**Louo** and **Nipto**. The teaching occurred on the Passover.

5. It was on the first Palm Sunday when Jesus taught the disciples by way of washing the feet of the disciples. I want to review the event and then summarize what the Lord taught.

Joh 13:5 After that Christ poureth water into a bason, and began to wash (**Nipto**) the disciples' feet, and to wipe them with the towel wherewith he was girded.

Joh 13:6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash (**Nipto**) my feet?

Joh 13:7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

6. Jesus first begins by alerting the disciples of a future event about which they “knoweth not.”

7. The Lord will contrast **Nipto** with **Louo**. Peter will immediately demonstrate he has no idea what the Lord is doing.

Joh 13:8 Peter saith unto him, Thou shalt never wash (**Nipto**) my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Joh 13:9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Joh 13:10 Jesus saith to him, He that is washed (Louo) needeth not save to wash (Nipto) his feet, but is clean every whit: and ye are clean, but not all.

Joh 13:11 For he knew who should betray him; therefore said he, Ye are not all clean.

8. All the disciples were believers except Judas Iscariot. Peter later in his life will understand that he was saved when he believed that Christ was the Messiah.

9. Peter at this point however, has no clue of the remedy for sin.

10. Christ will use **Louo** (total washing of the entire body) for salvation i.e. **Louo** is a metaphor for faith in Christ. **Nipto** is a metaphor for rebound.

Joh 13:12 So after he had washed (**Nipto**) their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

Joh 13:13 Ye call me Master and Lord: and ye say well; for so I am.

Joh 13:14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

Joh 13:15 For I have given you an example, that ye should do as I have done to you.

11. There are actually four lessons taught here:

11.1 You only need to believe on the Lord Jesus Christ once and after faith in Christ: "YOU ARE SAVED!"

11.2 As a believer you must name your sin to God when the Holy Spirit convicts if you want fellowship.

11.3 Peter and all of the disciples are saved except Judas.

11.4 Be humble and apply the golden rule: "do unto others as you would have them do unto you."

12. Now let's briefly analyze what John has written in verse two.

KJV

Joh 13:2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

NIV

Joh 13:2 The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus.

13. There is no mention of Judas Iscariot prior to his selection by Christ.

14. Judas served as the treasurer for the disciples. Joh 12:1-6

14.1 We earlier studied Joh 12:1-6 noting how Iscariot was a thief and an unbeliever.

15. The refusal of Christ to establish an earthly kingdom angered **Judas** as did Christ's periodic reference to His death.

16. Wycliffe writes: "The final incident which drove **Judas** to betray Jesus was the expensive anointing at Bethany coupled with Christ's clear declarations: "She did it for my burial."

Joh 12:7 "Leave her alone," Jesus replied. "It was intended that she should save this perfume for the day of my burial.

Joh 12:8 You will always have the poor among you, but you will not always have me."

17. Though Christ chose **Judas** knowing he would betray Him, still He showed him constant compassion, gave him a complete revelation of Himself and many warnings.

18. He humbly washed **Judas's** feet along with the other disciples. Jesus certainly knew about Judas's betrayal: "Ye are clean, but not all." Joh 13:10

Doctrine of Eternal Security

Introduction: Col. R.B. Thieme, Jr. has taught this subject by using eight approaches:

1. Logical Approach

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

2. Metamorphic Approach

Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

3. Experiential Approach

2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

4. Family of God Approach

Gal 3:26 For ye are all the children of God by faith in Christ Jesus.

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

5. Inheritance Approach

1Pe 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6. Body Approach

Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

1Co 12:21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

1Co 12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

7. Sealing Approach

2Co 1:21 Now he which establisheth us with you in Christ, and hath anointed us, is God;

2Co 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

8. The Tense-Voice Approach

8.1 The word **SOZO** in Eph 2:8 means to be saved from eternal damnation. The verb is in the perfect tense meaning "saved in the past with the result you are now saved." The verb is also in the passive voice meaning the subject receives the action of the verb as a benefactor.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9. Now let's see what we can learn from Joh 13:3.

KJV/NIV

Joh 13:3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

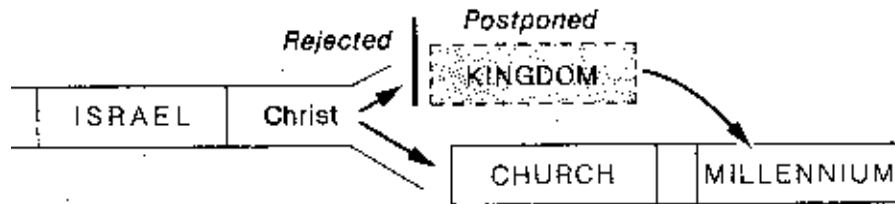
1. I think the best way to teach this verse is to review the *Doctrine of Palm Sunday*.

Doctrine of Palm Sunday

1. Palm Sunday was designed to be the greatest of all Jewish celebrations. It was the day Christ offered to Israel their promised Kingdom. By the end of the first century it had become a special Holy Day for Christians around the world.

2. The day on which Israel was to have crowned Christ as their King had become the first day of a seven day "Passion Week."

3. Israel's rejection of His offering resulted in a major sea change. Israel's future would forever be changed. This is best described in chart form.

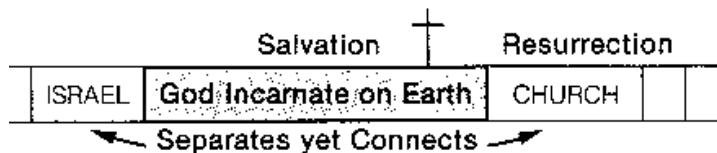


4. Early in our Lord's earthly ministry Christ provided numerous evidences that the Kingdom of God had come. As used here the term Kingdom of God refers to the earthly Kingdom offered to Israel with its four unconditional covenants.

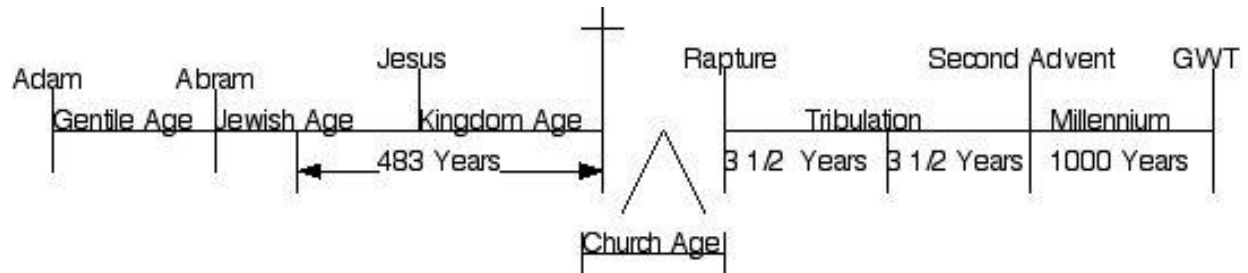
5. For example Jesus said in Mat 12:28 that His ability to cast out demons was prima facie evidence that the Kingdom of God had come to Israel.

Mat 12:28 But if I cast out demons by the Spirit of God, then the kingdom of God is come unto you.

6. Sadly, Israel's rejection of Christ's offering changed the Age of the Kingdom from one of immediate promise to one of separation and connection. This too can best be seen in chart form.



7. Rather than becoming the long-awaited promised Kingdom for Israel, their rejection resulted in the insertion of the church age between two Jewish ages; the two being the Age of Israel proper and the Tribulation.



7.1 At the judgement seat of Christ two books will be opened. They are:

NAME	DEBITS		CREDITS	BALANCE
	SINS	GOOD WORKS		
BROWN L. (Unbeliever)	+	12,345	None	Condemnation
Believer		3,456	+R	SALVATION
Unbeliever		23,456	None	Condemnation
BROWN J. (Believer)		23,456	+R	SALVATION
Believer		3,456	+R	SALVATION
Believer		23,456	+R	SALVATION

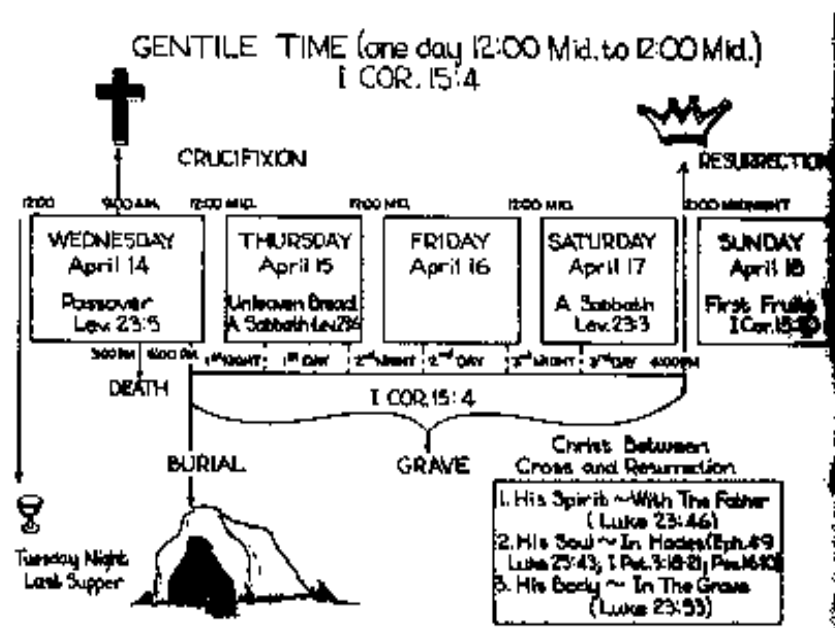
BOOK OF LIFE

NAME	DEBITS		CREDITS	BALANCE
	SINS	GOOD WORKS		
Unbeliever	+	1,877,315	None	Condemnation
BROWN C. (Unbeliever)		1,275,324	None	Condemnation
Unbeliever		564,643	None	Condemnation
Unbeliever		2,326,449	None	Condemnation
Unbeliever		104,332	None	Condemnation
Unbeliever		1,452,873	None	Condemnation

BOOK OF WORKS

8. The immediate effect of Israel's rejection was the passion week. Palm Sunday became the first day of that special week when Christ would eat what we often call the Last Supper on Tuesday, be crucified on Wednesday, be placed in the grave on Wednesday night and be resurrected sometime after 6:00 PM on Saturday or Israel's and our Sunday.

9. The chronology of events in the first Passion Week can best be seen in chart form.



10. There is a special irony here for Israel. It was in the year of c. 539 B.C. that Daniel was given one of the world's most spectacular prophecies concerning the timing of the first Palm Sunday.

11. Judah by c. 600 had become an idolatrous nation; a nation which had been warned time and again to repent and return to Jehovah God. Judah was ripe for God's discipline. The fifth cycle of discipline was about to fall upon the apostate southern kingdom.

11.1 In 606 B.C. Babylon advanced upon Judah with a great and powerful army; Judah was devastated and many hostages were taken captive to Babylon as slaves, among those taken were Daniel, Shadrach, Meshach and Abednego.

11.2 As a result of Judah's continued rebellion, further defeat and hostage taking occurred in 597 and then in 586 B.C. Babylon's finest returned for the ultimate in hostage taking destroying the city of Jerusalem and Solomon's Temple. The diaspora to Babylon was complete.

11.3 In c. 539 B.C. Daniel as an old man read from Jer 25:12.

Jer 25:12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

11.3.1 In c. 539 B.C. Daniel was an old man when he read from Jer 25:12. It is here he learned their diaspora would only last 70 years; the old prophet put a pencil to 606 B.C. minus 539 B.C. arriving at 67; he knew deliverance had to be near.

11.3.2 Excitedly he began to pray; the prayer can be found in Dan 9:1-19 and sure enough at the end of the 70th year of captivity the Jews began to return to the land.

11.4 The prophet only wanted to know when are we going to begin our return to the land; Gabriel was sent to answer his prayer and much more.\

We do not authorize any third party to solicit donations on behalf of the Westbank Bible Church.