

John 13–17 Part I • 約翰福音 13–17章（一）

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1 Overview of Chs 13–17 第 13–17 章概論

1.1 Storyline 故事大綱

Jesus' interaction with the disciples 耶穌和門徒的互動

- 13:1–17 Jesus Washes His Disciples' Feet 耶穌為門徒洗腳
- 13:18–30 Jesus Predicts His Betrayal 耶穌預言他被背叛
- 13:31–38 Jesus Predicts Peter's Denial 耶穌預言彼得不認主
- 14:1–4 Jesus Comforts His Disciples 耶穌安慰門徒
- 14:5–14 Jesus the Way to the Father 耶穌是通往父神的道路
- 14:15–31 Jesus Promises the Holy Spirit 耶穌應許聖靈

The monologue 耶穌的獨白

- 15:1–17 The Vine and the Branches 葡萄樹和枝子
- 15:18–25 The World Hates the Disciples 世人恨門徒
- 15:26–16:15 The Work of the Holy Spirit 聖靈的工作

A brief dialogue 簡短對話

- 16:16–33 The Disciples Grief Will Turn to Joy 門徒的憂傷轉為喜樂

Jesus's prayer 耶穌的禱告

- 17:1–5 Jesus Prays to Be Gloried 耶穌祈求得榮耀
- 17:6–19 Jesus Prays for His Disciples 耶穌為門徒祈禱
- 17:20–26 Jesus Prays for All Believers 耶穌為所有信徒祈禱

1.2 Chiastic structure of Chs 13–17 第13至17章的交叉結構^[1]

A Jesus' departure, glory, love in community 耶穌的離別、榮耀、群體的愛 (13:31–38 or 14:1)

B Jesus' coming and abiding presence 耶穌的來臨和同在 (14:1 or 14:2–15:17)

C The World 世界 (15:18–16:12)

a The world's hatred 世界的仇恨 (15:18–25)

b The Spirit's testimony to the world 聖靈對世界的見證 (15:26–27)

a' The world's hatred 世界的仇恨 (16:1–4)

b' The Spirit's testimony to the world 聖靈對世界的見證 (16:5–12)

B' Jesus' Coming and Abiding Presence 耶穌的來臨和同在 (16:13–33)

A' Jesus' departure, glory, and unity of community 耶穌的離別、榮耀、群體的合一 (17:1–26)

1.3 An overview 概論

- "The discourse section is difficult to outline because it is more concerned with developing repetitive themes than with following a precise arrangement." [耶穌和門徒]談話部分很難勾劃出來，因為它更關心發展重複性的主題，而不是遵循精確的安排。^[2]
- "the foot washing as the narrative introduction to the Farewell Discourse that prefigures the passion." 洗腳作為「告別談話」的一種敘事性的引言，預示著「受難」。^[3]
- "Jesus' final discourse in John's Gospel interprets the meaning of Jesus' passion for his disciples: they will share both his sufferings and his resurrection life." 耶穌在約翰福音中的最後一席話解釋了耶穌受難對門徒的意義：他們將分享他的苦難和復活。^[4]
- "John 14 and John 15-16 represent two versions, or two sections, of an original discourse now bound together." 約翰福音 14 和約翰福音 15-16 代表了原始「談話」的兩個版本或兩個部分，現在卻放在一起的。^[5]
 - "it is the strongest argument for the composite nature of the current discourse." 這是「談話」的合成性質的最有力論據^[6]

1.4 Key themes 關鍵主題

Foot-washing, the Betrayer, the Holy Spirit 洗腳，背叛者，聖靈

- 13:1-17 Jesus **Washes** His Disciples' **Feet** 耶穌為門徒洗腳
- 13:18-30 Jesus Predicts His **Betrayal** 耶穌預言他被背叛
- 13:31-38 Jesus Predicts Peter's Denial 耶穌預言彼得不認主
- 14:1-4 Jesus Comforts His Disciples 耶穌安慰門徒
- 14:5-14 Jesus the Way to the Father 耶穌是通往父神的道路
- 14:15-31 Jesus Promises the **Holy Spirit** 耶穌應許聖靈

The Vine 葡萄樹

- 15:1-17 The **Vine** and the Branches 葡萄樹和枝子
- 15:18-25 The World Hates the Disciples 世人恨門徒
- 15:26-16:15 The Work of the **Holy Spirit** 聖靈的工作
- 16:16-33 The Disciples Grief Will Turn to Joy 門徒的憂傷轉為喜樂

Jesus's prayer 耶穌的禱告

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1.5 Questions of the week 本週之謎

- What is so significant about the footwashing story? 洗腳的故事有什麼重大意義？
- Is Judas morally responsible for betraying Jesus? 猶大是否對背叛耶穌負有道德責任？

1.6 Activity: compare the anointing and footwashing stories 活動：比較膏抹和洗腳的故事

Anointing 膏抹	Footwashing 洗腳
Anointing of feet 膏腳	Washing of feet 洗腳
At a meal 吃飯時	At a meal 吃飯時
Great cost 巨大的代價	Great simplicity 簡單又卑微
Perfume 香水	Water 水
Act of worship 敬拜	Act of service 服侍

Anointing 膏抹	Footwashing 洗腳
Judas challenges Jesus 猶大挑戰耶穌	Peter challenges Jesus 彼得挑戰耶穌
Talks of betrayal 提及背叛	Talks of betrayal 提及背叛
Judas key in story 猶大角色重要	Judas key in story 猶大角色重要

2 Footwashing 為門徒洗腳

- Read John 13:1-17
- "Goguel and Macgregor think it may have a Eucharistic reference in the act whereby the foot-washing (an act of love) **replaces the bread and wine**. John does not have the last supper meal and no institution narrative. Is this instead of that?" Goguel 和 Macgregor 認為在洗腳（一種愛的行為）**取代麵包和酒**的行為中可能有聖餐禮的意義。約翰沒有記載最後晚餐，也沒有禮儀性敘述。會不會是用「洗腳」取代「聖餐」呢？^[7]
- "Lohmeyer sees the foot-washing as a type of **apostolic ordination**." Lohmeyer 認為洗腳是一種**使徒任命 / 按立**。
- "For the ancients, footwashing was as necessary and regular a chore as **brushing teeth** is for most modern people. Feet were protected by no more than open sandals, and so, after walking in the heat and in the dust and dirt of country roads or town streets, washing feet was necessary both for comfort and for cleanliness, especially before sitting down to a meal." 對於古人來說，「洗腳」就像現代人刷牙一樣的必做的習慣。雙腳只被敞開的涼鞋保護，因此，在炎熱和鄉村道路或城鎮街道的灰塵和泥土中行走之後，為了舒適和清潔，洗腳是必要的，尤其是在坐下來吃飯之前^[8]
- "So menial a task was it that in a household with a hierarchy of slaves and servants, it would be the **duty of the slaves**, not of the servants who performed less demeaning tasks such as waiting at table." 這是一項如此卑賤的服侍，以至於在一個有奴隸和僕人的家庭中，這會是**奴隸的職責**，而不是那些執行沒有那麼難堪的任務的僕人，例如他們會在餐桌旁侍候。^[9]
- "In a household without servants, everyone washed their **own feet**." 在一個沒有僕人的家庭裡，每個人都洗自己的腳。^[10]
- "John understands the footwashing **in relation to the cross**, where the Jesus who in chapter 13 undertakes the role of a slave finally dies the death of a slave. The footwashing both provides an interpretation of the meaning of the cross, as Jesus' voluntary self-humiliation and service for others, and also gains its own fullest meaning when seen in the light of the cross it prefigures." 約翰理解「洗腳」與十字架息息相關，在第 13 章中扮演「奴隸」角色的耶穌最終死於像「奴隸」般之死。「洗腳」不僅解釋了十字架的意義，[因為]作為耶穌自願地自我羞辱和為他人服務，而且當從它所預示的十字架當中得見「洗腳」最完整的意義。^[11]
- [The footwashing story] **parallels** the Synoptic accounts of "the institution of the Lord's Supper"... John's omission of [the Lord's Supper] must be due [] to the fact that he has already spoken of Jesus' death in eucharistic language in chapter 6. [] This leaves him free to narrate a different symbolic action at the Last Supper, supplying a different perspective on the meaning of Jesus' coming death. [洗腳故事] 是“設立聖餐”的平行記述.....約翰省略[聖餐]一定是因為[]他已經在第 6 章中用聖體語言提及耶穌的犧牲。[] 這讓他可以自由地在最後的晚餐中敘述不同的象徵性動作，為耶穌即將死去的意義提供不同的視角。
- "The one who can claim the highest status in all reality, sovereign over all creation, humbles himself to the lowest human status, expressing his lordship in self-humiliating service for his social inferiors. A **radical overturning of common cultural values** with respect to status is implied." 能夠在所有現實中享有最高地位，對所有創造物擁有至高無上的主權的那位，將自己謙卑到最低的人的地位，以自我羞辱的方式為社會低下階層服務來表達他的主權。這暗示在[自身]地位方面徹底顛覆一般文化和價值觀。^[12]
- John 13 provides **two interpretations** of the act of footwashing, one in Jesus' dialogue with Peter (vv. 6-11), the other in Jesus' speech to the disciples after resuming his seat (vv. 12-20). 約翰福音 13 章對洗腳的行為提供了**兩種解釋**，一種是耶穌與彼得的對話（6-11 節），另一種是耶穌坐下後對門徒的解釋（12-20 節）。
- The two interpretations are related, but distinct. Both are christological, taking their meaning from the fact that it is Jesus the Lord who serves as a slave 這兩種解釋是相關的，但又是不同的。兩者都是關於基督論的，其意義來自於主耶穌作為奴隸般服務的事實
- the first is christological and soteriological 第一種解讀是關於基督論和救贖論的

- The first is a meaning that the disciples will not be able to understand until after the resurrection (13:7; cf. 2:22; 12:16), a clear indication that it is a meaning connected with Jesus' death within the narrative (vv. 8-10), including the characteristically Johannine double entendre of verse 8b: "Unless I wash you, you have no share in me." 第一個含義是門徒在復活之後才能理解的含義 (13:7; 參見 2:22; 12:16)，清楚地表明這是和耶穌的死有關 (第 8-10 節)，包括第 8b 節約翰典型的「一語雙關」用語：「我若不洗你，你就與我無份了。」
- At the literal level, this can mean that unless Peter's feet are washed he **cannot share the meal** with Jesus. 從字面上看，這可能意味著除非彼得洗腳，否則他**不能與耶穌共享晚餐**。
- At the level of true significance, it means that without the cleansing to be effected by Jesus' death, Peter **cannot participate in the eternal life** to be had in union with Jesus' life." 在真正意義的層面上，這意味著如果沒有耶穌的死所帶來的潔淨，彼得就無法參與與耶穌的生命結連的永生。
- the second is christological and exemplary 第二種解讀是關於基督論和模範性的
 - It portrays Jesus' act as an **example** the disciples are to follow. If he, their Lord and Master, serves them as a slave, so should they serve each other. [故事]將耶穌的行為描繪為門徒要效仿的**榜樣**。如果他——他們的主人和主人——都像奴隸一樣服侍他們，他們也應該互相服侍。
 - "A social group in which each washes the feet of the others can have **no social hierarchy**, at least of the type symbolized by the limitation of such menial tasks to those of lowest status." 一個互相洗腳的社會群體可以說是**沒有社會等級**，是[打破一個框架，就是]「卑微服侍」只限制在「最低地位的人」[的框架]。
- "There is no indication that the command is not meant literally, but literal footwashing is a concrete instance of the practice of humble service in ordinary life." 沒有跡象表明[洗腳的]命令並不需要按字面照做，但洗腳卻是日常生活中一種具體的謙卑實踐。
- "Since it is the most menial task, which no one but a servant or slave would ordinarily think of doing, it is the extreme case that carries with it **every less humiliating kind of service** for each other that might arise." 既然這是最卑微的工作，除了僕人或奴隸通常不會想到做，它是一種最極端的例子，[連洗腳都可以做，]代表了任何一種比較不難堪的服侍[都可以做]。^[13]

3 Judas—a profile of the betrayer 猶大——背叛者傳略

3.1 As a disciple 作為門徒

- Judas is **chosen** as one of the 12 (Luke 6:12-16; Mark 3:13-19). 猶大被選為十二門徒之一 (路加福音 6:12-16; 馬可福音 3:13-19)。
- He is **sent** out as one of the 12 (Matthew 10:4). 他作為被十二門徒之一**差遣出去** (馬太福音 10:4)。
- He accompanies Jesus **with the other 11 disciples**, beholding Jesus' character and power, and hearing him teach and claim to be the Messiah (Mark 3:14). 他與其他十一個門徒一直陪伴耶穌，見證著耶穌是誰和祂的能力，也聽見他教導並怎樣聲稱自己是彌賽亞 (馬可福音 3:14)。
- In all of this, Judas never appears to come to faith in Jesus as his Messiah (John 6:64-65; 13:10-11, 18; 17:12). 但在所有這一切中，猶大似乎從未相信耶穌是他的彌賽亞 (約翰福音 6:64-65; 13:10-11, 18; 17:12)。
- He is put in charge of the money-box (John 12:6; 13:29). 他負責管理錢箱 (約翰福音 12:6; 13:29)。

3.2 In the act 猶大的行動

- He begins to steal money from the money-box (John 12:6). 他開始從錢箱裡偷錢 (約翰福音 12:6)
- When Mary anoints the feet of Jesus, **Judas is incensed** by her extravagance, and is distressed that Jesus would allow such "waste" when this ointment could have been sold, and the proceeds given to the poor. 當馬利亞膏耶穌的腳時，**猶大被她的揮霍所激怒**，並為耶穌允許這樣程度的「浪費」而感到苦惱，而這種油膏本來可以出售，並且收益給了窮人。
- Shortly after this incident with Mary, in which Jesus rebukes Judas and the other disciples, Judas goes to the chief priests and strikes a deal with them to betray Jesus and to **hand him over** to them (Matthew 26:14-15; Mark 14:10-11). 在馬利亞膏耶穌後，耶穌駁斥猶大和其他門徒，然後猶大去找祭司長並與他們達成協議，要出賣耶穌並將他**交給他們** (馬太福音 26:14-15; 馬可福音 14:10-11)。
- On 13:18 "I am not referring to all of you; I know those I have chosen. But this is to fulfill this passage of Scripture: 'He who shared my bread has turned r against me.' 我不是指著你們眾人說的，我知道我所揀選的

是誰；但是要應驗經上的話：『吃我飯的人用腳踢我。』

- "The Gospel of John appears to compare Judas Iscariot's act of betrayal with that of David's trusted counsellor, Ahithophel" 約翰福音似乎將加略人猶大的背叛行為與大衛信任的謀士亞希多弗的行為進行了比較^[14]
 - Ps 詩 41:9 Even my close friend, someone I trusted, one who shared my bread, has turned against me. 連我知己的朋友，我所信賴、吃我飯的人也用腳踢我。
 - 2 Sa 撒下 15:12 While Absalom was offering sacrifices, he also sent for Ahithophel the Gilonite, David's counselor, to come from Giloh, his hometown. And so the conspiracy gained strength, and Absalom's following kept on increasing. 押沙龍獻祭的時候，派人去把大衛的謀士，基羅人亞希多弗從他本城基羅請來。於是叛亂越發強大，因為隨從押沙龍的百姓日漸增多。
- Judas is with Jesus and the disciples during the first part of the final meal, apparently in the place of honor, **next to Jesus** (John 13:26). 猶大在最後晚餐的開頭與耶穌和門徒在一起，坐於在耶穌旁邊一個重要席位（約翰福音 13:26）。
- At the meal, Jesus indicates that one of the disciples will betray him (Matthew 26:20-25; Mark 14:17-21), and then, by means of his dipping a piece of bread and handing it to Judas, he indicates that it is Judas (Mark 14:20; John 13:21-27). 吃飯時，耶穌表示其中一個門徒會出賣他（馬太福音 26:20-25；馬可福音 14:17-21），然後，他蘸一塊麵包遞給猶大，表明就是猶大（馬可福音 14:20；約翰福音 13:21-27）。
- 13:26-27 Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish." Then, dipping the piece of bread, he gave it to Judas, the son of Simon Iscariot. 27 As soon as Judas took the bread, Satan entered into him. 耶穌回答：「我蘸一點餅給誰，就是誰。」耶穌就蘸了一點餅，遞給加略人西門的兒子猶大。 27 他接了那餅以後，撒旦就進入他的心。於是耶穌對他說：「你要做的，快做吧！」
 - "Jesus dips bread into the supper dish and gives it to Judas — a gesture commonly understood to show favor. This gracious act on Jesus' part provokes **intense demonic resistance** in Judas, for when he receives the bread, Satan enters him (13:27). 耶穌把麵包蘸在晚餐盤子裡，然後遞給猶大——這是友善的姿態。[但]耶穌仁慈的動作卻激起了猶大的「強烈的惡魔性抵抗」，因為當他收到麵包時，撒旦進入了他（13:27）
 - [Judas's] action and response disclose the nature of the conflict, for **what evil resists is the graciousness** that Jesus extends. The Gospel says that Jesus chooses Judas, washes Judas, and gives Judas food (6:70-71; 13:1-11, 26), so that Satan's entry into Judas marks **opposition to the graciousness** Jesus shows." 猶大的行動和反應揭示了衝突的本質，因為邪惡所抗拒的正是耶穌的仁慈。福音說耶穌揀選了猶大，為猶大洗腳，並把食物遞給他（6:70-71; 13:1-11, 26），因此「撒旦進入猶大」標誌著[他]「抗拒耶穌的仁慈」。^[15]
- Jesus dismisses Judas to carry out his deed (John 13:27-30). 耶穌叫走猶大，讓他執行他的惡行（約翰福音 13:27-30）
- Judas leads the soldiers to Jesus, where he identifies Jesus as the One they are to arrest by kissing him (Matthew 26:47-50; Mark 14:43-46; Luke 22:47-48; John 18:1-9). 猶大帶領士兵到耶穌面前，在那裡他通過親吻確定耶穌是他們要逮捕的那一位（馬太福音 26:47-50；馬可福音 14:43-46；路加福音 22:47-48；約翰福音 18:1-9）。
 - "The phrase, Τότε πορευθεῖς that Matthew uses with Judas Iscariot infers that Judas was the one who **took the initiative** to go to the chief priests to betray Jesus to them, rather than their seeking him out or coercing him to betray Jesus" 根據馬太對加略人猶大的描述（Τότε πορευθεῖς）推斷，猶大是主動去找大祭司們出賣耶穌，而不是他們找他或強迫他出賣耶穌^[16]
- Judas regrets his betrayal and tries to reverse his actions by returning the money, but it is too late. Judas then goes out and hangs himself (Matthew 27:3-10; Acts 1:15-19) 猶大為自己的背叛感到後悔，並試圖通過退還錢來「贖罪」，但為時已晚。然後猶大去上吊自殺（馬太福音 27:3-10；使徒行傳 1:15-19）。
 - "With the payment he received for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out." 這人用他不義的代價買了一塊田，以後身子仆倒，肚腹崩裂，腸子都流出來。（Acts 徒 1:18）
 - So Judas threw the money into the temple and left. Then he went away and hanged himself. 猶大就把那銀錢丟在殿裏，出去吊死了。（Matthew 太 27:5）"
 - "Judas bought a field. This was predicted and predestined by God. Then, on a sturdy tree branch, he hung himself by the neck. For several days his body swayed in the breeze. Flies and maggots covered his decaying body. Finally, some merciful soul decided to cut down the rotting corpse.

When he did, Judas' bloated body hit the ground and burst open." 猶大買了一塊地。這是神所預知和預定的。然後，在一根粗壯的樹枝上，他吊頸自盡。死後幾天，他的身體在微風中搖晃。蒼蠅和蛆蟲覆蓋了他腐爛的身體。最後，某位慈悲的路人決定將這具腐爛的屍體砍下來。當他這樣做時，猶大臃腫的屍體撞到地上然後爆開了^[17]

- Summary 小結
 - Jesus is in complete control, including the one who will betray Him. 耶穌完全控制事情發展，包括讓背叛他的人背叛他。
 - At a time when Jesus could have been obsessed with his own imminent suffering and death, he devoted himself to serving his disciples by preparing them for the things which were to come. 在耶穌本可以沉溺於自己迫在眉睫的痛苦和死亡的感受，但他仍然服侍門徒，為他們將來的事情做準備。
 - We should not think only of Judas as we read our text—Judas is simply an example of many who, like him, choose to reject the light and to dwell in darkness. 當我們讀聖經時，我們不應該只想到猶大——猶大只是許多像他一樣選擇拒絕光明、而住在黑暗中的人的一個例子。
 - For everyone who hears the gospel, there is a point of decision. 每一個聽到福音的人都需要做一個選擇。^[18]

3.3 Free will 自由意志 vs Determinism 預定論

- Is Judas morally responsible for his action? Isn't his action predetermined by God? 猶大是否對他的行為負有道德責任？他的所作所為不是神預定的嗎？
- Free Will 自由意志: "We will understand free will to be the capacity or set of capacities which make possible free choices and whose possession serves as a necessary condition for moral responsibility." 我們將理解自由意志是一種能力或一組能力，可以做出可能的自由選擇，並且擁有自由意志就必然有道德責任^[19]
- Compatibilism 兼容主義: "human freedom is compatible with divine omniscience and divine foreknowledge" 人的自由與神的「全知」和「先見」相容^[20]
 - "affirming determinism while maintaining the reality and significance of free will 在肯定自由意志的現實和重要性的同時，肯定預定論"^[21]
- Incompatibilism 不兼容主義
 - Determinism 預定論: my decision, D, is fully determined by prior conditions, C. 我的決定 D 完全基於先決條件 C
 - Libertarianism 自由意志論: Those who hold to some form of indeterminism 那些堅持某種反預定論的人^[22]
- "The reference to scriptural fulfilment implies divine foreknowledge, whereas the ways in which John portrays the character of Judas and his act of betrayal suggest that he holds Judas liable for his character and his action. John's dual presentation of these issues therefore indicates the interplay between divine foreknowledge and human free will" 聖經的應驗意味著神的預知，但另一邊廂，約翰描繪猶大的性格和他的背叛表明他認為猶大需對他的性格和行為負責。因此，約翰對這些問題的雙重陳述，表明了神的預知和人類自由意志之間的互動。^[23]

4 Conclusion and reflection 結論與反思

- On footwashing: What things are we unwilling to do to serve our Lord, and our brothers and sisters? 關於洗腳的故事：有什麼事情是我們不願意為我們的主和我們的兄弟姐妹做的呢？
- Concerning Judas: "Firstly, it implies that an individual could be following Jesus without believing in him like Judas did. Secondly, it implies that an active, divinely gifted church leader or church member might apostatise because of a greedy, diabolical character and refusal to heed repeated warnings by God's Spirit."— Which side are we on? 關於猶大：“首先，[故事]暗示一個人可以像猶大那樣，跟隨耶穌而不相信他。其次，[故事]暗示任何有恩賜的教會領袖或會友都可能因為貪婪、邪惡的性格和拒絕而聽從上帝聖靈的反覆警告而叛教。”^[24] — 我們的屬靈光景正處於哪一邊呢？

1. Craig S. Keener, [The Gospel of John: A Commentary & 2](#), vol. 1 (Grand Rapids, MI: Baker Academic, 2012), 895.↩

2. Craig S. Keener, [*The Gospel of John: A Commentary & 2*](#), vol. 1 (Grand Rapids, MI: Baker Academic, 2012), 891.↵
3. Craig S. Keener, [*The Gospel of John: A Commentary & 2*](#), vol. 1 (Grand Rapids, MI: Baker Academic, 2012), 891.↵
4. Craig S. Keener, [*The Gospel of John: A Commentary & 2*](#), vol. 1 (Grand Rapids, MI: Baker Academic, 2012), 893.↵
5. Craig S. Keener, *The Gospel of John: A Commentary & 2*, vol. 1 (Grand Rapids, MI: Baker Academic, 2012), 894.↵
6. Craig S. Keener, *The Gospel of John: A Commentary & 2*, vol. 1 (Grand Rapids, MI: Baker Academic, 2012), 894.↵
7. From Dr Sarah Harris's lecture on John 13, 15.↵
8. Richard Bauckham, *The Testimony of the Beloved Disciple* (Michigan: Baker Academic, 2007), 192.↵
9. Richard Bauckham, *The Testimony of the Beloved Disciple* (Michigan: Baker Academic, 2007), 192.↵
10. Richard Bauckham, *The Testimony of the Beloved Disciple* (Michigan: Baker Academic, 2007), 192.↵
11. Richard Bauckham, *The Testimony of the Beloved Disciple* (Michigan: Baker Academic, 2007), 194.↵
12. Richard Bauckham, *The Testimony of the Beloved Disciple* (Michigan: Baker Academic, 2007), 194.↵
13. Richard Bauckham, *The Testimony of the Beloved Disciple* (Michigan: Baker Academic, 2007), 194.↵
14. James Partee Toga and Annang Asumang, "The Interface between the Doctrines of Divine Foreknowledge and Human Free Will: Judas Iscariot as a Test Case," *Conspectus: The Journal of the South African Theological Seminary* 27.1 (2019): 160--172, 169.↵
15. Craig R. Koester, "Crucifixion and Resurrection," in *The Word of Life: A Theology of John's Gospel* (Eerdmans Publishing, 2008), 108–32, 118.↵
16. James Partee Toga and Annang Asumang, "The Interface between the Doctrines of Divine Foreknowledge and Human Free Will: Judas Iscariot as a Test Case," *Conspectus: The Journal of the South African Theological Seminary* 27.1 (2019): 160--172, 168.↵
17. Roger Barrier, "Was Judas Predestined to Betray Jesus?", <https://preachititeachit.org/ask-roger/detail/was-judas-predestined-to-betray-jesus/>↵
18. From Dr Sarah Harris's lecture on John 13, 15, 2022.↵
19. Kevin Timpe and Audra Jenson, *Free Will and the Stages of Theological Anthropology*, The Ashgate Research Companion to Theological Anthropology (Routledge, 2016), 236.↵
20. James Partee Toga and Annang Asumang, "The Interface between the Doctrines of Divine Foreknowledge and Human Free Will: Judas Iscariot as a Test Case," *Conspectus: The Journal of the South African Theological Seminary* 27.1 (2019): 160--172, 162.↵
21. From Dr Christa McKirland's lecture on Free Will, 2022.↵
22. From Dr Christa McKirland's lecture on Free Will, 2022.↵
23. James Partee Toga and Annang Asumang, "The Interface between the Doctrines of Divine Foreknowledge and Human Free Will: Judas Iscariot as a Test Case," *Conspectus: The Journal of the South African Theological Seminary* 27.1 (2019): 160--172, 169.↵
24. James Partee Toga and Annang Asumang, "The Interface between the Doctrines of Divine Foreknowledge and Human Free Will: Judas Iscariot as a Test Case," *Conspectus: The Journal of the South African Theological Seminary* 27.1 (2019): 160--172, 170.↵