

## John – Lesson 13

John Chapter 13

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Memory verses for this week: *Psa 34:18 The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.*

**Introduction:** In Chapter 12, we saw Christ teaching on how He was the light of the world, and how that He would draw all men unto Him if He was lifted up. We know this was prophetic in that Jesus would soon be lifted up on the Cross of Calvary to pay for the sin debt of the whole world. While some accepted the Lord, the vast majority rejected Jesus as the Messiah due to God blinding their eyes to the truth.

Overview of John 13: The first portion of John 13 presents the initial events of the Last Supper. The focus is upon the washing of the disciples' feet by Jesus, His impending betrayal, and His application of the matter. In the latter portion of the chapter, continuing details of events taking place at the Last Supper are presented. Of note is Jesus' sending away of Judas on his mission of betrayal and His issuance of His new commandment.

### I. The Last Passover

*John 13:1 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.*

John 13 through John 17 present events which took place at Jesus' last Passover, commonly called the Last Supper. Insight into the spiritual depth of our Lord's teaching that evening is presented which is not found in the synoptic gospels. Some of the great truths of New Testament Christianity are found in these next five chapters and not recorded elsewhere in the Bible. These truths were spoken by our Lord that final evening prior to His arrest in the garden. The time is just prior to beginning eating of the Passover supper.

All through this study, we have talked about how that Jesus would walk right out of the midst of those who came to take Him, because His time was not yet. Here, the time has finally come. It says that here at the feast of the passover, Jesus realizes that his hour was at hand where He would soon depart out of the old sinful world and go back to the Father. We know that the plan of salvation was not an afterthought with God. Jesus existed in the very beginning (past eternity before time ever began), and He made a pact with the Father that He would come and die in our place to pay the penalty for our sins. How could Jesus exist before He was born? Seems impossible with man,

but with God all things are possible.

*John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.*

*John 1:2 The same was in the beginning with God.*

*John 1:3 All things were made by him; and without him was not any thing made that was made.*

*John 1:4 In him was life; and the life was the light of men.*

*John 1:5 And the light shineth in darkness; and the darkness comprehended it not.*

The time of Jesus' crucifixion came at the time of the feast of the passover. This feast was in remembrance of God's deliverance of Israel when they were in captive in Egypt and God sent the death angel to take the life of every first born who did not have the blood sprinkled on the door posts and the mantle. While the blood of the lamb caused the death angel to passover that home, those of us who have been saved by the blood of Christ are saved from the sting of death. Our old bodies will die, but the soul will live on in eternity in the presence of God when we know Jesus as personal Savior.

*Exo 12:1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,*

*Exo 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.*

*Exo 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:*

*Exo 12:4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.*

*Exo 12:5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:*

*Exo 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.*

*Exo 12:7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.*

*Exo 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.*

*Exo 12:9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.*

*Exo 12:10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.*

*Exo 12:11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.*

*1 Cor 15:55 O death, where is thy sting? O grave, where is thy victory?  
1 Cor 15:56 The sting of death is sin; and the strength of sin is the law.  
1 Cor 15:57 But thanks be to God, which giveth us the victory through our Lord  
Jesus Christ.*

God gave the children of Israel instructions on how to explain the passover to their children. You and I need to tell our children why we serve the Living God, and why we partake of the Lord's Supper in remembrance of the death of our Savior.

*Exo 12:25 And it shall come to pass, when ye be come to the land which the  
LORD will give you, according as he hath promised, that ye shall keep this  
service.*

*Exo 12:26 And it shall come to pass, when your children shall say unto you,  
What mean ye by this service?*

*Exo 12:27 That ye shall say, It is the sacrifice of the LORD'S passover, who  
passed over the houses of the children of Israel in Egypt, when he smote the  
Egyptians, and delivered our houses. And the people bowed the head and  
worshipped.*

John's constructs a lengthy sentence leading up to the climatic last phrase. Jesus' long awaited *hour* was at hand and He knew it. His 'hour' would culminate in Him departing this world and going back unto His Father. We catch a glimpse of the great heart of the Savior. Throughout His earthly ministry, He had loved "his own." Most of His disciples would forsake Him and flee before the night would be over.

*John 13:2 And supper being ended, the devil having now put into the heart of Judas  
Iscariot, Simon's son, to betray him;*

*John 13:3 Jesus knowing that the Father had given all things into his hands, and that  
he was come from God, and went to God;*

*John 13:4 He riseth from supper, and laid aside his garments; and took a towel, and  
girded himself.*

We see that Satan stood ready to move in the heart of Judas Iscariot to betray Jesus. Oh how we need to protect our heart, and to always pray that Satan will have no power in our lives. We that know the Lord are freed from the penalty of sin, but if we let the Devil have a foothold in our lives, we can easily become his servants to do evil. Judas Iscariot, from all the studies I have done on the man, was never a true disciple of the Lord. Jesus spoke of how that one of the 12 had a devil from the beginning.

*John 6:70 Jesus answered them, Have not I chosen you twelve, and one of you  
is a devil?*

*John 6:71 He spake of Judas Iscariot the son of Simon: for he it was that should  
betray him, being one of the twelve.*

*Mat 26:21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.*

*Mat 26:22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?*

*Mat 26:23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.*

*Mat 26:24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.*

*Mat 26:25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.*

*John 6:64 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.*

*Mat 26:14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,*

*Mat 26:15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.*

*Mat 26:16 And from that time he sought opportunity to betray him.*

According to Luke 22:3, Satan had entered Judas before the Passover supper when Judas had gone to the chief priests and scribes to arrange his treachery. The word translated as now (hdh ede) can also be translated as 'already.'

Here is insight into how Satan 'entered' Judas. He "put into the heart of Judas Iscariot, Simon's son to betray him." Collating Luke 22:3 with the text here would indicate not that Satan possessed Judas. Rather, he inserted the thought and intent into Judas' heart of betrayal. Satan has the ability to influence the heart and mind of those whose spirit is predisposed and sympathetic to his purposes.

One of Satan's primary methods of operation is influencing the hearts and minds of men. In Judas, he found a fertile field to sow his seeds. The reference in John 6:70 to Judas being a devil, literally could be rendered that he was an 'adversary.' The word *diabolos* most literally means an adversary.

Satan, in sensing Judas' disloyal and critical spirit, knew where he could effectively work. So did Jesus. In accurately and obediently setting the prelude to the acts which were to follow, John comments that Jesus knew the Father had "given all things into his hands, and that he was come from. God, and went to God." As Jesus approached that fateful night, He knew exactly who He was, whence He had come, and where He soon would be going.

***Mat 11:27 All things are delivered unto me of my Father: and no man***

*knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*

*Luk 10:22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.*

## **II. Jesus Washes the Disciples' feet**

*John 13:5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.*

*John 13:6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?*

We see the greatest man to ever live come to the disciples with a wash basin to wash their feet. This was what a servant would do his master, and Jesus was setting the example of how he wants you and I to live. Not to ourselves, but to serve mankind. We see Peter asking "Lord, dost thou wash my feet?" He knows that the Master, the Everlasting Eternal One, God manifested in the flesh, should not be washing his disciples feet. It was a lowly job, not one fit for a king. Peter knew it should be he that was washing the Lord's feet. But Jesus came to us as the lowly, humble servant, and He lived the perfect life of humility, giving you and I the example that we should follow as we put the interests of others before our own. That is not easy, but that is what Jesus did.

In that context, rising from the dinner table, He prepared to humble Himself before His disciples. The events described here might typically be done by a servant. The laying aside of His garments as noted is a reference to how he took off his outer robe. The word translated as towel (lention *lention*) refers to the linen towel or apron which a servant put on when about to work. In this case, Jesus evidently *girded* or tied it around his waist. He literally "took upon him the form of a servant" as He knelt down to do what was a servant's job.

*Php 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*

*Php 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

He began to wash each of the disciples' feet, wiping them with the towel girded about Him. It is of note that years later, Peter wrote in I Peter 5:5, "Be clothed with humility." There, the idiom used was of how a servant would gird himself with an apron, both as a preparation for work and also as a symbol of his servitude. It was a symbol of humility. Our Lord did exactly that. When Jesus came to Peter, Peter evidently recoiled (perhaps raising his feet up) and exclaimed, "Lord, dost thou wash my feet?" What is implied is that Peter was astonished that His Lord and Savior should do such a menial thing.

J. Vernon McGee had these comments about this verse. "Jesus lays aside His outer garment; that is, He takes off the robe that He is wearing. Then He takes a linen cloth, and He girds Himself with it. This is such a strange thing which He does. He takes the place of a servant. He is girded with the towel of service, and He is ready to wash their feet. In studying Exodus 21, we learn of a law regarding slaves. A Hebrew slave served his master six years, and he could go free on the seventh year. If, during that time, he had taken a wife and had had children, the master would free him but not his family. However, the slave could choose to stay. If he loved his master and his family, he could stay with them. Then the master would back him up to a door post and bore his ear with an awl which would identify him as a voluntary slave forever. Although he could have gone out free, he stayed because of love. Our Lord Jesus came down to this earth, took upon Himself our humanity, and was made in the likeness of a servant. He did all this because He loved us. He could have gone out free, but He died on the Cross to provide salvation for us. He did this to establish a wonderful relationship for us and to make it possible for us to have fellowship with Him. He has become a slave because he loves us."

*John 13:7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.*

*John 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.*

*John 13:9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.*

*John 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.*

Here was the greatest of men performing one of the lowliest of jobs, and doing it willingly. I had an email from a person this week who stated that he knew some people who suffered that would make the sacrifice that Jesus suffered on the Cross look like a cakewalk. I responded to that email, and I stated that he didn't have a clue to the suffering that Jesus went through to buy our pardon on that cruel tree. He was beaten to a literal pulp, to the point that they questioned if he was still a man. Religion today has so misrepresented what Jesus did for us, and we can never serve the Lord enough to pay back what He has done for us. What an example of humility from one who was given all things from the Father.

*Mat 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.*

*Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:*

*Col 1:17 And he is before all things, and by him all things consist.*

*Col 1:18 And he is the head of the body, the church: who is the beginning, the*

*firstborn from the dead; that in all things he might have the preeminence.  
Col 1:19 For it pleased the Father that in him should all fulness dwell;  
Col 1:20 And, having made peace through the blood of his cross, by him to  
reconcile all things unto himself; by him, I say, whether they be things in earth, or  
things in heaven.*

The word translated as knowest (eidw *eido*) has the sense of knowing only 'conceptually' or 'theoretically' (i.e., limited understanding). The word translated as know at the end of the verse (ginwskw *ginosko*) has the sense of 'firsthand knowledge' or knowledge based upon experience. In effect, Jesus told Peter, 'You don't understand what I am doing, but you will later.'

In verse 8, Peter protested, "Thou shalt never wash my feet." Whereupon Jesus answered, "If I wash thee not, thou hast no part of me." What Jesus evidently was alluding to is that if one is not washed in His precious blood, they can have no part with Him or His kingdom.

*I Jn 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

*Rev 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*

Whether Peter comprehended this (which is doubtful), nevertheless, he acquiesced and pled, "Lord, not my feet only, but also my hands and my head."

*John 13:11 For he knew who should betray him; therefore said he, Ye are not all clean.*

*John 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?*

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

*John 13:14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.*

Jesus responded by noting a detail of the cultural custom He was observing. When a Jew had washed for ceremonial purposes, he afterward would depart the place of the washing. His feet, usually sandal clad, would again become dusty. He was ceremonially clean with the exception of his feet. Therefore, upon arrival as a guest, the host would have a servant wash the guest's feet, thus making him "clean every whit." The word translated as every whit ('olov *holos*) has the sense of 'completely.'

Jesus then added the comment, "and ye are clean, but not all. To fulfill the Levitical custom, Jesus had thus washed their feet, making them altogether clean *ceremonially*. However, he noted ominously that not all of them were clean *spiritually*. Though Jesus had washed Judas' feet, he had not nor would not be washed by Him spiritually.

John records that this was the one “who should betray him” and relates this to the comment about all not being clean. The hidden personal dynamics must have been great. Jesus knew as He washed Judas’ feet what the latter was and what he was about to do. Nevertheless, He held His peace, commenting only obliquely that not all of them were clean. Judas in turn must have flinched as Jesus, whom he was about to betray, performed such a humble act of kindness upon him.

Jesus knew that Judas Iscariot would betray him, and by the washing of the feet he was not made clean. We can clean up pretty good on the outside, come and worship the Lord and meet all the external requirements, but our hearts can be far from the Lord. The heart is what counts. Do you know Jesus as your personal Savior. Is He living inside you today? Has the Holy Spirit come and took up residence inside you? If you are saved, the Holy Spirit dwells within you.

*1 Cor 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*

*1 Cor 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.*

Jesus asks the disciples if they understood what He had done. He showed them the example that if Jesus washed their feet, they should wash one another’s feet. How important are your brothers and sisters in the Lord? Jesus wants us to put their interests in front of our own.

*John 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*

*John 13:35 By this shall all men know that ye are my disciples, if ye have love one to another.*

*Rom 12:9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.*

*Rom 12:10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;*

*Rom 12:11 Not slothful in business; fervent in spirit; serving the Lord;*

*Rom 12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;*

*Rom 12:13 Distributing to the necessity of saints; given to hospitality.*

*Rom 12:14 Bless them which persecute you: bless, and curse not.*

*Rom 12:15 Rejoice with them that do rejoice, and weep with them that weep.*

*Rom 12:16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.*

Upon washing each of the disciples’ feet, Jesus put His robe back on, sat down again, and asked them if they understood what he had done. Jesus continued, “Ye call me Master and Lord: and ye say well; for so I am.” He acknowledged that they referred to Him and He approved both titles. The word translated as well (kalwv kalos) derives from the basic word for ‘good.’ He in effect said, ‘It is good you to so refer to me.’



*John 13:15 For I have given you an example, that ye should do as I have done to you.*

*John 13:16 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.*

*John 13:17 If ye know these things, happy are ye if ye do them.*

What an example of humility and life that was lived for one thing.... To do the very Will of God. Jesus came to earth to set us an example of how we should live. Not for the pleasures of this world, but for the purpose of helping our fellow man. He tells the disciples that "The servant is not greater than his Lord; neither he that sent greater than he that sent him." If Jesus so lived as a servant, how much more should we, servants who are not worthy, live before our fellow man with this type of life.

John Phillips, in his book "Exploring the Gospel of John", had this to say about the washing of the disciples' feet. "You call me Master and Lord: and you do well; for so I am." With that preliminary statement before us we note three swift lessons. There is an exposition (13:14) of practical humility: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Here we have a figure of speech known as a synecdoche, the exchange of one idea for an associated idea.

The act of foot-washing stands for all kinds of acts of self-denying love. Some groups have elevated this to a church ordinance, but it is not introduced in the epistles as such (as are the two ordinances of the Lord's Supper and baptism.) nor does it seem to have been practiced as such until some 400 years after Christ. The reference in I Timothy 5:10 is simply to the custom of washing a guest's feet when being welcomed into an eastern home. "You ought to wash one another's feet," Jesus said. It is a call to loving care for others that regards no task as too menial, no service too great. Nothing should stand in our way of ministering humbly to all.

There is an example (13:15) of practical humility: "For I have given you an example, that ye should do as I have done to you." Jesus laid aside his dignity. He took the lowest place, the place of a slave. He performed a menial task that none of the others was willing to accept. He did it out of love. Can we afford to minister lovingly to others, even at the expense of our cherished dignity?

There is an expectation (13:16) of practical humility: "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." Many years later Peter wrote a letter to God's beleaguered with many helpful words for those facing this fiery trial. To younger members of the fellowship, he wrote: "Submit yourselves unto the elder... and be clothed with humility" (1 Pet 5:5). The word he used for "be clothed", means gird yourself with humility.

The noun referred to the garment of a slave. The Lord ends by applying the issue (13:17): "If ye know these things, happy are ye if ye do them." The world cannot see any happiness in taking such a humble place. But who was the happiest person in that upper room just then? Certainly not Peter, who perhaps was taking himself to task in

his heart for not having rushed upstairs before all the others in order to be first at the basin. No Judas, with his ill-gotten gains in hand and filled with alarm lest his next move should be exposed. Surely Jesus was the happiest of them all. Happiness does not consist in knowing, but in doing. It is then that blessing begins to flow and this beatitude comes into its own.

Jesus knew His own chosen believers, and he certainly knew that Satan would lead Judas to betray him. There was prophecy even in Genesis concerning Satan and how he would bruise our Savior. But that is all he could do. One day, Jesus will cast Satan down once and for all.

*Gen 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:*

*Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

Jesus knew his chosen believers.

*John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*

*Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*

*Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*

*Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*

*1 Pet 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:*

*1 Pet 2:10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.*

Jesus now further articulates on the contrast of what He had done. He indeed was Lord and Master. Nevertheless, He had humbled Himself and become as a servant in washing their feet. It was an illustration of the greater humility of His incarnation in taking upon Him "the form of a servant and was made in the likeness of men". He also intended it as an example how His disciples (and by extension we to this day) ought to humble ourselves. That very evening during the Last Supper, the disciples had disputed over "which of them should be accounted the greatest".

*Luk 22:24 And there was also a strife among them, which of them should be accounted*

*the greatest.*

*Luk 22:25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.*

*Luk 22:26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.*

Though this is not recorded by John, it had taken place just prior to the completion of the supper. Jesus was not advocating foot washing as an ordinance of the church. Rather, He sought to teach humility of spirit to not only His disciples, but those who should follow down through the ages. The example He alludes to is that He as Lord and Master was willing, as a servant, to do the most menial of tasks. Jesus not only had a heart of love, He had a servant's heart. The carnal strife evidenced earlier by his disciples illustrated that they desperately needed such a spirit.

Jesus reminded them that they as disciples are not greater than He as Lord. Those that He would send forth (which He already had done with them) were not greater than the One sending them. What clearly is implied is that they, as well as we, ought to therefore humble ourselves even as He was willing to humble Himself. Jesus then revealed hidden manna. Those who would be happiest in life are those who are willing to humble themselves, giving of themselves for others.

The proud and self-oriented are universally miserable in life. The tense of the verb *do* (*poiew poieo*) is present. The thought implied therefore, is that one will be happy as he is doing such continually. *Ongoing* selflessness and humility are secrets to true happiness.

### **III. The Declaration that Jesus Came from God**

*Joh 13:18 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.*

*John 13:19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.*

*John 13:20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.*

Jesus' desire for his disciples, and for you and me, is for all of us to believe that He was the true Messiah, the only Begotten Son of God. You and I have all the scriptures to prove that Jesus was exactly who He claimed to be, but the disciples had only what they had seen and learned. (Plus the Old Testament prophecies.)

ou would think after seeing hundreds of miracles performed, that their faith would have been strong. But as the time drew near for Christ to die, it appears that their faith was very weak. Jesus tells them that those that receive (or accept) Jesus accept the Father who sent Him, and the Father would in turn receive them. No one is saved by the faith of the messenger or the preacher. We are saved by hearing the Word of God and receiving Christ.

Jesus identifies one (Judas) here who was chosen, but for a specific purpose. In the aftermath, he would in utter despondency commit suicide. He typified the antithesis of what Jesus had just taught. Jesus indicated further that in all of this that Scripture would be fulfilled.

He quoted from Psalm 41:9.

*Psa 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.*

It was a gross breach of common courtesy and hospitality to eat with one and then turn against him. The Arabs still adhere to such. Judas, in affronting even common decency, fulfilled Scripture in so doing. Jesus noted this before His disciples that they might be strengthened in their faith when the fateful events came to pass. Jesus knew before the night was over, His disciples would witness His arrest through the treachery of Judas.

He commented for their sake beforehand that this was a fulfillment of prophecy to strengthen their faith lest it be weakened by that which was about to happen in the next twenty four hours. He in effect told them that when all of these things came to pass, remember that it is all a part of God's plan. One can only imagine the tormented thoughts rolling through Judas' mind. But the mold had been cast and the die set. He was about to betray Jesus to those who hated Him.

#### **IV. Jesus Foretells His Denial**

*John 13:21 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.*

*John 13:22 Then the disciples looked one on another, doubting of whom he spake.*

Jesus concluded this portion of the evening by noting that whoever would receive those sent by Him were in effect receiving Him. Moreover, any who would receive Him were in effect receiving Him that sent Him—God the Father. This, no doubt likewise, was intended to strengthen His disciples for the coming crisis. They initially would be devastated as they witnessed their Lord arrested, crucified, and finally buried.

Jesus here reminded them that as He would send them, they in effect were representing not only Him, but God the Father.

In verse 21, as the evening continued, Jesus became troubled in His spirit. Once again, the Holy Spirit allows us a glimpse into the humanity of our Lord. Though He was the Prince of Peace in His Deity, yet in His humanity, there were times when He was troubled. He knew of the disloyalty close at hand and it troubled Him. In so doing, He became us in all things and went through what we go through. In His apprehension, He revealed this to His disciples accented by the double 'amen,' "(Verily, verily), one of you shall betray me." The word translated as betray (paradidwmi

*paradidomi*) may also be translated as ‘deliver.’

Indeed, Judas’ betrayal would deliver Jesus into the hand of His enemies.

We all think of Jesus as God, and well He was and is. But during this time, he dwelt in flesh like you and I. And he faced the same temptations and feelings that we face. The only difference was that he never sinned. Here, we see him troubled in spirit, and he tells them that one of his own disciples would be the one to betray Him.

*Heb 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.*

*Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*

*Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

Jesus was deeply troubled that Judas was going to betray him. You and I affect one another, either for the good or the bad. If we face trials and we show faith in God, it is an encouragement to those who know us. If we are weak, and blame God for our failures, we can be a stumbling block, especially to our younger brothers and sisters in Christ. Here, Judas was a great disappointment to the Lord. Perhaps Judas had been involved to the point of leading others to Christ for salvation, and now he would turn against the only one who could save him.

I know of a pastor who led a church for several years, led many souls to the Lord, attended the seminary to prepare for the ministry, and did not know Jesus as his Personal Savior. Thank the Lord, he finally did come to Christ and is really being used of the Lord today. Is that not amazing? God’s Gospel is not lacking in power. If the Gospel is preached, it can penetrate the lost man or woman’s heart, and they can come to know Christ.

Think how the disciples, those who loved the Lord with all their heart, must have felt when they found out that one of them was about to betray the Lord. Man by man, I’m sure they thought of each one that might be the traitor. Then, they wondered if it could be them.

*John 13:23 Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved.*

*John 13:24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.*

*John 13:25 He then lying on Jesus’ breast saith unto him, Lord, who is it?*

The disciples were positioned about the dinner table, they actually were seated on cushions on the floor in a half-reclining position. The term “whom Jesus loved” sets

one of the disciples apart from the rest. It may be that John was seated at the right hand of Jesus. There clearly was a pure, spiritual love which Jesus had for John which was of a slightly higher degree than for the other disciples. It was like a father might have for a favorite child. John therefore reclined next to Jesus with his head leaning up against Jesus.

A glimpse of the spiritual intimacy of Jesus and His disciples is evident. Its purity is exceeded only by its innocence. Nearby (some have thought Peter to have been seated at Jesus' left hand), Peter *beckoned* to John "that he should ask who it should be of whom he spake." The word translated as beckoned (neuw *neuo*) has the sense of 'to nod.' Upon hearing Jesus' comment about one of them betraying them, Peter nodded with his head toward John to in effect, 'find out who?'

This is the moment of which Leonardo da Vinci's *Last Supper* attempts to portray. John therefore leaned perhaps a bit closer to Jesus and perhaps spoke softly, "Lord, who is it?"

*John 13:26 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.*  
*John 13:27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.*

*"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."*

Though the word translated as answered (apokrinomai *apokrinomai*) likewise is accurately translated and does not denote the level of one's voice, it might likewise be inferred that Jesus spake softly to John.

He was about as close as one could be. Moreover, it is evident the other disciples did not hear Him. In the hum of the general conversation of the room, Jesus speaking softly would not be heard by the others. In any event, Jesus said, "He it is, to whom I shall give a sop, when I have dipped it."

It is noteworthy that only after Jesus dipped the sop and gave it to Judas that "Satan entered into him." To what degree Satan was privy to all that was going on is not clear. However, he evidently, as a spirit, may have been present in the room, taking note of the proceedings. The realm of the spirit world is not clear to us.

To what degree Satan can enter a person at will is not clearly defined in the Scripture. However, one who has flirted with Satan and dabbled in his realm is an open candidate for him to take over and control. This in no way mitigates Judas guilt. No matter how tempted we may be, we decide to sin and we are responsible for our actions. It may be that Jesus, in describing who would betray Him, gave him a last chance to repent. Judas did not and remained on his course of infamy. Satan evidently perceiving that then took over and energized him to do what he would do. Jesus therefore said, "That

thou doest, do quickly.”

Jesus tells John that it will be the one that he hands the bread (dipped in the sop) to that will be the one that was to betray him. It was a custom then in such a social event to have a bowl of some sort of broth or gravy into which bread was dipped or dunked. That dipped piece of bread was called a *sop*. The custom was for the host of a banquet to take a piece of bread, dip it in the sauce, and present it to the guest of honor. So in effect, Judas is honored by Christ with this gesture. It is possible that Judas did not even hear what Jesus said to John. However, if he did, it certainly must have pierced him as an arrow of conviction and a smitten conscience. Whereupon, “when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.”

He is extending to him the token of friendship. Judas is at the crossroads. Jesus leaves the door open to the very end. Even when they came to take him, Jesus still called Judas “friend.”

*Mat 26:48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.*

*Mat 26:49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.*

*Mat 26:50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.*

*John 13:28 Now no man at the table knew for what intent he spake this unto him.*

*John 13:29 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.*

*John 13:30 He then having received the sop went immediately out: and it was night.*

Some of them thought because Judas, as the treasurer of the group, had the *bag* that Jesus was sending him on an errand. The fact the rest of the disciples did not understand the intent which Jesus spoke to Judas lends credence to how they did not hear much or any of the preceding comments.

The word translated as bag {*glwssokomon glossokomen*} originally referred to a small pouch in which the mouthpiece of a wind instrument was kept. It later came to be a colloquial reference to a purse to keep coins which was the form of money of that time. Some thought Jesus had sent him to buy additional items for the Passover and the continuing feast of Unleavened Bread which began the next day and ran a total of eight days. Others thought Jesus may have sent him to provide charity for someone in need.

In verse 30, it says upon receiving the sop, Judas “went immediately out.” In the meantime, night had fallen and it was dark. Indeed, the worst of sin is committed in

darkness, both physically and spiritually.

We see that Judas leaves at this time to go to betray the Lord. The other disciples think nothing of it, since they trusted him, possibly more than any other disciple. It was Judas who was their treasurer, the one who kept up with the money. While money was not necessarily what corrupted Judas, many have fallen by the wayside due to their greed and lust for money. God help us all to never put much significance on coins and dollars. It says that many thought he might have gone out to buy food or to go and give to the poor.

J. Vernon McGee said this about these verses. “Satan took over this man Judas gradually. I don’t think that Satan ever takes a man suddenly. There are many little falls that permit Satan to move in gradually. Then finally he takes over. The Lord gave Judas an opportunity to accept Him, but Judas turned his back on the Lord. Then Satan moved in and took him over completely. Judas made his own decision. God never sends a man to hell unless that man first of all sends himself there. You see, God ratifies human decision; God seconds the motion. When a man says that he accepts Christ,

God says “I second it; I receive you.” When a man rejects Christ, as Judas did here, God has no choice but to reject us. Jesus asks him to leave quickly. Having made his decision, he is not beyond the control of God. In fact, having made his decision, he is compelled to cooperate with God. You see, the religious rulers didn’t want to arrest Jesus and crucify Him while the crowds were there during the feast. They wanted to wait until the feast was over. But our Lord tells him to go now and do it quickly. So Judas must go out and tell the leaders that he has been found out, and they must move quickly.

*John 13:31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.*

*John 13:32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.*

When Judas had left, Jesus spoke. His hour was impending. It would not be long now before the climax of the ages would reach its culmination. Indeed, before twenty-four hours would pass, the conflict of the ages would have been engaged and won. Therefore, Jesus said, “Now is the Son of man glorified, and God is glorified in him.” In becoming obedient to the death of the cross the next day, God would highly exalt Him and give Him a name above every name.

In so doing, Jesus was glorified and God the Father was glorified in His Son. Moreover, “if God be glorified in him” (i.e., Jesus), God would also then glorify Jesus in Himself and further glorify Jesus.

*Php 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

*Php 2:9 Wherefore God also hath highly exalted him, and given him a name which is*



*above every name:*

*Php 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;*

*Php 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

*John 13:33 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.*

We see that Jesus acknowledges that the time has come when He would be glorified, and it so doing it, He would glorify God. Our actions, our every action of our existence, should so be dedicated that we honor and glorify God with our lives. So many times, we fall short. Jesus came to do the very will of the Father, and He never failed one time. Jesus warns them that he will be with them for just a little while longer, and then He would go away to the Father. While we cannot go to Him, he can come and take us home. Praise the Lord for salvation in Christ.

From the time Christ was a child, his heartbeat had been to do his Father's Will.

*Luke 2:41 Now his parents went to Jerusalem every year at the feast of the passover.*

*Luke 2:42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.*

*Luke 2:43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.*

*Luke 2:44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.*

*Luke 2:45 And when they found him not, they turned back again to Jerusalem, seeking him.*

*Luke 2:46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.*

*Luke 2:47 And all that heard him were astonished at his understanding and answers.*

*Luke 2:48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.*

*Luke 2:49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?*

*The phrase little children (teknion technion), though literally a reference to little children, was a informal saying of the day by which a master would refer to his disciples or students. It in essence had the sense of 'disciples.' It was a term of familiarity as of a teacher with a class of students which he knew well.*

Jesus said, "yet a little while I am with you." The next day, He would be on the cross. After His resurrection, He would have only periodic time with them over the final forty

days prior to His ascension. The word translated as little while is (mikron) *micron* denoting the smallest of time. Once again, as He had told the Jews of Jerusalem, He told His disciples that “Ye shall seek me: and . . . whither I go, ye cannot come.” In retrospect, we today understand exactly what He was talking about. The disciples at the time did not. It is of note that Jesus refers to “the Jews” as if He were not one. Though today, the term *Jew* is generic of anyone of the seed of Israel, in Jesus day it was a reference to those who lived in Judea. This, for all practical purposes, was those who abode there. Jesus was from Galilee and not that area.

Spiritually, the term *Jews* referred to those who were the observant Hebrew zealots who reveled in the minutia of the Law. They were represented notably by the Pharisees and scribes of Jerusalem. In modern terms, these would be representative of the ultra-orthodox followers of Judaism whose real god is in worshiping the minutia of Jewish Law and traditions {the Torah and the Targums}. It was the Jews, representing official Israel, which would demand Jesus’ death the next day.)

*John 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*

*John 13:35 By this shall all men know that ye are my disciples, if ye have love one to another.*

Jesus now said, “A new commandment I give unto you.” The commandment to love one another was not new in the sense it had been initially presented by Moses in Leviticus 19:18. (“Thou shalt love thy neighbor as thyself.”) Rather, Jesus had never specifically given this commandment to His disciples. Perhaps in light of what lay ahead and in light of their squabbling over precedence earlier in the evening, Jesus now presented to them the charge, “That ye love one another; as I have loved you, that ye also love one another.”

The word used for love throughout is (agapaw) *agapao*. In its simplicity, it refers to a giving of one’s self for another. One of the greatest verses on love is John 3:16.

*Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

There is no question *we should* love one another. A key testimony of discipleship to any observer would be the love of the disciples’ one for another. That qualification remains to this day. A requisite of discipleship is love for the brethren. It is commanded and it is quite discernible to others.

This is the way that we can know that we are true disciples, and that is by our love. Do you show love to your brothers and sisters in Christ? How about to those that have yet to come to know Christ as Savior? I believe it is not so difficult to love those that love you back, but to love those that despise and abhor you, that is a test. Jesus loves all men, women, boys and girls. He does not love their sin, but He loves their souls. Oh that we might be more like Jesus, and that everyone could look upon us and say “That person has been with the Master.”

*John 13:36 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.*

*John 13:37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.*

*John 13:38 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.*

Peter in responding to Jesus previous comment asked, “Lord, whither goest thou?” His focus was not upon what Jesus had just issued as a commandment to love each other. Rather, it was upon the more prosaic question of where Jesus was going. Jesus quite accurately, though perhaps cryptically answered, “Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.”

Peter could not enter death and Jesus’ work at hand of leading captivity captive and sprinkling His blood on the mercy seat in heaven. Later, however, he could go and follow Him there. Peter then hastily wanted to know why. He then impulsively volunteered that he was willing to lay down his life for Jesus.

This prompted Jesus to utter the poignant short-term prophecy accented by His omnipresent “Verily, Verily, I say unto you.” Jesus said, “The cock shall not crow, till thou hast denied me thrice.” By morning, that prophecy had been fulfilled.

Peter is sure that he will stand by the Lord until the end. But Jesus warns him that he would not only deny him, but would deny him three times before the cock crew. Sometimes, even when we feel strong, we are actually weak. As the Bible teaches us, we need to look to God for all things, especially the faith to follow our Lord faithfully everyday

*1 Cor 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.*

*1 Cor 10:12 Wherefore let him that thinketh he standeth take heed lest he fall.*

*1 Cor 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

*James 4:13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:*

*James 4:14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.*

*James 4:15 For that ye ought to say, If the Lord will, we shall live, and do this, or that..*

John Gill said this about the cock crowing.

**Jesus answered him, wilt thou lay down thy life for my sake,**.... Christ speaks these words as questioning, not Peter's sincerity, but his strength; or as deriding him, or rather pitying him; as if he should say, thou poor vain self-sufficient man, thou dost not know what thou talkest of:

**verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice;** not that Peter should deny him three times, before the cock crowed once; for certain it is, that Peter denied Christ but once, before the cock crew, Mar 14:68; but the meaning is, that before the cock had, lone crowing, or within the time of cock crowing, he should deny him thrice: whence it follows, that there is no necessity of concluding from hence, that this night was the passover night, and the night in which Judas betrayed Christ, and Peter denied him, but was two nights before; and therefore it is not said here, as by the other evangelists, "this day", or "this night", or "this day, even this night thou shalt deny me"; only in general before the cock crow, or within the time of cock crowing: so that it appears, that Peter twice expressed his confidence, in laying down his life for Christ; once at the supper in Simon's house at Bethany, two days before the "passover", and again at the passover supper in Jerusalem; and as often Christ rebuked his confidence by this expression, only varying it as the different times required, and therein gave a full proof of his omniscience.

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*Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

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