# John 13:1

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## Outline:

1-17 Jesus washed His apostles' feet

18-30 Jesus announced betrayal by Judas

31-32 Jesus declared His coming glory from God

33-35 Jesus commanded apostles to love one another

36-38 Jesus prophesied Peter would deny Him

**Preparatory Reading:** Matthew 26:1-35; Mark 14:1-31; Luke 22:1-38; John 12:1-50; Psalm 41:5-13; 109:5-20; I Corinthians 13.

## Introduction:

A. This chapter follows our Lord's final public preaching that John recorded in the previous chapter.
B. This and the next four chapters are private lessons to His apostles in His final hours before His death.
C. These five chapters are very precious for the content is in John only and very personal to the apostles.
D. Find the summary verse in 13:1 and entering Gethsemane in 18:1 to grasp five chapters in five hours.
E. One quarter of the content of John's gospel is in the last few hours of our Lord Jesus with His apostles.
F. He taught, rebuked, and warned ignorant and hateful Jews earlier; here is His great love for His own.
G. Let this chapter set the stage for His own should live and relate and how the next chapters build on it.

## Verses 1-17 ... Jesus Washed His Apostles' Feet

### *1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.*

### *Now before the feast of the passover.*

A. Let us get a few date and timing concerns out of the way to focus on the real value here.
    1. This is the last Passover of Jesus' ministry; John made mention of all four of them.
    2. This verse is introductory and leads right up to Passover, much like I Samuel 13:1.
    3. Other gospels give Passover details (Matt 26:17-20; Mark 14:12-17; Luke 22:7-16).
    4. This Passover being His last, and greatly desired (Luke 22:15), He prepared for it.
    5. He made all the arrangements Himself for no distraction with His men, as recorded.
    6. Not days before the Passover (12:1), but hours and minutes (as Luke 11:38; 22:15).

B. Remember the first feast of the Jewish year was the Passover and/or Unleavened Bread.
    1. It occurred by a lunar calendar in our months of March or April after the Exodus.
    2. There are eight days, inclusive, in total – from the 14th of Abib or Nisan to the 21st.
    3. It began by eating a Passover lamb on the 14th and seven days of unleavened bread.
    4. The seven days of unleavened bread began and ended (14th and 21st) with Sabbaths.
    5. Unleavened bread was the only bread allowed for all eight days of this long feast.
    6. For Israel's feasts and sacrifices.

C. Remember that this feast can rightly be called Passover or Feast of Unleavened Bread.
    1. Do not try to get picky with this language, because the Bible will not support you.
    2. It can be called the feast of unleavened bread or the whole thing called the Passover.
    3. There were sacrifices and feasting far beyond just the Passover supper the first night.
    4. For the correct word in Acts 12:4.

D. The gospel accounts of the final days of our Lord's life have confounded commentators.
    1. Commentators write that these things cannot be established with absolute certainty.
    2. Contending *nations* may be more easily reconciled than contending *critics* (A.C.).
    3. John ignored much of what the other three wrote to include things they did not write.
    4. Most concerns and questions by men have no value for grasping the spiritual lessons.
    5. There are things important and unimportant in God's word, and we must be prudent.
    6. For danger of details.

E. Let us assume a few things about His final days to get past questions that do not matter.
    1. Consult these places: Matt 26:1-46; Mark 14:1-42; Luke 22:1-46; John 12:1 – 14:31.
    2. Assume … 12:1-8 is supper in Bethany at leper Simon's two days before Passover.
    3. Assume … 12:9-11 is initial conspiracy of Judas with the Jews to betray our Lord.
    4. Assume … 12:12-50 is triumphant entry, Greeks, and teaching day before Passover.
    5. Assume … 13:1 is summary of Jesus' great affection for apostles for last Passover.
    6. Assume … 13:2 is the Passover Supper proper that Jesus ate alone with His apostles.
    7. Assume … 13:3-17 is the footwashing lesson Jesus gave before the Lord's Supper.
    8. Assume … 13:18-30 is identification of Judas the betrayer before the Lord's Supper.
    9. Assume … 13:31-38 is lessons of glory, love, and Peter's denial after Lord's Supper.
    10. Assume … 14:1-31 is further lessons to the apostles before they left the upper room.
    11. Assume … 15:1 – 18:1 are lessons on the road between upper room and Gethsemane.
    12. Or … His, *Arise, let us go hence,* was but an eager warning of leaving upper room.
    13. The intimacy and spiritual depth of these final hours and chapters is hardly matched.
    14. Yet without John's gospel we would know little or nothing of these fabulous facts.

F. Let us assume a few things about His final hours to reconcile various Passover events.

1. Jesus ate the Passover with His apostles at the right Jewish time on evening of 14th.
2. His words to Judas after the sop (13:29) were misread about *the feast's* seven days.
3. Jewish concern about Gentile defilement (18:28) regarded the whole *Passover* feast.
4. *Preparation of the Passover* (19:14) was for work before Passover *Sabbath* (19:31).

G. Supper in Bethany at Simon's (Mat 26:1-16; Mark 14:1-11; Luke 22:1-6; Jn 12:1-11).
1. Time two days before Passover (Matt 26:1-5; Mark 14:1-2; Luke 22:1-2; Jn 12:1-2).
2. Mary sister of Lazarus anointed Jesus (Matt 26:6-13; Mark 14:2-9; John 12:3-8).
3. Judas conspired with Jews (Mat 26:14-16; Mk 14:10-11; Luke 22:1-6; Jn 12:9-11).

H. At least one day is between supper at Simon's and Passover supper with His apostles.
1. There is a day following the anointing by Mary at a supper in Bethany (John 12:12).
2. John placed the triumphant entry here (Matt 21:1-7; Mark 11:1-7; Luke 19:29-35).
3. John followed this entry with public preaching by Jesus and hiding before Passover.
4. The six days of John 12:1 is only his arrival in Bethany, not the time of the supper.

I. Passover and Lord's Supper (Mat 26:17-35; Mark 14:12-31; Luke 22:7-34; Jn 13:1-38).
1. Jesus and apostles at Passover (Mat 26:17-20; Mk 14:12-17; Lu 22:7-16; Jn 13:1-3).
2. Jesus identified Judas (Matt 26:21-25; Mark 14:18-21; Luke 22:21-23; Jn 13:18-30).
3. Jesus instituted our communion (Matt 26:26-30; Mark 14:22-26; Luke 22:17-20).
4. Jesus told Peter of denial (Mat 26:31-35; Mk 14:27-31; Lu 22:27-31; Jn 13:36-38).
5. Jesus led to Garden (Matt 26:36-46: Mark 14:32-42; Luke 22:39-46; Jn 14:31; 18:1).

J. Problem verses to be resolved (John 12:1,2; 13:1,2,4,26,29; 14:31; 18:1,28; 19:14,31).
1. The six days of John 12:1 is only the time before Passover Jesus arrived in Bethany.
2. The supper of John 12:2 is the supper at Simon the leper's house of the other gospels.
3. The time before Passover of John 13:1 is merely a summary leading right up to it.
4. The supper ending in John 13:2 is the Passover supper rightly kept with the apostles.
5. Rising from supper in John 13:4 is after Passover of John 13:2 Jesus rose from table.
6. The sop of John 13:26 after supper is bread of common meal, Passover, leftover, etc.
7. The needs for the feast in John 13:29 are for the feast's two sabbaths and other days.
8. The Lord's words of departure in John 14:31 are for them to leave the upper room.
9. The notice in John 18:1 of arrival at Gethsemane puts chapters 15-17 on the road.
10. Fear of defilement in John 18:28 was for the feast's seven days (Num 28:17; etc.).
11. The preparation of John 19:14 is the work day before the Passover's sabbath (19:31).
12. The preparation of John 19:31 is the work day before the Passover's sabbath (19:14).

| **Supper in Bethany at Simon leper's house** | **Day between supper at Simon's and Passover** | **Passover Supper** | **Gethsemane** | **Arrested** |
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|---|---|---|---|---|
| Matthew 26:1-16<br>Two days to Passover (1-5)<br>Anointing by Mary (6-13)<br>Judas conspires (14-16) | | Matthew 26:17-35<br>Passover supper (17-20)<br>Betrayal foretold (21-25)<br>Lord's Supper (26-30)<br>Peter denial foretold (31-35) | Matthew 26:36-46 | Matthew 26:47 … |
| Mark 14:1-11<br>Two days to Passover (1-2)<br>Anointing by Mary (3-9)<br>Judas conspiracy (10-11) | | Mark 14:12-31<br>Passover supper (12-17)<br>Betrayal foretold (18-21)<br>Lord's Supper (22-26)<br>Peter denial foretold (27-31) | Mark 14:32-42 | Mark 14:43 … |
| Luke 22:1-6<br>Jews before Passover (1-2)<br>Judas conspiracy (3-6) | | Luke 22:7-38<br>Passover supper (7-16)<br>Lord's Supper (17-20)<br>Betrayal foretold (21-23)<br>Greatest warning (24-27)<br>Kingdom prophecy (28-30)<br>Peter denial foretold (31-34)<br>Sword lesson (35-38) | Luke 22:39-46 | Luke 22:47 … |
| John 12:1-11<br>Anointing by Mary (1-8)<br>Judas conspiracy (9-11) | John 12:12-50<br>Triumphant entry (12-19)<br>Greeks, preaching (20-36)<br>Further preaching (37-50) | John 13:1-38<br>Passover supper (1-3)<br>Footwashing lesson (4-17)<br>Betrayal foretold (18-30)<br>Glory & love lesson (31-35)<br>Peter denial foretold (36-38) | John 18:1-2 | John 18:3 … |

## *When Jesus knew that his hour was come.*

A. John wrote several times that our Lord's hour had not yet come (John 2:4; 7:6,30; 8:20).
B. Yet in His final preaching day, He repeated that His hour had arrived (Jn 12:23,27,31).
C. Jesus knew His hour had now come – He knew trial, torture, and death were imminent.
D. He knew that He was down to literal hours and minutes before leaving His 11 apostles.

## *That he should depart out of this world unto the Father.*

A. The hour of what? That He should die, be buried, rise again, and return to His Father.
B. He had told the Jews and apostles He would go away to not be found (John 7:33-36).
C. Since He would depart, His apostles would be left, thus precious matter of five chapters.
D. Since He would depart, He must teach and warn these immature men to work together.

Having loved his own which were in the world.

A. Jesus loved His chosen men for the three and one-half years He had led them in Israel.
B. They had experienced many things together, from personal exchanges to great miracles.
C. They had countless meals together, prayers, preaching, healing, homes, miracles, etc.
D. Our Lord was an affectionate Man, and He knew His apostles would be very disturbed.

### *He loved them unto the end.*

A. The last Passover (and Lord's Supper) was a terrific love feast with them (Luke 22:15).
B. He personally prepared for the supper for His apostles by miraculously moving a host.
C. The personal intimacy you can read between here and 18:1 is unique and unsurpassed.
D. His love for His apostles extended from washing their feet to lessons in chapters 14-17.
E. He soon appealed to His love of the apostles as an example for their love (Jn 13:34-35).

## *2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;*

### *And supper being ended.*

A. We assume this supper is the last Passover of our Lord, as do most other commentators.
    1. Refer to the assumptions above among the comments for the first phrase of John 13.
    2. There is no strong reason against this assumption. It is straightforward and simple.
B. We cannot go with John Lightfoot and John Gill that this is Simon's supper in Bethany.
    1. John identified Simon's supper with the details of the other writers in John 12:1-11.
    2. Identification of Judas and warning to Peter, in context here, were at the Last Supper.
C. However, most commentators change "ended" to being prepared, continuing, etc., etc.
    1. They do this because they are confused by "supper" in John 13:4 and "sop" in 13:26.
    2. We do not change God's words, so we make "supper" and "sop" fit as shown above.

### *The devil having now put into the heart.*

A. When did the devil put into the heart of Judas Iscariot to betray our Lord Jesus Christ?
    1. He went to the Jews after supper at Simon the leper's (Mat 26:14-16; Mk 14:10-11).
    2. He was apparently offended by the Lord's public rebuke (Mat 26:8-13; Mk 14:4-9).
    3. He covenanted with them for 30 pieces of silver to turn Him over to them in private.
    4. Luke explained this course of action was by the instigation of Satan (Luke 22:1-6).
    5. Therefore, the devil had put this terrible plan into the traitor's heart before Passover.
    6. Scorning correction and/or unresolved offences are his devices (II Co 2:11; Ep 4:27).
    7. By this time, at the time of the Passover, Satan had prepared Judas to the great sin.

B. The devil can put anything into any man's heart that God allows him to manipulate.
    1. God let Satan have David, though the man after His heart (II Sam 24:1; I Chr 21:1).
    2. God let Satan have Peter, who within hours denied Jesus three times (Luke 22:31).
C. If you give place or advantage to the devil, you could do anything (II Co 2:11; Ep 4:27).

### *Of Judas Iscariot, Simon's son.*

A. Satan used our Lord's public rebuke of Judas (and others) to provoke him to this evil.
B. Compare conspiracy accounts (Matt 26:1-16; Mark 14:1-11; Luke 22:1-6; Jn 12:1-11).
C. Judas was a devil and open to the devil long before this public rebuke (John 6:70; 12:6).
D. Jesus chose this man to fulfill terrible prophecies of scripture (Ps 41:7-10; 109:6-20).

### *To betray him.*

A. The Jews needed help to arrest Jesus in private without a friendly crowd (Luke 22:1-6).
B. This whole betrayal was prophesied, as John will tell (Ps 41:9; Jn 13:18; Ps 109:6-20).
C. The potter's field where Judas dashed his bowels was foretold (Zech 11:13; Acts 1:18).
D. The eleven apostles had a business meeting to replace Judas (Acts 1:15-26; Ps 109:8).

## *3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;*

### *Jesus knowing that the Father had given all things into his hands.*

A. Compare this internal and personal knowledge of our Lord with that before (John 13:1).
    1. The authority of Jesus by office and relationship was not new (John 3:35; 5:22-27).
    2. He knew He was about to depart out of this world and return to God His Father.
    3. He will declare shortly in prayer to His Father about having all power (Jn 17:1-5).
B. He knew He would soon return to His Father, but He also knew He had all authority.
    1. He told His apostles, *All power is given unto me in heaven and in earth* (Matt 28:18).
    2. Luke's account of these events includes Jesus' kingdom assignment (Luke 22:29).

### *And that he was come from God, and went to God.*

A. He knew He was the only begotten Son of the living and true God with a divine mission.
B. The following act of humble love and service to His apostles is assisted by this verse.
    1. This glorious Man, infinitely superior to any other, got up from supper to wash feet.
    2. Consider this the next time you are reluctant to condescend to the poor (Rom 12:16).
C. Since He would depart, He must teach and warn these immature men to work together.

4 He riseth from supper, and laid aside his garments; and took a towel, ***and girded himself.***

### *He riseth from supper.*

A. If He rose from supper, then what supper was it? for one supper had ended (John 13:2).
B. He rose from the same supper, His last Passover, after they had finished eating supper.
C. We could play games with a common supper, Passover, and Lord's Supper, but no need.

### *And laid aside his garments.*

A. This glorious Man had laid aside His glory in heaven to come to earth (Phil 2:5-8).
B. But now He stooped even further to wash the dirty feet of some low-class Israelites.
C. The long flowing garments worn by men in those times would have gotten in His way.
D. David long before had been derided by Michal for not retaining his royal attire.

### *And took a towel, and girded himself.*

A. He took a towel and girded Himself just like a servant or slave would do before a task.
B. The inspired details should get our attention for the intensity of the example and event.
C. Like His father David before, He gave up personal honor for a godly lesson or worship.
D. Some are so blind that they buy towels to tie around waists for mere ritual footwashing.

## *5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.*

### *After that he poureth water into a bason.*

A. After rising from supper, instead of relaxing as others served, He did that before (13:4).
B. Look at the details. Jesus performed every part of a servant or slave to lowly Galileans.
C. The detailed description here forces us as readers to contemplate the incredible humility.

### *And began to wash the disciples' feet.*

A. He started with one of them while the other eleven sat dumfounded and watched Him.
B. Their feet were dirty, for wherever they might have bathed, they had to walk in the dust.
C. Only servants or extreme hosts did this service, for Simon the Pharisee neglected Jesus.

### *And to wipe them with the towel wherewith he was girded.*

A. Not only did He wash their feet, but He finished the act of service by drying them well.
B. He could have thrown them a towel, having started the process, but He did all aspects.
C. The extra effort and time involved to finish the service was part of truly loving service.

## *6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?*

### *Then cometh he to Simon Peter.*

A. Somewhere in process of working through the twelve apostles, He came to dear Peter.

B. In such an intense and tender moment, what can we expect from our impetuous brother?

C. How could Peter let such an opportunity go? He would surely have to say something.

### *And Peter saith unto him.*

A. Peter always had something to say much like some men. Learn to listen and watch first.

B. Though Peter started off here okay, he soon degenerated into folly as with many words.

### *Lord, dost thou wash my feet.*

A. Peter was confounded, and rightly so, that it was not proper for Jesus to be his servant.

B. His question implied and intended, Lord, you are too great to wash my miserable feet.

C. The emphasis in Peter's question should be on THOU and MY, for there was the crux.

## *7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.*

### *Jesus answered and said unto him.*

A. Jesus often had to answer Peter's impetuous questions or contradictions. Lord, help us.

B. Peter had no reservation or shame to ask before twelve, and Jesus had none to answer.

C. Our Lord could answer any question or situation, and so does scripture if fully learned.

### *What I do thou knowest not now.*

A. Jesus informed Peter that he did not discern or understand at this time the lesson made.
   1. Jesus shortly explained the lesson completely for all twelve apostles (Jn 13:12-17).
   2. The Bible warns we should hear a matter fully before judging (Prov 18:13; Jn 7:24).

B. There are things in the Bible that we must learn the whole Bible to fully appreciate.
   1. The progressive revelation of scripture from Genesis to Revelation bears this out.
   2. Who can understand Moses' Law properly until Romans, Galatians, and Hebrews?

C. Read Jesus' words. Peter knew perfectly that Jesus was washing and drying Peter's feet.
   1. This point is extremely important and will be repeated to them shortly (John 13:12).
   2. Even a child can read the narrative here and know exactly what Jesus was then doing.
   3. There was so much more to this event than actual and specific washing and drying.
   4. Many take from this passage a footwashing ceremony, but they miss Jesus' lesson.

5. Since He would depart, He must teach and warn the immature men to work together.

### *But thou shalt know hereafter.*

A. Jesus shortly explained to the apostles what He had done and its lesson (Jn 13:12-17).

B. And then they by the Spirit and their need to work together would grasp it (John 14:26).

## *8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.*

### *Peter saith unto him, Thou shalt never wash my feet.*

A. Having spoken with relative grace and honor previously, He now contradicted his Lord.

B. Peter should have perceived Jesus was making a grand gesture and humbly submitted.
   1. Jesus had just explained there was valuable instruction in play. Peter spoke hastily.
   2. Let every man vulnerable to answering again read the case here and despise its error.

C. You can try to justify Peter any way you wish, but our Lord gave him a perfect rebuttal.

### *Jesus answered him, If I wash thee not, thou hast no part with me.*

A. Jesus rebuked Peter by warning that his idea of things would destroy his kingdom role.
   1. Jesus had crucial kingdom issues at stake, which Peter could not see, but needed.
   2. Similarly, Jesus had taught them they needed to be like little children (Matt 18:1-4).

B. Peter would not lose his kingdom role for denying an ordinance, but rather character.

C. There is no reason to run to any legal or vital washing of Peter's sins by these words.

D. Our Lord will conclude His lesson is things to do, not divine salvation to be grasped.

## *9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.*

### *Simon Peter saith unto him.*

A. Here we go again with the inability to submit and be quiet. Peter took another extreme.

B. Before this supper was over – a few minutes later – Jesus humbled Peter before peers.

C. Zeal is very good in a good thing (John 2:17; Gal 4:18) and with knowledge (Pr 19:2).

### *Lord, not my feet only, but also my hands and my head.*

A. Since Jesus identified washing Peter's feet with his kingdom role, Peter wanted more.

B. Peter did not appeal for Jesus to wash more of all of them, because he was self-centered.

C. Jesus will address this issue of haughty selfishness after His resurrection (Jn 21:15-19).

## *10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.*

### *Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit.*

A. Coming from the wash before supper, the apostles were completely clean except feet.

B. Jesus reminded Peter that his hands and head were already clean and did not need it.
   1. There is no other lesson here – forget anything eternal, legal, vital, practical, or final.
   2. Our Lord will conclude His lesson is things to do, not divine salvation to be grasped.

C. Jesus moved from washing Peter's feet to a spiritual warning by changing pronouns.

### *And ye are clean, but not all.*

A. As only our Lord could, Jesus then took his natural words to Peter for a spiritual lesson.
   1. Remember how in John 4 Jesus took water at a well to intrigue a woman of Samaria.
   2. Remember how in John 6 Jesus took bread and manna to confound the seekers there.

B. In a sense, the apostles were clean (bodies), but not all their parts were clean (feet).
   1. Jesus moved from washing Peter's feet to a spiritual warning by changing pronouns.
   2. However, as the next verse teaches, Jesus used the metaphor to expose Judas Iscariot.

C. Let every Christian consider Jesus kneeling to wash the feet of Judas Iscariot himself.
   1. You should esteem and love your Lord and Saviour Jesus Christ more than before.
   2. You should connect this with His directive shortly to Judas to proceed with his crime.
   3. You should be ready and willing to serve those that may be your personal enemies.

## *11 For he knew who should betray him; therefore said he, Ye are not all clean.*

### *For he knew who should betray him.*

A. Jesus had known all along that this man He had chosen was truly a devil (John 6:70).

B. A lesson – can you put up with those who are your enemies like our Lord did with His?

C. A lesson – can you grasp what you put the Lord through when you play the hypocrite?

### *Therefore said he, Ye are not all clean.*

A. Sometimes the Holy Spirit helps us out when something is too obscure for us to grasp.

B. With the help of John 13:11 we can fully understand the two aspects of John 13:10.

C. Jesus moved from washing Peter's feet to a spiritual warning by changing pronouns.

D. This little reminder in the narrative by John helps us see Jesus washing the traitor's feet.

## *12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?*

### *So after he had washed their feet, and had taken his garments, and was set down again.*

A. Washing and drying the feet of all twelve would have taken some considerable time.

B. After completing the whole project from start to finish, he retook his place at the table.

### *He said unto them, Know ye what I have done to you?*

A. Reader, think! Of course, all the apostles without exception fully grasped washing feet.
   1. They lived in a culture and society where this deed was done on a common basis.
   2. They had watched and experienced the act being repeated twelve successive times.
   3. A child can read this passage and get the lesson of Jesus washing the apostles' feet.
   4. Jesus had much more involved here than the Middle Eastern custom of washing feet.
   5. He had to prepare them to work together without Him by humble love and service.

B. He had told Peter that he did not understand what He had done but that he would shortly.
   A. The apostles had a problem. Read the gospels. They were fighting to be in charge.
   B. Jesus next explained what He had done, and it was not to ordain a church ordinance.
   C. Jesus gave them an example of personal love, humility, and service to each other.
   D. As you will learn in chapters 13-17, most of the instruction is for apostles, not you.
   E. Since He would depart, He must teach and warn these immature men to work together.

## *13 Ye call me Master and Lord: and ye say well; for so I am.*

### *Ye call me Master and Lord.*

A. The apostles were used to calling Jesus, Master (Mark 4:38; 9:5,38; 10:35; 11:21; etc.).

B. The apostles were used to calling Jesus, Lord (Matt 13:51; 14:28,30; 16:22; 17:4; etc.).

### *And ye say well; for so I am.*

A. These two titles for Jesus, especially by Galilean fishermen, were perfectly appropriate.

B. They did not use any such titles for each other, because they had no worthy rank at all.

## *14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.*

### *If I then, your Lord and Master, have washed your feet.*

A. If as rightful Lord and Master I have humbly served you, then you can serve each other.
   1. I have authority and esteem far above you, but I became a servant to each of you.

2. My example should make it easy for each of you to condescend to serve each other.
3. If you will consider what I just did, you ambitious men should be able to get along.

B. The issue is not foot washing specifically but rather humble service of Jesus doing it.
1. Jesus has already stated twice that He was far beyond mere footwashing (Jn 13:7,12).
2. The things that matter here are love, humility, condescension, and helpful service.
3. There is no intent or effort to initiate a ceremony or rite without any of these things.
4. Jesus – if I can discard thoughts of preeminence to serve, then surely you can also.

### *Ye also ought to wash one another's feet.*

A. You should be able and willing, yea, even eager, to perform such service to your equals.
1. While Jesus truly had to condescend to them, they would not have to for each other.
2. We never read anywhere in scripture of apostles washing each other's feet after this.

B. There was a well-known fault in the apostles of who would be greatest when Jesus left.
1. The mother of James and John tried to get special honor for them (Matt 20:20-28).
2. They had not grasped the repeated lesson to be like little children (Matthew 18:1-4).
3. Jesus brought up this lesson for a third time using ministerial titles (Matt 23:6-12).
4. Luke records the same lesson of humility and service without recording the washing example (Luke 22:24-27). Consider carefully the context of Christ's lesson there.

C. It is blind guides that make this a ceremony and ritual for all church members forever.
1. Their footwashing services have nothing in common with what Jesus did except feet.
2. They ignore Jesus' command to pray a very specific way (Matt 6:9-13; Lu 11:1-4).
3. They ignore the Lord and Master's command to pray in a specific place (Matt 6:6).
4. They ignore the five commands to kiss, though not for apostles but rather directly for church members (Rom 16:16; I Cor 16:20; II Cor 13:12; I Thess 5:26; I Pet 5:14).
5. Instead they kiss the image of Baal – meaning an abomination of Rome's Whore.

D. Due to the coordinating conjunction *for,* our Lord gave an example, not an ordinance.

## *15 For I have given you an example, that ye should do as I have done to you.*

### *For I have given you an example.*

A. He had not given them an ordinance; He had given them an example of humble service.
1. What an example! The Lord of glory illustrated great condescension (Rom 12:16).
2. They did not need an example of washing feet – they had done and received it often.
3. The things (plural) here are far beyond footwashing, especially a ceremonial rite.

B. An example is not "a precise thing that you ought to do literally and ceremonially as an ordinance binding on all men and women forever and ever, world without end. Amen."

C. Consider Bible usage of *example, examples, ensample*, and *ensamples* (Matthew 1:19; I Corinthians 10:6,11; Philippians 3:17; I Thess 1:7; II Thess 3:9; I Timothy 4:12; Hebrews 4:11; 8:5; James 5:10; I Peter 2:21; 5:3; Jude 1:7).

D. If the *example* here is not an example in principle, then it must be a literal example. But you have never seen footwashing advocates other than the pope do it like Jesus did it.

## *That ye should do as I have done to you.*

A. Jesus did not want them to pair up and exchange ceremonial washing of very clean feet.
   1. The apostles' feet were dirty – Jesus did not create a figure – He washed dirty feet.
   2. Peter's attempt to avoid it was because it was true humble love and service by Jesus.
   3. Jesus illustrated loving humility and service, for He was truly their Lord and Master.
   4. Jesus showed them how to condescend to each other and be useful kingdom helpers.
   5. Exchange washing is not what Jesus did – He washed others and did not receive one.
   6. Exchange washing is not what Jesus did – for an exchange has no character or virtue.
   7. A ceremonial ritual allows men to excuse themselves of John 13 without its lesson.

B. Rome as the Mother Church – the Great Whore – turned this passage into a tradition.
   1. The pope trumps Brethren and PBs; he washes the feet of 13 poor men, no exchange.
   2. Daughter churches of Rome do it: Anglicans, Lutherans, Methodists, Presbyterians.
   3. Others include Adventists, Anabaptists, Brethren, PBs, Pentecostals, Mennonites.
   4. Mormons, Masons, and many other splinter groups practice some variation of it.
   5. This is no different than wearing a cross and thinking it has some sacramental value.
   6. We rejected this manmade tradition in 1990.

C. What did Jesus do to His apostles? The washing of feet was merely to illustrate virtue.
   1. He showed them His love, because the context states this aspect of Him first (13:1).
   2. He showed voluntary humility and detailed service in personal kindness (13:2-5).
   3. He gave them an example of how to condescend to serve one another (13:6-17).
   4. He will follow this with His great and new command for them to love (13:34-35).
   5. Read Luke's account of this event without the washing of feet (Luke 22:24-27).
   6. These immature men had a problem, and Jesus addressed it head on by this example.

D. Pairing up at an appointed time to exchange pretend washing has no humility at all.
   1. Jesus did not fulfill a ritual. He performed a real service. Jesus did not exchange it!
   2. Man's is merely a ritual where no one stoops any lower than anyone else in the room.
   3. The feet of all participants are cleaner than they are at any other time of the year.
   4. It is no more humble, loving service than gift exchanges at Christmas are giving.
   5. This is a manmade tradition twisting scripture like anointing with oil to heal the sick.

## *16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.*

### *Verily, verily, I say unto you.*

A. Here is one of 25 occurrences in John only of this powerful attention-getting intro.

B. He is about to draw the most precise and specific lesson from washing their dirty feet.

### *The servant is not greater than his lord.*

A. Each of you is a servant. I have chosen you to be apostles. You are not greater than me.

B. If I have humbled myself in love and service to you, then you surely can to each other.

C. Recall our Lord's internal knowledge of departure and authority from God (John 13:3).

D. Recall our Lord's direct identification as the Lord and Master of apostles (John 13:14).

E. If a Lord can treat servants this way, how much easier for a servant to serve servants.

### *Neither he that is sent greater than he that sent him.*

A. Each of you is a sent man. I have chosen to send you out. You are not greater than me.

B. If I have humbled myself in love and service to you, then you can surely to each other.

## *17 If ye know these things, happy are ye if ye do them.*

### *If ye know these things.*

A. Why did Jesus ask, *If ye know these things?* They certainly grasped washing of feet.
   1. He made this distinction three times – to Peter (3:7), to all (3:12), and here to all.
   2. He had said earlier (13:12), *Know ye what I have done to you?* Washing was not it!
   3. He clearly had more in mind than the mere Jewish custom of washing guests' feet.
   4. He had drawn from the mere act some principles of cooperation that were the issues.
   5. It was lessons of humility, service, submission, and related things they had to learn.

B. Why did Jesus ask, *If ye know these things?* He used a plural to go beyond washing feet.
   1. He did not care about mere washing of feet. He had more important *things* in mind.
   2. It was lessons of humility, service, submission, and related things they had to learn.
   3. There was grace of Christian charity, humility, and service that had to be discerned.

### *Happy are ye if ye do them.*

A. Happiness is something all men seek, but Jesus promised happiness here to His apostles.
   1. He had taught, and His greatest apostle repeated it, that giving was better (Ac 20:35).
   2. The most fulfilling way to live is love toward others, like Jesus here (I Cor 13:1-13).
   3. For much more of the greatness of love.

B. Jesus promised happiness to His men if they knew and would obey what He had taught.
   1. There is no definite happiness by a footwashing exchange for a ritual or ceremony.
   2. But there is great joy by serving others in actual ways of practical humility and love.
   3. A ceremony of washing clean feet and having yours washed has no service at all.

C. Jesus did not institute a symbolic, figurative ceremony for public repetition of a ritual.
   1. Footwashing as Jesus did it was not a symbol of service; it was a real act of service.
   2. Jesus did not call anything here a symbol – a figurative picture of deep meaning.
   3. Both baptism and the Lord's Supper are expressly stated to be figurative ordinances.
   4. But washing dirty feet (no exchange of washing) is truly an act of humble servitude.
   5. Pairing off and washing the clean feet of a person who is expected to then wash your clean feet is not at all what Jesus did. It appears a symbolic farce of the real things.

D. I Timothy 5:10 proves that footwashing was never an ordinance of apostolic churches.
   1. Footwashers know they need Pauline support, so they foolishly try to claim this text.
   2. Rather than support them, it completely and finally refutes their manmade ordinance.
   3. This list of private, practical deeds by exceptional widows was not done in churches.
   4. Only a few exceptional widows washed the saints' feet as in this discriminating list.
   5. There is nothing in the list true of all church members – faith, baptism, singing, etc.
   6. If footwashing was an ordinance of the whole church, then all widows would qualify.
   7. For an extensive explanation and application of I Timothy 5:10, use the link below.

**We reject any ceremonial or ritual footwashing as a church ordinance in any respect.**

**Preached April 22, 1990 to end this church's error from the Primitive Baptists.**

Footwashing

## Verses 18-30 ... Jesus Announced Betrayal by Judas

**<u>This is a new section in John chapter 13 where Jesus identified Judas Iscariot as the traitor</u>.**

1. There are a few issues that need to be taken out of the way first to avoid distraction.
2. First, as John did not mention the Lord's Supper (communion), when did it occur here?
3. If we put it right after foot washing (here), Judas did not immediately depart, he partook of communion with Christ and the apostles, and we contradict Matthew and Mark.
4. If we put it after identifying Judas (30), then we contradict Luke and his different record.
5. It would not be a problem to commune with reprobates, as every church has done it.

6. Let us follow Matthew and Mark over Luke for Lord's Supper after identification (32).
7. Next, since supper had ended (John 13:2), where did the sop come from (Jn 13:26-30)?
8. Maybe a separate common meal? When eaten? Leftovers after Passover? Dessert after Passover? Leftovers after communion, reversing our assumption and Judas present?
9. Does it matter? Truly, no. Jesus used a sop to identify Judas. Period. End of discussion.
10. Details may not matter.

## *18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.*

### *I speak not of you all.*

A. These words are transitional from referring to them all as disciples to one as a betrayer.
   1. He had stated the twelve apostles had a filthy member, but obscurely (Jn 13:10-11).
   2. He continued by calling Himself their Lord and Master and gave one another duties.
   3. He had just prior to this verse stated their opportunity for happiness by obedience.
   4. He now by this first clause differentiated among His chosen 12 the good and the bad.
   5. Jesus stated in the next verse that His speaking or telling here was about the betrayal.

B. Though His instructions were to His chosen apostles, there was an imposter present.
   1. He had stated the twelve apostles had a filthy member, but obscurely (Jn 13:10-11).
   2. He had stated it much clearer before, but they were too dull of hearing (Jn 6:70-71).

### *I know whom I have chosen.*

A. Any duties, descriptions, or opportunities apply only to those of you twelve truly mine.

B. Jesus had chosen all twelve, but He had chosen one of them for a very different purpose.
   1. He had stated this fact earlier when He offered they might leave Him (Jn 6:70-71).
   2. There is no reason to run His choice here outside of their ministry as His apostles.
   3. The Potter can make of the same lump vessels to honor or dishonor (Rom 9:20-21).

C. Jesus told the Father in His coming prayer that Judas was the son of perdition (Jn 17:12).

D. This title, applied to the popes, reminds us of their treachery against Christ (II Thes 2:3).

### *But that the scripture may be fulfilled.*

A. The scripture must be fulfilled, so there is among you a traitor that will betray me.
   1. I have chosen eleven of you to be great foundation stones in my church kingdom.
   2. I have chosen one of you to fulfill the terrible scripture of a traitor like Absalom.

B. Jesus said the scriptures testified of Him (Jn 5:39), and He fulfilled many prophecies.
   1. In this matter of Judas were several prophecies (Matthew 27:3-10; Acts 1:15-22).

2. John enjoyed being an eyewitness of some fulfillments (John 18:31-32; 19:31-37).

C. Let us always magnify scripture as the determining revelation of things past and future.
   1. If you think or speak contrary to scripture, it is because you have no light (Is 8:20).
   2. All duties found between its covers should have our esteem with hatred (Ps 119:128).

D. Jesus declared God's sovereignty over Judas (Matt 26:24; Mark 14:21; Luke 22:22).
   1. Though Judas fulfilled scripture inspired of him, he was fully responsible for his sin.
   2. There was no relief by God's overruling of his sin; Judas should not have been born.
   3. This principle of God's sovereign dominion is crucial to a right worldview (Pr 16:4).
   4. Peter preached this same rule of sovereignty about the crucifixion (Acts 2:23; 4:28).
   5. God's determinate council settles the events of responsible creatures (Luke 22:22).
   6. Four days ago we studied God's very sovereign use of Sennacherib (Isaiah 10:5-15).
   7. This should not bother any rational person with faith – God never forces man to sin.
   8. You have no right to question, for it is above your pay grade (Rom 9:19-21; Is 45:9).

### *He that eateth bread with me hath lifted up his heel against me.*

A. This prophecy from Psalm 41:9 you might easily assign to Absalom, Ahithophel, etc.

B. But hidden in the pages of scripture are many prophecies of Christ we should cherish.

C. Eating a meal together is an aspect of close friendship, communion, affection, and trust.
   1. There is a reason why the Jerusalem church ate together, and real Christians do also.
   2. Psalm 41:9 describes this person as a familiar friend, in whom Jesus trusted. Ouch!
   3. Jesus "trusted" Judas with the apostles' funds; they were familiar enough for a kiss.
   4. They ate bread together hundreds of times, and at the end were eating very closely.

D. Lifting up a heel is a metaphor from wrestling for kicking or tripping or a horse kick.
   1. The metaphor clearly intends a rebellious, wild effort by the traitor to harm our Lord.
   2. When applied to animals, we use similar idioms about biting the hand that feeds it.

## *19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.*

### *Now I tell you before it come.*

A. This section of the evening, this part of His speech, was of a negative event He foretold.

B. There is rebellion at this table, as the scripture testified of me, and I tell you in advance.

C. Jesus intended more than fulfilling scripture – He used prophecy to confirm their faith.

### *That, when it is come to pass, ye may believe that I am he.*

A. Jesus told His apostles of an event just hours away, for them to know He was the Christ.

1. There would be reasons that night to doubt Him due to their false ideas of the Christ.
2. They would be scattered as He had promised, but they could recall a clear prophecy.
3. They would be able to connect Psalm 41:9 and His short-term prophecy for hope.
4. What care on Jesus' part to prepare them for their grief, though He faced more first!

B. Jesus explained this use of prophecies more than once (John 14:29; 16:4; Matt 24:25).
1. The greatest proof of divinity or supernatural ability is prophecy (Is 41:23; 48:5).
2. The best proof you have that the Bible is God's word is many fulfilled prophecies.

C. This good reason for prophecy is missed by most, who prefer to use it for speculation.
1. Books written for prophetic speculation and sensationalism of the future are Legion.
2. The books selling best have the least truth and the most speculative sensationalism.
3. The prophecies of Jerusalem's ruin went worldwide for a witness (Matthew 24:14).
4. Fulfilled prophecy.

## *20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.*

### *Verily, verily, I say unto you.*

A. As we have noted throughout this gospel, here is one of the 25 unique uses of this clause.

B. Immediately following a prophecy of betrayal, Jesus gave them a rule to confirm them.
1. The five chapters, Jn 13-17, contain many precious encouragements to the apostles.
2. No matter the betrayal, arrest, or crucifixion by enemies, they could still trust in Him.

C. Jesus had used this same rule when He had sent them out to preach earlier (Matt 10:40).

D. What is this rule here for? In the middle of our Lord's prophecy of Judas's betrayal?
1. Faithfulness to His cause of religion would bring His blessing and His Father's also.
2. Sin or neglect against His religion would bring His judgment and His Father's also.
3. Your ministry as apostles is divinely ordered and both my Father and I are with you.

### *He that receiveth whomsoever I send receiveth me.*

A. As the Messiah of God, how men treat those I send is the same as if they did so to me.

B. Therefore, I will be with you in blessing and protection from those that you preach to.

C. The apostles could know that divine rewards or punishments would accompany them.

### *And he that receiveth me receiveth him that sent me.*

A. As the Messiah of God, how men treat me is the same as if they did so to God Himself.

B. Therefore, God will be with you in blessing and protection from those you preach to.

## *21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.*

### *When Jesus had thus said, he was troubled in spirit.*

A. Having comforted the apostles with a prophecy and a rule, He returned to His own grief.

B. We have already learned that Jesus in His human nature could be troubled (John 12:27).
   1. He was subject to all the passions we are, yet impeccably without sin (Heb 4:15).
   2. He was troubled by mourning for Lazarus by those He loved (John 11:33,35,38).
   3. The trouble here was thinking of a close acquaintance, as prophesied, betraying Him.

C. Our Lord and Saviour Jesus Christ can feel our infirmities but also any slighting of Him.
   1. Our Lord Jesus is not a mere abstract concept of theology or impenetrable Deity.
   2. If the Holy Spirit, who created the universe, can be grieved and vexed, consider it.
   3. You are not Judas or like him? But befriending the world is God's enemy (Jas 4:4).
   4. Let us labor to avoid displeasing Him and even disappointing Him. Lord, help us.
   5. We want do delight in Him (Ps 37:4), and we want Him to delight in us (Ps 18:19).

### *And testified, and said, Verily, verily, I say unto you, that one of you shall betray me.*

A. Jesus by these words brought the prophecy of Psalm 41:9 right down to the twelve.
   1. A person eating bread with Him and yet lifting up his heel against Him was present.
   2. This final Passover and Last Supper with intimacy and a foot washing were polluted.

B. **Betray**. To give up to, or place in the power of an enemy, by treachery or disloyalty.
   1. We have the advantage of knowing this event in its historical details by the gospels.
   2. Judas conspired with the murderous Jews to help them arrest Jesus Christ in private.
   3. He settled for a measly thirty pieces of silver, the price of a slave (Exodus 21:32).

## *22 Then the disciples looked one on another, doubting of whom he spake.*

### *Then the disciples looked one on another.*

A. They were caught off guard by this announcement, and they did not have a clue of it.

B. Knowing it was one of them kept them from thinking on any persons outside the room.

C. Parents that have several children and have approached them similarly know the effect.

### *Doubting of whom he spake.*

A. They had severe doubts about the betrayer, for Judas had fit in with them very well.

B. Even reprobates, like Judas, can have gifts of the Holy Ghost to preach and do miracles.

C. The apostles, without the Spirit, could not discern, but they would later (Acts 8:20-23).

D. The Holy Ghost gave many powerful gifts – including discerning of spirits (I Co 12:10).

## *23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.*

### *Now there was leaning on Jesus' bosom one of his disciples.*

A. Their manner of eating allowed them to sit or recline close at a table (John 13:25; 21:20).

B. The stuff written about this is distracting and without significant firsthand evidence.

C. We do not need a table to try to see the left elbow on the table and the right for eating.

D. John had a position at the table very close to Jesus – *leaning* or *lying* on his bosom.

### *Whom Jesus loved.*

A. We understand this is John, who mentions it very discreetly (John 19:26; 20:2; 21:7).

B. We already read that Jesus had special affection for Lazarus, Mary, Martha (Jn 11:5).

C. There is no reason why any person cannot be loved by Jesus by loving Him fervently.

## *24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.*

### *Simon Peter therefore beckoned to him.*

A. Peter, not as close to Jesus as John, got John's attention to ask Jesus the traitor's identity.

B. Peter, nearly always the most impulsive of the apostles, pushes for further identification.

### *That he should ask who it should be of whom he spake.*

A. Since John was so close to the Lord, it would be easy for him to ask Jesus in private.

B. Whether John would have asked Jesus without Peter's push, we can only guess.

## *25 He then lying on Jesus' breast saith unto him, Lord, who is it?*

### *He then lying on Jesus' breast.*

A. We have the Holy Spirit's choice of words to be leaning (23) and lying (25) on Jesus.

B. This gospel references this event as John leaning on his breast at supper (John 21:20).

### *Saith unto him, Lord, who is it.*

A. John asks the Lord, likely privately, who the traitor was among the twelve apostles.

B. The request appears to be private, likely whispered, for the rest did not catch it (13:28).

## *26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped*

it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of *Simon.*

### *Jesus answered, He it is, to whom I shall give a sop, when I have dipped it.*

A. Jesus told John that the traitor would be the one for whom He dipped a sop to eat.

B. **Sop**. A piece of bread or the like dipped or steeped in water, wine, etc. before being eaten or cooked.

C. How were Jesus and the apostles still eating, if supper had truly ended earlier (Jn 13:2)?

1. Commentators solve it by changing 13:2 to supper *being prepared* or *continuing!*
2. Since we trust the words of God and do not change them, we solve it differently.
3. It could be a common meal or food separate from the Passover or the communion.
4. It could be remains from either meal that were eaten separately without the intent.
5. It could have been dessert with the sop being dipped in cream and raspberry puree.
6. The important point here is that there was a sop, so forget unknown details about it.

### *And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.*

A. Jesus identified Judas as the betrayer and traitor for John to know and to inform Peter.

B. Other accounts indicate John had asked if he himself were the one to betray (Mat 26:22).

C. Along with giving Judas the sop, Jesus answered Judas that he was the one (Matt 26:25).

## *27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.*

### *And after the sop Satan entered into him.*

A. With the public identification and confirmation to Judas himself, Satan entered Judas.

B. Satan had already led Judas to agree with the Jews after supper in Bethany (Lu 22:1-6).

C. As with the Holy Spirit, there are varying degrees of influence, possession, or action.

### *Then said Jesus unto him, That thou doest, do quickly.*

A. Our glorious Lord did not rebuke or reprimand Judas, but urged him to get on with it!

B. Though troubled in some respects, He was prepared and willing to die in other respects.

C. If you know the will of God, even if the prospect is fearful, you may proceed by faith.

D. Do you love this Saviour that set His face toward His terrible crucifixion (Luke 9:51)?

E. What confidence against an enemy! He could have killed him, but he encouraged him!

## *28 Now no man at the table knew for what intent he spake this unto him.*

### *Now no man at the table knew.*

A. The eleven other apostles did not know why Jesus told Judas to do something quickly.
B. This indicates Jesus either whispered the sop information to John or did it obscurely.
C. Surely John knew, for he had just asked Jesus and been given a clear indication of him.
D. Yet, they did not know the details of the betrayal – an event to take place in a few hours.

### *For what intent he spake this unto him.*

A. The other apostles did not what Jesus meant by telling Judas to do something quickly.
B. They either were not privy to the exchange with John or misunderstood it in some way.

## *29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.*

### *For some of them thought, because Judas had the bag, that Jesus had said unto him.*

A. They missed Judas as the betrayer, but rather thought Jesus had asked a financial errand.
B. Judas held the bag – was the treasurer for the group – because he was a thief (Jn 12:6).

### *Buy those things that we have need of against the feast.*

A. This feast was nearly eight days long and would require things for three Sabbaths.
B. It is wrong to limit John's choice of words about the feast to the Passover supper only.

### *Or, that he should give something to the poor.*

A. The other thought that some had pertaining to the Lord's request was to give to the poor.
B. Some women ministered to Him of their substance, and He gave some funds to the poor.

## *30 He then having received the sop went immediately out: and it was night.*

### *He then having received the sop.*

A. With the public identification complete and Jesus's exhortation of him to it, Judas left.
B. Satan does not take long if we give him place or God gives him place. You are helpless.
C. Yet, if you will resist the devil, the devil will flee from you, due to Christ (James 4:7).

### *Went immediately out, and it was night.*

A. It could easily have been anywhere between 7 and 9 o'clock at night of Nisan the 14th.

B. While Jesus covered the instructions of chapters 13-17, Judas gathered the mob of Jews.

C. Before you judge Judas harshly or hypocritically, how much are you Christ's outside?
   1. Of course, in an assembly, you sit, sing, read, pray, and converse as if Paul himself.
   2. Every church has reprobates like Judas, which is why Paul warned of it (II Cor 13:5).
   3. Every church has wheat and tares, which will be exposed in the Day of Judgment.
   4. You would not betray Christ? Friendship with the world is to be His enemy (Jas 4:4).
   5. Some presume on God's grace, but we work out salvation with fear and trembling.
   6. Would to God you were a Peter or a Judas rather than a lukewarm belly worshipper.
   7. If you think yourself better than Peter, you do not truly know either Peter or yourself.
   8. We will have more to say about Peter when we get to this chapter's last three verses.

## Verses 31-32 … Jesus Declared His Coming Glory from God

### *31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.*

#### *Therefore, when he was gone out.*

A. When Judas had left the upper room, Jesus was left with eleven saved and loyal apostles.

B. Having been troubled in spirit and foretelling the terrible deed, Jesus now embraced it.

C. Jesus had just told Judas to get with it – get your murderous friends quickly (Jn 13:27).

D. He embraced the dastardly deed this devil was about to perpetrate … for God's glory!

#### *Jesus said, Now is the Son of man glorified.*

A. Jesus' death was now imminent (just hours away) to fulfill God's great redemptive plan.
   1. Review the declaration of imminent glory and the details of it from John 12:20-33.
   2. Jesus had said, *The hour is come, that the Son of man should be glorified* (12:23).
   3. He then listed three transcendent events that would turn the world upside down.
   4. This previous chapter, His final public teaching, had much to say of glory (12:23,28).
   5. The events were imminent, not already present, but close enough to use *now* (12:31).
   6. See many pages of notes on John 12:20-33.

B. The incontrovertibly great mystery of godliness was about to be finished (I Tim 3:16).
   1. Jesus would die, rise from the dead, ascend into heaven, and send forth the Spirit!
   2. In heaven He would be crowned with glory and honor and rule the universe for God.
   3. For many details of this great mystery.

C. The fulfillment of scripture, Psalm 41:9 among others, was to glorify Jesus as Messiah.

D. The terrible things that befell Jesus over the next eighteen hours were His glorious work.

E. He was not glorified that very moment, but events for His glorification were fulfilling.

### *And God is glorified in him.*

A. Jesus Christ's obedience to God in the death of the cross was for God's glorious drama.
   1. The whole universe and any inhabitants in it are for God's display of His own glory.
   2. Jesus's tolerance of Judas and submission to his treason were in obedience to God.
   3. Jesus glorified God greatly by being His perfect Son and declaring the truth of God.
   4. God did not save men for them, but His own glory (Rom 9:22-24; Rev 4:11; Pr 16:4).

B. What have you done to glorify God? Unless it has a steep price, it means next to nothing.

C. The value of a thing is known by what you will exchange for it. What will you give up?

## *32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.*

### *If God be glorified in him.*

A. Jesus did not, by use of *if,* express any doubt or uncertainty at all about God's glory.
   1. Jesus knew His execution of God's glorious plan of redemption would glorify God.
   2. Based on this suppositional or subjunctive verbal phrase, Jesus declared the results.

B. Our Lord's death glorified God, as He said Peter's death would glorify God (Jn 21:19).

C. Jesus glorified God in death by obedience, submission, testimony, and of course results!

D. Now if God would be glorified, and incredibly so by Jesus' death, what would God do?

### *God shall also glorify him in himself.*

A. Since Jesus did the will of God to glorify God, then God would also glorify Jesus Christ.

B. Never forget the reciprocal relationship God the Father has with God the Word in Christ.
   1. Compare our Lord's prayer to His Father about their reciprocal glory (John 17:1-5).
   2. God the Father was glorified in Himself by Jesus fulfilling His divine will on earth.
   3. God the Father was glorified by promoting His glorious Son over the whole universe.
   4. God the Father would hold nothing back of His Person or the universe from the Son.
   5. God the Father would share as much of His glory as He could with our Redeemer.
   6. God would Himself glorify Jesus as His beloved Son with the full honors of heaven.

C. The justice and judgment (fairness) of God is such to commend and motivate obedience.
   1. Jesus taught moments later that God would love those that love Him (Jn 14:21-23).
   2. David wrote very boldly that God had rewarded him for pleasing God (Ps 18:19-26).

### *And shall straightway glorify him.*

A. **Straightway**. 1. By a direct course, straight from or to a place. 2. Immediately; without interval or delay;

at once. Compare Matthew 4:20; 14:27; etc. for the second definition.

B. Consider some of the stupendous events of God glorifying Jesus Christ … *straightway!*
   1. Within a few hours Jesus had power in Gethsemane over His enemies (John 18:6).
   2. With a few more hours God darkened the sun, sent an earthquake, and tore the veil.
   3. In just three days God raised Jesus from the dead as Victor over sin and the grave, with the residual power being so great that dead saints rose and went into the city.
   4. In just 43 days God crowned Jesus with glory and honor before the host of heaven.
   5. In just 50 days God sent the Holy Spirit on the apostles to glorify followers of Jesus.
   6. In a few years Gentiles were converted to Jesus Christ throughout the Roman world.
   7. In 40 years God desolated both Israel and Jerusalem in the world's worst tribulation.

## Verses 33-35 … Jesus Commanded Apostles to Love One Another

### *33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.*

#### *Little children, yet a little while I am with you.*

A. There is no shame when the Lord of glory calls us *little children*. Let us assume the title.
   1. If we are His *little children*, then He is our Father with pity for us (Ps 103:13-14).
   2. Like Solomon, let us tell Him we are little children and need His help to do anything.

B. As He had told the Jews (Jn 7:33-36), He told the apostles the bad news of His departure.
   1. He would only be with His apostles a little while … mere hours from the upper room.
   2. For three days He would be in the grace, then 40 days with them, and then to heaven.

C. These five chapters, John 13-17, contain His intimate comfort for those He would leave.
   1. This is the tenderness of God and His Son to men that would desert Him that night.
   2. What follows in these next chapters is precious encouragement for their great task.

D. This news is crucial to full understanding – Jesus only had hours left with His apostles.
   1. Therefore, He taught lessons how they were to help each other and function together.
   2. Therefore, He comforted them with various promises of how He would provide.

#### *Ye shall seek me.*

A. They did not search like sons of the prophets for the departed Elijah (II Kings 2:13-18).

B. Rather they would fondly recall being with Him and would wish it again (Luke 17:22).

C. This language intimated to the apostles that they would prefer He was with them again.

### *And as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.*

A. He had given the same message as stated here to the Jews a little earlier (John 7:33-36).

B. The news of His departure from the apostles sets the stage for five chapters, Jn 13-17.

C. There is incredible comfort and encouragement for them found only in John's account.

D. They would truly go to be with Jesus, but not before they had finished their great work.

## *34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*

### *A new commandment I give unto you.*

A. The command to love one another was not new revelation, for it was the Law of Moses.
   1. Moses summarized Israel's duties by the love of God and neighbor (Lev 19:11-18).
   2. Jesus confirmed that this was indeed the summary of Moses' Law (Mark 12:28-34).
   3. The books of Moses have 36 uses of *neighbor* for specific loving treatment of them.
   4. The second table of the Ten Commandments are six rules for loving one another.

B. Yet the New Testament, especially John, as here, recorded its newness (I John 2:7-8).
   1. It was not new from John, but rather new from Jesus and the beginning of the gospel.
   2. Thus, it was new by *enlightenment* by the greater light of the gospel (I John 2:7-8).
   3. Thus, it was new by *emphasis,* for it was the most emphasized (I Cor 12:31; 13:13).
   4. Thus, it was new by *example*, for who illustrated it like Jesus (Jn 13:34; 15:12-13).
   5. Thus, it was new by *explication*, for Jesus delivered it from the scribes (Matthew 5).
   6. Thus, it was new by *enablement*, for the Holy Spirit taught it internally (I Thess 4:9).
   7. Thus, it was new by *enforcement*, for the apostles required it (I Cor 1:10; 3:3; 11:18).
   8. Thus, it was new by *evidence*, the highest proof of eternal life (II Pet 1:8; Gal 5:6).

C. John also wrote it was not new, from him, but old, from Christ (I Jn 2:7; 3:11; II Jn 1:5).

D. For love as the greatest commandment.

### *That ye love one another.*

A. The religion of Jesus is fundamentally based and exquisitely shown by brotherly love.
   1. This is not love of social programs as socialists and humanists corrupt His religion.
   2. This is not love of peace and unity over doctrine (Le 19:17; II John 1:1; III John 1:1).
   3. This is not love of compromise to end any and all judgment of others (Matt 7:1-6).
   4. This is not Jane Fonda's love of peace over war without regard for civil authority.
   5. This is not love of murderers causing Mother Teresa spasms re: capital punishment.
   6. This is not sentimental card-sending or cake-decorating without real love's virtues.
   7. This is not only positive aspects of love like kindness but the negative like suffering!

B. God chose a unique reciprocal pronoun to describe one person loving each other person.
    1. We cannot justify ourselves with some nebulous love of the church or God's people.
    2. The love that Christ commanded was from each person to each other person of His.
    3. Therefore, you cannot excuse yourself by mainly loving those you find most lovable.
    4. The one sentence definition of love by Paul sets the bar very high (I Cor 13:4-7).
C. This duty for the apostles was so crucial that He repeated it minutes later (Jn 15:12,17).
D. For much more about this *one another* love.

### *As I have loved you, that ye also love one another.*

A. What a standard or measure the Son of God established here! The bar is set very high!
B. This chapter began by a summary of Jesus Christ's love for His apostles to the very end.
C. Think of any aspect of love that comes to mind, and Jesus fulfilled it perfectly to them.
    1. Did He forgive them? Peter's denial was terrible, but Jesus promoted him regardless.
    2. Was He friendly with them? He shall soon explain by profound definition (Jn 15:15).
    3. Was He merciful? Though they could not grasp minor things, He kept teaching them.
D. For the apostles to get along together and be successful, they had to love one another.
    1. Their cooperation, coordination, and communication had to be loving for success.
    2. A church is only as good as the brotherly love between the various members of it.
    3. Note how they followed Peter in Acts 1 when called to replace Judas (Acts 1:15-26).
    4. Note how the pillars in Jerusalem agreed with Paul about respective duties (Gal 2:9).
    5. Note how Peter, though rebuked publicly by Paul, wrote of him fondly (II Pet 3:15).

## *35 By this shall all men know that ye are my disciples, if ye have love one to another.*

### *By this shall all men know that ye are my disciples.*

A. A disciple is a follower of a teacher or philosophy or religion, as Christians (Acts 11:26).
    1. **Disciple**. One who follows or attends upon another for the purpose of learning from him; a pupil or scholar. One who follows, or is influenced by, the doctrine or example of another; one who belongs to the 'school' of any leader of thought.
    2. We show we are Christ's disciples by teaching His exact doctrine and its emphases.
    3. The Jews knew the uneducated apostles had been with Jesus by doctrine (Acts 4:13).
    4. We show we are Christ's disciples by living His lifestyle and emphases (I Pe 3:1-2).
    5. Christians should not resent trouble for living their faith (I Pet 4:12-19; II Tim 3:12).
B. The religion of Jesus is fundamentally based and exquisitely shown by brotherly love.
    1. This is not love of social programs as socialists and humanists corrupt His religion.
    2. This is not love of peace and unity over doctrine (Le 19:17; II John 1:1; III John 1:1).

3. This is not love of compromise to end any and all judgment of others (Matt 7:1-6).
4. This is not Jane Fonda's love of peace over war without regard for civil authority.
5. This is not love of murderers causing Mother Teresa spasms re: capital punishment.
6. This is not sentimental card-sending or cake-decorating without real love's virtues.
7. This is not only positive aspects of love like kindness but the negative like suffering.
8. This is not family love or fun love of modern social clubs pretending to be churches.

C. Most foolishly claim to be disciples of Jesus by claiming the name in a religious survey.
D. Many foolishly claim to be disciples of Jesus by affirming some denominational creed.
E. Jesus stated it – do not deny it – the mark of Christianity is brotherly love, not doctrine.

## *If ye have love one to another.*

A. The nature of man is such by total depravity that brotherly love reveals the greater grace.
   1. By nature we live in envy and malice, and hateful and hating one another (Titus 3:2).
   2. By nature we follow the devil, who was a murderer from the beginning (Eph 2:1-3).
   3. A chief tool of Satan is to divide and conquer through hate and envy (I Jn 3:11-13).
   4. Envy and strife in your heart are not from God but from the devil (James 3:14-18).
   5. Honest Christians know that brotherly love of all brothers is by far the hardest duty.
   6. Saul hated Christians exceedingly (Acts 9:1); Paul loved them dearly (II Cor 12:15).
   7. It is unnatural to love enemies and only your wife (Matt 5:43-48; Pr 5:19; Col 3:19).

B. Do not measure your religion by faith, for it far too vague and weak to be good evidence.
   1. It is easy to believe most anything, but to humble yourself to a sinful brother is more.
   2. Faith and knowledge are good, but they require love and inhibit it (I Cor 8:1; 13:2).
   3. The devils have a monotheistic religion and tremble, but they have no love (Ja 2:19).
   4. When faith, hope, and love are compared, God says love is the greatest (I Cor 13:13).
   5. This same writer wrote much of the proof of love (I John 3:10-19; 4:7-17; 5:1; etc.).
   6. Faith cannot prove election, but faith with love (I Thes 1:2-4; Gal 5:6; II Pet 1:5-11).

C. We would never love the sacrificial and serving way God defines it without His grace.
   1. Remember, the standard and definition here is the love Christ had for His apostles.
   2. Your definition of love is worthless and worse – deceitful and desperately wicked.
   3. You must go to I Corinthians 13:4-7 and learn the fifteen pure phrases of true love.
   4. Jesus taught love by cheerful, personal, selfless, and sacrificial hospitality (Matt 25:31-46; 10:40-42; Luke 14:12-14; I Tim 6:17-19; Heb 6:10; Is 32:8; I Cor 16:15).

D. For love as the greatest commandment.
E. For the definition of love (I Cor 13:4-7).

## Verses 36-38 … Jesus Prophesied Peter Would Deny Him

### *36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.*

#### *Simon Peter said unto him, Lord, whither goest thou.*

A. Jesus had told His apostles He would only be with them a short while longer (Jn 13:33).
B. As He had told the Jews (7:33-36), Jesus told the apostles they could not go with Him.
C. Therefore Peter – always curious, always pushing – asked where Jesus would be going.
D. We can show Peter a little mercy that he did love Jesus and did not want to be separated.
E. You would think he might have figured it out by now, but not without the Holy Spirit!

#### *Jesus answered him, Whither I go, thou canst not follow me now.*

A. Jesus with slight obscurity told Peter he would follow Him eventually to where He went.
B. By Peter's next response we may conclude he was getting the idea death was involved.
C. Believers should know Jesus went to heaven; we shall follow (Jn 14:3; I Cor 15:20-23).
D. Reverently, Jesus is incomplete without us (Ep 1:22-23; 5:29-30; Hebrews 2:10-13).
E. Reverently, Jesus is incompetent without us (Jn 6:38-39; Ro 5:10; 8:34-37; He 7:25).

#### *But thou shalt follow me afterwards.*

A. Though Jesus told Peter he could not go with Him at this time, Jesus said he could later.
B. Jesus died to go to His Father in heaven; our death is the same way to the same place.
C. Our Lord's death (for us) should encourage us to submit to death like Him (Phil 3:10).
D. We should die as He died: *Father, into thy hands I commend my spirit,* and let life go.
E. Stephen also died this way: *Lord Jesus, receive my spirit,* while forgiving his murderers.

### *37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.*

#### *Peter said unto him, Lord, why cannot I follow thee now.*

A. It seems Peter had grasped the issue at stake – death – and was willing to die with Jesus.
B. We can show Peter a little mercy that he did love Jesus and did not want to be separated.
C. He had not grasped yet that he had a major role in our Lord's kingdom – *in life on earth.*
D. Paul, by the Spirit, knew that to stay and serve Christ was better in ways (Phil 1:23-26).

I will lay down my life for thy sake.

A. Peter's boldness here is excellent, if we temper it with the weakness of our mutual flesh.
    1. Rather than question or criticize Peter here, we should have zeal to say so ourselves.
    2. Rather than lay it down (which you fear), give Him a living sacrifice (Rom 12:1-2).
B. Lest we criticize Peter too much, the inspired word is all the apostles said so (Mk 14:31).
C. Was Peter inferior to the martyrs? Who by many accounts cheerfully embraced death?
    1. Peter did not yet have the Spirit in presence and power as he would (Acts 1:8; 4:13).
    2. Death was not present for Peter, so divine enablement was missing (Luke 21:12-19).
    3. We know our spiritual confidence varies by His influence and our circumstances.

## *38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.*

### *Jesus answered him.*

A. Surely Jesus appreciated Peter's affection and zeal, but He had to teach him a lesson.
    1. Words are cheap, as we know by our own experience, without disrespecting Peter.
    2. It is best to be perfectly honest with God in prayer, for He already knows our frailty.
B. Jesus allowed Satan to sift Peter, but He prayed for Peter's salvation (Luke 22:31-34).
    1. After His resurrection, the angel gave specific instructions to tell Peter (Mark 16:7).
    2. In a few days Jesus healed Peter from his failure and gave him duties (Jn 21:15-19).
C. Do not question or resent God's responses to your good obedience or to your prayers.
    1. King Hezekiah had Sennacherib and terminal illness together after leading a revival.
    2. David was God's favorite, but He turned him over to Satan (II Sam 24:1; I Chr 21:1).
    3. God has plans, purposes, and objectives for you better than you could ever design.

### *Wilt thou lay down thy life for my sake.*

A. Jesus addressed Peter's words and likely even his intentions, but Jesus had other plans.
B. Jesus knew exactly to the very degree of Peter's affection and courage to die for Him.
C. Our intentions, ever so noble, must have God's grace and power for us to ever do them.
D. Jesus taught His apostles shortly that without Him they could do nothing (John 15:4-5).

### *Verily, verily, I say unto thee.*

A. This unique attention-getting phrase Jesus now applied to the certainty of Peter's failure.
B. It has been said, *Man proposes, but God disposes;* Jesus overruled Peter for his good.
C. Jesus allowed Satan to sift Peter, but He prayed for Peter's salvation (Luke 22:31-34).

D. If you give Satan place … or God lets him have you … you will not do God's will.

## *The cock shall not crow, till thou hast denied me thrice.*

A. Though it was already night (John 13:30), Peter would not remain faithful to morning.

B. Peter said he would die for Jesus; Jesus said rather than die he would instead *deny* Him.
   1. Peter would *deny* Jesus by declaring he had never known Him (Jn 18:15-18,25-27).
   2. Not only would he make this preposterous *denial*, he would *deny* Jesus *three times*.
   3. Not only did Peter *deny* Jesus *thrice,* he did with *cursing and oaths* (Matt 26:69-74).
   4. Not only did he *deny thrice* with cursing and oaths, but to *maids* (Mark 14:66-72)!

C. Mark wrote that Peter responded to the prophecy with greater vehemence (Mark 14:31).

D. Jesus had prayed for Peter, and when the prophecy was fulfilled, Peter wept bitterly.
   1. Matthew wrote that Peter knew his failure when the rooster crowed (Matt 26:69-75).
   2. Mark recorded the perfect fulfillment of the cock crowing twice (Mark 14:30,72).
   3. Luke recorded the detail that Jesus looked at Peter at denial three (Luke 22:60-62).
   4. After His resurrection, the angel gave specific instructions to tell Peter (Mark 16:7).
   5. In a few days Jesus healed Peter from his failure and gave him duties (Jn 21:15-19).
   6. The 'R' factor of repentance is great.

E. The terrible account of Peter's failure was recorded in all four gospel records of Christ.
   1. Peter had to live with the infamy of his failure that night in every labor everywhere.
   2. And Peter failed once again in Antioch, when Paul had to rebuke Him (Ga 2:11-14).
   3. Yet, Peter has two epistles in his name and was a chief pillar in the church (Gal 2:9).

F. Reader, you must examine yourself to determine if you are more like Judas or Peter.
   1. To think you are better than Peter is folly, because you are nothing in comparison.
   2. Jesus used Peter mightily right after ascending to heaven (Acts 1:15; 2:14; 15:7).

G. Judas was a reprobate that is in hell, which you must prove otherwise (II Cor 13:5).
   1. Reprobates get into churches with the devil's help and will be exposed at Judgment.
   2. They may put up a good enough front that weak Christians cannot discern them.
   3. Jesus said the tares look like wheat to be reserved for angels (Matt 13:24-30,36-43).
   4. However, Christians with the Holy Ghost and word can see the lack of spiritual fruit.

H. Peter was a great apostle that attempted great things for Jesus Christ but failed twice.
   1. Jesus forgave Peter, like God forgave David, and he went on to kingdom greatness.
   2. Repentance is everything; great men repudiate failure and zealously pursue service.

I. Most Christians, speaking of those truly born again, are worthless compared to Peter.
   1. They seldom or never have a thought of conviction of changing anything for Christ.
   2. They smugly think themselves okay or better than Peter though with no works at all.
   3. They never fail living up to promises because they never promised to do anything.

4. Many are belly worshippers that love their little lives without love of Christ or His.

J. What can we learn from Peter? There are a few aspects of his failure to provoke us.
   1. The apostles were offended (ashamed) of Jesus. With whom do you compromise?
   2. How do you deny our Lord in word or deed? Who intimidates you to compromise?
   3. Who is your maid? Everyone has maids that exert some form of pressure to deny.
   4. Jesus is looking. He is with this candlestick today. We assemble to gather to Him.
   5. We need more weepers – bitterness of heart and broken spirits to repent and change.