

5/4/25

John 13

Jesus has ended His public ministry to the Jews, He now turns to the private ministry to His disciples. Jn. 13-21

Every attempt to bring the Jews to Himself to be saved have been ignored and rejected, resulting in their inability to believe. Jn. 12:39

* John told us early in the prologue about His rejection, “He came to His own, and His own did not receive Him.” Jn. 1:11

The figurative language of light and darkness dominates the first twelve chapter of the gospel of John, appearing some thirty-two times.

The subject of love dominates the last nine chapters, appearing some forty-eight times and around twelve in the first twelve.

Jesus delivered four important discourses in the gospels, Matthew recorded the first three.

1. The Sermon on the Mount, the kind of life Christians are to live in the age of grace. Matt. 5-7
2. The Kingdom Parables, unveiling the mysteries of the Kingdom in the absence of the King. Matt. 13

3. The Olivet discourse, the Second Coming of Jesus with His church and the setting up of the Kingdom Age. Matt. 24-25

John now recorded the fourth, the Upper Room discourse, containing the teaching of Jesus to His disciples and the High priestly prayer of Jesus, before He returns to heaven, being Thursday. Jn. 13-17

1. Chapter thirteen and fourteen go together occurring during the supper in the upper room. Jn. 13-14

2. Chapter fifteen and sixteen go together occurring after they left the Upper room going towards the Garden of Gethsemane. Jn. 15-16

* Jesus said, “But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here.” Jn. 14:31c-d

3. Chapter seventeen is the Holy of Holies, the priestly prayer of Jesus, “The real Lord’s Prayer”. Jn. 17

13:1-20 The washing of the disciples feet by Jesus.

13:1-11 The servant Jesus.

13:1 The hour was now at hand, a matter of a day and a half or two before Jesus would die as the Lamb of God.

1) The time is clearly stated, “Now before the Feast of the Passover.” vs. 1a

* The Passover was on the 14th of April.

- 2) The termination of the mission of Jesus is also stated, “when Jesus knew that His hour had come that He should depart from this world to the Father.” vs. 1b
 - a) The “His hour” is a key phrase in John’s gospel and found throughout. Jn. 2:4; 7:6, 8, 30; 8:20, 12:33
 - b) Jesus would return to heaven and to the father, where He came from. Jn. 1:1, 14
- 3) The loving and faithful commitment of Jesus to His disciples is declared, “having loved His own who were in the world, He loved them to the end.” vs. 1c
 - a) Literally, Jesus loved His own to the utmost limits of love.
 - b) The word for love is “agapao”, God’s divine love, distinct and different from the love of man.

13:2 The meal was in progress.

- 1) The detail about the supper, “And supper being ended.” vs. 2a
 - a) This identifies the meal of the Passover that was in progress, evident of verse 4-5.
 - b) This meal is not the Lord’s Supper that Jesus instituted after the Passover meal. Matt. 26:17-20; Mk. 14:12-16; Lk. 22:7-12
- 2) The detail about the betrayer of Jesus, “the devil having already put it into the heart of Judas Iscariot, Simon’s son, to betray Him,

- a) Jesus was fully conscience about the heart disposition of Judas to Satan to be the one to betray Him.
- b) The devil “diabolos” means the false accuser and slanderer put it into the heart of Jesus, this diabolic plan.
- c) The heart is deceitful, desperately wicked, the origin and source of evil. Jer. 17:9; Matt. 15:19
- d) Yet Jesus still ate with Judas.

13:3-5 The perceptive mind of Jesus at the supper.

- 1) The understanding of His person, “Jesus, knowing that the Father had given all things into His hands.” vs. 3a
 - a) All thing the Father had given Jesus, an aorist historical.
 - b) Into His hand to do as He willed, using it for the will of His Father to die on the cross for the sins of the world. Jn. 1:29
 - c) Jesus was not moved, pressured or impressed by any person or event.
- 2) The understanding of His mission and transition back to heaven, “and that He had come from God and was going to God.” vs. 3b
 - a) Jesus was God Incarnate. Jn. 1:1, 14
 - b) Jesus was the Messiah and Savior of the world. Jn. 4:42

- c) Jesus was the light and life of man, the water of life, the bread of life, the resurrection and the life, the way, the truth and the life and the Good Shepherd.
- 3) The understanding of Jesus about the topic of the disciples is the backdrop, as to who was the greatest among them, Jesus made Himself the example. vs. 4-5
 - a) The picture of a servant, “rose from supper and laid aside His garments, took a towel and girded Himself.” vs. 4
 - 1)) He girded Himself as the lowest of slaves.
 - 2)) The twelve had discussed their greatness often and Jesus had revealed the secret of greatness was in serving others. Matt. 20:21; Luke 22:24; Mk. 10:35-45
 - b) The practice of a servant, “After that, He poured water into a basin and began to wash the disciples’ feet, and to wipe them with the towel with which He was girded.” vs. 5
 - 1)) Jesus washed the feet of all the disciples.
 - 2)) The disciples should have washed the feet of each other, but they were not servants, they wanted to be served.
 - 3)) The Lord Jesus came to as a servant to serve sinners, The Lord God has opened mine ear, and I was not

rebellious, neither turned away back.”
Is. 50:5

- 4)) Jesus had His feet washed by the prostitute at the house of Simon. Lk. 7:36-50

13:6-9 The washing of Peter’s feet by Jesus.

- 1) The shock of Peter at the thought of Jesus washing his feet and perhaps a bit ashamed knowing what they were talking about. “Then He came to Simon Peter. And Peter said to Him, “Lord, are You washing my feet?” vs. 6
- 2) The Lord assured Peter of both his ignorance and future understanding, “Jesus answered and said to him, “What I am doing you do not understand now, but you will know after this.” vs. 7
 - a) The word “understand” means absolute and complete knowledge.
 - b) The word “know” means knowledge gained slowly by experience, at the present moment Peter was clueless, but he would connect the dots after the resurrection.
 - c) The emphasis is on the two pronouns, “I” and “you”.

13:8-9 The misunderstanding of Peter about Jesus washing his feet.

Jesus in His reply and asks the Lord to give him a bath, but that was not what He meant.

- 1) The response of Peter was to deny Jesus from washing his feet, “Peter said to Him, “You shall never wash my feet!” vs. 8a-b
* This is the stongest for of the negative!
- 2) The response of Jesus was to reproof Peter, “Jesus answered him, “If I do not wash you, you have no part with Me.” vs. 8c-e
* Indicating confessing and cleansing from sin for ongoing fellowship as verse 10 will interpret it for us.
- 3) The thought of Peter not being one with Jesus was unthinkable confessed a total submission to Jesus to be I fellowship with Him, “Simon Peter said to Him, “Lord, not my feet only, but also my hands and my head!” vs. 9
* But Jesus was not talking about a bath, but speaking in figurative language!

13:10-11 The interpretation by Jesus is given to Peter in a mini parable.

- 1) The topic is salvation, “Jesus said to him, “He who is bathed needs only to wash his feet, but is completely clean.” vs. 10a-c
 - a) The literal illustration is of a person completely bathed “louo” from head to toes.
 - b) The literal illustration next is of that same person who is completley bathed and he

or she gets part of their body dirty, like the hands of feet, all they do is wash “nipto” them.

- 2) The application and punch-line follow, “and you are clean, but not all of you.” vs. 10d-e
 - a) The phrase “you are clean” are the eleven apostles who are saved and abiding in Jesus, needed to confess their sins to be in fellowship with Jesus. vs. 10d; Jn. 1:9; 2:1-2
 - 1)) The word clean “katharso” means purged or purified.
 - 2)) They were completely clean, meaning justified by faith in Him and all they needed to do was to keep their fellowship clean by confessing their sins.
 - 3)) The church is purified by the word! Eph. 5:26-27
 - b) The phrase, “but not all of you” refers to Judas Ischariot, who had not confessed his sin, allowing the devil to put in his heart to betray Jesus, being out of fellowship with Jesus. vs. 10e
 - 1)) This was a choice by his own will, God did not predestined Judas to betray Jesus!
 - 2)) Otherwise God would be unjust in forcing Judas to commit the evil and then judge him for the evil, while predestining Judas to do the evil!

- 3) The commentary of John confirms the meaning of the mini parable, “For He knew who would betray Him; therefore He said, “You are not all clean.” vs. 11
- a) Jesus gave Judas many chances to repent.
 - 1)) Loving him to the uttermost. vs. 1
 - 2)) By washing his feet. vs. 5
 - b) The final attempt was when Jesus at the Garden of Gethsemenetold when Judas led the officers and soldiers to arrest Jesus, “But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?” Lk. 22:48

13:12-20 The example of Jesus.

13:12-17 The example of Jesus is servant leadership.

- 1) The Lord Jesus resumed his place at the table, “So when He had washed their feet, taken His garments, and sat down again,” vs. 12a-c
 - a) Jesus had risen from the supper and laid aside His garments, took a towel or linen cloth and girded Himself.” vs. 4
 - b) This a beautiful picture of his coming divesting or emptying Himself of His glory and His ascension back to glory.
 - c) Jesus sat down “anapito” , he reclined

- 2) The question posed to the apostles, “He said to them, “Do you know what I have done to you?” vs. 12d
 - a) His question was a reproof of their disputing about who was the greatest.
 - b) His question also revealed their lack of understanding about the Kingdom, thinking it was a place to be served.
- 3) The acknowledgement about the truth of the words of the apostles, but the lack of substance of their commitment, “You call Me Teacher and Lord, and you say well, for so I am.” vs. 13
 - a) The phrase “you call Me” is emphatic of the disciples.
 - b) Jesus qualified them as true to both things.
 - c) Words are meaningless without being a doer of the words.
 - d) Words that contradic our actions turn away from the gospel and declares us hypocrites.
- 4) The teaching of Jesus to the apostles was from the greater to the lesser to their shame to serve each other, “If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.” vs. 14
 - a) This is not a command for the doctrine of foot washing, but serving others.

- b) In the mini parable it is Jesus who saves by forgiving our sins and cleanses us from ongoing sin for fellowship.
 - c) So the application is not teaching that we are to forgive sins for salvation or ongoing sins for fellowship, but rather to serve on another. Yes we are to forgive each other when we ask forgiveness, but this is not the context!
 - d) The word “ought” means must or obligation, not an option. Matt. 20:28
 - e) Jesus is to increase in our lives and we are to decrease. Jn. 4:30
- 5) The example of the Kingdom of God is Jesus to serve one another, “For I have given you an example, that you should do as I have done to you.” vs. 15
- a) The example is serving them out of love.
 - b) The Pastor is not the example, though he should be an example of a servant.
 - c) Not any other Christian, though all should be servants.
 - d) The only legitimate comparison is Christ!
 - * “And whoever desires to be first among you, let him be your slave just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” Matt. 20-27-8
- 6) The simple and basic principle about servanthood is given by Jesus, “Most

assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him.” vs. 16

- a) The phrase, “Most assuredly” is “amen” tow times emphasis, when placed at the beginning of the sentence it indicate something of absolute truth and very important
 - b) The disciple is not above his master nor the servant above his lord. Matt. 10:24
 - c) Whenever a believer think himself to great for the most lowly task, like washing feet, they have made themselves greater than their Lord.
- 7) The happiness of the man or woman who is a doer of what they hear, “If you know these things, blessed are you if you do them.” vs. 17
- a) The tense is present active subjunctive, if you keep doing them.
 - b) Jesus exposed the hypocrisy of the Pharisee on the Sermon on the Mount. Matt. 5-7
 - c) James warns the believer, “Be ye a doer and not hearer only, deceiving your own selves. Ja. 1:22

13:18-20 The declaration about the betrayer of Jesus.

- 1) The betrayal of Jesus was a prophecy to be fulfilled, “I do not speak concerning all of

you. I know whom I have chosen; but that the Scripture may be fulfilled, He who eats bread with Me has lifted up his heel against Me.” vs. 18

- a) The pronoun “I” and “I know” are emphatic, Jesus was not speaking of the eleven, but the one, Judas, though Jesus had chosen the twelve. Jn. 6:70
 - 1)) Jesus had chosen “eklegomai”, to pick out for oneself, aorist middle indicative.
 - 2)) Lenski the Greek Scholar says, “But this does not mean that Judas was false when Jesus chose him. Like the others he was a true believer at the time, his defection began later, just when, no one knows.” (Lenski: 931)
- b) The four gospel record the announcement of the betrayal. Matt. 26:2-25; Mk. 14:18, 19; Lk. 22:21-23
 - * To show the bottom of one’s foot was a mark of contempt and treachery. (Bible Speaks Today: 200)
- c) The betrayal was prophesied and had to be fulfilled, “Even my own familiar friend in whom I trusted, Who ate my bread, Has lifted up his heel against me.” Ps. 41:9
- d) The heel speaks of treachery and used for the kicking or tripping the heel of a wrestler.

- e) Ahithophel betrayed David by siding with Absalom. Ps. 55:12-14; 2Sam. 15:12-16:23
- f) Ahithophel’s council to Absalom was rejected and he went home, got his house in order and hung himself.
 - * A beautiful type of Judas Ischariot who is called a devil. Jn. 6:70
- 3) Jesus foretells it to verify His Messiahship to the apostles, “Now I tell you before it comes, that when it does come to pass, you may believe that I am He.” vs. 19
 - * Jesus was telling the disciples ahead of time, so when the betrayal by Judas, their faith in Jesus being the Messiah would be greater.
- 4) The receiving of a Christian is acceptance of Jesus and the Father. “Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me.” vs. 20
 - a) The important truth and absolute authority of the words of Jesus are prefaced by, “Most Assuredly, I say to you.”
 - b) The context is in view of the eleven in contrast to Judas.
 - c) The principle is applicable to all during the age of Grace!

13:21-30 The announcement of Judas the betrayer of Jesus.

* Matt. 26:20-25; Mk 14:17-21; Lk. 22:21-23

13:21 The reaction regarding the betrayal of Jesus.

- 1) The knowledge about the betrayer disturbed Jesus, “When Jesus had said these things, He was troubled in spirit.” vs. 21a-b
 - a) This is while engaged in the eating, the word troubled “tarasso” means agitated or restless, having taken on the human form and became like onto His brethren, the same as at the Pool of Bethesda. Jn. 5:7
 - b) In His “spirit”, Jesus was 100% man having a body, soul and spirit, yet without sin. Jn. 12:27
 - * It is the same as with Lazarus. Jn. 11:33, 34
 - c) This does not indicate the Holy Spirit.
- 2) The confirmation of the betrayer, “and testified and said, “Most assuredly, I say to you, one of you will betray Me.” vs. 21c-f
 - a) The phrase, “Most Assuredly” again indicated the truth and the importance of that truth.
 - b) One of the twelve would be the one to betray Jesus.

- 3) The disciples were taken back, “Then the disciples looked at one another, perplexed about whom He spoke.” vs. 22
 - a) The word perplexed “aporeo”, means to be embarrassed, to not know which way to turn, to stand in doubt.
 - b) Why? Because every one of the disciples considered themselves candidates, one by one they said, “Is it I, Lord” and began to dispute with one another. Matt. 26:22: Lk. 22:23

13:23-25 The interaction between John and Peter at the table.

* The sitting arrangement is important.

- 1) The apostle John is first identified, “Now there was leaning on Jesus’ bosom one of His disciples, whom Jesus loved.” vs. 23
 - a) The table was u-shaped not like our table and they sat on the floor with their legs stretched out, leaning on their left elbow on pillows.
 - b) Jesus was in the center of the table as the host and John would be to the right of Jesus, so his head would be on the bosom of Jesus.
 - c) The reference to the one whom the Lord loved is inspired by the Holy Spirit and not a boastful note of John.

- 2) The apostle Peter mentioned second, “Simon Peter therefore motioned to him to ask who it was of whom He spoke.” vs. 24
 * The personal pronoun “him” refers to John.
- 3) John in response to the question of Peter proceeded to ask Jesus, who it was to betray Him, “Then, leaning back on Jesus’ breast, he said to Him, “Lord, who is it?” vs. 25
- 4) The one on the left of Jesus would be the place of highest honor or special guest, which was where Judas sat at.
- 5) Some say Peter sat there, but if so why would Peter ask John to ask Jesus when he could just lean up and ask Him himself. vs. 24-25

13:26-27 The Lord Jesus identified Judas as His betrayer.

- 1) The eyes of all the disciples were on Jesus, “Jesus answered, “It is he to whom I shall give a piece of bread when I have dipped it.” And having dipped the bread, He gave it to Judas Iscariot, the son of Simon.” vs. 26
 - a) This was a mark of special favor to Judas, sitting in the place of honor, Jesus continued to give Judas a way out of his betrayal.
 - b) The prophecy of 30 pieces of silver and cast in house of the Lord and used for buying a field. Zech. 11:12-13

- c) He is called son of Perdition. Jn. 17:12
- d) He is said to of gone to his own place. Acts 1:25

* Gehenna was made for Satan and his angels. Matt. 25:41

- 2) The hardened heart of Judas to Jesus became open for Satan, “Now after the piece of bread, Satan entered him.” vs. 27a-b
- 3) The dismissal of Judas was given by Jesus, “Then Jesus said to him, “What you do, do quickly.” vs. 27c-e
 * Jesus dismisses Judas having reached out to him with the uttermost in love!

13:28-29 The disciple and apostle Judas was not suspected by any of the other disciples.

- 1) The commentary of John about the cluelessness of the disciples is stated, “But no one at the table knew for what reason He said this to him.” vs. 28
- 2) The commentary of John about what they thought was happening, with Judas, “For some thought, because Judas had the money box, that Jesus had said to him, “Buy those things we need for the feast,” or that he should give something to the poor.” vs. 29
 - a) The Feast refers to the Feast of Unleaven Bread, the day after the Passover, it ran for seven days, from the 15-22 of April.
 - b) They thought he was going to give some money to the poor.

- 3) The summary statement, “Having received the piece of bread, he then went out immediately. And it was night.” vs. 30
 - a) Judas received the bread of honor and rejected the honor.
 - b) Judas went out into the night to be overtaken by the greatest darkness of his life.
 - c) Judas went out to betray Jesus.

13:31-38 The announcement of the glorification of Jesus and denial of Peter.

13:31-33 The declaration of Jesus about His death, resurrection and departure.

- * This is a better division for chapter fourteen, 13:31-14:31
- 1) The specific time is stated, “So, when he had gone out.” vs. 31a
- 2) The specific “hour” had come, “Jesus said, ‘Now the Son of Man is glorified, and God is glorified in Him.’” vs. 31b-c
 - * This indicates His death on the cross, His resurrection and being seated at the right hand of God on His throne!
- 3) The specific offering was being offered, If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately.” vs. 32
 - a) God is glorified in Him due to the redemption of man in such a way that it

- did not violate God’s holiness or righteousness.
- b) The supremacy of God’s glory would be immediately, notice past and future tense.
- 4) The specific distinction of time is stated. vs. 33
 - a) The Lord Jesus plainly told the disciples He has short time with them left, leaving shortly, “Little children, I shall be with you a little while longer.” vs. 33a-b
 - 1)) Little children revealing His tender Shepherd's heart.
 - 2)) “a little while longer”, about two days!
 - b) The Lord Jesus told the disciples He would be going back to heaven, “You will seek Me; and as I said to the Jews, ‘Where I am going, you cannot come,’ so now I say to you.” vs. 33c-f
 - 1)) Jesus told this to the Jews. Jn. 7:34
 - 2)) Jesus is referring to His death, resurrection and glorification in heaven!

13:34-35 The new commandment of Jesus.

- 1) The imperative command of Jesus, “A new commandment I give to you.” vs. 34a
 - a) New “kinos”, in relation to freshness opposite to worn out, marked by the quality of His example.

- b) The Old Testament taught to love one's neighbor as oneself by precept. Lev. 19:18
- 2) The measure is by example of Jesus, "that you love one another; as I have loved you, that you also love one another." vs. 34b-d
 - a) The word love is "agapao" and "agape" describing Divine love. Jn. 15:12
 - b) This Divine love can only be manifested by a born again believer if he or she yields to God, but a believer can also refuse to yield to agape love, it is not automatic!
- 3) The distinguishing mark of the believer and the church, "By this all will know that you are My disciples, if you have love for one another." vs. 35
 - a) The word is again "agape love"! Jn. 15:12
 - b) Three point sermon.
 - 1)) The command to love.
 - 2)) The quality of love.
 - 3)) The result of love.
 - c) Jesus will tell His disciples and warn them about abiding in Him, "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, **he is cast out as a branch and is withered;** and they gather them and throw them

into the fire, and they are burned." Jn. 15:5-6

13:36-38 The denial of Jesus by Peter.

* "Matt. 26:31-35; Mk. 14:27-31; Lk. 22:31-34

- 1) The concern of Peter about his inability to follow Jesus, "Simon Peter said to Him, "Lord, where are You going?" vs. 36a-c
 - * This verse is the start and the continuous discourse to the end of chapter 14.
- 2) The answer of Jesus to Peter is the same one as before, Jesus answered him, "Where I am going you cannot follow Me now, but you shall follow Me afterward." vs. 36d-f
 - * The parallel passages. vs. 7, 33e-f
- 3) The insistence of Peter to follow Jesus is qualified by his commitment of readiness to die for Him, "Peter said to Him, "Lord, why can I not follow You now? I will lay down my life for Your sake." vs. 37
- 4) The reproof of Peter by Jesus by predicting his denial of Jesus, "Jesus answered him, "Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times." vs. 38
 - a) Jesus repeats Peter's statement to lay down his life in a question?
 - b) Jesus asserts that Peter would deny Him three times. Matt. 26:34; Mk. 14:27; Lk. 22:34

- 1)) Jesus said at the Garden of Gathsemene, “Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.” Matt. 26:41
- 2)) Jesus told Peter that Satan asked for him, that he might sift him as wheat. But Jesus had prayed for him and when he had returned to Jesus, he was to strengthen his brethren. Lk. 22:31-32