

John 13

Last lesson we looked at Jesus' triumphal entry into Jerusalem, and specifically the Pharisee's reaction of anger, howbeit many of the chief rulers secretly believed on Him. There were Greeks who had come up for the feast, that Jesus spoke to, focusing on His relationship to His Father and His mission of saving the world through His death. We are now at the Passover. Start in v.44 of chapter 12.

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.

The Greek text behind this passage has a little different word order, which, I think conveys a slightly different meaning: *"Now before the feast of the Passover, knowing Jesus that has come his hour that he should depart out of this world to the father, having loved his own which were in the world, to the end he loved them."*

Who is "his own?" It's definitely including the disciples here, but there is certainly a sense of this term also speaking of His people, the Jews. John 1:10,11 use this same terminology to speak of the Jews: *"He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."*

What we are about to see in the rest of Jesus' earthly ministry, is a playing out of John 13:1. In the specific context of this moment, what Jesus is about to do shows us an example of how *"to the end he loved them."*

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

Few people have come to a point in their lives where they knew that they had less than 24 hours to live. Jesus knew everything. He knew Judas would betray Him from the moment that He chose him as an apostle.

In John 6:63-64,70-71 Jesus said *"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. ...Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve."*

And in John 17:12 Jesus prays to the Father, *"While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."*

SO WHAT'S THE DEAL WITH JUDAS?

- 1. He was a lost unbeliever** (Jn 6:64;17:12)
- 2. He was chosen by Jesus to be one of the 12** (Jn 6:70, Luke 6:13-16)
- 3. He was the treasurer** (Jn 12:6)
- 4. He was possibly one of the Sicarii** (*a splinter group of the Jewish Zealots who, in the decades preceding Jerusalem's destruction in 70 AD, strongly opposed the Roman occupation of Judea and attempted to expel them and their sympathizers from the area. The Sicarii carried sicae, or small daggers, concealed in their cloaks. At public gatherings, they pulled out these daggers to attack Romans and Hebrew Roman sympathizers alike, blending into the crowd after the deed to escape detection. The Sicarii are regarded as one of the earliest known organized assassination units of cloak and daggers, predating the Islamic Hashishin and Japanese ninja by centuries. The Spanish term "sicario" used in contemporary Latin America is synonymous with a hitman working for one of the various drug cartels, derives from sicarii. This is also explained in the opening of the 2015 film Sicario.*) - <https://en.wikipedia.org/wiki/Sicarii>
- 5. He was a thief** (Jn 12:6) He was actually stealing money from the bag.

- 6. No one suspected him** (Matthew was previously a tax collector, and yet he was not chosen to be the treasurer – Judas was. Judas had a facade of impeccable character. (Jn 13:22,28,29)
- 7. He had a choice!** This is where MacArthur gets it all wrong. In reference to what to what Judas was about to do, he states *"He had to do it. He had no choice. Sovereign God."*
Judas was a wicked sinful lost man, who was chosen by Jesus according to his foreknowledge of what Judas would do!

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

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

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.

Jesus removes his outer garments, and wraps a towel around Himself. What He is doing here, is rightfully an example for all believers to serve others (v.15), but in the larger context of John, specifically **10:7-18**. Jesus is the Good Shepherd who cares for His sheep (Israel), as opposed to the Judean religious leaders who cared only about themselves and being served.

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

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

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.

What can we learn from Peter sticking his foot in his mouth again?

1. His declaration is one of pride disguised as humility
2. When God wants to provide for you in a certain way, or use you in a way that you feel unqualified for, it is an insult to Him for you to refuse.
3. What Jesus wants to do with, in, and through you is more important than any false humility you selfishly want to hold on to.
4. Avoid "never" statements when it comes to God doing something in, through, and with your life.

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

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.

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

This is like an object lesson for 1 John 1:9. If you are born again, you don't need your sins atoned for again and again, but we do need daily and regular cleansing as we walk through this fallen world. We are more familiar with washing our hands regularly. A good paraphrase would be, "He that has bathed only needs to wash his feet, but is totally clean, and y'all are clean, except not all of you."

AMAZING TRUTH, AND WHY GREEK & HEBREW ARE IMPORTANT!

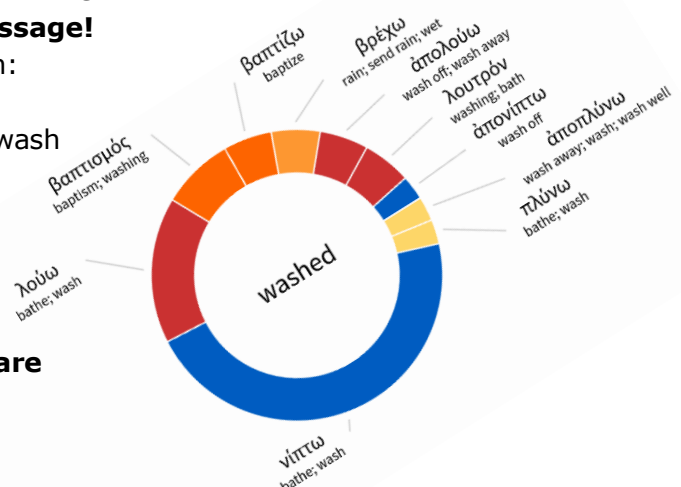
1. There are TWO different Greek words in this passage!

- a. **λούω louō** – "LOO-owe" ; to bathe, to wash:
—bathed(1), washed(3), washing(1).
- b. **νίπτω niptō** – "NEEP-tow" ; to cleanse; to wash

2. Look how they are used in the Bible!

- a. "Washed" appears 37 times in the NT
 - i. 6 times it is "Louo"
 - ii. 17 times it is "Nipto"

It's hard to get a feel of how these words are different just by definition, so let's look at how they are used in the Bible (next page):



b. Uses of Louo

λούω louō | 6 of 37

- Jn 13:10** 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.
- Ac 9:37** And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.
- Ac 16:33** And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.
- Heb 10:22** Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
- 2 Pe 2:22** But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.
- Re 1:5** And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

c. Uses of Nipto

νίπτω niptō | 17 of 37

- Mt 6:17** But thou, when thou fastest, anoint thine head, and wash thy face;
- Mt 15:2** Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.
- Mk 7:3** For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.
- Jn 9:7** And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.
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- Jn 9:11** He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.
- Jn 9:11** He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.
- Jn 9:15** Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.
- Jn 13:5** 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.
- Jn 13:6** Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
- Jn 13:8** Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
- Jn 13:8** Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
- Jn 13:10** 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.
- Jn 13:12** 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?
- Jn 13:14** If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
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- 1 Ti 5:10** Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

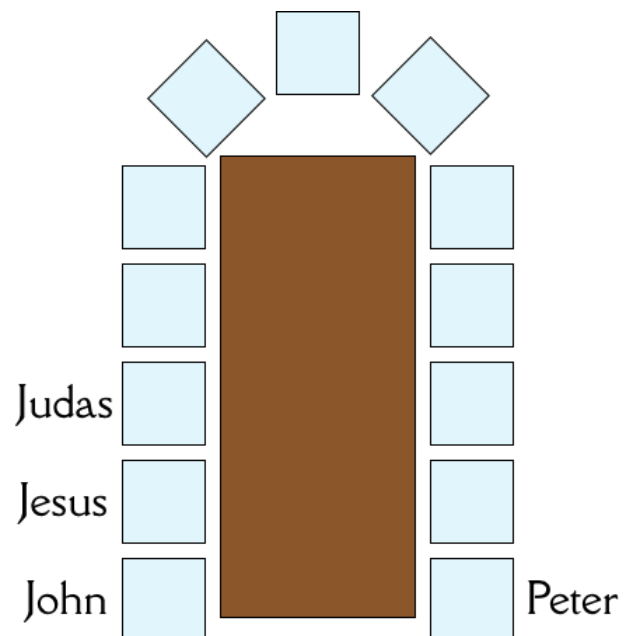
- 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, *Know ye what I have done to you?***
- 13 *Ye call me Master and Lord: and ye say well; for so I am.***
- 14 *If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.***
- 15 *For I have given you an example, that ye should do as I have done to you.***
- 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.***
- 17 *If ye know these things, happy are ye if ye do them.***

A better translation here would be "blessed are ye if ye do them." The word μακάριος (makarios) *can* mean "happy" or "fortunate" in classical Greek, but "happy" has the idea of joyfulness based upon circumstances, and "fortunate" carries with it the idea of "lucky." This is NOT what Jesus is communicating. You will specifically be blessed by the Father in serving others.

- 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.*** (Psalm 41:9)
- 19 *Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.***
- 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.***
- 21 When Jesus had thus said, he was troubled** (Gr. stirred, disturbed) **in spirit, and testified, and said, *Verily, verily, I say unto you, that one of you shall betray me.***
- 22 Then the disciples looked one on another, doubting of whom he spake.**
- No one pointed the finger at Judas.

- 23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.**
- 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.**
- 25 He then lying on Jesus' breast saith unto him, Lord, who is it?**
- 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.**

In John's gospel, it says that John rested his head on Jesus' chest, so we know Jesus sat next to him. Judas actually sat in one of the most important seats, the one on the left of the 'master'. The Bible also says that John and Jesus talked about Judas being the traitor at one point and that no other disciples could hear them. Before Jesus makes the v.27 statement to Judas, Judas asks (in an insincere way) "Master, is it I?" – Matt. 26:25



We know that Peter sat at the other end of the table since we know Peter and John talked quietly without any of the disciples hearing them. (v.28,29) If this diagram is true, Peter has the worst seat, which he may have voluntarily chosen after the foot washing argument he gave Jesus.

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

Verse 2 showed us that Satan had already put in Judas' heart to betray Jesus, now Satan **enters** him.

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

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.

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

This passage reinforces a few thoughts we have mentioned previously:

1. The conversation between Jesus and John was not heard by anyone else
2. Judas had the outward appearance of someone who was completely trustworthy

It should be observed that Judas never saw another day. He kills himself before daylight.

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

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

There is here, the sense of Jesus saying, "This is it. Here we go."

He will now be glorified as Messiah, as His atonement for us is imminent. From this very passage, to the end of John 19, less than one day transpires. Jesus is about to die, and He knows it. The trouble that Jesus had in his spirit from verse 21 is likely still there. His Father will be glorified in and through Him, in their cooperative work of redemption. Jesus says that God will immediately glorify the Son.

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.

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

This is a new commandment. How does it differ from Leviticus 19:18?

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD."

The disciples were not merely to love one another as *themselves*, but rather **as Jesus loved them**.

How are we doing with this? Do you love others like Jesus has loved you?

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

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.

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

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.

QUICK POINTS ABOUT PETER

1. Peter had misplaced zeal.
2. He was fanatical and jumpy.
3. He was one to quickly flip flop with great intensity.
4. He wasn't stable.
5. His emotions caused him to proclaim, and yet later deny his allegiance.
6. He wears his emotions on his sleeve
7. We will see soon, some amazing contrasts between Peter and John