

John 13 - The Upper Room Discourse: The Last Supper; Washing Disciples Feet; Spiritual Cleansing; Judas' Betrayal Foretold; New Commandment

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IV. Upper Room Discourse (13-17)

The most important thing to understand in order to correctly interpret the Upper Room Discourse is that Jesus is speaking to saved people (believers). Jesus has pivoted/transitioned from evangelizing the nation of Israel to exclusively focusing on believers (12:37; Cf. Matt 12:24). At the beginning of John 13, there is one unbeliever in the crowd (Judas Iscariot), but he makes an early exit (Cf. 13:26-31), so the only ones remaining, who Jesus is speaking to for the majority of this discourse, are the 11 disciples, who were obviously believers.

In the Upper Room Discourse, Jesus is not telling unbelievers to believe. He's not performing signs with the goal of authenticating His identity. Rather, He's revealing truth. This may seem to go against John's purpose statement (20:30-31), but it doesn't...

John 20:30-31:

30 So then, **many other signs Jesus also performed** in the presence of the disciples, which are not written in this book;

31 but these have been written **so that you may believe** that Jesus is the Christ, the Son of God; and that **by believing** you may have life in His name.

- "...many other signs Jesus also performed...so that you may believe" - purpose #1: signs/miracles that lead unbelievers to believe; authenticated Jesus identity (John 1-12)
- "...by believing you may have life in His name" - purpose #2: after you believe, that you would continue "believing" in order to have life in His name (John 13-17)
- Another possible purpose statement for the Upper Room Discourse (and John 21) could be John 10:10: **The thief comes only to steal and kill and destroy; I came so that they would have life, and have it abundantly.**

So we are now in the section of John's Gospel that is not focused on "believe" any longer, but is now focused on "believing." What Jesus begins to describe to the disciples can be summed up as: new positions, new possessions, new privileges, and new responsibilities. Jesus is about to reveal to the disciples how tremendously blessed they are as believers as He unfolds these truths to them.

Jesus will begin to discuss topics that will come into existence after His death, burial, resurrection and ascension. He begins to say things like: I have many things to tell you, but you cannot bear them all now. But when the Holy Spirit comes, He will lead you into all truth. One of the things that Jesus meant when He said this is that once the Holy Spirit comes, He will guide the writers of the NT into writing their gospels, epistles and general letters, which will lay out doctrine and truths for the Church Age. Why do we need doctrine and truths for the Church Age? Because the only Scripture available at that time was the OT, which provides doctrine and truths for the dispensation of Law. The Church Age is completely different, so it would need its own doctrine and truths.

So what the Holy Spirit would do, once He came after Christ's ascension, is to lead these apostles into writing the NT. Another apostle would come along later, Paul, and he would write 13 epistles under the inspiration of the same Holy Spirit. Much, if not all, of the doctrine that Jesus lays out in the Upper Room Discourse is later expanded in more detail in the 13 epistles and 8 general letters of the NT.

Seed Truths Found in John 13-17

1. The believer's oneness in Christ (17:20-23; Cf. Eph 2:11-12)
2. The Spirit's permanent residence in the believer (14:16; Cf. Eph 4:30)
3. The believer's union with Christ (14:20; Cf. Gal 2:20; Rom 6:1-14)
4. The believer's opposition to the world (15:18-19; Cf. James 4:4; 1 John 2:15-17)
5. Necessity of the believer to stay in fellowship with Christ (13:10; 15:1-17; Cf. 1 John 1:5-7,9)
6. Abiding in Christ as a prerequisite for fruit bearing (15:1-7; Cf. Phil 4:13)
7. The believer's election (15:16; Cf. Eph 1:4)
8. Christ as the ultimate model of sacrificial living and service (13:1-20; Cf. Phil 2:5-11)
9. Necessity of divine discipline in the believer's life (15:2; Cf. Heb 12:5-11)
10. Satan as the god of this age (12:31; 14:30; 16:11; Cf. 2 Cor 4:4; Eph 2:2)
11. The defeat of Satan at the cross (12:31; 16:11; Cf. Col 2:16; Heb 2:14)
12. The Spirit as the inspirer of all Scripture (14:26; 16:13; Cf. 2 Tim 3:16; 2 Peter 1:20-21)
13. The Spirit as the illuminator of all Scripture (14:26; 16:13; Cf. 1 Cor 2:14; 1 John 2:20,27)
14. Christ's provision of peace in the midst of adversity (14:27; Cf. Phil 4:7)
15. Necessity of the Spirit's convicting ministry as a prerequisite for salvation (16:7-11; Cf. 1 Cor 2:14; 2 Cor 4:4)
16. Normalcy of tribulations in the present age (16:33; James 1:2-4)
17. The believer as the ultimate overcomer (16:33; Cf. 1 John 4:4; 5:4-5)
18. Christ's present session at the Father's right hand (14:12-14; 17:5; Cf. Heb 7:3b,25)
19. The power of prayer (14:12-14; Cf. Eph 6:18-20; James 5:16)
20. The inerrancy of Scripture (17:20; Cf. 2 Tim 3:16)
21. Disclosure of eschatology (16:13; Cf. 2 Thess 2:1-12)
22. Trinity (16:13-15; Cf. 1 Peter 1:2)
23. The believer's divine protection from Satan (17:15; Cf. 1 John 5:18)
24. The believer's need for cleansing (13:1-20; Cf. 1 John 1:9)
25. The Rapture (14:1-4; Cf. 1 Thess 4:13-18)

The Upper Room Discourse is different than the other two major discourses that Jesus gave during His earthly ministry. In the other two discourses, Jesus is reaching back to the

OT truth and giving it a fuller meaning for the nation of Israel. In the Sermon on the Mount (Matt 5-7), He is reaching back to the Law of Moses and giving it a fuller, more complete meaning in terms of what constitutes the righteousness of God. In the Olivet Discourse (Matt 24-25), Jesus is reaching backward into OT prophecy and giving a fuller expression and detail to how they affect Israel.

In the Upper Room Discourse (John 13-17), Jesus is not looking backward at the OT, but He's looking forward to the coming Church Age. Not to prior Scripture (the OT), but to Scripture that had not been written yet (the NT).

A Comparison of the Olivet and Upper Room Discourses		
Discourse	Olivet	Upper Room
Scripture	Matt 24—25	John 13—17
Location	Mount of Olives	Upper Room
Passion week	Third day	Sixth day
General focus	Farewell: Israel	Hello: Church
Specific focus	Israel's future	Divine provisions
Prompting	Temple's destruction	Christ's imminent departure
Explanations	Written OT	Unwritten NT
Apostles	Israel (Matt. 19:28)	Church (Eph. 2:20)

For a description of the seven themes of the Upper Room Discourse, see [John 63 Introduction to Upper Room Discourse \(John 13-17\)](#).

John 13

(1) Foot Washing (13:1-11)

(A) Passover (13:1)

1 Now before the **Feast of the Passover**, Jesus, **knowing that His hour had come** that **He would depart from this world** to the Father, having **loved His own** who were in the world, He **loved them** to the **end**.

1 Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.

1 Now before the Passover Festival, Jesus realized that his hour had come to leave this world and return to the Father. Having loved his own who were in the world, he loved them to the end.

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.

- Jesus begins the Upper Room Discourse abruptly, not prompted by any question or statement from the disciples

- Suddenly, Jesus began to say all these things to the disciples, such as the fact that He was leaving. The only thing the disciples knew at this point was that He was the Messiah and that He was going to bring in the kingdom.

- "...Feast of the Passover" - an important feast/celebration on Israel's calendar. It celebrates how God broke the stubborn will of Pharaoh by killing all of the firstborn in Egypt, which in turn freed the Israelites from Egyptian bondage.

- The Passover Lamb is an OT symbol that points to Jesus Christ (Ex 12:5,46; Cf. John 1:29; 1 Cor 5:7). Jesus Christ fulfilled all of the rich typology of the Passover Lamb.

- "...knowing that His hour had come" - many times previously in John's Gospel, Jesus said that His time had not yet come (2:4; 7:30; 8:20). But then there came a time when His hour had come (12:23,27; 13:1; 16:32; 17:1).

- "...He would depart from this world" - Jesus' impetus/motivation for the Upper Room Discourse was that His Passion was getting near (Cf. 17:5)

- Jesus was within hours of His death and within weeks of His ascension, so He took this opportunity with His disciples to instruct and train them for life without Him present and walking on the earth

- "...loved" [2x] - *agapaō*, the love God has for the world; God's unconditional *agapē* love will be demonstrated in this passage, both to believers (the disciples) and Judas (an unbeliever)

- Many times we only love people who either have done things for us or will do things for us, but that is not *agapē* love. The love (*agapē*) that God has for His creatures, particularly the human race, does not expect any human reciprocation whatsoever. It is *unconditional* love.

- *Agapē* love will be manifested here by God Incarnate, who washed the feet of the man who was about to betray Him. And Jesus washed those feet knowing full well the ambition of Judas' heart and what was about to take place.

- "...His own...them" - the 11 disciples; He loved Judas Iscariot as well, but Judas was not saved, thus not one of "His own"
- "...end" - *eis telos*, the utmost; demonstrated by His sacrificial death on the Cross

(B) Plot (13:2)

2 And during supper, the devil having already put into the heart of Judas Iscariot, *the son* of Simon, to betray Him,

2 During supper, the devil having already put into the heart of Judas Iscariot, *the son* of Simon, to betray Him,

2 By supper time, the Devil had already put it into the heart of Judas, the son of Simon Iscariot, to betray him.

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

- Any time God is at work doing something momentous, the devil is doing everything in his power to thwart or neutralize it

- Satan is now at work in the heart of the only unbeliever in the room, Judas

— The seed or ambition that the devil had already put into the heart of Judas to betray Christ will grow up into a tree of disobedience (Cf. v26-30), where we read some of the most frightening words in the Bible (v27), when it says that Satan entered Judas

— First Satan plants a plot, an ambition, into Judas' heart. Then as that plan comes to full bloom, Satan will actually enter/possess Judas during his betrayal of Christ

— Judas was very clearly an unbeliever...first, Satan cannot possess a believer; second, Jesus calls Judas "the son of perdition" (Cf. 17:12). The only other person given this title in the Bible is the future Antichrist (2 Thess 2:3). It also said that none of them perished while Jesus was with them except Judas. Jesus called Judas "a devil" (Cf. 6:70). See note: **5**

Reasons Why Judas Was Not Saved in v30.

— So John, under the inspiration of the Holy Spirit, shows us here that Judas was an unbeliever because Jesus is about to reveal a significant truth about the two washings of the believer, but Judas (an unbeliever) is still present.

— It's also significant that Jesus, who understood who Jesus was, and knowing what he was going to do, included Judas in the foot washing ceremony. This clearly shows us the unconditional love that God has for all people.

(C) Particulars (13:3-5)

(a) Wrapping (13:3-4)

3 *Jesus*, knowing that the Father had handed all things over to Him, and that He had come forth from God and was going *back* to God,

3 Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God,

3 Because Jesus knew that the Father had given everything into his control, that he had come from God, and that he was returning to God,

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

- Notice who Jesus Christ is: He came *from* God, and He will go back *to* God. And in the in-between time, the Father trusted Him with all things.

— You can't get any higher credentials than this: a Man who came from God, will go back to God, and who knows all things.

— To appreciate the depth of Jesus' humility, we must recognize the height of His greatness. Jesus is one with God. Everything in the universe was created by Him and for Him. Yet instead of being filled with pride because He knew His own power and glory, Jesus humbled Himself and took the form and demeanor of a servant.

— Yet what does this God-Man, with the highest credentials possible, do...

4 *got up from supper and *laid His outer garments *aside*; and He took a towel and **tied it around** Himself.

4 *got up from supper, and *laid aside His garments; and taking a towel, He girded Himself.

4 therefore he got up from the table, removed his outer robe, and took a towel and fastened it around his waist.

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

- "...tied it around" - He "girded" Himself or "clothed" Himself; "girding oneself" is often used in the Bible as a sign of humility (Cf. 1 Peter 5:5)

(b) Washing (13:5) (Cf. Mark 14:12)

5 Then He *poured water into the basin, and began **washing the disciples' feet** and wiping them with the towel which He had tied around Himself.

5 Then He *poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded.

5 Then he poured some water into a basin and began to wash the disciples' feet and to dry them with the towel that was tied around his waist.

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.

- "...washing the disciples' feet" - in the Greco-Roman culture, washing someone else's feet was a task fit only for a slave. It was the most menial task one human being could perform for another (Cf. Phil 2:6-8).

- This was completely opposite of how the pharisaical leaders, who the disciples were more familiar with, led others (Cf. Matt 23:4-6)
- It's interesting to learn what the disciples were talking about just prior to the Upper Room Discourse (Cf. Luke 22:24). The disciples' argument was not about some great theological doctrine, but about who would be greatest when the kingdom came. After this argument, Jesus gives them the ultimate example of who will be great in the kingdom.
- Three reasons why Jesus washed the disciples feet:
 1. To reveal His role...not to lord His role over man, but to be the ultimate Servant (13:1-5)
 2. To demonstrate the method by which we as believers become "clean" (13:10)
 3. As a model/example for how believers are to relate to each other (13:12-17)

We today, just like the disciples that night, desperately need this lesson on humility. The church is filled with a worldly spirit of competition and criticism as believers vie with one another to see who is the greatest. [Wiersbe]

We may be growing in knowledge, but are we growing in grace? Humility is the only soil in which grace takes root.

(D) Protest (13:6-11)

(a) Peter (13:6)

- 6 So He *came to Simon Peter. He *said to Him, "Lord, You are washing my feet?"
- 6 So He *came to Simon Peter. He *said to Him, "Lord, do You wash my feet?"
- 6 Then he came to Simon Peter, who asked him, "Lord, are you going to wash my feet?"
- 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
- Peter's problem is that he bought into a definition of the Messiah that does not involve a servant leader. He likely gravitated to OT passages such as Is 9:6-7, which corresponded with the popular view of Israel in that day that the Messiah would throw off the shackles of Rome and the Roman occupation and free them from the oppression and the taxation.
- Yet, Peter likely thought, we've been following You for three years and You have not done these things yet. Instead, You're doing the menial task of a slave. He's saying, Jesus, You're acting like a slave, not a King, and I don't want to be part of it (Cf. Matt 16:21-23).
- The arrogance of people to rebuke or correct God comes from our finite human expectations of who God should be and what God should do. Jesus taught the disciples great lessons on this over and over again (Cf. Mark 10:42-45).
- The leadership of Jesus Christ does not function according to how the unbelieving mind thinks. The unbelieving mind looks at a leader as an overlord, but that's not how it will work

out, and Jesus tells Peter that it's going to take you some time to shift out of your unbiblical leadership paradigm into a higher, biblical paradigm called servant leadership.

- This is a great struggle with these disciples...Jesus is transitioning them away from a human/pagan understanding of the Messiah into a biblical understanding of the Messiah

Some churches, such as the Grace Brethren denomination, have regular foot washing services, where congregants will actually wash the feet of other congregants. Nothing in the Bible forbids such a thing, and when you are a part of something like that, it will have a profound affect on you. However, foot washing ceremonies do not reach the level of a church ordinance (things that are binding on the church as a whole). Communion and water baptism are church ordinances, foot washing is not. Why? Because if you are going to say that something is a church ordinance, something that should become normative in the life of the church, you have to find such thing in the Gospels or in Acts, but you must also find it in the epistles (Paul's 13 epistles or the 8 General Letters). The epistles are the section of the Bible that directly govern the church. If you find a practice taking place in the Gospels, or in Acts, but it's not mentioned specifically in the epistles, then it does not rise to the level of a binding ordinance.

For example, the early church believers sold their homes and shared their money amongst a group of believers. This was a great practice of the early church in Acts, but are we commanded to do the same thing today? No, because we don't find an instruction about selling your house and pooling our resources with other believers in any of the epistles. We would call these practices found in the Gospels or Acts as *descriptive*, not *prescriptive*, meaning that particular practice is not binding upon the church.

(b) Jesus (13:7)

7 Jesus answered and said to him, **"What I am doing, you do not realize right now, but *you will understand later.*"**

7 Jesus answered and said to him, **"What I do you do not realize now, but you will understand hereafter."**

7 Jesus answered him, **"You don't realize now what I'm doing, but later on you'll understand."**

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

- If Jesus point in washing the disciples feet was to institute a new ordinance in the church, He certainly wouldn't say that you don't understand what I'm doing now, but you will understand it later

- Jesus had a much higher point with this practice, which is what the disciples (specifically Peter) did not understand at this point, but would understand later. This higher

point was for the disciples, as believers, to live a life of service to others. Living a life of service is what is binding on the church today, not another ordinance.

- "...you will understand later" - Jesus acknowledges that His disciples have no idea what He is talking about or doing...but they will later. They understood the foot washing, but they did not understand the metaphors that Jesus was teaching (the believer's two washings and humility).

— This shows the desperate need of man to understand spiritual things, thus the necessity of this change of God, which would begin on the Day of Pentecost, where the Holy Spirit would indwell all believers at the point of faith. This change in the ministry of the Holy Spirit in the life of the believer allows us to understand things that we would otherwise not understand (1 Cor 2:14).

— Jesus is highlighting the desperate need man has for the illuminating ministry of the Holy Spirit. You can listen to sermons and Bible studies until you're blue in the face, but if the Holy Spirit is not testifying to what is being said, it's just a spiritual oration, containing no power.

— But the Holy Spirit today, in how He is working within the church, is active and involved in the mind of the believer and takes their mind and illuminates it to spiritual realities and spiritual truth. Thus, we can understand spiritual things, whereas the disciples could not in the Upper Room. This is why there is so much misunderstanding throughout John's Gospel.

— From what the Bible discloses on the matter, it's probable that the Holy Spirit did not indwell every believer in the OT, but that changes from the Day of Pentecost onward when all believers in Christ will be indwelt by the Holy Spirit. Thus, the pattern of the Holy Spirit today cannot be documented in the OT or the Gospels because Jesus told us that a greater work of the Holy Spirit is coming (Cf. 14:16-17; Acts 1:5). There are hints of this earlier in John's Gospel (Cf. 7:39).

— The Upper Room Discourse is loaded with this type of teaching because Jesus will tell His disciples that He will not leave them as orphans, but Holy Spirit will come in His place and indwell you forever (14:16-18).

(c) Peter (13:8a)

(d) Jesus (13:8b)

8 Peter *said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no place with Me."

8 Peter *said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me."

8 Peter told him, "You must never wash my feet!" Jesus answered him, "Unless I wash you, you cannot be involved with me."

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.**

- Jesus is washing the disciple's feet to communicate the spiritual reality of the two washings of the believer

— But Peter, not understanding the meaning of the metaphor that Jesus is trying to get across, doesn't want anything to do with this washing that Jesus wants to give him

(e) Peter (13:9)

9 Simon Peter *said to Him, "Lord, *then wash* not only my feet, but also my hands and my head!"

9 Simon Peter *said to Him, "Lord, *then wash* not only my feet, but also my hands and my head."

9 Simon Peter told him, "Lord, not just my feet, but my hands and my head as well!"

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

- Jesus is speaking on a spiritual level, but Peter understands Him only on a physical level

(f) Jesus (13:10-11)

10 Jesus *said to him, "**He who has bathed needs only to wash his feet; otherwise he is completely clean. And you are clean—but not all of you.**"

10 Jesus *said to him, "**He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.**"

10 Jesus told him, "**Whoever has bathed is entirely clean. He doesn't need to wash himself further, except for his feet. And you men are clean, though not all of you.**"

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 now gets down to the brass tacks of His teaching...

— To illustrate what Jesus is teaching here, look at the example of marriage: Husband and wife, married positionally and this can never (for this illustration) change. However, in our marital relationship, she can do things to offend me.

— What happens when she offends me is that our fellowship and intimacy is broken...sometimes we stop speaking for a short time, sometimes I'll just leave, or sometimes things are just awkward. Our relationship is hindered, we lose intimacy, we lose the enjoyment of each other, we lose the closeness that we had before...but our position as a married couple doesn't change. We are still married.

— It is not until she apologizes for her behavior that the barrier to intimacy, closeness, and fellowship is brought down. When she apologizes for her behavior, she doesn't all of a sudden become my wife again...she was always my wife, her position as my wife never changed. What was damaged was our fellowship and closeness, not the marriage itself.

— This is the point that Jesus is making with the two washings He describes in v10...

- This very closely illustrates our relationship with God...if we sin, if we offend God (which is what sin does), it doesn't mean I lose my salvation and need to get saved all over again. It means that my relationship with Him is damaged, my intimate, moment-by-moment fellowship with Him is obstructed.

— It may mean, because of my guilt, that I stop being in the Word for awhile, it may mean my prayer life suffers or goes into drought, it may mean I fall out of fellowship at church or small group or friends/family. And not until I confess my sin to the Lord and ask for forgiveness, my relationship will be this way.

— But once I humble myself enough to confess my sin and ask Him for forgiveness, in a split-second my sins are washed away and I have restored fellowship with Him. I never became unsaved because of my sin, but my sin broke my close moment-by-moment fellowship with Him.

- Before getting into what Jesus says in this verse, some background context:

— In the Greco-Roman world, there was no indoor plumbing. If you're walking around in the hot sun all day, with sandals, in the dirt, you didn't just go home and jump in the shower. Instead, you'd have to put on your robe and walk to a "bath house" to bathe yourself.

— After you were clean, you'd put on your robe and walk home. Problem was, you get home and look at your feet and they were filthy (sandals, dirt, etc.). So you wouldn't then walk back to the bath house to bath again; instead, you would just wash your feet. The rest of you was clean, it was only your feet that were dirty and needed washing.

- "...has bathed" - *louō*, refers to regeneration; this word only applies to the unbeliever, because the unbeliever is the only one who needs to be bathed. The believer has already been "bathed" (saved).

— *louō* is in the perfect tense, passive voice participle: the perfect tense refers to a one-time completed action in the past, with on-going effects in the present. The passive voice means the subject receives the action. When Jesus regenerated me, He did all the work and I, as the subject, was passive while this work was going on.

Titus 3:5: He saved us, not on the basis of deeds which we did in righteousness, but in accordance with His mercy, by the washing [*louō* / *loutron*] of regeneration and renewing by the Holy Spirit,

— This "bathing" or regeneration occurs only once in a person's life; once a person is "bathed" (regenerated), it does not need to happen again. You only need to be saved *once*! And once this happens, Jesus says you are "clean" (Cf. 15:3).

- "...wash" - *niptō*, does not speak of regeneration, but of a restoration of fellowship. This word only applies to the believer, who is already "clean."

— *niptō*, in contrast with *louō*, is in the middle voice, which emphasizes the subject's participation in the action. In other words, when we sin and we want to rectify our

fellowship with God, it involves work (not passivity) on our part. I first have to know about 1 John 1:9, and then I have to confess my sin to the Lord and have the faith that God will forgive me and restore my fellowship with Him.

— This "washing" is a perpetual, constant (not just one time) need for the believer to continue to walk in fellowship (1 John 1:9). We only need to be bathed once, but we are constantly (daily, moment-by-moment) in need of washing.

- So the point of Jesus' teaching here is...you have been bathed, you are a Christian, you are clean (positionally). But as you walk around in daily life, you sin, which in turn causes your fellowship and intimacy with the Lord to be fractured. Rather than going back to the bath house to bath again, you just need to wash your feet. You just need to utilize 1 John 1:9 (the Christian's bar of soap) in order to restore fellowship with the Lord.

— *The washing of our feet is not a restoration of our position with God, but a restoration of our fellowship with God*

- "...clean" [2x] - in case anyone would disagree or not believe Him, Jesus tells us that if we are bathed, we are clean

- "...feet" - the part of our body that is connected to this world; the world is constantly against us, constantly assaulting our values, tempting us, crimping us into its mold. So it is fitting that Jesus' illustration is of the washing of feet because that is the part of our life that is connected to this world and needs to be washed.

- "...but not all of you" - Jesus puts Judas in a different category than the other 11: Judas needed *louō* (bath), the other 11 disciples needed *nīptō* (washing)

— Judas needed to believe in Christ and be saved; the 11 needed to confess their sins and restore their fellowship and intimacy with Jesus Christ

- Judas needed forensic positional righteousness, which only comes through belief/trust in Christ...
 - The 11 needed was family enjoyment and fellowship
- Judas needed adoption...
 - The 11 needed enjoyment
- Judas needed to become a believer...
 - The 11 needed to become disciples
- Judas needed to believe...
 - The 11 needed was to walk believing
- Judas needed justification...
 - The 11 needed sanctification
- Judas needed a relationship with God...
 - The 11 needed restoration of broken fellowship

- This teaching by Jesus is foundational to Christianity and our sanctification process. If you don't understand what Jesus is teaching here, you do not understand how to walk as a

believer and follower of Christ in this life.

— What else we need to understand, while walking out this teaching, is that the provision of Jesus Christ is sufficient enough to bring a lost sinner into a right relationship with the God who made them. But it doesn't only do that...the provision of Christ is also sufficient enough to restore any broken fellowship that exists between you and God.

— We camp on the first part of this all the time...the sufficiency of Christ to save lost sinners, but what we don't camp on or communicate very well is that the provision of Jesus Christ is sufficient enough to consistently bring me back into fellowship with God when I sin.

— If nothing else is learned from this, at least learn the fact that Jesus' provision for us on the cross is sufficient enough both to save us *and* to keep us in constant intimate fellowship with Him.

The bathhouse illustration above was part of the Greco-Roman culture at that time, and could easily be understood by Gentiles. But what about an illustration that is easy for a Jew to understand (from the OT): The larger picture is likened to a whole bath such as the priest in the OT would receive when he was inducted into his priestly office. The smaller picture is likened to the partial bathing the priest needed for himself at the brazen laver before every temple service. The priest went through two washings: he went through the larger washing (bath) when he was inducted into office, which gave him the office of priest. Then he went forth to serve on a daily basis in the temple, but in between his induction into the priesthood and his service, sin entered his life. So the priest needed a smaller-scale bathing, which did not make him a priest again, but it restored fellowship so he could effectively and efficiently do what God called Him to do. [Chafer]

11 For He knew the one who was betraying Him; *it was for this reason that* He said, **"Not all of you are clean."**

11 For He knew the one who was betraying Him; for this reason He said, **"Not all of you are clean."**

11 For he knew who was going to betray him. That's why he said, **"Not all of you are clean."**

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

(E) Pattern (13:12-17)

12 Then, when He had washed their feet, and taken His garments and reclined *at the table* again, He said to them, **"Do you know what I have done for you?"**

12 So when He had washed their feet, and taken His garments and reclined *at the table* again, He said to them, **"Do you know what I have done to you?"**

12 When Jesus had washed their feet and put on his outer robe, he sat down again and told them, **"Do you realize what I've done to you?"**

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?**

- After Jesus had washed everyone's feet, He changed His clothes and returned to His position as Teacher, seated and ready to teach

— Jesus asked the disciples a question...a good teacher does this to get their mind thinking. As their minds grapple for the answer, Jesus then explains the significance of what just happened

13 You call Me '**Teacher**' and '**Lord**'; and you are correct, for so I am.

13 You call Me Teacher and Lord; and you are right, for so I am.

13 You call me Teacher and Lord, and you are right because that is what I am.

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

- "...Teacher" - *didaskalos*, "Rabbi"

- "...Lord" - *kyrios*, indicates supremacy

— Jesus is saying that all of you acknowledge that I have authority over you, so now do as I have done for you...

14 So if I, **the Lord and the Teacher**, washed your feet, you also ought to wash one another's feet.

14 If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet.

14 So if I, your Lord and Teacher, have washed your feet, you must also wash one another's feet.

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

- Jesus set out to teach His disciples that the world doesn't revolve around them

— One of our primary purposes in life, especially after we're saved, is to serve others.

Jesus shows His disciples (and us) here that no matter what economic or social or authority status you have, you are never too high up or important to serve others.

— Jesus teaches the disciples this lesson because this is how we are blessed in this life (13:17)...when our life and all we're about stops being all about us and starts being all about others, Jesus says we'll be blessed.

— Many people today are miserable in their life because they worship the holy trinity of me, myself and I. And Jesus in this example tells us that this is not the way to be blessed in life.

15 For I gave you **an example**, so that you also would do just as I did for you.

15 For I gave you an example that you also should do as I did to you.

15 I've set an example for you, so that you may do as I have done to you.

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

- "...an example" - what example did Jesus give them/us? He lowered Himself (His role, not His deity) for their welfare.

— Thus, the example is that we also should lower ourselves to meet the needs of others ahead of maintaining our personal prestige and power

— Our lives are to be characterized by sacrificial living and sacrificial giving to others. This is the very purpose of our spiritual gifts, which allow the church (us) to function. The spiritual gifts are Spirit-powered abilities to serve someone else. Every spiritual gift, if exercised properly, benefits someone else...leadership, administration, teaching, prophecy, discernment, all of the gifts are focused outwardly to others.

- Jesus also gives us another example through His washing of the disciples' feet: an example of forgiveness

— Through the believer's "bathing" Jesus forgave us, and through our "washing" He continues to forgive us. He forgave us of our sins when we initially came to Christ in salvation, but we still continue to sin, so He says that I continue to forgive you daily, moment-by-moment, as we confess our sins to Him, to restore our fellowship with Him.

— Therefore, Jesus has set an example for believers to forgive others as He has forgiven, and forgives, us

— The foot washing that we do metaphorically is service, but it is also forgiveness as we forgive our brothers and sisters in Christ who have sinned against us

— Christians, more than any other person, should understand forgiveness because of how much we have been forgiven for by God. The better we understand what we have received in Christ by way of forgiveness, the better we are able to forgive those who've wronged us (Eph 4:32). Our basis for forgiving those who have wronged us is understanding how God has forgiven us.

— This concept of forgiven thus forgiving is illustrated very well by Christ in the Parable of the Unforgiving Servant (Matt 18:21-35)

— God commands us to forgive others not for their benefit but for ours. If we hold a grudge or bitterness against someone else for something they did to us, we're the one who suffers, not them. Bitterness is the pill I swallow hoping the other person will die. The other person is not aware of our feelings or anger toward them, so it doesn't affect them. It only affects us.

- Do you have to forgive someone if they don't apologize to you? Yes. The Bible does not teach that we are only to forgive those who apologize and ask for forgiveness. If it did, that would violate the principle of forgiveness (see note above) (Cf. Luke 23:34a; Acts 7:60; Eph 4:32).

— Think of the liberation that would take place in your mind and body if you forgave all of the people whom you are currently holding a grudge against. Think about how your life

would be different if you released everyone who has offended you and instead dispensed grace.

— You talk to some people and they begin to tell you about how someone offended them, then later in the story you find out that what they are talking about happened months, maybe years, earlier. And they are still talking about it, because it's eating them up inside. And you sit there and think, Let it go already! Don't you see how this is affecting you?

— Our justified hurts are the most dangerous; they are the hardest to let go (Cf. notes on Eph 4:32)

— The best way to know that you have forgiven someone is when you don't have to rehearse the details in your mind over and over again or tell other people about it. And the only way to achieve that goal is to forgive as you have been forgiven.

— This is a theological and Christological issue, where theology and an understanding of the grace of God relates to how we treat others. We often think of theology as some kind of intellectual, academic theory that the common Christian doesn't understand. But it's much more basic than that...it's practical: you can know whether you understand theology or not based on how you treat other people.

— Oh how we need to express the grace of God in our personal relationships

Luke 23:34a [ISV]: Jesus kept saying, "**Father, forgive them, because they don't know what they're doing.**"

Acts 7:60: Then he fell on his knees and cried out with a loud voice, "Lord, do not hold this sin against them!" Having said this, he fell asleep.

The world asks, How many people work for you? But the Lord asks, For how many people do you work? [Wiersbe]

16 Truly, truly I say to you, a slave is not **greater** than his master, nor *is* one who is sent **greater** than the one who sent him.

16 Truly, truly, I say to you, a slave is not greater than his master, nor *is* one who is sent greater than the one who sent him.

16 Truly, I tell all of you emphatically, a servant isn't greater than his master, and a messenger isn't greater than the one who sent him.

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.

- Jesus here, beginning with "Truly, truly..." is now laying down a principle of life: a master is "greater" than the slave, and the sender is "greater" than the one who is sent

- "...greater" [2x] - Jesus is not making a statement about worth, He's making a statement about role

— What is the point? The disciples, who were just arguing about who would be the greatest in the kingdom (Cf. Luke 22:24), should not think it is beneath themselves to serve others

— A disciple of Jesus Christ should not think it is somehow out of their job description to serve others. Why not? Because this is the pattern emulated and patterned by Jesus Christ, the Man whom they call 'Teacher' and 'Lord' (13:13).

— Jesus always sought to do the will of the Father, because the Father was "greater" and the Father sent Him (Cf. 6:38). The same is true with us. We have the authority to go out and minister because He sent us (Cf. 20:21). Thus, we should be obsessed with doing His will, just as He was obsessed with doing the Father's will.

17 If you **know** these things, you are blessed if you **do** them.

17 If you know these things, you are blessed if you do them.

17 If you understand these things, how blessed you are if you put them into practice!

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

- "...know" - *eidō*, to understand facts or information; to be aware

— Jesus says you can't *do* until you *know*; knowing always precedes doing; it's impossible to live the Christian life without knowing about the Christian life

— It's interesting that Paul, in the context of giving, unfolds the doctrine of the Incarnation and hypostatic union (2 Cor 8:9)

— Paul never laid out commands for the believer until he explained to them the doctrine behind it:

- In Romans, chapters 1-11 is doctrine; chapters 12-16 is practice
- In Galatians, chapters 1-4 is doctrine; chapters 5-6 is practice
- In Ephesians, chapters 1-3 is doctrine; chapters 4-6 is practice

— Paul knew exactly what Jesus was talking about here...if you don't know things, you can't do things. Knowledge (doctrine) is always the first step to serving.

- "...do" - *poieō*, knowledge is the necessary first step, but it can't stop there. Facts in your mind are worthless unless they prompt you to take some action.

— Notice where the blessing comes...it's not after *knowing* something, it's after *doing* something. You can't do if you do not know, but you can't be blessed if you don't do.

— The blessing comes to those who practice humble service. It does not come to those who simply realize the necessity of humble service, but do nothing.

— Psalm 1: Blessed is the man who does not *walk* in the counsel of the wicked, nor *stand* in the path of sinners, or *sit* in the seat of scoffers, but his delight is in the Law of the LORD...notice the actions. The man is not blessed simply by meditating on the Law of the LORD, he is blessed by his actions (not doing certain things).

— This application is summed up perfectly in James 1:22-25...

James 1:22-25:

22 But prove yourselves doers of the word, and not just hearers who deceive themselves.

23 For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror;

24 for *once* he has looked at himself and gone away, he has immediately forgotten what kind of person he was.

25 But one who has looked intently at the perfect law, the *law* of freedom, and has continued *in it*, not having become a forgetful hearer but an active doer, this person will be blessed in what he does.

There is a form of religious piety that utters a hearty 'Amen!' to the stringent demands of discipleship, yet which rarely does anything about it. [D.A. Carson]

Jesus acted from His identity; we often act for an identity.

In the area of doctrine and practice, it seems that Satan is pushing us into one extreme or the other: he either gets us into a mindset where we disparage doctrine and see no need for it (the path that most of the evangelical world seems to be traveling), or he gets us into a mindset where we think the end game is knowledge that we stuff into our minds; spirituality is equated with learning.

But Jesus in v17 overcomes both extremes by saying if you know something, that is good, but now to be blessed you have to do something. And on the other hand, you can't do anything worthwhile, anything that is pleasing to the Lord, without the knowledge/doctrine of what you're doing first.

Bottom line: learn about it, then apply it: to your marriage, to your relationship with your kids/grandkids, to your family, to your parents, in your job, in the church, with your friends. Know, then do, is the model Jesus is teaching us.

Introduction of Servanthood Role Models (Phil 2:5-30)

(A) Christ (2:5-12)

(a) Interpersonal conflict (Phil 4:2-3)

(b) Paul's use of Christology to alter behavior

(c) Doctrine impractical? (2 Cor 8:9; John 13:17; Acts 2:42)

(B) Paul (2:17-18)

(C) Timothy (2:19-24)

(D) Epaphroditus (2:25-30)

Prolegomena, Bibliology and Theology

- "Don't give me doctrine, *just give me Jesus*"
- "What really matters is Christ, *not creed*"

- "Devotion is important and **not doctrine**"
- "What counts is our behavior, **not our beliefs**"

(2) Three Troubling Predictions (13:18-38)

(A) Judas' departure (13:18-30)

(a) Fulfillment of Scripture (13:18-25)

18 I am not speaking about all of you. I know **the ones whom I have chosen**; but **this is happening** so that the Scripture may be fulfilled, 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.'

18 I do not speak of all of you. I know the ones I have chosen; but *it is* that the Scripture may be fulfilled, 'He who eats My bread has lifted up his heel against Me.'

18 I'm not talking about all of you. I know the ones I have chosen. But the Scripture must be fulfilled: 'The one who ate bread with me has turned against me.'

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.

- Quoted from Ps 41:9...

- Jesus now begins to broach the subject of His choice of believers (sovereign election)

- "...*the ones* whom I have chosen" - the 11 believers in the room are the ones He has chosen (excluding Judas) (Cf. 15:16)

— Up to this point in John's Gospel, we get the impression that the disciples are the ones who chose Jesus (Cf. 2:11)

— Up to now, the believers are the ones He has chosen, but now Jesus says that an unbeliever was chosen by God to carry out His will

- Did Judas betray Jesus Christ of his own free will or did he betray Jesus Christ through the execution of the predetermined foreknowledge of God? Yes.

— Judas clearly made a choice of his own volition. He was tired of waiting for the kingdom that he believed the Messiah was going to bring to earth, to show up. Once he learned that this wasn't going to happen anytime soon, the more frustrated he became because the promise of reigning in the kingdom didn't materialize the way he expected, so he sold out for 30 pieces of silver.

— The moment he sold out, he fulfilled the prophecy of Zech 11:13 (Cf. Matt 27:3,7,9-10), written 500 years before Christ, and Ps 41:9, written by David 1000 years before Christ

— This question of foreknowledge vs free choice does not relate just to those who will come to Christ, but also to the plan by which Jesus Christ would be betrayed

— Somehow, some way our omnipotent God is in control of all of these things. Only God has the ability/sovereignty to orchestrate His will through the free will of man

- "...*this is happening*" - a short-term prophecy that Judas is going to depart and later betray Jesus

19 From now on **I am telling you before *it* happens**, so that when it does happen, you may **believe that I am *He***.

19 From now on I am telling you before *it* comes to pass, so that when it does occur, you may believe that I am *He*.

19 I'm telling you this now, before it happens, so that when it does happen, you may believe that I AM.

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

- The fact that Judas' betrayal is predicted in the Psalms prompts Jesus to inform His disciples that they are living a divine script that has already been preordained

- "...I am telling you before *it* happens" - what is the proof that Jesus is giving His disciples that He is the *ego eimi*? The fulfillment of predictive prophecy.

— God never asks us to believe by blind faith, without any evidence. This what is Jesus' miracles were all about...providing the evidence that He is who He claimed to be.

— Another type of evidence that God gives us, and His disciples, is predictive prophecy.

God reveals to us events before they happen as an authentication of who He is. Jesus gives the disciples another short term prediction in 14:29.

- Isaiah challenged the idols that Israel was following 700 years before Christ (Is 48:3,5).

God said to Israel, What makes Me different from all of these pagan idols that you're following is that I have the ability to predict history before it happens. I am so sovereign and so omnipotent that I orchestrate things, including the use of the free choice of human beings, to bring My will to pass.

— Fulfilled prophecy vindicates the fact that an omniscient God wrote the Bible. It also vindicates the fact that an omnipotent God wrote the Bible because only an omnipotent God could reach into history and orchestrate it in such a way that the details and minutia of God's Words, decrees, and prophecies are always fulfilled, exactly on time.

- "...believe" - what is the goal of biblical prophecy? There are many, but the bottom line for Jesus giving the disciples the three short-term prophecies in this passage (Judas betrayal, Jesus' departure, Peter's denials) was to strengthen the disciples faith, to prove to them yet again that He was indeed the "I am."

- "...I am" - *ego eimi*, Jesus is claiming to be self-existent deity with this statement (Cf. 8:58-59)

Christ's Short-Term Predictions	
PROPHECY	SCRIPTURE
Betrayal by a Friend	John 13:21
Three-fold Denial by Peter	Matt 26:34,75
Manner of His Own Death	Matt 20:18-19
Manner of Disciples' Deaths	John 21:18-22
Events of 70 AD	Luke 19:41-44

Is 48:3,5:

3 "I declared the former things long ago, And they went out of My mouth, and I proclaimed them. Suddenly I acted, and they came to pass.

5 Therefore I declared *them* to you long ago, Before they took place I proclaimed *them* to you, So that you would not say, 'My idol has done them, And my carved image and my cast metal image have commanded them.'

20 Truly, truly I say to you, the one who receives anyone I send, receives Me; and the one who receives Me receives Him who sent Me."

20 Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

20 Truly, I tell all of you emphatically, the one who receives whomever I send receives me, and the one who receives me receives the one who sent me."

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 tells His disciples that because they are His special ambassadors to the world, whoever receives them will receive Him, and whoever receives Him receives the Father (Cf. 12:44)

— What is His point? Jesus is preparing the disciples for ambassadorship, He's preparing them for their ministries as the foundation of the coming church. He's telling them that as He sends them out into ministry to preach the gospel, those who accept them and their message will receive/accept Jesus. And if they receive/accept Jesus, they also receive/accept the Father.

— But those who reject their message also reject Jesus Christ. This is the most common response from people when we evangelize...they reject the gospel. And sometimes in ministry we want to take things very personally because we're sharing an important message and we want them to come to know Christ.

— So Jesus is actually encouraging the disciples here, that when they go out and spread the message of the gospel, and are rejected, it is not the disciples that they are rejecting, it's Jesus Christ they are rejecting, as well as the Father (1 Sam 8:6-7).

21 When Jesus had said these things, He became **troubled in spirit**, and testified and said, **"Truly, truly I say to you that one of you will betray Me."**

21 When Jesus had said this, He became troubled in spirit, and testified and said, **"Truly, truly, I say to you, that one of you will betray Me."**

21 After saying this, Jesus was deeply troubled in spirit and declared solemnly, **"Truly, I tell all of you emphatically, one of you is going to betray me!"**

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.**

- "...troubled in spirit" - the time of the cross was just hours away at this point, but He was also troubled that His "friend" Judas was about to betray Him

— He was about to be stabbed in the back by someone He trusted, one of His closest friends during His ministry. Then after that, He would endure all of the hardships and torture involved in the cross.

— "troubled" - *tarassō*, inward commotion, to render anxious or distressed. The same word was used to describe Jesus when He saw Mary weeping, along with all the Jews with her, when she came out to meet Him (Cf. 11:33)

- "...one of you" - the disciples were not yet aware of which one of them would betray Him

- "...betray" - stab in the back; turn on or desert Him. It has the notion of initial closeness and friendship, then a sudden turning away.

— This is the outworking of v19, the first of three short-term predictions that Jesus gave the disciples in order to strengthen their faith

22 The disciples *began* looking at one another, at a loss *to know* of which one He was speaking.

22 The disciples *began* looking at one another, at a loss *to know* of which one He was speaking.

22 The disciples began looking at one another, completely mystified about whom he was speaking.

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

- None of the disciples expected that Judas was the betrayer...that is how well Judas played the game. This shows how well Judas, an unbeliever, hid his true self inside Jesus' inner circle.
- Jesus predicted (Matt 13:24-30,36-43) that there would be tares among the wheat as He spells out the spiritual realities that would be present between His two comings (during the Church Age)
- Jesus later tells us that these tares will look a lot like believers, they may attend church regularly, they may even hold an office in the church, they may serve in the church, they may carry a big Bible into church and know something about the Bible...but Jesus says that they are tares (unbelievers) among the wheat (believers).
- Jesus said that He will separate the tares from the wheat at His second coming, but in the meantime the wheat and tares would co-exist within the church
- When you study Judas' life, he was involved in ministry, he preached the kingdom, he even performed signs and miracles, and yet the man was never a believer in the Lord Jesus Christ
- Externally, it is impossible to decipher whether or not someone is saved. We cannot look into a person's heart and decipher their motives. Looking like a Christian doesn't make you a Christian any more than sitting in the garage makes you a car.
- Human beings have a tremendous ability to mask or camouflage what is happening in their hearts. This is true of unbelievers, but it is also true of believers. Their motives, who they really are and what they are really thinking, is well hidden under the cover of a common Christian. But inside, they are unbelievers, their motives are not pure, and they have no interest in following Christ, like they appear. This describes Judas.
- When we understand how well people can hide who they really are and what they are really about, you begin to understand Paul's instructions for selecting leaders (elders and deacons) within the church (Cf. 1 Tim 3:8-10; 5:22).

23 Lying back on Jesus' chest was **one of His disciples, whom Jesus loved.**

23 There was reclining on Jesus' bosom one of His disciples, whom Jesus loved.

23 One of his disciples, the one whom Jesus kept loving, had been sitting very close to him.

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

- "...one of His disciples, whom Jesus loved" - the first of five references that John makes of himself (Cf. 20:2; 21:20)

— John came to be known as the "love apostle" but that was only after a significant work of God in his life

— He was known as one of the "sons of thunder" (Mark 3:17); John and his brother James asked Jesus for permission to call down fire from heaven on the Samaritans, because the

Jews hated the Samaritans.

— How did his character get altered so drastically? There's a clue in this verse: he felt the unconditional love of Christ in his life. The more we understand how much God unconditionally loves us, the more His love effects us, the more we will pass along that same unconditional love to others.

— If you have a problem with anger or a loving spirit, it's a theological issue. We have not come to the recognition of the fact that we are unconditionally loved in the eyes of God, and nothing can change that. As we receive the unconditional love of God, we become less angry, less short-tempered, we have a tendency to not demand immediate results and perfection from people, simply by receiving the love of God.

24 So Simon Peter *nodded to this *disciple* and *said to him, "Tell *us* who it is of whom He is speaking."

24 So Simon Peter *gestured to him, and *said to him, "Tell *us* who it is of whom He is speaking."

24 So Simon Peter motioned to this man to ask Jesus about whom he was speaking.

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

- Peter recognized the close relationship that John had with Jesus, because he asks John who the one was who would betray Him, as if he thought John knew

— Peter recognized that John had a level of intimacy with God that maybe Peter did not yet have. John had insight because he was a friend of God.

25 He then simply leaned back on Jesus' chest and *said to Him, "Lord, who is it?"

25 He, leaning back thus on Jesus' bosom, *said to Him, "Lord, who is it?"

25 Leaning forward on Jesus' chest, he asked him, "Lord, who is it?"

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

(b) Fulfillment of a sign (13:26-30)

26 Jesus then *answered, "**That man is the one for whom I shall dip the *piece of bread* and give it to him.**" So when He had dipped the *piece of bread*, He *took and *gave it to Judas, *the son* of Simon Iscariot.

26 Jesus then *answered, "**That is the one for whom I shall dip the morsel and give it to him.**" So when He had dipped the morsel, He *took and *gave it to Judas, *the son* of Simon Iscariot.

26 Jesus answered, "**He is the one to whom I will give this piece of bread after I have dipped it in the dish.**" Then he took a piece of bread, dipped it, and gave it to Judas, the son of Simon Iscariot.

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 now makes His prediction...

- "...piece of bread" - *psomion*, probably a piece of unleavened bread that Jesus had dipped into the bowl of paschal stew. Passover participants normally did this early in the meal.

- *The host would typically pass a morsel of dipped bread and meat to an honored guest. Jesus did this to Judas. He would then hand each person present a piece of bread.*

[Constable]

- If this tradition is accurate, then Judas was both the betrayer and the honored guest in the Upper Room

- Most Christians are deceived and confused about what love is in our culture...the love that God has for us, and that we are to have for Him and others, even our enemies, is *agapē*. It is the love that God has for us, including those who hate His guts and are plotting His ultimate demise.

- There is no higher love than the love of God. When God extends *agapē* to us, He expects nothing in return. We love because we can get something from somebody, but not so with God. God loves the world knowing full well that in most cases, that love will not be reciprocated.

27 After this, Satan then entered him. Therefore Jesus *said to him, **"What you are doing, do it quickly."**

27 After the morsel, Satan then entered into him. Therefore Jesus *said to him, "What you do, do quickly."

27 After he had taken the piece of bread, Satan entered him. Then Jesus told him, "Do quickly what you are going to do!"

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

- "After this" - after Jesus gave Judas the morsel of bread

- Notice that the sovereignty of God in the darkest time of Jesus' life; He is fully in control of what is going on, and even Satan is subject to the will of God

- God even has Satan on a leash...Satan could not do what he wanted to do until after this prediction was made by Christ

- In the example of Job, Satan couldn't touch Job or his family without God's permission, and then Satan couldn't do what he ultimately wanted to do, which was kill Job, because God put limitations on what Satan was allowed to do

- We often get deceived in our minds with the concept of Dualism...the idea that God has a rival. That it's Rocky Balboa vs Apollo Creed, and we don't know who is going to win. That

is not good theology. Satan is a created being, thus under subjection and submission to God Almighty. We often give Satan too much credit...yes, he is powerful, yes, we should beware of him, but when standing next to God, Satan is nothing. In the end, Jesus will vanquish Satan with His words. An angel, not even God Himself, will bind Satan in the abyss. And in the last battle, after the 1000-year kingdom period, again God will defeat Satan, permanently this time, with His words.

- "...Satan then entered him" - a special privilege given only to two people in history: Judas Iscariot (here), and the Antichrist (2 Thess 2:3)

— Satan can obviously possess an unbeliever, but can Satan *possess* a believer? No (1 John 4:4; 5:18). But Satan can *oppress* a believer? Yes (Eph 4:27; 6:12). Can Satan influence a believer? Yes (Matt 16:23), especially when we cater to our sin nature. Will Satan take ground in my life that I yield to him through unconfessed sin, catering to my sin nature, and lack of Bible reading and prayer? Yes he will.

- "...What you are doing, do *it* quickly" - notice that Jesus doesn't say, Believe in Me and be saved. It was too late for that. Judas had numerous opportunities as he lived his life with Christ, in His presence, for nearly three years. At this point, it was too late to believe.

28 Now none of those reclining *at the table* knew for what purpose He had said this to him.

28 Now no one of those reclining *at the table* knew for what purpose He had said this to him.

28 Now no one at the table knew why Jesus said this to him.

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

29 For some were assuming, since **Judas kept the money box**, that Jesus was saying to him, "Buy the things we need for **thefeast**"; or else, that he was to give something to the poor.

29 For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor.

29 Some thought that, since Judas had the moneybag, Jesus was telling him to buy what they needed for the festival or to give something to the destitute.

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.

- "...Judas kept the money box" - the fact that Judas kept the money box and was the treasurer shows that the other disciples trusted him implicitly. He was the consummate hypocrite.

— Judas held an important office within the disciples, that of treasurer. This demonstrates that you can have a position within a church or body of believers, but be striving against what that church/body stands for.

- "...the feast" - the feast in view must have been the Feast of Unleavened Bread, which followed Passover immediately, since Jesus and the disciples were now celebrating the Passover

— Giving alms to the poor was a common practice in Jerusalem on Passover evening

30 So after receiving the piece of *bread*, he left immediately; and **it was night**.

30 So after receiving the morsel he went out immediately; and it was night.

30 So Judas took the piece of bread, immediately went outside...and it was night.

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

- A seemingly unimportant verse, but this verse, if understood properly, will unlock a proper interpretation of the entire Upper Room Discourse...

— Judas, the only unbeliever in the room, left. The only people who remain are Jesus, along with His 11 disciples, all of whom were believers.

— So Jesus' audience for the rest of the Upper Room Discourse is exclusively believers in Christ, thus the Upper Room Discourse is teaching by Christ that is aimed exclusively to believers. What Jesus says in the next 3-1/2 chapters is not in any way, shape or form directed to unbelievers because the only unbeliever in the group just left.

- "...it was night" - night or darkness in John's Gospel has a foreboding meaning to it (Cf. 1:5; 3:19)

— Judas went out into the darkness when the Light of the world (Cf. 8:12) was in the same room with Him. Judas had a choice...he was either going to choose Light or choose darkness; he could choose Jesus, or he could shrink back into the vestiges of sin and unbelief, which his flesh, the world system, and Satan all wanted him to do. His choice could not have been more clear (Cf. Deut 30:9).

5 Reasons Why Judas Was Not Saved

1. "He went to his own place" (Acts 1:25) - a very strange description of heaven, if Judas was a believer. This description is never used of heaven anywhere in the Bible. 2 Cor 5:8 says to be absent from the body is to be present with the Lord. "To his own place" doesn't sound like a description of being present with the Lord.
2. Judas never believed; he never put his faith in the finished work of Christ for his salvation (John 6:64,71).
3. Jesus said of Judas in Matt 26:24 that it would've been better off if Judas had never been born. This is a terrible statement if Judas was saved. He obviously was not.

4. In John 17:12, Jesus calls Judas the "son of perdition." This is a title used of only one other person in Scripture: the Antichrist (2 Thess 2:3).
5. In John 13:27 it says that Satan entered Judas. Just before he betrayed Christ, while in the Upper Room with Jesus and the disciples, Satan possessed Judas.

During Jesus' entire ministry, Judas didn't leave (until now). He stayed. He watched. He nodded. He played the part. And he was a devil (Cf. 6:70). Not just a disappointment, not just a doubter. A devil. He would end up selling Jesus for the price of a slave, kiss Him in the dark, then regret it but never repent.

This is what it all means: proximity to Jesus means nothing. You can sit under His teaching, you can watch His miracles, you can hear His sermons, and still love something else more.

(B) Jesus' departure (13:31-35)

(a) He must leave (13:31-33)

31 Therefore when he had left, Jesus *said, **"Now is the Son of Man glorified, and God is glorified in Him;**

31 Therefore when he had gone out, Jesus *said, **"Now is the Son of Man glorified, and God is glorified in Him;**

31 After Judas had gone out, Jesus said, **"The Son of Man is now glorified, and God has been glorified by him.**

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

- "...Son of Man" - this is the 12th and final time Jesus will refer to Himself by this title (Cf. Dan 7:13-14)

— This title now disappears in the rest of John's Gospel because this idea of Jesus coming and overthrowing the kingdoms of man is not going to be a first century reality

— Had the nation trusted in Jesus as their Messiah nationally, the kingdom as predicted in the OT would've manifested itself on the earth (Cf. Deut 17:15). The Son of Man prediction of Dan 7:13-14 would've become a reality at that time.

— But because Israel did not accept Jesus as their Messiah, and instead killed Him, the kingdom program of God through Israel was postponed, and Jesus would then, following His ascension, not begin His Davidic reign on earth but instead return to heaven to sit at the right hand of the Father, to instead serve as our Great High Priest.

- "...glorified" - Jesus desired to enter back into the glory that He enjoyed in eternity past, before His Incarnation (Cf. 17:5)

- "...God is glorified in Him" - Jesus' completed transaction and fulfillment of His purpose on earth was mere hours away. Once that transaction was completed, it would glorify the

Father. Jesus completing the work that the Father gave Him to do, would glorify the Father (Cf. 17:4).

— As Jesus leaned into that plan and fulfilled the Father's expectations and desires, Jesus was glorifying the Father. The same is true with my life. There are things in your life that God wants you to do. You were saved by God for a specific purpose, a destiny, a goal from God's perspective (for each person it is different). The more we press into the purpose that God has for us as individuals, is the extent to which we end up glorifying the Father (Cf. Rev 3:2).

32 if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.

32 if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.

32 If God has been glorified by him, God himself also will glorify the Son of Man, and he will do so quickly.

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

- The Son glorified the Father because the Son completed the work that the Father gave Him to do (13:31)

— In v32 we learn that the Father will glorify the Son by raising the Son from the dead (Cf. Acts 5:30). The moment the Father raised Jesus from the dead is the moment the Father glorified the Son because the resurrection vindicated and authenticated every word that came out of Jesus' mouth.

— Every promise He made to us, every teaching He gave, is 100% accurate and true because He claimed to be God, then backed it up by rising from the dead. If Christ did not rise from the dead, all the teachings and promises He made wouldn't be worth the paper they are printed on.

- By seeing how Jesus glorified the Father (13:31) and the Father glorified the Son (13:32) we see how salvation is structured to glorify these two members of the Trinity

33 **Little children**, I am *still* with you a little longer. You will look for Me; and just as I said to the Jews, now I also say to you: 'Where I am going, you cannot come.'

33 Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.'

33 Little children, I'm with you only a little longer. You will look for me, but what I told the Jewish leaders I now tell you, 'Where I'm going, you cannot come.'

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.

- Jesus told the Pharisees and the crowds that followed Him that there would be a time in the not-to-distant future when He would be leaving and return to where He came. Now He reiterates that truth to His disciples.

— Jesus will tell His disciples this same thing again later, and encourage them not to despair because at that time He will be sending the Holy Spirit, who would indwell them and be with them forever

- "Little children" - used only here in John's Gospel; it is an affectionate term that Jesus used to describe His relationship with His own

— In John's first epistle (1 John), he uses this term 7x to describe the believers that he is writing to. He's borrowing this expression that Jesus used of him (and the other 10 disciples present) and applying it to his readers, who were believers.

(b) They must love (13:34-35)

34 I am giving you a **new commandment**, that you **love** one another; just as I have **loved** you, that you also **love** one another.

34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.

34 I'm giving you a new commandment...to love one another. Just as I have loved you, you also should love one another.

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

- "...new" - *kainos*, how is this commandment new? It was given by God at Sinai 1500 years earlier (Cf. Lev 19:18).

— There are two Greek words translated "new": *neos*, new in time; latest model; and *kainos*, new in quality, recent, fresh, but not something completely unique or different

— So what is this "new" command? The last section of the verse: "just as I have loved you, that you also love one another." Here is the nuance, the fresh take that Jesus brings to it: the command is not to love your neighbor as yourself, it is to love you neighbor as I have loved you.

- "...love...loved...love" - *agapaō*, the love that Christ has for us

— Having experienced unconditional *agapē* love from God, now we are to dispense that love to other people. Thus, His love for us is now to become the model by which we love other people.

— This new command was not written in a Law book or simply spoken...it was modeled by Jesus Christ Himself. This was the significance of Jesus washing the disciples feet, the most menial task of the lowest slave, yet the Son of God did it for His disciples. The disciples saw and experienced the greatest representation of unconditional love through the act of Jesus washing their feet.

— We know that we're walking with the Lord when we begin to love unlovable people unconditionally, because it's not us trying to love them through our own power, but rather Jesus loving them through us.

- The Bible always assumes self love, that each person loves themselves. Someone may say, I don't love myself because I'm not intelligent or not good looking. But that's a contradiction...if you really hated yourself, you would be happy that you weren't intelligent or good looking.

— Loving ourselves is not our problem. Our problem is dispensing the love that I have for my holy trinity (me, myself and I) to other people.

- "...commandment" - Jesus is taking on the identity of God Himself by issuing a commandment; it is only God Himself who can issue commandments to mankind

35 By this all *people* will know that you are My **disciples**: if you have love for one another."

35 By this all men will know that you are My disciples, if you have love for one another."

35 This is how everyone will know that you are my disciples, if you have love for one another."

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

- Once this new commandment begins to materialize in our lives, the unsaved world has the ultimate irrefutable argument of the truth and veracity of Christianity...

- "...disciples" - *mathētēs*, a "learner" or "pupil"; notice that Jesus didn't use the word "believers" here because He was speaking to a group of believers

— The primary sign that someone is not just a believer but a disciple is their unconditional love for others...not their Bible knowledge, not their apologetics, but their *agapē* love for the unloveable

— When the apostle John wrote the epistle of 1 John, he repeated what Jesus said here (1 John 2:7-8). There, he was explaining to his readers what it looks like to follow Christ's example. The context is not how to become a "disciple" but rather how does a believer demonstrate that they are "abiding" (in fellowship) with Christ.

— However it's interesting to consider the intersection between a disciple, who is evidenced because of their love for one another (13:35) with an abiding believer, who is also evidenced by their love for one another.

— Jesus understands that His apostles are already believers, so He is training them in how to move from being simply a believer in Him to be a disciple of Him. And Jesus is telling them here that you (and the world around you) will know when you have become His disciple when you unconditionally love others, especially those who are unloveable.

— The world, by and large, doesn't care about our doctrine, they don't care about what we believe and why we believe it. What the world notices though is when we take our correct beliefs (orthodoxy) and it manifests itself in our correct actions and behavior (orthopraxy).

— Paul said that the goal of our instruction (knowledge) is love (1 Tim 1:5)

(C) Peter's denials (13:36-38; Cf. Matt 26:31-35; Mark 14:26-31; Luke 22:31-34)

36 Simon Peter *said to Him, "Lord, where are You going?" Jesus answered, "Where I am going, you cannot follow Me now; but **you will follow later."**

36 Simon Peter *said to Him, "Lord, where are You going?" Jesus answered, "Where I go, you cannot follow Me now; but you will follow later."

36 Simon Peter asked him, "Lord, where are you going?" Jesus answered him, "I'm going where you cannot follow me now, though you will follow me later on."

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.**

- In v33 Jesus tells His disciples that He is leaving, but does not tell them where He is going. This prompts a question from Peter...

— The Upper Room Discourse that Jesus is going to give His disciples will not only explain where He is going, but also explain the resources that He is going to give to them and the church after He leaves (Cf. 14:18).

— Thus, the Upper Room Discourse is Jesus' teaching on the new position, possessions and privileges that we as the church have (Cf. Eph 1:3)

- "...you will follow later" - a reference to Peter's death

37 Peter *said to Him, "Lord, why can I not follow You right now? **I will lay down my life for You."**

37 Peter *said to Him, "Lord, why can I not follow You right now? I will lay down my life for You."

37 "Lord, why can't I follow you now?" Peter asked him. "I would lay down my life for you!"

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

- The idea that the disciples would be separated from Christ was a very disturbing thought to them

— They had watched Him minister, listened to Him teach, experienced His love, and watched Him perform miracles for three years, and now He is telling them that He is leaving

- "...I will lay down my life for You" - Peter was so bothered by the fact that Jesus was leaving that he was willing to die rather than be separated from Him

— This is the greatest over-statement in the entire Bible as far as a man's confidence in his flesh. Peter had a problem that we all have...we want to do the work of God through our own human ability, our own human power, and our own human talent.

— Jesus is about to open Peter's eyes to the blindness of his flesh and how the arm of the flesh cannot accomplish the work of God...

38 Jesus *replied, "Will you lay down your life for Me? Truly, truly I say to you, a rooster will not crow until you deny Me three times.

38 Jesus *answered, "Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times.

38 Jesus answered him, "Would you lay down your life for me? I tell you emphatically, a rooster will not crow until you have denied me three times."

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.

(a) An alleged contradiction (13:38)

Mark 14:30: And Jesus *said to him, "Truly I say to you, that this very night, before a rooster crows twice, you yourself will deny Me three times."

- Mark's Gospel says that the rooster will crow twice; John seems to indicate that it will crow once
 - John is focusing on the end of the process, the final crowing of the rooster; Mark is focusing on the entire process, both crowings of the rooster
 - If John would've said the rooster would "only" crow once, that would be a contradiction, but John's prediction is open-ended. It does not put a limit on the number of crowings of the rooster before Peter has completed his three denials.

(b) Another short-term prediction (13:38)

- In v19, Jesus told His disciples that He was going to give them a series of short-term predictions, so that when they come to pass, they will believe
 - He then went on to predict Judas' departure (13:18-30), then His own departure (13:31-35). Now He predicts Peter's denials (13:36-38).
 - Jesus gives a very specific prediction...Peter will not deny Him once, or twice, or four times, but three times
 - This is a demonstration of the omniscience of God, the absolute foreknowledge of God

(c) A scriptural pattern and life lesson (13:38)

- The spiritual lesson that we learn from Jesus' prediction of Peter's three denials is that we cannot live the Christian life through our own power, through the power of the flesh
 - We think that we can do the work of God through our own energy or through the natural talents that God has given to us. We have a tendency to rely upon ourselves to do the work of God.

- Our sin nature has changed us in such a way that there are many lessons in life that we can never learn through a sermon, reading a book, or someone else's experience. We have to learn these lessons through our own experience, the lesson has to hit home through some circumstance in our life for us to learn the lesson that God is trying to teach us.
- When we go out and try to do the work of God under our own ability, the results are going to be very limited. We can only accomplish what a human being can accomplish, which doesn't include anything miraculous or supernatural. God wants to do supernatural things through us, but we can't get there if we do everything in the power of our own flesh.
- We need to be broken of our self confidence in order to be useful to God. If there was ever a man in the Bible who needed to be broken of his self confidence, it was Peter (Cf. 18:10-11; Matt 16:21-22).
- So Jesus here engineers Peter's failure...He sets up the situation in such a way that Peter is about to fall on his face. God also did this for Moses (see chart below) and for Paul (Cf. Rom 7:15-25).
 - After Peter denied Christ three times, he remembered the words of Jesus here and went outside and wept bitterly (Cf. Matt 26:75)
 - Every man who is used by God in the Bible went through a time where God "broke" them (Cf. Moses, see chart below) (Cf. Zech 4:6)

<u>Life Phase</u>	<u>Scripture</u>	<u>Years</u>	<u>Age</u>	<u>Activity</u>
Natural Training	Acts 7:23	1526–1486 BC	1-40	Egyptian Education
Spiritual Training	Ex 7:7	1486–1446 BC	40-80	Midian Shepherd
Ministry	<u>Deut 31:2;</u> 34:7; Acts 7:36	1446–1406 BC	80-120	Exodus, Law, Wilderness Preservation, Pentateuch Authorship