



**Getting Rid of the Riff Raff
Now We Can Get Down to Serious Spiritual Business
John 13:1-30**

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It is now Wednesday evening of Passover week. Jesus has left the Temple for the last time exiting out the eastern gate, walking across the Kidron Valley to the Mount of Olives where he then answers questions, we read about in Matthew 24.

The purpose of John's book, to show Jesus is God, even though he was part of the conversation, has him not including it. Instead, he has taken us to the evening just prior to the arrest and illegal trials that will take place.

We will also discover that John spends very little talking about the last supper Jesus has with His disciples.



There is nothing in John about the institution of Communion. Many have tried to figure out where it is, let me save you the time, it simply is not referenced by John anywhere.

Earlier, the day before, He talked of His hour having come. Now, the time is very short indeed.

So here we are, right in the middle of the final meal He will eat with His disciples on this side of the cross, and what He does it not what you would expect one who created the world to do. Jesus takes on the role of a servant. He is transitioning from prophet to priest and there are some things that must take place first.

John 13:1–4

“Now before the Feast of the Passover, Jesus, knowing that His hour 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. And during supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him, Jesus, knowing that the Father had handed all things over to Him, and that He had come forth from God and was going back to God, got up from supper and laid His outer garments aside; and He took a towel and tied it around Himself.” (NASB 2020)

Actually, Jesus is preparing His followers for His soon departure and He will be teaching them through His actions. He will also be doing two other things as well, cleansing this group of followers who are about to enter into a brand-new covenant with God. They are not aware of it, and some of what will take place has them curious.

John wastes no time at all in introducing the topic either. John sets the stage. Judas has already made the decision that he will betray Jesus but today isn't the opportune time, or so Judas thinks. Jesus is the one who is in control of all the events taking place and it is time for Judas to go. Jesus knows what happens in the morning.

I said two things, and both involving cleansing this group who will have the weight of the world dropped on their shoulders in just hours. Jesus will cleanse them figuratively by the action of washing their feet, and then He will do so literally when He tells Judas to get after it. Then and only then can He brief His team and provide final instructions to them as they prepare to move from the Law to Grace.

Yes, there are those times where what the Lord has to say, is only for those who love Him and follow Him. He intentionally confronts Judas and lets him know he is no longer welcome and kicks him out. Graciously, but he is kicked out just the same.

Over the years, there have indeed been those times where I have been involved in asking people to leave. In every case, they demonstrated that they did not have the best interests of the church at heart.

Some were there to prey on the flock and steal from it, literally.

Others were there for the purpose of introducing and promoting error. One was a Jehovah Witness blatant infiltration attempt by two couples who targeted children's ministry and the midweek Bible Study. But then there are the sheep who are really wolves disguised as sheep.

As a Calvary Chapel, there are certain doctrines we adhere to and follow. Some of those trigger other believers. Things like, we follow the Bible. We are not Calvinists, and we are not Armenians in theology. We are not cessationists as it comes to the gifts of the Holy Spirit. We do believe God is not done with Israel and we pray for and seek to bless the people of Israel. We are not Judizers. And then there is the whole topic of last things and the rapture.



There are those who show up, disagree with our view, and then either start trying to cultivate disciples to steal away, or they infiltrate and begin to teach contrary to what we teach.

I have never understood why someone would come to a church they disagree with, rather than go someplace they feel comfortable gathering together with others who believe the same as they do. Then complain and try and change what it is we believe.

Yes, we do indeed ask them to leave and will continue to do so. Part of being a Pastor includes protecting the flock from those who wish to destroy it.

That is exactly what is happening when Jesus boots Judas out the door. He has no part of the work of the Spirit.

The feast of Passover is officially, the following day. Jesus has presented Himself as the Lamb of God, doing so on the 10th of Nisan following the instructions as laid out in Exodus 12:3-6. The lamb will be slain on the 14th just prior to the end of the day. That is Thursday.

The Lamb of God had been tested four different times by Sadducees, Pharisees, Herodians, elders and priests. He was attacked four times, and four times He responded. Indeed, He proved Himself to be without blemish and without spot. Even the Pharisees and the Sadducees were silenced by His response. The fact that He was now proved to be without blemish and without spot meant that He could proceed to the cross and become the final Passover sacrifice (1 Cor. 5:7). (Fruchtenbaum 1983, 15)

Before the sun will set though on the 14th, Jesus will be crucified and by the time Passover begins, He will be in a tomb. When the sun sets Thursday, then begins the new day, the 15th of Nisan and Passover.

Here in John, we have something provided to us that is not in the other gospels, Jesus' final briefing to His disciples.

We will also see the function of Jesus, who at His first coming was in the office or role of prophet, transition to His current role of Priest. Yet to come, at His second coming, Jesus will then be King. When Jesus ended His public ministry earlier in the week, He also concluded His prophetic office. This is the transition.

As priest, His first official act will be the shedding of His own blood on the cross for our sin.

There is also a major transition taking place, the law will be set aside for grace. That transition begins on the 14th of Nisan with the crucifixion of Jesus Christ and ends on Pentecost. One more reason for the teaching that is about to take place.

We will see the beginning of major doctrines of the church in this briefing as well as the promise of a new relationship with Jesus, to be in Christ. A relationship we now enjoy because of His triumph on the cross.

As this evening begins, Jesus knows it is His last meal, His hour has indeed come, and He does indeed love His disciples. He had told them before that He was going back to the Father, and now that moment was arriving.

Jesus will do something that is very intentional, and the fact that He does it while there is still an unbeliever who is there is also significant. Isaiah tells us in Isaiah 52 & 53 about the coming suffering Servant, that is Jesus Christ and His action clearly shows Him performing as the Servant. He is about to die on the cross so that everyone will be given an opportunity to be saved.



That is why it is important that He also washes the feet of Judas, who is not a believer. Jesus has come to seek and to save everyone, including Judas. But Judas will make a decision to reject that, just as many around the world do today.

Here He is, the God of the universe, the Creator of everything and He knows what Judas and Satan are up to. If I were writing this, I would have Jesus stand up, walk over to Judas and ZAP. While at the same time the angelic hosts take down Satan and his followers once and for all. Victory lap and Kingdom. But that isn't why He came the first time. There is also the thing about the rejection which took place and the withdrawal of the offer of the Kingdom for now.

No, instead He stands and changes His clothes to that of a common slave and begins taking on a task that only the lowest of the low would do, wash feet.

From those in the room, silence. They have no idea what it is He is doing, and no one asks either.

John 13:5–11

“Then He poured water into the basin, and began washing the disciples’ feet and wiping them with the towel which He had tied around Himself. So He came to Simon Peter. He said to Him, “Lord, You are washing my feet?” Jesus answered and said to him, “What I am doing, you do not realize right now, but you will understand later.” Peter said to Him, “Never shall You wash my feet!” Jesus answered him, “If I do not wash you, you have no place with Me.” Simon Peter said to Him, “Lord, then wash not only my feet, but also my hands and my head!” Jesus said to him, “He who has bathed needs only to wash his feet; otherwise he is completely clean. And you are clean—but not all of you.” For He knew the one who was betraying Him; it was for this reason that He said, “Not all of you are clean.”” (NASB 2020)

As soon as the first set of feet began to be washed, you would expect something to be said, but silence. What is happening is so countercultural it isn't even funny.

Foot washing was always done by the lowest ranked slave. Jesus knows He will be hanging on the cross in a few hours, but He is concerned about the disciples, He loves them.

He knows all about Judas, He also knows that Peter will deny Him multiple times, and He knows the rest, except for John, will head for the shadows like a bunch of cockroaches. Yet He loves them and provides them a practical application of that love in doing something for them totally unexpected.

In our culture, we struggle to understand the significance of foot washing. But if all you wore was sandals everywhere in a hot and dirty environment, it would be an issue. For us today, the number one chore many of us dislike doing, is cleaning the toilet.

So, consider this, you are invited to a formal meal and the guest of honor at this meal will be the President of the United States. The room is abuzz as everyone clears security and sits down to eat and there he is at the head of the table. Mid-meal, he gets up, takes off his dinner jacket, puts on a white smock, grabs a plunger, a bucket and a brush, then heads off to clean the two large restrooms in the building. Shocking, absolutely. But you pull out your phone and record it because this will go viral. That is the level of shock going through the disciples.

This was an extreme act of servanthood. According to the Jewish laws and traditions regarding the relationship between a teacher and his disciples, a teacher had no right to demand or expect that his disciples would wash his feet. How much more unthinkable was it that the Master would wash His disciple's feet? (Guzik 2013, Jn 13:2-5)

Shocking? Absolutely. And in the room, crickets, at least until Jesus gets to Peter.



So why didn't anyone else do this prior to the meal beginning? Good question? Once again it goes to selfishness, that of the disciples this time. It would have been acceptable for any of them to wash Jesus' feet, but if they did that, then that would also mean they would be willing to wash everyone else's feet too. So, no one did this basic chore, and everyone has dirty feet. They had all walked outside in sandals and had walked in areas that also had animals in them. And now here they are, dirty feet and all, eating.

The disciples probably reclined on mats around a low table, each leaning on his left arm, with his feet pointing outward. In first-century Palestine, where people walked long distances in sandals and roads were dusty, hospitality demanded that the host arrange for water to be available for the washing of feet (which was done upon arrival, not during the meal). Rather than washing the feet in the basin itself, water was poured over the feet from one vessel and caught in another (cf. 2 Kings 3:11). (Köstenberger 2004, 404)

And of course, leave it to Simon (Foot in Mouth) Peter to be the one who speaks up. He is shocked, you see it in His comment. "Lord, You are washing my feet?" This simply is not done in the culture, anywhere. I mean, this is so demeaning for you Lord. Why would you do this? Peter of course, objects even further saying no. He has no clue what Jesus is doing, and it is doubtful that even after Jesus responds to Him that He even gets it then.

Jesus responds that unless Peter submits to this washing, he has no part with Jesus (13:8), that is, no share in eternal fellowship with him; in this discourse, having no part with Jesus is a serious situation (14:30; 15:6). This indicates that the washing symbolizes allowing Jesus to serve his followers by embracing his death for them. Social inferiors expected help from patrons, but not service from them; such a reversal of roles created discomfort. Yet true dependents on Christ cannot have his gift without his sacrifice and must acknowledge their dependence. (Keener 2012, 909)

Peter immediately reverses his position. He is more than willing to accept whatever he needs to, to have a share with Jesus. But he will deny Him in just a few hours anyhow.

John 13:10–11

"Jesus said to him, "He who has bathed needs only to wash his feet; otherwise he is completely clean. And you are clean—but not all of you." For He knew the one who was betraying Him; it was for this reason that He said, "Not all of you are clean." (NASB 2020)

Jesus is not talking about ritual purity, which all of them would have already gone through for Passover. He is talking about believing faith.

All of them had heard the Word speak and teach. All of them, except Judas, believed and had washed in the water of the Word (Ephesians 5:25-27). Judas had his feet washed by Jesus as well, the offer of salvation was there, but he had already made the decision to reject what he had heard and was aligning with Satan instead.

There is a washing which believers have in Christ that needs not to be ever repeated. In Him there is to be found a cleansing which is never lost. (Pink 1923-1945, 712)

But for the one who has rejected that, not even the outward appearance of being clean will work. They stink like the world.

All of us as believers need to wash our feet every single day. You see, talking about feet talks about our walk. If we are washed in the blood of the Lamb, then yes, we are clean, that is what Jesus is talking about here. But we walk in a dirty stinky world every single day.



This means we need to regularly wash our feet in the water of the word to keep the stink of the world off us. Whenever we blow it, we have the continuing offer from Jesus, that He will wash our feet and get rid of the stink.

1 John 1:6–9

“If we say that we have fellowship with Him and yet **walk in the darkness**, we lie and do not practice the truth; but if we **walk in the Light** as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. If we say that we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins, He is faithful and righteous, so that He will forgive us our sins and cleanse us from all unrighteousness.” (NASB 2020)

And there is that walking and feet imagery again. How do we clean our feet if we have been walking in the darkness, in other words, living in the flesh and living for self? We must wash.

John takes what it is that Jesus teaches here in John 13 and provides a commentary for us in 1 John. We can only be clean if we avail ourselves of the blood of Jesus. Nothing but the blood can cleanse us from our sins. And here in 1 John, John tells us that the foot washing, the cleaning that is available, can be easily obtained by us and we can indeed be fully clean again simply by confessing our sin to Him.

As we confess our sin, He is the one who is faithful, and He is the one who forgives us since He is the one who has shed His blood for us. He is indeed our high priest, and He has already taken care of all our needs. He is the Good Shepherd and there is no one else we need.

Judas though shows us, that there can be those hiding out with His followers, pretending to be but not ever taking advantage of that initial cleaning provided for us on the cross. If that pretender is you, stop being one. Judas does get exposed and once that happens, he makes some incredibly dumb decisions. I have seen phony saints exposed; and then there are those who are good at the game of hiding in plain sight. They have the God talk down and some may have even fooled themselves.

Jesus says this to those who are in that place, when they are exposed at the Great White Throne judgment.

Matthew 7:21–23

“Not everyone who calls me their Lord will get into the kingdom of heaven. Only the ones who obey my Father in heaven will get in. On the day of judgment many will call me their Lord. They will say, “We preached in your name, and in your name we forced out demons and worked many miracles.” But I will tell them, “I will have nothing to do with you! Get out of my sight, you evil people!”” (CEV)

Salvation is a personal thing. I can’t save you. Being born in this country can’t save you. Being raised in a Christian family can’t save you. Only believing in what Jesus did on the cross does.

When Jesus did this, He was teaching His proud arguing disciples, the same ones who simply wouldn’t bother to wash anyone’s feet, a lesson in humility. Let’s take a look at the lessons He is teaching them and us.

A Lesson in Comparisons

For His Disciples	For Us
Jesus rose from supper, a place of rest and comfort	Jesus rose from His throne in heaven, a place of rest and comfort
Jesus laid aside His garments, taking off His covering	Jesus laid aside His glory, taking off His heavenly covering



Jesus took a towel and girded Himself, being ready to work	Jesus took the form of a servant, and came ready to work
Jesus poured water into a basin, ready to clean	Jesus poured out His blood to cleanse us from the guilt and penalty of sin
Jesus sat down again (John 13:12) after washing their feet	Jesus sat down at the right hand of God the Father after cleansing us

(Guzik 2013, Jn 13:2-5)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)

What Jesus has just done, is the opening salvo in teaching His disciples that everything they know, is about to be turned upside down. Now comes the explanation.

John 13:12–17

“Then, when He had washed their feet, and taken His garments and reclined at the table again, He said to them, “Do you know what I have done for you? You call Me ‘Teacher’ and ‘Lord’; and you are correct, for so I am. So if I, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet. For I gave you an example, so that you also would do just as I did for you. Truly, truly I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them.” (NASB 2020)

Jesus is showing His disciples how we, as believers, should love each other. We should be willing to humble ourselves to the point of being willing to do even the most menial of services for our brother or sister in Christ. I don’t think He is saying to us to institute foot washing as a sacrament, but some churches do indeed do this.

We are to value others above ourselves. As we wash our feet every day in the water of the word, we should also be willing to lovingly help our brother or sister who is struggling with sin to find their way to doing the same. Paul talked about this in Galatians 6.

Galatians 6:1–2

“Dear brothers and sisters, if another believer is overcome by some sin, you who are godly should gently and humbly help that person back onto the right path. And be careful not to fall into the same temptation yourself. Share each other’s burdens, and in this way obey the law of Christ.” (NLT)

Fellowship is important, as is praying for one another. I love the fact we can now gather together online, but nothing beats being able to worship with brothers and sisters together. We are all sheep, and sheep, being herd animals, do much better when they are all together in one place.

Jesus has just provided the primary example for us to follow. And if we do so, He provides us a promise here as well, to be blessed.

Jesus is our Lord and Teacher. We are simply here to continue His mission and we are no greater than the one who sent us. We are simply His servants following Him where He leads us to go. We are to imitate what He has just done, with His self-sacrifice and humility, as we go about serving Him.



The true model of Jesus is one of servanthood, and if it characterizes him it must define the ministries of his followers as well. (Osborne 2018, 320)

The promise of being blessed is for those who follow Him and emulate His way of ministry. As we serve the Lord, there are times that we do indeed get treated like we are no better than a servant. The first time it happens to you, it can be distracting because our culture rebels at the thought of being a servant leader.

But we follow the ultimate example.

I was actually taught this as being the ultimate management method in the MBA program at Texas Tech as well as in Officer Training School with the USAF. But the way it is taught, is simply as a tactic which may be used as needed to achieve the mission.

Jesus teaches us here that it is not a tactic, it is to be the method by which we operate every single day. Not enough folks in ministry believe this, but that is exactly what Jesus is teaching here.

I have met and talked with Pastors who have a true servant's heart. One of my teachers, J. Vernon McGee was like that. He had pastored a huge church, had a really going radio ministry and was still being invited to come and teach every so often at Biola. But if you had a question, he would sit down with you over a cup of coffee and insist on paying for it too by the way and talk to you.

There are also those who are in ministry who have big operations and they know it. I happened to run into a well-known word of faith televangelist years ago in Denver, CO. All I did was say hello to him and he didn't even return the response. He did give me a hmpf though and walked off. In fact, a couple of the folks walking with him literally blocked me. When did folks serving the Lord get so big in their britches that they needed security in a hotel lobby.

In our day and age, I get it that in some locations, that is wise. But I have also met with, or rather tried to meet with, Pastors after a Sunday service only to be given the cold shoulder.

Jesus was approachable. When did we decide that we are so important that we shouldn't be. If there are multiple services, then I get it. I too have had to teach the same thing three times in a row on a Sunday and you really are on a short leash till the end of the final service. But then there is time to visit.

Jesus is providing instructions to His disciples for the way things are going to be in the very near future. The problem, there is still someone hanging around who is not a believer and would be clueless, Judas.

John 13:18–20

"I am not speaking about all of you. I know the ones whom I have chosen; but this is happening so that the Scripture may be fulfilled, 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.' From now on I am telling you before it happens, so that when it does happen, you may believe that I am He. Truly, truly I say to you, the one who receives anyone I send, receives Me; and the one who receives Me receives Him who sent Me.'" (NASB 2020)

Judas has made his decision. He is not a believer and Jesus had him on the team intentionally to teach us that the danger of someone sneaking in is always there.

You can hear the heart of Jesus. But when he refers to a well-known traitor in the past, one from David's life, Ahithophel, by quoting from Psalm 41 which is about the same man, that is when the disciples begin to wonder just what is going on. You can hear Jesus as He looks at the room and tells them, men we have someone just like that here in the room right now.



Then He adds, from now on, I am going to let you know what is going to happen before it does. Why would He do that. Simple, they need to know He knows and where they are going in the next 72 hours or so, hope is something they will need to grab ahold of.

When the events of the next 12 hours start to take place, Jesus wants those who are His, to remember that He knew about this beforehand. The first shock will be dealing with a traitor.

It is at this point that Jesus becomes noticeably upset. He knows what is coming, He knows what Judas will do and the judgment that he will sustain as a result.

Judas is less than 36 hours from death and Jesus already knows he will not repent and is to be judged severely. He, of all people, knew better, and Jesus is upset because on behalf of Judas and was upset over the loss of his soul to judgment.

John 13:21–30

“When Jesus had said these things, He became troubled in spirit, and testified and said, “Truly, truly I say to you that one of you will betray Me.” The disciples began looking at one another, at a loss to know of which one He was speaking. Lying back on Jesus’ chest was one of His disciples, whom Jesus loved. So Simon Peter nodded to this disciple and said to him, “Tell us who it is of whom He is speaking.” He then simply leaned back on Jesus’ chest and said to Him, “Lord, who is it?” Jesus then answered, “That man is the one for whom I shall dip the piece of bread and give it to him.” So when He had dipped the piece of bread, He took and gave it to Judas, the son of Simon Iscariot. After this, Satan then entered him. Therefore Jesus said to him, “What you are doing, do it quickly.” Now none of those reclining at the table knew for what purpose He had said this to him. For some were assuming, since Judas kept the money box, that Jesus was saying to him, “Buy the things we need for the feast”; or else, that he was to give something to the poor. So after receiving the piece of bread, he left immediately; and it was night.” (NASB 2020)

There it is, plainly stated so they all know, “one of you will betray Me.”

The disciples are shocked by the revelation. But they have seen the emotions so there must be truth to this statement. Jesus still wanted to see Judas change his mind and repent. The foot washing, the not all are clean statement, the reference to Ahithophel, all are Jesus reaching out to Judas. In fact, it appears that Judas was actually seated to one side of Jesus and John was on the other side.

The disciples want to know who it is. So, Simon Peter does the knowing nod to John, yes John is the one lying back on the chest of Jesus; “find out who John.”

John 13:25–27

“He then simply leaned back on Jesus’ chest and said to Him, “Lord, who is it?” Jesus then answered, “That man is the one for whom I shall dip the piece of bread and give it to him.” So when He had dipped the piece of bread, He took and gave it to Judas, the son of Simon Iscariot. After this, Satan then entered him. Therefore Jesus said to him, “What you are doing, do it quickly.”” (NASB 2020)

Dipping the bread and giving it someone else is a sign in that culture, of a special friendship. One more time Jesus is reaching out to Judas. He is about to cross a line but has not yet gone there.

Jesus was reaching out to Judas. He was saying, “Judas, here is my friendship. Here is restoration. Judas, here is my heart. All you have to do is take it, old friend. Will you?” But the door had slammed shut. Judas, as Matthew records, replied, “Surely not I, Rabbi?” Jesus responded: “Yes, it is you” (Matthew 26:25). (Hughes 1999, 323)



John 13:27–30

“After this, Satan then entered him. Therefore Jesus said to him, “What you are doing, do it quickly.” Now none of those reclining at the table knew for what purpose He had said this to him. For some were assuming, since Judas kept the money box, that Jesus was saying to him, “Buy the things we need for the feast”; or else, that he was to give something to the poor. So after receiving the piece of bread, he left immediately; and it was night.” (NASB 2020)

When Jesus talks to Judas here, He is talking directly to the one who had just entered him, Satan. Jesus is saying, “I know so you better get a move on.” In other words, Judas has just been dismissed.

With Judas gone, now Jesus can start with His final briefing to the disciples.

Judas was given, even as he was about to go, one more opportunity to change his mind and he didn't. If you don't know Jesus, you have an opportunity right now to change your mind too. Earlier we talked about how Jesus is now entering into His ministry as High Priest for us. He begins that as He sacrifices Himself on the cross for our sin. Judas rejected this, but you don't have to. If you don't know Him, or if you been playing games, like Judas did, now is the time to stop.

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