

Whosoever Will 7-19-26

2026-07-14 11:36:29

Good morning. Continuing on in our study of the Gospel of John, we are in chapter 13. Jesus is giving his disciples their final lessons; their time is running out together. We talked a few weeks ago about how John had divided his gospel: that in the beginning, he talked about the people that would not walk with him, and then we moved on to the people that would not believe on him. Now we're getting to the stage where they crucify him, and then the last section we're going to talk about: the resurrection. So in the first two sections, Jesus was talking about people that did not, would not, could not believe on him. They just could not accept that this humble man could possibly be their Messiah. In these last chapters we're going to talk about basically these same people, the ones who hated him and how they crucified him in the end. That was of course part of God's plan.

But they were the human instruments to carry that out. But he also begins to have private time with those who did believe. We saw last week, the dinner with Mary and Martha and Lazarus and Simon the leper, and quiet times with his disciples. It's become more of a private ministry now as he gets down near the end of it. The cross is just a few days away, and his time has finally come. Here in chapter thirteen, he's going to teach them three lessons: he's going to teach them about humility, he's going to teach them about holiness, and then finally he's going to talk to them about hypocrisy. As you go back over this and look at the things that we talked about earlier in the worship service, foot washing was given as an example, not an ordinance. We are not instructed to do the foot washing repeatedly as we are instructed to do.

The Lord's Supper. It was more to be given as a picture, a reminder of His mission on Earth. As you read the story, He rose from the table. He rose to His throne in Heaven. He laid aside His garments as He washed their feet, as He had laid aside His heavenly glory when He came to Earth. He took on the role of a servant when He came to Earth, as He took on the role of a servant here in the foot washing. He humbled Himself before the disciples and He has humbled Himself before mankind. And now His task is completed. He has finished the foot washing, His task of coming to redeem mankind is almost finished. He resumes His place at the table. It's a picture of His impending resurrection and His ascension, that He will sit down at the right hand of the Father as He is about to sit back down with them at the dinner table, that His work on earth is completed.

If you look back on this, just before this very humbling experience of taking on the role of a servant, the disciples, including John and Peter, were arguing about which one of them would be the greatest in heaven. Their John and James's mother has already come to Jesus requesting a place of honor for her sons because they were so special. Now they're arguing about which one of us has been the greatest on earth, and which one of us will be the greatest in heaven. About thirty years later, Peter wrote his letter, and in it, he said this: 'You younger men, likewise be subject to your elders, and all of you clothe

yourselves with humility toward one another. For God is opposed to the proud but always gives grace to the humble. And, therefore, humble yourselves under the mighty hand of God that He may exalt you at the proper time.' Peter has always been the loudest, the most vocal.

Of the disciples, and of course, I am sure he was heavily involved in this argument about who was going to be the greatest. But look how the man has grown and changed over his thirty years of ministry. And so, of course, so much of this is due to the coming of the Holy Spirit on the day of Pentecost. And Peter was that preacher who delivered that powerful message on that day that led to the salvation of three thousand people. So here in First Peter five and six, he has learned lessons of humility, of humble service and being humble before God and being usable by God. Our part of the story picks up in verse twenty one. When Jesus had said these things, he became troubled in spirit and testified and said, 'Truly, I say to you that one of you will betray me.' Of course we've talked many times about 'truly,' it's a reminder, a heads up. This is important. Pay very close attention to this. He uses the word troubled here that he became troubled.

In spirit, it's a Greek word. We looked at it last week in chapter twelve, verse twenty seven. Its meaning is agitation; it conjures up horror or anxiety. The divine side of Jesus was troubled about the betrayal of Judas. That Judas had shown him nothing but loyalty, compassion; he had seen all of the things that the other eleven disciples had seen; he had seen the miracles; he'd heard the words of Jesus, and yet he chose to betray Jesus. He had seen all of these things. John wrote about it later and said that we saw his glory, the glory as the only Son from the Father, full of grace and truth. So if John had seen it, of course Judas had also seen it, but Judas just refused to believe it, refused to accept it. His stone cold heart could not be reached.

That Judas was embezzling funds, possibly looking to buy himself a retirement home on the seacoast somewhere. And instead, as we sadly know, he's going to end up in a grave in a potter's field. He uses the word 'betray' here also. It has the idea of to break a trust or to be disloyal to someone. And it implies it is someone that you have relied on, someone that you have trusted. And now they have broken that trust. Strangers can attack you, but only a friend can betray you because you've let that friend in, you've let that friend get close to you and then they betray you. Apparently Judas was pretty well respected by the other eleven. Of course, they chose him to handle their finances. They did not have much, but what little they have, they had entrusted to Judas.

They certainly did not suspect that he was going to be the wolf in sheep's clothing. They seemed to think he was a man of integrity, trustworthy. Some people believe that he was a little bit more aristocratic than the others. The others were mostly working men from Galilee. They were fishermen, they were used to doing hard work with their hands. Judas on the other hand was from Kerioth in Judea, which was a rather large trading center. It had multiple small towns that combined together to make one area. So he was probably a little bit different from them in that respect. But for all of these reasons, Jesus' heart was broken. He was troubled. The betrayal was coming, the crucifixion

was coming. Of course, he knew this all along. He knew that there was going to be a betrayer. He knew that it was going to be Judas, but it still hurt that after these three plus years together, that Judas simply could not be reached. He could not get through to him.

And it was nothing new. David had predicted this in Psalm 41:9. He says, 'Even my close friend in whom I trusted, who ate my bread, has lifted up his heel against me.' Of course, in David's day, he was speaking about a close friend of his who had joined Absalom, David's son, in the rebellion against David. It hurt; it stung that this friend would join forces with David's rebellious son, but it's also a prophecy. It's clearly looking ahead to the reference to Judas, even to the offering and the eating of the bread. Look at verse twenty two. He says, The disciples began looking at one another, at a loss to know which one he was speaking of. Lying back on Jesus' chest was one of his disciples whom Jesus loved. So Simon Peter nodded to the disciple and said to him, Tell us.

Who it is of whom he is speaking. It has been suggested here that one of the reasons that Jesus' heart was so troubled by this betrayal was that he was fearful about the reaction that the other eleven were going to have when the betrayal takes place, when it is revealed. As we've seen for the last three plus years, their faith was shaky at best. They had times of great faith, but they also had times of great failure. They had times of great trust and they had times of great weakness. So Jesus is concerned here that this betrayal will break them apart? Will it weaken them? Will it make them question their own faith? Basically, will they be asking if Judas could do this, could I possibly do it also? And of course the answer is no, that they had been loyal to Jesus all this time. Their hearts were given over to him. Judas's was not. Judas was always.

The wolf in sheep's clothing. Of course, the reclining disciple closest to Jesus here is John. Very humbly, he never refers to himself by name in his gospel. He was most likely the youngest of the twelve. He was the one in whom Jesus saw the most potential. One writer said that, that John's heart had not been hardened like some of the older, more grizzled Fishermen's hearts had been hardened by the world, and Jesus loved John above the others because John unconditionally, no strings attached, loved Jesus. He was the one that was the most like Jesus, so of course he was beloved by Jesus. But just not referred to by name here. For once Peter is absolutely speechless at this announcement that there is a betrayer in their midst, so he asks John to ask Jesus.

What is he talking about? Verse twenty five, he then simply leaned back on Jesus' chest. He's talking about John, and said to him, Lord, who is it? And Jesus then answered, The man is the one for whom I shall dip the piece of bread and give it to him. And when he had dipped the piece of bread, he took it and gave it to Judas the son of Simon Iscariot. So John asks the question, Who is it? Instead of an answer, Jesus gives him a show and tell. He gives him a clue. In that day, it was a common event for the host to take a special morsel of food, possibly dip it in the sop in the gravy, and offer it to the honored guest at the table. And that's exactly what Jesus does here. He takes

the morsel and he offers it to Judas. And Judas very impudently takes it, knowing that he is about to.

Do a terrible act against Jesus. And, how ironic that Jesus uses this act of honor and respect of giving him the morsel of food to the very man that is about to betray him and send him to his cross. Verse 27, "And after this, Satan then entered him, entered into Judas." And therefore Jesus said to him, "What you are doing, do it quickly." Satan entered into him. Satan has always had control of Judas' life. There is no indication that Judas was ever saved up until this point ;. He has been like we talked about last week : one foot in heaven, one foot on earth, Appearing to be one of the disciples, but totally sold out to Satan and the world system. But the idea that Satan entered him is.

The concept that entered him in a new and more powerful way, that Satan has pushed Judas to the point of no return. He is going through with this deed that he has committed to. Up to this point Judas could have repented, he could have been saved, but now he has passed the point of no return. The devil is totally in control of him. So Jesus gives him one final word of instructions: "You have made up your mind to do this." My time has come. What you are about to do, go and do it now. Do it quickly. Do it immediately. Of course, there had to be a betrayer to fulfill prophecy. We've talked many times about the prophecies of a betrayer of Jesus, and He says we have to fulfill this prophecy: You are it, go and do it. Doctor Harry Ironside paraphrases this conversation between Judas and Jesus this way:

Judas, you have sold yourself to the devil. You have despised every opportunity for mercy. You have trampled on my love and grace. You have hardened your heart against the goodness of God, and now Judas, it is time to make an end of it. Go quickly verse twenty eight. None of those reclining at the table knew for what purpose he had said this to him, for some were assuming Judas, who kept the money box, that Jesus was saying to him, 'Buy the things that we need for the feast,' or maybe he was saying, 'Go and do something to help the poor.' So Judas' deception has been so complete; he has looked, acted, been like the others so fully. None of them suspect that Judas is the betrayer here. He speaks about the poor.

It is a well established fact that the disciples themselves were poor. They had left all to follow Jesus. Even Peter made that comment one time. He says, you know, we've abandoned everything to follow you. We have nowhere else to go but to follow you. They were totally dependent on Jesus, and as a group, they were totally dependent on few loyal supporters, mostly wealthy women who met their daily needs. But, the fact that the disciples make this comment about maybe he was supposed to go and do something for the poor, implies that it was something that they did from time to time. They would not have brought it up if it was not something they were familiar with. That as poor as they were, they still helped people that were even in worse shape than they were. That, they would not have thought of this on their own, if it was not something that they had seen Jesus and perhaps Judas do in the past. Uh, and.

If you remember, Judas was the one Last week that was so appalled at this gift of anointing Jesus' feet that Mary had done at the home of Simon, the leper. That it could have been sold to the poor, sold and given to the poor. So it was apparently something that they did. And the disciples are still clueless about what Judas is about to do. Verse 30: "And so after receiving the piece of bread he left immediately." And it was night. Matthew and Mark both record that this meal was held in the evening. John uses a much more chilling word; it's, in literary sense we would say it was a dark and stormy night. It was about to be the darkest night in the history of mankind. But a perfect reminder that Jesus is just the opposite of that; He is the light of the world.

And Satan is the darkness of this world, and so Judas is now totally sold out to Satan and the darkness. Judas has crowded out all of the light from his life. There is none of it left. He has seen the light for the last three and a half years, and yet, he's allowed his heart to be filled with nothing but darkness and corruption. In two thousand six Chuck Swindoll, that many of you are familiar with, wrote a marvelous book about this night and the next three days. And he entitled it, First the Darkness and Then the Dawn. And that's the way these disciples are going to remember this, that it was the darkest night of their life, but then three days later, the light was going to dawn on them as never before. The Bible says that Judas received the bread. John simply reminds us that Jesus had identified Judas as the betrayer with this symbol, and now he has vanished into the dark of the night.

Verse thirty one, therefore, when he had left, Jesus said, "Now is the Son of Man glorified and God is glorified. If God is glorified in him, God will also glorify him in himself and will glorify him immediately." Judas has left; the other eleven are strangely silent. They have nothing to say. The very next week Jesus is going to tell them that their hearts were troubled. He was talking about going away. He was talking about dying. They realized that soon they're going to be left alone. That this master that they have loved and served, this master who has led and guided them for these three and a half years, is going to be gone. The Jews will have killed him, is their assumption, and maybe the Jews want to kill them too. What's going to happen to them? They're going to be without Jesus but also.

Perhaps the Jews are coming looking for them. What are we going to do? So Jesus is speaking to them here about, you don't believe it. You are so troubled right now that there's going to be new joy. There is still hope off in the future. He speaks about his Father. He speaks about glorification. He said, it is a dark night, it is a tragic night, The circumstances don't look like there is anything to celebrate like there's anything to be glorified. But he said, "It's all a part of God's plan." He says, "I am to be betrayed. I am to be killed. And even though you don't believe it, this is going to bring unbelievable glory to God." He has talked to them about rising from the dead. They have seen him do it for Lazarus, for other people. But he's raised Lazarus. He has raised these other people who possibly could raise Jesus from the dead if he dies.

They just cannot believe that any of this is at all possible. But all of this was part of God's plan. All of these things were things that the prophets had talked about for centuries, and all of these things were designed to bring glory, more

glory, much glory to God. They cannot possibly imagine what the next few days bring for them again. Harry Ironside writing said this: "God has received more glory from the death, burial and resurrection of Jesus than he ever lost by Adam's sin and all of the guilt, enmity, and iniquity that came into the world because of Adam's sin." That for centuries, the world has been saddled with the sin that Adam committed in the garden. And now that is to be done away with. The sin price has ultimately going to be paid the very next day.

And it will bring more glory to God than He ever lost in the Garden of Eden. But the disciples are so sad; they are so focused only on their loss and their problems. And Jesus, on the other hand, is so excited. He's going home to the Father; He's going to a family reunion, and He knows that He has completed the will of the Father. And what was the will of the Father? The will of the Father was to bring glory upon glory to God. The Son of Man came to seek and save the lost. And now He has harvested that crop, and He has brought endless glory and endless joy to God by His obedience. Verse thirty three: 'Little children,' and that's what they were really, 'I am still with you a little longer. You will look for Me, and just as I said to the Jews, now I also say to you: Where I am going you cannot come.'

He says the same thing to them that he's been saying to the religious leaders whose hearts were so cold, who were sold out to Satan and to destroying Jesus. I am going away and you can't follow. You can't come to where I am. But what he is saying here to the disciples has a totally different meaning. He is speaking to the religious leaders about eternal damnation, That they have sold their souls to the devil, and they will follow him into the lake of fire, but What he's saying to the disciples has a totally different meaning. He is going to heaven, and he says, "You cannot follow me." But the expression that he uses is, "You cannot follow me right now. You cannot go with me this weekend as I return to the Father." He says, "I am going, but you must stay. I am leaving, but you will become my hands. You will become my feet. You will become my voice. You will take."

My place to a lost and dying world. And then one day, when your work is completed, when you have finished the job that God has given you, then you can come to where I am and you will be there forever. So for the religious lost, it was a condemnation. ; for the disciples. It was a promise of great glory yet to come that they couldn't go right now. But one day they would. Verse 34. I am giving you a new commandment, that you love one another just as I have loved you. That you also love one another, And by this, all people will know that you are my disciples, if you have love one for another. This is his final charge to them: Love each other. Get rid of your selfishness, your pity for each for yourselves only. He says, "Love each other unconditionally as I have loved you."

You look back on our time together, remember what I did for you, how I loved you, how I cared for you. Have that same attitude towards each other. When I am gone, the world is going to hate you. I can read your minds. I know you're worried that the Jews are going to kill you, and that is a possibility. But he said don't waste your time hating each other. Don't waste your time being unkind to each other. Don't fuss and bicker over who's going to be the greatest

among you. Love one another. You have all been redeemed by my blood, and you will all be filled with the same spirit in just a few days. So be kind, be tenderhearted, be forgiving, and get on with your lives. Was it a new commandment? It really wasn't. Deuteronomy six five had already commanded them to love God. Leviticus nineteen eighteen had commanded that the Jews love one another.

So technically, the command is not new, but the spirit of it is new. It is to be a sacrificial love ;. It is a love that they are willing to die for one another. It was the kind of love that only God could give them. In fifty days, The Holy Spirit is going to come ;. The Holy Spirit is going to indwell them. And once they are indwelt by the Spirit, it is permanent; it will be forever. Particularly in the Old Testament. The Holy Spirit did come upon people for a period of time, for them to accomplish a specific task for God, but then it left. But. Now the Spirit is going to come and is going to indwell them in a new way permanently. And that Spirit is going to enable them to love as Jesus is requesting them to love here. About 20 years later, Paul was writing to the Corinthian church and writing to them about love. And he said this:

If I speak with the tongues of mankind and of angels, but do not have love, I have become a noisy gong or a clanging symbol. That you can live one way and do or say another way, and you have no impact; your life is worthless. And he said, 'All of the things that I have done,' and this was Paul speaking. And he had done miracles; he had done great things; he had planted churches; he had led thousands to Christ. If I had done all of this, but I had done it without the heart of love, it would have been of no value. It would have had no eternal value. Verse thirty five: And by this people will know that you are my disciples if you have love for one another. He said, it's something that will make the world sit up and take notice of you. Your conduct should be above reproach.

I am leaving, but you are going to be my ambassadors. You are going to be the one representing me. As I said before, your hands, your feet, your voice will all be speaking and doing acts for me. So he says make others want the peace, the joy, the hope, the love that you will have not only for one another, but for the people you're going to come in contact with. You should just be above reproach. J Vernon McGee says this: We will never win anyone to Christ by being Christian cannibals. We nibble away at each other. We gossip and snipe at each other. It's no wonder that people turn away from us and don't want what we have. And Paul picked up this same theme in Galatians 5, he says, 'For the whole law is fulfilled in one word, in the statement: You shall love your neighbor as yourself.'

But if you bite and devour one another, take care that you are not consumed by one another. Even Paul was concerned about becoming Christian cannibals, destroying, eating our own. Verse thirty six: And Simon Peter said to him, Lord, where are you going? And Jesus answered and said, Where I am going, you cannot follow me now; but you will follow me later. So he's expanding a little on what he said earlier. And Peter said to him, 'Lord, why can I not follow you right now? I will lay down my life for you.' I commented a couple of weeks ago that God knows everything about us. He knows our

name, he knows our nature, he knows our needs. And he knew all about Simon Peter too. And he knew that just in a couple of hours, Simon Peter was going to cut off the ear of the servant of the high priest. He knows that before the night is over.

Simon Peter is going to deny him not just once, but three times. And so, knowing already what's going to happen in Peter's life, He tries to give him some words of encouragement : " That. When you do these terrible deeds that I know are coming, you're going to be so discouraged. You're going to hate yourself so much." He says, "Remember the salvation that I have given you. Remember what your eternal destiny is. That yes, you cannot follow me in a couple of days." But one day you will, and until then be as good as you can be. But Peter wants none of this doom and gloom. Basically, he's saying, "Nobody's going to kill you while I am around; not on my watch. " And, we already know from the episode with the high priest's servant that he's carrying a sword to defend Jesus. Verse thirty eight: And Jesus replied, "Will you lay down your life for me?" Truly, truly I say to you: Truly, truly Peter listen up to this.

I say to you, the rooster will not crow until you deny me three times. He's saying, oh Pete, you are so weak. You have no idea how weak you are. Before the sun rises tomorrow, you're going to deny me not once, not twice but three times. And he says, truth be known. Peter has actually already prophesied his own death around 68 A.D. He was martyred in Rome. A tradition said he was crucified, and as they were preparing him for the crucifixion, he requested to be crucified upside down. That, he felt like he was not worthy to die in the same manner that He did as His Lord did. So his boast here is, "I will lay down my life for you." And little did He know that in about forty years, He was going to do that very thing. He would lay down His life.

For Jesus, because of the testimony he had held for Jesus all of these years. And actually, We'll talk a little bit more about Peter's death right at the end of our study of John. There is a little known fact here about verse thirty eight. In the very earliest texts, verse thirty eight said this: "Jesus replied, 'You will lay down your life for me.' Truly, truly I say to you, a rooster will not crow until you deny me three times." And then this was added in the earlier text. But let not your heart be troubled. Believe in God, believe also in me. Possibly added by a translator many years ago and with more inspection, people realize that possibly this was not originally in the original text. So do not let your heart be troubled. Believe in God, Believe also in me was probably not in there and is not in our newer translations. But Jesus is saying to him.

Your desire for me is strong. You really do love me. You really have accepted me for who I am, but he said you do not know your own heart. You do not know your own self. You are terribly weak. You're going to fail me tonight. You're going to be brokenhearted when you realize what you have done, but he said if you don't remember anything else, remember this: I still love you. I always have and I always will. I'm going back home and I'm preparing a place for you, and one day you will come there, but it's not right now. But don't let yourself be so consumed with grief that you cannot carry on the work that I have laid out for you. And Peter did overcome it in fifty days. He's going to

preach the greatest sermon ever preached. So Peter took Jesus' words to heart, and he did become that great man that God knew he always could be. You've got a takeaway sheet there that sums up some points that we didn't have time to get to.

That brings us to America two hundred and fifty this week. His name was Samuel Colgate. He lived from eighteen twenty two to eighteen ninety seven. He was an American manufacturer and a great philanthropist. And remember, a philanthropist is someone who does things anonymously for the most part. They do not want the honor and the glory that go along with it, like the scribes and Pharisees that waved their money around before they dropped it in the offering plate at the temple. So he was a manufacturer, but he was a great philanthropist also with this tremendous wealth that he had. He actually founded what we know as the Colgate Palmolive Company today. He wrote this in about the midpoint of his life. He says, "The only spiritual light in the world comes through Jesus Christ and the inspired Bible." Redemption and forgiveness of sin alone through Christ.

Without his presence and the teaching of the Bible, we would be enshrouded in moral darkness and despair. The conditions of those nations without a Christ contrasted with where Christ is accepted reveals so marked a difference that no arguments are needed. It is an object lesson so plain that it can be seen and understood by all. May the earth be full of the knowledge of the Lord as the waters cover the sea. And that was how he used his philanthropy to spread the word of God that he so fully believed in, that he so fully trusted. John in John one five was inspired to write, "And the light shineth in the darkness." And that was how Colgate wanted to be remembered as the one that had used what God had given to him to shine a light in the dark places of the world. Next week we're going to look at

John chapter fourteen, probably one of the greatest chapters in the Bible, 'the Let not your hearts be troubled' chapter. Let's pray before we go. Father, thank you for your Word. Thank you that it has been loved and honored for generations, for centuries. Thank you for loyal people, Lord, that have used their resources, have used the things that you have given them to honor and glorify You. And to make our world a better place. Lord let us be able to carry on that legacy for You; that when we're gone, someone will. One person at least will be glad that we live, that we have made an impact on someone somewhere. So bless us now with a good, safe, productive week for you. It's in your name we pray. Amen.

JOHN CHAPTER THIRTEEN

Final Lessons for the Disciples

Take a Ways

Lessons in Humility (Vss 1-7)

Lessons in Holiness (Vss 8-17)
Lessons in Hypocrisy (Vss 18-38)

There is a difference between sonship and fellowship
Christ must first cleanse you
Before you can enter into fellowship with Him
And truly enjoy His power and His presence

There is also a difference between washing and cleansing
When we are saved, we are washed all over (Titus 3:5-6)
But daily we need to be cleansed from the sins of the world (I John 1:7-9)

In this chapter we see:
Jesus teaching but Judas giving in to temptation
Jesus surrenders to the Father's will but Judas succumbs to Satan's
deception
Jesus was motivated by love - Judas was motivated by lust

His name was Samuel Colgate – he lived from 1822 – 1897
He was an American manufacturer and philanthropist
He founded what we know today as the Colgate Palmolive
Company
He wrote:

"The only spiritual light in the world comes through Jesus Christ and the inspired Book; redemption and forgiveness of sin alone through Christ. Without His presence and the teachings of the Bible we would be enshrouded in moral darkness and despair. The conditions of those nations without a Christ contrasted with those where Christ is accepted, reveals so marked a difference that no arguments are needed. It is an object lesson so plain that it can be seen and understood by all. May the earth be full of all the knowledge of the Lord, as the waters cover the sea."

John was inspired to write: And the light shineth in the darkness
John 1:5