



The Gospel of John

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Right response is to believe
Jesus is God in the flesh

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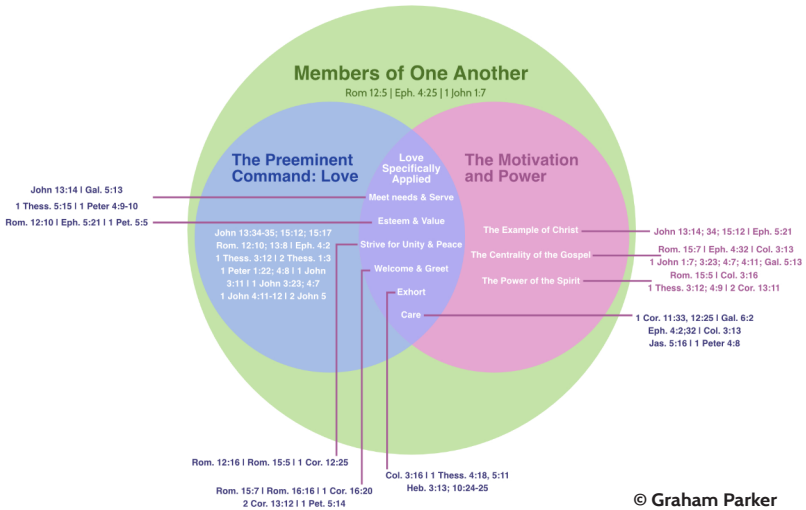
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Jesus is glorified
As omniscient, holy God

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When His disciples love one another



THE *NEW* LIFE

JOHN 13 - 21

PLEASE SILENCE YOUR PHONE

**³¹ These are written
so that you may believe
that Jesus is the Messiah,
the Son of God,
and that by believing
you may have life
in his name.**

John 20 CSB

The Gospel of John

Prologue 1

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- Upper Room discourse 13-14
- Discourse on the way 15-16
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THE
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JOHN 13 - 21

¹ Before the Passover Festival, Jesus knew that his hour had come to depart from this world to the Father. Having loved his own who were in the world, he loved them to the end.

² Now when it was time for supper, the devil had already put it into the heart of Judas, Simon Iscariot's son, to betray him.

³ Jesus knew that the Father had given everything into his hands, that he had come from God, and that he was going back to God.

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Jesus knew:

- His time to depart this earth had come.**
- He, God the Son, enjoyed unity with God the Father (and by extension, God the Spirit).**
- Agape – unconditional, other-centered, self-sacrificial love for His chosen.**
- He was all-powerful by Triune God's decree.**



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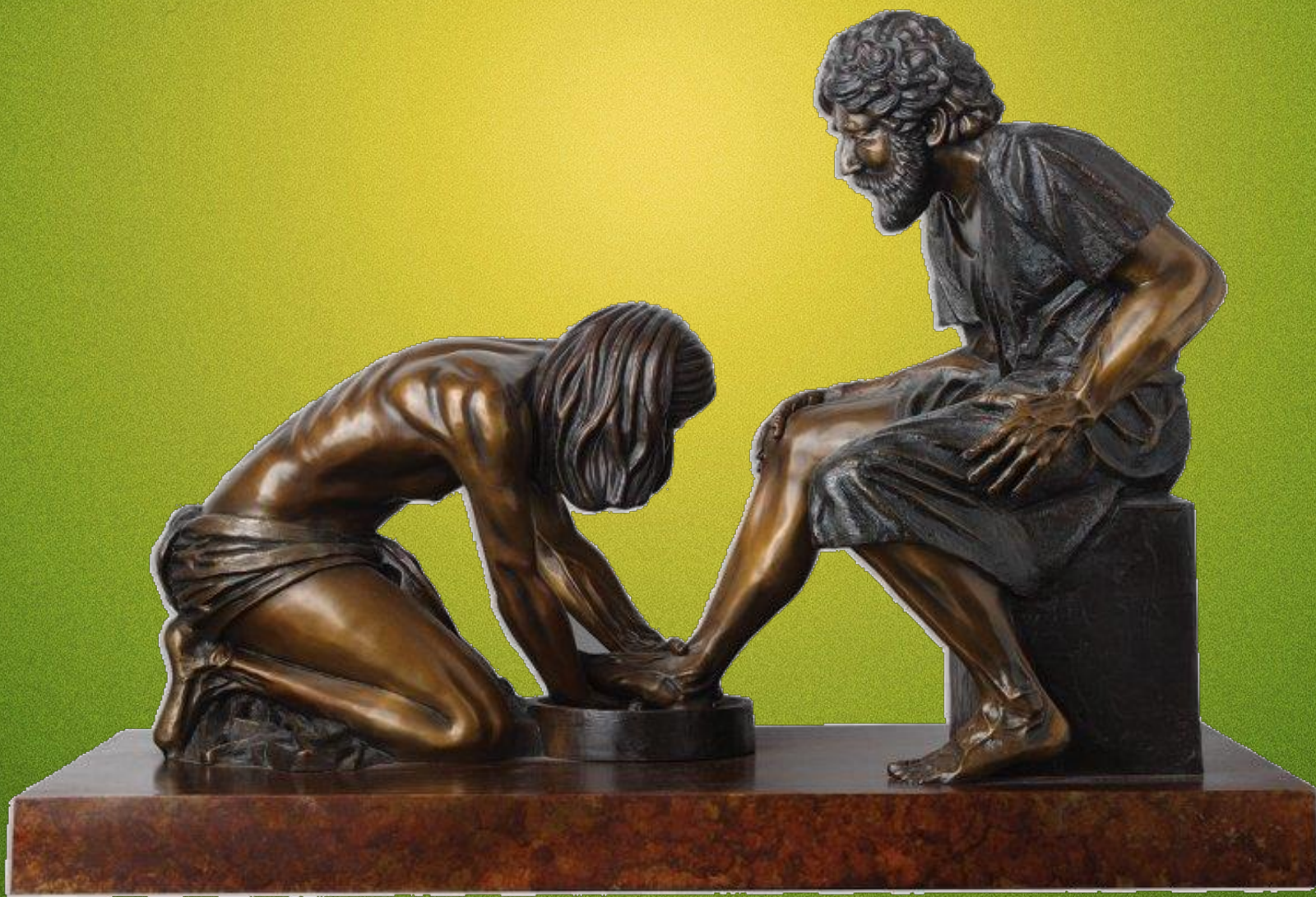
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⁴ So he got up from supper, laid aside his outer clothing, took a towel, and tied it around himself. ⁵ Next, he poured water into a basin and began to wash his disciples' feet and to dry them with the towel tied around him.



courtesy inspiredpencil



courtesy DTS



courtesy WB – Persian Museum, Teheran





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Jesus washes their feet
Anonymous Sicilian artist
ca. 1700

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John 13 CSB

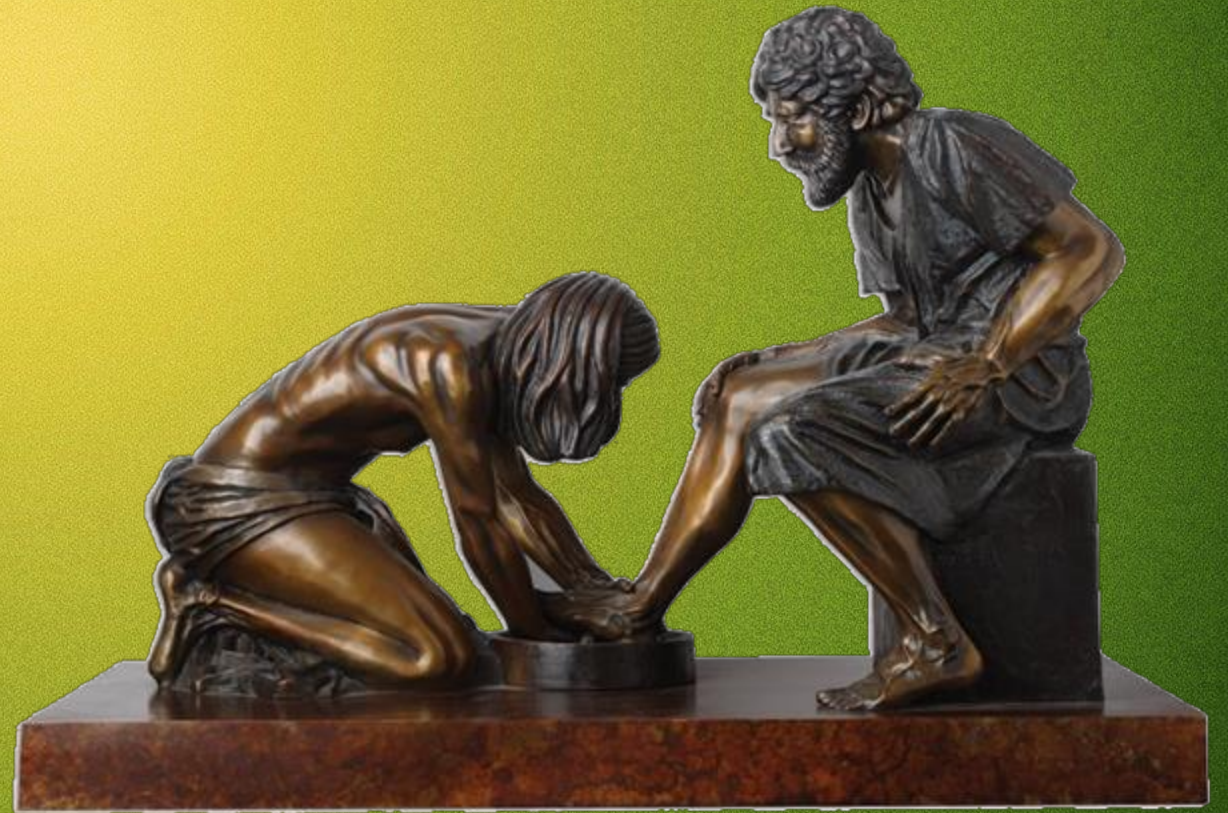
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- **He was all-powerful by Triune God's decree.**
- **What the devil had done.**
- **Judas Iscariot would betray Him.**

The Mind of Christ
Kevron
2001







⁶ He came to Simon Peter, who asked him, “Lord, are you going to wash my feet?”

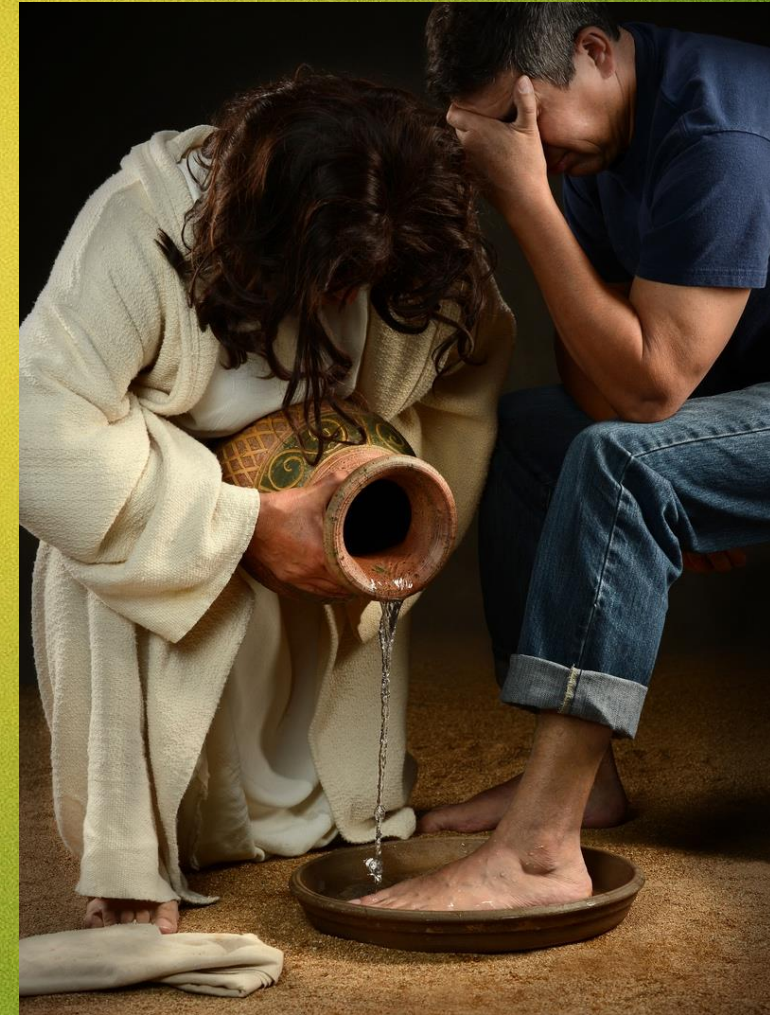
⁷ Jesus answered him, “What I’m doing you don’t realize now, but afterward you will understand.”

⁸ “You will never wash my feet,” Peter said.

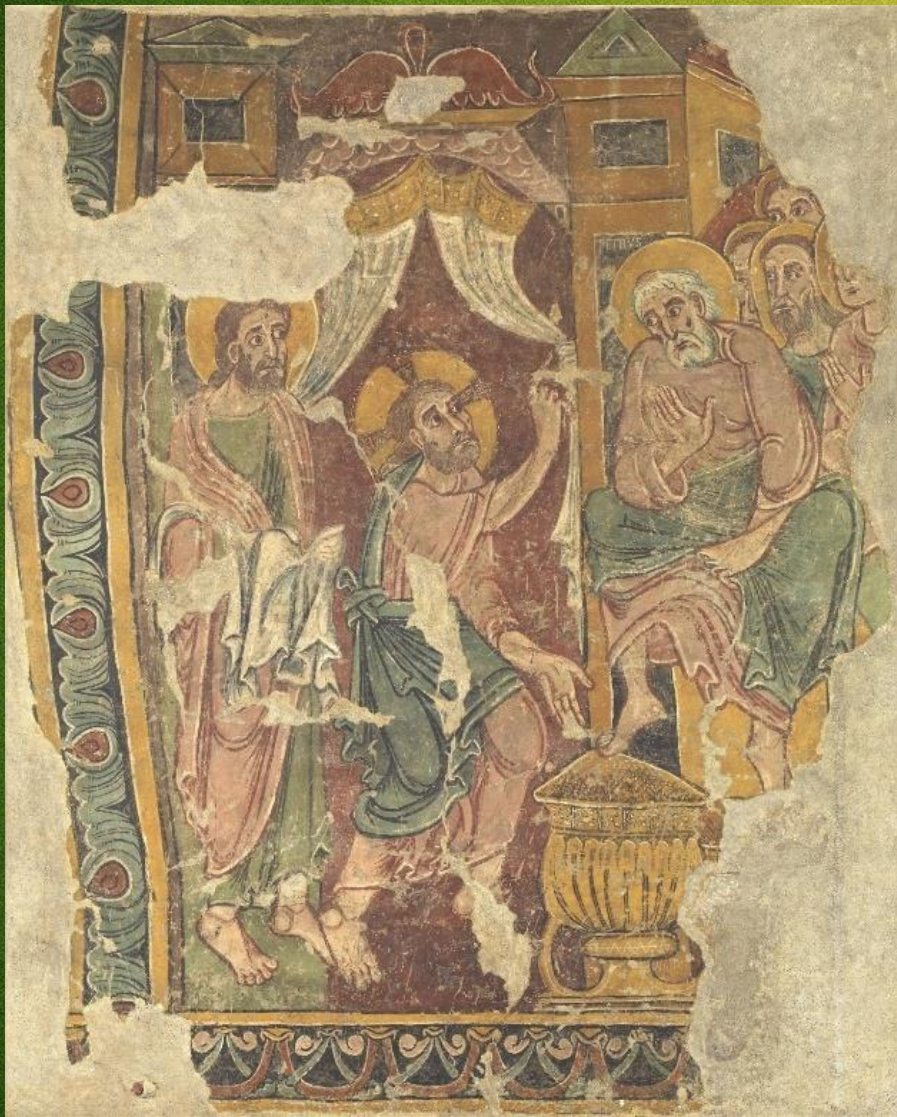


Modern expressions of Peter's objection:

- Only have eyes for other people's sin.
- Always blame someone else.
- Consider some people "untouchable."
- Assume we have somehow eliminated our own sin nature.
- Think we are wise.



⁸ "You will never wash my feet," Peter said.



⁸ “You will never wash my feet,” Peter said. Jesus replied, “If I don’t wash you, you have no part with me.” ⁹ Simon Peter said to him, “Lord, not only my feet, but also my hands and my head.” ¹⁰ “One who has bathed,” Jesus told him, “doesn’t need to wash anything except his feet, but he is completely clean. You are clean, but not all of you.”

El Lavatorio

**Maestro de San Esteve de Andorra
ca. 1200**

¹⁰ “One who has bathed,” Jesus told him, “doesn’t need to wash anything except his feet, but he is completely clean. You are clean, but not all of you.”

- The justified person is clean before God. Because of trust in God’s Messiah, the human is made right before God. This is a legal/forensic determination.**
- The justified person still living on earth gets dirty in the grime of everyday. The Christian needs to trust Jesus for regular cleansing. This is experiential sanctification.**
- Every follower of Jesus needs to be cleansed regularly.**
- No Christian needs to be or can be justified again.**

¹¹ For he knew who would betray him. This is why he said, “Not all of you are clean.”

¹² When Jesus had washed their feet and put on his outer clothing, he reclined again and said to them, “Do you know what I have done for you? ¹³ You call me Teacher and Lord—and you are speaking rightly, since that is what I am. ¹⁴ So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. ¹⁵ For I have given you an example, that you also should do just as I have done for you.

¹⁶ Truly I tell you, a servant is not greater than his master, and a messenger is not greater than the one who sent him.

17 If you know these things, you are blessed if you do them.

18 I'm not speaking about all of you; I know those I have chosen. But the Scripture must be fulfilled: *The one who eats my bread has raised his heel against me. [Psalm 41:9]* 19 I am telling you now before it happens, so that when it does happen you will believe that I am he. 20 Truly I tell you, whoever receives anyone I send receives me, and the one who receives me receives him who sent me."

John 13 CSB

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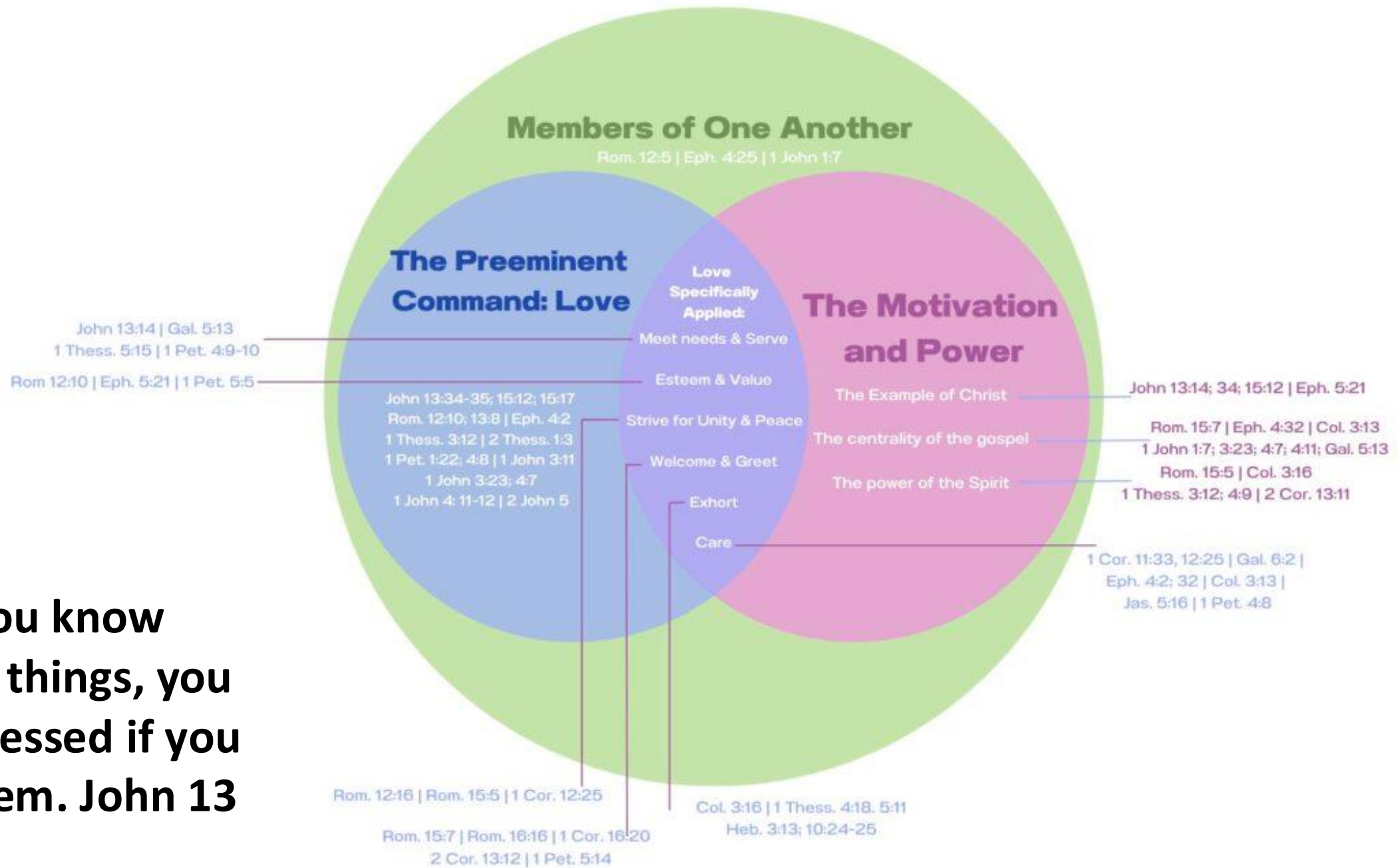
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Greek: ἀλλήλων - allelon

17 If you know these things, you are blessed if you do them. John 13



Greek: δοῦλος doulos = bond-slave, someone who willingly surrenders his autonomy in order to carry out the will of another

¹⁶ “Truly I tell you, a servant is not greater than his master, and a messenger is not greater than the one who sent him.”

The δοῦλος not only has no possibility of evading the tasks laid upon him but also has no right of personal choice. The δοῦλος must rather do what another will have done, and refrain from doing what another will not have done. – Karl Heinrich Rengstorf, *John and His Gospel*



**⁸ Before you Gentiles knew God,
you were slaves to so-called gods
that do not even exist.**

Galatians 4 NLT

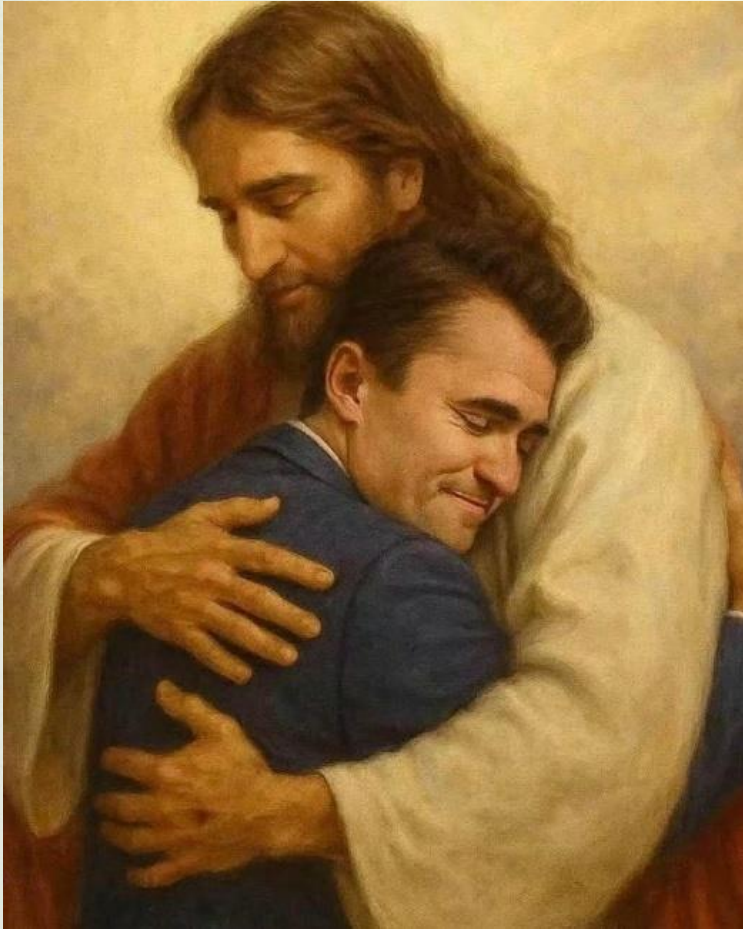
Apostle Paul
Rembrandt
1635



⁸ Before you Gentiles knew God, you were slaves to so-called gods that do not even exist. ^{NLT}

This passage is evidence that believers have chosen the lighter yoke! Judas chose a master too and was enslaved to the fear of man, the love of money, and chaos from which he never escaped. – Evan Beck





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John 13 CSB

We are ambassadors (2 Cor 5:20). We represent the Kingdom that is our actual home (Phil 3:20). Ambassadors need an embassy – they will never be very successful in their foreign land without a safe place among fellow citizens practicing the laws of their homeland with partners in their calling as ambassadors. However, if the only thing an ambassador did to serve their Kingdom was to spend time at the embassy, they would not represent their home well. You should be impactful as an ambassador by consistently investing in the local embassy/church and by taking the messages of that kingdom into the rest of the world. – Chris Legg



18 “I’m not speaking about all of you; I know those I have chosen. But the Scripture must be fulfilled: *The one who eats my bread has raised his heel against me. [Psalm 41:9]*

20 Truly I tell you, whoever receives anyone I send receives me, and the one who receives me receives him who sent me.”

Objective (what we hope to see God accomplish in us through the study):

We courageously follow Jesus in new life.

³³ “I have told you these things so that in me you may have peace. You will have suffering in this world. Be courageous! I have conquered the world.” [John 16 CSB]

Courage is not simply one of the virtues but the form of every virtue at the testing point, which means at the point of highest reality. – C.S. Lewis, *The Screwtape Letters*

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John 13 CSB

The promise of suffering for the church is a distinction in the history and literature of God's people...Simply stated, believers in the OT suffered *for their lack of faith (or disobedience)*, while believers in the NT are *promised suffering for their obedient faith*...Christian persecution did not cease after the early centuries. Scholarly volumes document persecution and martyrdom throughout the Middle Ages and recent times [with current] estimates exceeding 90,000 Christian deaths per year resulting from persecution. Thus, believers in Jesus today should not think that experiencing persecution suggests their faith is in error. [Rather], such righteous suffering serves as a dramatic avenue for disciples to glorify Christ who suffered on their behalf. – Cory Marsh, “On Account of My Name: an ecclesial shift through righteous suffering in John 15-16”



²¹ When Jesus had said this, he was troubled in his spirit and testified, “Truly I tell you, one of you will betray me.”

²² The disciples started looking at one another—uncertain which one he was speaking about. ²³ One of his disciples, the one Jesus loved, was reclining close beside Jesus. ²⁴ Simon Peter motioned to him to find out who it was he was talking about. ²⁵ So he leaned back against Jesus and asked him, “Lord, who is it?”

²⁶ Jesus replied, “He’s the one I give the piece of bread to after I have dipped it.” When he had dipped the bread, he gave it to Judas, Simon Iscariot’s son. ²⁷ After Judas ate the piece of bread, Satan entered him. So Jesus told him, “What you’re doing, do quickly.”

²⁸ None of those reclining at the table knew why he said this to him. ²⁹ Since Judas kept the money-bag, some thought that Jesus was telling him, “Buy what we need for the festival,” or that he should give something to the poor. ³⁰ After receiving the piece of bread, he immediately left. And it was night.

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- **His time to depart this earth had come.**
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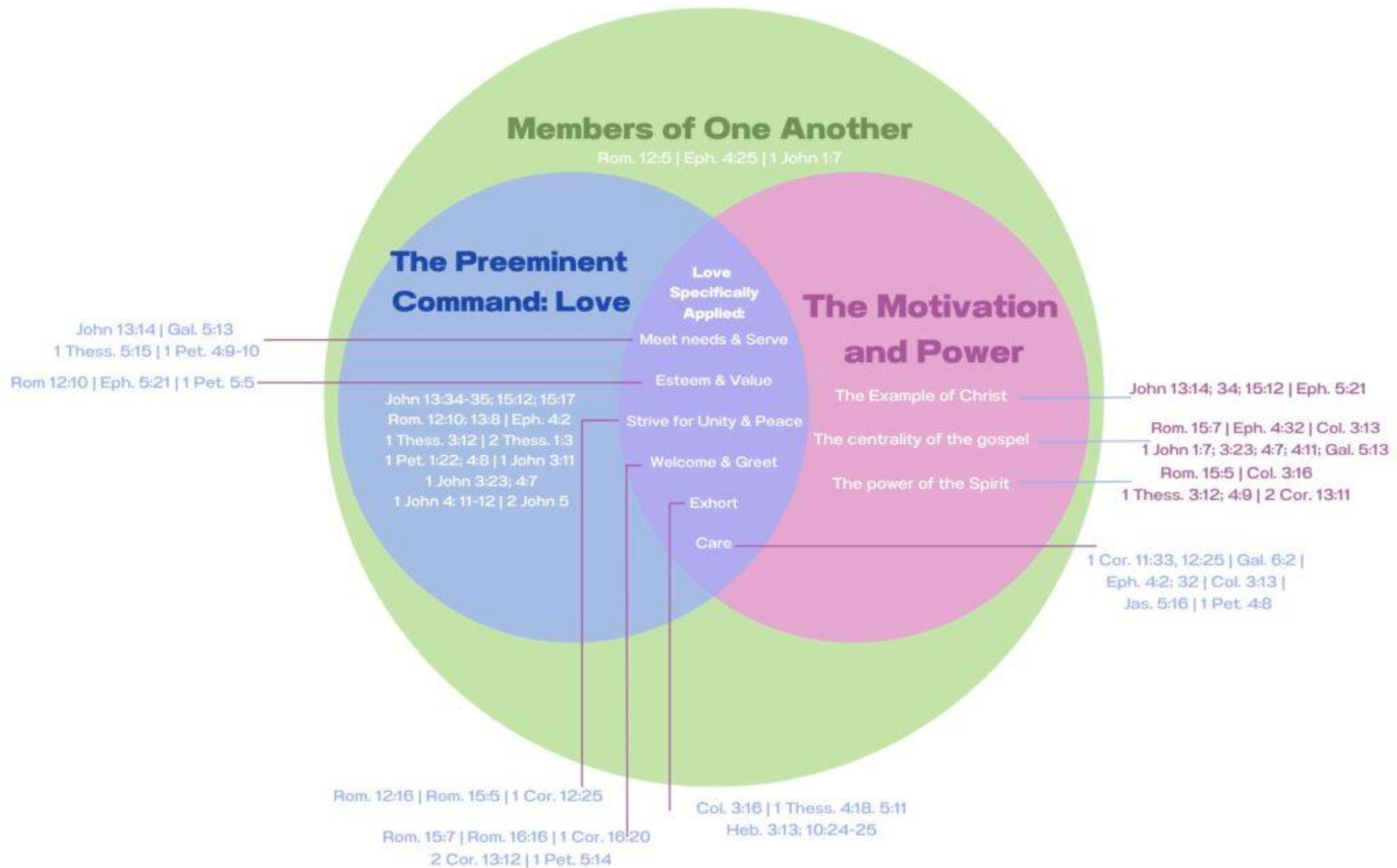
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³¹ When he had left, Jesus said, “Now the Son of Man is glorified, and God is glorified in him. ³² If God is glorified in him, God will also glorify him in himself and will glorify him at once. ³³ Little children, I am with you a little while longer. You will look for me, and just as I told the Jews, so now I tell you, ‘Where I am going, you cannot come.’ ³⁴ I give you a new command: Love one another. Just as I have loved you, you are also to love one another. ³⁵ By this everyone will know that you are my disciples, if you love one another.”

John 13 CSB



- **Meet each others' needs. [John 13]**
- **Serve one another. [1 Peter 4]**
- **Esteem one another. [Romans 12]**
- **Strive for unity. [Romans 15]**
- **Welcome other believers. [1 Corinthians 10]**
- **Humbly exhort/correct one another. [Galatians 6]**
- **Care for others, not only self. [Ephesians 4]**

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John 13 CSB



The population of Frisco is projected to hit 350,000 in the next five years, up from 6,000 in 1990. Newcomers are increasingly diverse. Forty-four percent of Frisco's students are Asian, according to the school district's data. Of those, the majority is estimated to be South Asian.

It can be disorienting to land in a place that is growing so quickly, and where everything is so new. Holly and Andi Haven, a mother-daughter local real-estate team, talk about the opening of a local grocery store or Whataburger outlet as if they were historical events. Who is their typical home-buyer? A middle-class, conservative Christian family of four from California, who are searching for a good school district. Far from remaking the place in the image of California, the Havens discovered, many of the newbies come to embrace Texas tradition with the zeal of converts.

– Joshua Chaffin, “The City that Just Can’t Stop Expanding” WSJ July 4, 2025



His own story is both unique and typically Frisco: Born in India, Thakur moved to New York's Long Island with his family when he was seven. He joined the Navy and became a nuclear engineer. He later won the "Jeopardy" TV game show. Thakur encountered Frisco while consulting on data centers in North Texas. Newly married, he and his wife settled three years ago in what he describes as a kind of suburban idyll..."It doesn't matter where I go.

I miss it—and I feel awesome when I come home."

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John 13 CSB

The background of the news studio features a large circular graphic that depicts a football stadium. The stadium's seating is visible, and a banner across the stands reads "WIN THE BATTLE". Above the stands, a large "X" logo is prominently displayed with the word "WARRIORS" written across it. The overall scene is set against a backdrop of a sunset or sunrise sky with orange and yellow hues.

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DEADLY
TRACK
MEET
STABBING

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THE
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