

# BEATITUDE AND BETRAYAL

## John 13:16–20

### AMEN, AMEN

- “Verily” is a transliteration of the Hebrew participle “Amen”: it means “to confirm” and was uttered to give one’s assent
- a congregation responded to a prayer of their worship leader with “Amen”—in this way they make it their own (1 Cor 14:16)
  - it is rarely used to conclude one’s own prayer—just when the prayer contains a wish (Tobit 8:4–9)
  - it is used only by Jesus in the Gospels and marks the following statement as true or important
- Jesus’ use of “Amen” to introduce his own sayings is unique—no other Jewish parallel can be found
  - “Amen” invites God to bring his words to pass
- “verily” occurs in Matthew (31 times), Mark (13 times), and Luke (6 times); “verily, verily” occurs only in John (25 times)

### APPLYING THE FOOTWASHING (16–17)

- in verses 13–16 Jesus reminds his disciples of his authority over them (cf. *Gen Rab* 78: “the sender is greater than the sent”)
  - he spoke these words to keep them from saying: “It’s below my dignity to wash the feet of other believers”—slaves and messengers should not think so highly of themselves that they refuse to do menial tasks like footwashing
  - this was a favorite saying of Jesus—repeated four times (Matt 10:24; Luke 6:40; John 13:16; 15:20; cf. Luke 22:27)
- the beatitude in verse 17 ends the section on footwashing (verses 4–17)—there are only two beatitudes in John (13:17; 20:29)
  - this beatitude is similar to the beatitudes in Matthew 24:46 and Luke 11:28 (cf. Matt 7:24; John 12:47)
  - “if you know” introduces a first class condition: the disciples now know “these things” (principles about love, humility, and serving one another taught by the footwashing) and will now be able to apply them in the future
    - happiness is promised to disciples who are humble, love one another, and serve one another
      - they will be happy when they receive their rewards in the Kingdom (cf. Mark 9:33–35)
    - a third class condition (“if you do them”) expresses uncertainty about their future obedience

### PROPHECY ABOUT JUDAS (18–19)

- happiness and millennial rewards for being humble, loving, and serving one another are not extended to Judas (13:18a)
- Jesus made no mistake: he chose Judas even though he knew from the beginning what kind of man Judas was (Luke 6:12–16)
  - the betrayal did not come as a surprise (13:11, 19): Jesus knew from the beginning Judas would betray him (John 6:70–71)
- Jesus did not try to stop Judas because the betrayal is prophesied in the Scriptures and must be fulfilled (13:18, cf. Psa 41:9)
  - he will lay his life down freely; it will not be taken from him (John 10:17–18)
- the rabbis believed Psalm 41 referred to Ahithophel’s betrayal of David during the Absalom Rebellion (cf. 2 Sam 15:12, 31)
  - eating bread together implies close friendship, trust, and expected loyalty
  - Judas is like a horse that lifts up its hoof and violently kicks its master—without warning
- Jesus made this prophecy to strengthen the faith of his disciples when the betrayal occurs: their faith will be shook but not shattered when they realize the betrayal is God’s will and not a victory of Satan over the Messiah
  - “I am” may mean “I am *the Messiah*” or may be the covenant name of God “I AM” (Exod 3:14; cf. John 18:5–6)

### RECEIVING JESUS AND GOD THE FATHER (20)

- in this verse Jesus focuses on the future ministry of the disciples after his death, resurrection, and ascension as apostles
  - after his betrayal and death he will still have messianic authority to send out messengers—from his throne in heaven
- to reject the message of the apostles is to reject the message of Jesus and the Father (cf. Luke 10:1–11, 16; John 12:48–50)