

John 13 Commentary

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Charts from [Jensen's Survey of the NT](#) - used by permission
Another Chart from Charles Swindoll

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John 13:1 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.

John 13:1 [CLICK HERE TO READ IN OVER 60 ENGLISH TRANSLATIONS](#)

- **the feast:** Jn 6:4 Mt 26:2-5 Mk 14:1,2 Lu 22:1,2
- **Jesus knowing that His hour had come:** Jn 7:6,30 8:20 Jn 11:9-10 Jn 12:23 Jn 17:1,11 Jn 18:4 Mt 26:45 Lu 9:51 Lu 13:32,33 Lk 22:53
- **depart:** Jn 13:3 14:28 16:5-7,28 17:5,11,13
- **having:** Jn 13:34 15:9,10,13,14 17:9,10,14,16,26 Jer 31:3 Ro 8:37 Eph 5:25,26 1Jn 4:19 Rev 1:5
- **to:** Mt 28:20 1Co 1:8 Heb 3:6,14 6:11 1Pe 1:13

Related Passages:

Matthew 26:2-5+ “You know that after two days the Passover is coming, and the Son of Man is to be handed over for crucifixion.” 3 Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas; 4 and they plotted together to seize Jesus by stealth and kill Him. 5 But they were saying, “Not during the festival, otherwise a riot might occur among the people.”

Mark 14:15+ “And he himself will show you a **large upper room furnished and ready**; prepare for us there.”

Luke 22:12 “And he will show you a **large, furnished upper room**; prepare it there.”

John 7:6 So Jesus *said to them, “My time is not yet here, but your time is always opportune.

John 8:20 These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come.

John 12:23 And Jesus *answered them, saying, “**The hour** has come for the Son of Man to be glorified.

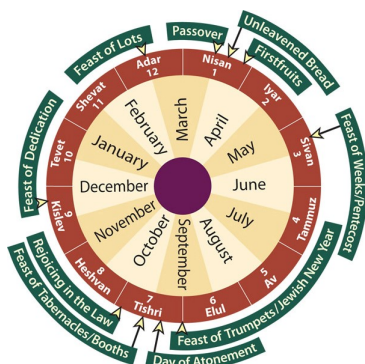
John 17:1 Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father,**the hour has come**; glorify Your Son, that the Son may glorify You,

Matthew 26:45 Then He *came to the disciples and *said to them, “Are you still sleeping and resting? Behold,**the hour is at hand** and the Son of Man is being betrayed into the hands of sinners.

Luke 22:53 “While I was with you daily in the temple, you did not lay hands on Me; but**this hour** and the power of darkness are yours.”

John 11:55 Now the **Passover** of the Jews was near, and many went up to Jerusalem out of the country before the Passover to purify themselves.

John 12:1 Jesus, therefore, six days before the **Passover**, came to Bethany where Lazarus was, whom Jesus had raised from the dead.



Calendar of Jewish Feasts
THE LORD'S APPOINTED TIMES
(Source: [Rose Guide to the Tabernacle](#)
Excellent Teaching Resource)

THE DINNER AND TALK IN THE "UPPER ROOM"

John 13

- **Where?** The Upper Room in Jerusalem
- **When?** Thursday night before the Passover Lamb is crucified the next day
- **What?** Jesus' Farewell message to His disciples
- **Who?** Jesus' words are meant only for His inner circle, with no more public teaching
- **Why?** Jesus' final teaching to His disciples to encourage and fortify them for their coming faith test.

This begins the second major section of the Gospel of John: the Return to the Father (John 13:1-20:29) Most writers consider John 13-17 as part of the "Upper Room" discourse (but some consider it as found in John 14-17), even though it is possible not all took place in the Upper Room (See Jn 14:31+ "Let us go from here." The term [upper room](#) is not found in John, but is found in Mark 14:15+ and Luke 22:12 both identifying the location of the final meal together as an [upper room](#) which a homeowner had allowed them to use, clearly a result of God sovereignly moving in the owner's heart. So after teaching in the [upper room](#) in John 14, Jesus says "Get up, let us go from here," (Jn 14:31+) that some writers suggest means the teaching of John 15-16 takes place as they are walking from the upper room, crossing the [Kidron Valley](#) to arrive at the [Garden of Gethsemane](#) at the foot of the Mount of Olives (Mark 14:26+). The talk in the upper room was apparently followed by the walk (and talk) on the way to Gethsemane.

Remember John's chronology -- The first 12 chapters of John's Gospel cover the first three plus (? 3.5) years of Jesus' public ministry. Then John 13-17 and part of 18 cover the last night of his life as John [hones](#) his focus in the most important event in the history of the world, the crucifixion of the Lamb of God (Jn 1:29+)! Jesus gave 4 major discourses in the Gospels (look for the sections with all the "red letters" if you have a red letter Bible). John 13-17 is the longest of the 4 major discourses of Jesus and was an intimate discourse (see [note below](#)) meant only for His disciples. The first major discourse was the Sermon on the Mount (Mt 5-7) and was given in public, followed by the Kingdom Parables in Matthew 13 also given in public. Finally, the Olivet Discourse in Matthew 24-25 was given to the disciples (paralleled in Mark 13 and Luke 21 although the latter was not given on the Mount of Olives).

John 13-17 is Jesus' Farewell Message (the last words of anyone are worth hearing, but especially if they are the words of Jesus!). Other "farewell messages" in Scripture include: Moses in Dt 31:1-33:29+; Joshua in Josh 23:1-24:33+; Paul in Acts 20:16-38+. We could subtitle the first section "Love Manifest as Humility" (Jn 13:1-17).

Warren Wiersbe - Contrast Jn 1:11-12 and Jn 12:36 with Jn 13:1 and you will see that we have moved into a new section of John's Gospel. He came "unto His own [world] and His own [people] received Him not." Now He departs from His public ministry to the nation and gathers privately with "His own"—the disciples....Chapter 13 contains three important lessons for all Christians. **I. A Lesson on Humility** (Jn 13:1-5) **II. A Lesson on Holiness** (Jn 13:6-17) **III. A Lesson on Hypocrisy** (Jn 13:18-38) (BORROW [Wiersbe's Expository Outlines on the New Testament PAGE 244](#) - insights are very helpful in sermon preparation).

Believer's Study Bible - In this discourse a number of important themes are developed, such as:

1. Love -- a word occurring 31 times in chs. 13-17 but only 6 times in chs. 1-12;
(Love* = Jn. 3:16; Jn. 3:19; Jn. 3:35; Jn. 5:20; Jn. 5:42; Jn. 8:42; Jn. 10:17; Jn. 11:3; Jn. 11:5; Jn. 11:36; Jn. 12:25; Jn. 12:43; Jn. 13:1; Jn. 13:23; Jn. 13:34; Jn. 13:35; Jn. 14:15; Jn. 14:21; Jn. 14:23; Jn. 14:24; Jn. 14:28; Jn. 14:31; Jn. 15:9; Jn. 15:10; Jn. 15:12; Jn. 15:13; Jn. 15:17; Jn. 15:19; Jn. 16:27; Jn. 17:23; Jn. 17:24; Jn. 17:26; Jn. 19:26; Jn. 20:2; Jn. 21:7; Jn. 21:15; Jn. 21:16; Jn. 21:17; Jn. 21:20)
(ED: [Brian Bell](#) adds "Ch's.1-12 Jesus is the Light; Ch's.13-21 Jesus is Love.")
2. the Son's unique relation to the Father;
3. the coming and ministry of the Holy Spirit; and
4. Jesus' High Priestly Prayer, in which He prays for Himself, His disciples, and future believers. Jesus knew certainly that the hour of His Passover sacrifice was at hand.

Since "His hour had come" and Jesus loved His own, He carried out that love to its perfect conclusion by (1) His humble service, (2) His teaching, and (3) His death on the cross; He loved them "to the end" or perfectly (telos, Gk.). The word "depart" describes Jesus' death in terms of a journey, and in a Passover context may indicate that His death was a second and ultimate Exodus, with deliverance from spiritual bondage. His death is not the termination of a life, but an act providing freedom from sin's captivity. The washing of the disciples' feet could well emphasize cleansing in relation to redemption.

Rod Mattoon entitles John 13:1-7 "Looking to the Cross when Double-Crossed."

Skip Heitzig comments that on "every Passover, the (Jewish) children would ask a question...."*What makes this night different from all other nights?*" (See [Haggadah](#)) I want you to think about that question, in terms of if one of the disciples, perhaps, asked that question to Jesus. And perhaps one of them did. That was part of the protocol. Maybe one of the disciples, like a child would do at a Passover, following the protocol the typical Haggadah of the Jews said, master, what makes this night different from all other nights?....Meals were considered sacred....To eat with somebody was an **intimate form of fellowship**. If you want to be close to someone, you break bread together. And essentially, that meal, that bread, that I put in my mouth, becomes a part of my body. The bread you put in your mouth from the same loaf becomes, eventually, a part of your body. So we are, in essence, becoming a part of each other.

ESV Study Bible has an excellent summary of John 13-16 - The community is first cleansed both literally and symbolically through the footwashing (Jn 13:1-17), and then figuratively through the removal of the betrayer (Jn 13:18-30). The Farewell Discourse proper extends from Jn 13:31 to Jn 16:33 and contains Jesus' final instructions to his followers before his arrest and crucifixion. (BORROW [ESV Study Bible page 2050](#))

John Phillips - John 13:1-17:26 Part 3. The Secrets of the Son of God. John has set before us the signs of the Son of God. Now he sets before us the secrets of the Son of God. The first major section of this gospel is public, the second is private; the first part is full of

controversy, the second is full of confidences; in the first part the Lord reveals his person, in the second he reveals his passion....Three things come immediately to view: the table, the towel, and the traitor. (BORROW [Exploring the Gospels. John](#))

John 13-16 should be studied as a unit for it all took place at the same general time and place and usually the 4 chapters are referred to as the [Upper Room Discourse](#). Note that in the very last words of Jesus in this room He gave an important and encouraging summary statement (to all disciples throughout the ages)...

“**These things** (WHAT THINGS? John 13-16) I have spoken (perfect tense - spoken in this room and they remain spoken, they are enduring words) to you, **SO THAT** (TERM OF PURPOSE OF THIS SERMON) in (NOTE SOURCE OF PEACE = HIS WORD, HIS PERSON) Me you may (present tense - continually) have peace ([eirene](#)). In the world ([tharseo](#)) you have tribulation ([thlipsis](#) cf Acts 14:22+), **BUT** ("STRATEGIC" TERM OF CONTRAST) **take courage** ([tharseo](#) in [present imperative](#) see [our need to depend on the Holy Spirit to obey](#)); I have overcome ([nikao](#) in perfect tense - at the Cross, with lasting effect) the world.” (Jn 16:33)

Now before the Feast ([heorte](#)) **of the Passover** ([pascha](#)) - This is the third **Passover** recorded by John (First = Jn 2:13, Second = Jn 6:4, Third =Jn 11:55; 12:1; 13:1; 18:28, 39; 19:14). It is interesting that John referred to this same Passover as "the Passover of the Jews" in John 11:55 and here as the "**Feast** ([heorte](#)) **of the Passover** ([pascha](#)).” Why he made this distinction is not entirely clear.

John MacArthur on the Feast of the Passover - This Passover would be the last divinely authorized one. From this point on there would be a new memorial—not one recalling the lambs' blood on the doorposts but the blood of the Lamb of God (1:29, 36; Rev. 5:6; 6:9; 7:10, 17; 14:4, 10; 15:3; 19:9; 22:1, 3) “poured out for many for forgiveness of sins” (Matt. 26:28). The Last Supper celebrated by the Lord with His disciples gave Him opportunity to use the elements of the Passover meal to form a transition from the old covenant Passover to the new covenant Lord's Supper (1 Cor. 11:23–26). (See [John Commentary - Page 62](#))

Jesus knowing ([eido](#)) **that His hour** ([hora](#)) **had come** ([erchomai](#)) **that** ([hina](#) - expresses the purpose of the hour) **He would depart** ([metabaino](#)) **out** (ek - out of) **of this world** ([kosmos](#)) **to the Father** ([pater](#)) - **Knowing** ([eido](#)) describes knowing beyond a shadow of a doubt, emphasizing Christ was fully conscious of God's grand plan of redemption and was not "stumbling in the dark" as He faced His darkest hour! (See this same thought in Jn 18:4; Jn 19:28) Jesus was in complete control of the situation (He always was and STILL IS!) .Ultimately Jesus was perfectly in touch with the will and timing of His Father, that there was no doubt about the timing. Oh, to be in so in touch with the will of our Father! In Jn 7:30 they could not seize Him "because **His hour** had not yet come." The coming of the Greeks in Jn 12:20+ seems to be the event that had precipitated His statement in Jn 12:23+ "**The hour** **has come for the Son of Man to be glorified.**" The divine clock has struck twelve midnight so to speak and Jesus would soon be seized.

Brian Bell on His hour had come - The 11th hour. This hour didn't creep up on Him & take Him unaware. Yet, He also wasn't staring at His watch, watching His life tick away. He knew He only had 15 hours to live. Yet, He is not anxious; nor nervously looking for a back door. He knows death is His destiny. He knows that not only is His death the Father's will but even His betrayal is too.

He would depart ([metabaino](#)) **out** (ek - out of) **of this world** ([kosmos](#)) **to the Father** ([pater](#)) - Here John identifies the **hour** as that which would include the crucifixion and resurrection and His ascension. In John 8:23 He had said "I am from above....I am not of this world" and thus He would soon leave this present world to go back to the Father from Whom He had come (Jn 14:12, 28; Jn 16:10, 28; Jn 17:5). And yet knowing what was coming instead of thinking of himself, Jesus thought of His disciples.

Hour in John - Three uses of the hour as not yet come in John 2:4, John 7:30, John 8:20, and finally "the hour" had arrived - Jn 12:23, 27, Jn 13:1, Jn 17:1

Depart ([metabaino](#)) means to go from one place to another, transfer from one sphere to another (cf Jn 5:24, 1Jn 3:14). "The compounded preposition μετ, signifies *passing over* from one sphere into another." ([Vincent](#)) Death would not delay His departure but would simply change the mode of His departure as in a resurrection body. To **depart** would speak of Jesus' ascension 40 days after the cross, for that when He would **depart** from earth and return to heaven to His rightful place of honor at the right hand of His Father, waiting until the Father would make His enemies a footstool for His feet (Heb 1:13).

LOVE TO THE "Nth DEGREE"

He loved them to the uttermost!

Having loved ([agapao](#)) **His own** ([idios](#) Jn 17:6, 9, 11) **who were in the world** ([kosmos](#)), **He loved** ([agapao](#)) **them to the end** ([telos](#)) - Key word - love! **Having loved** ([agapao](#)) speaks of unconditional love, the love that God is, in this case perfect holy love from the Holy One! And as He demonstrates **loved** is an action and not just an emotion! His **own** ([idios](#)) is a possessive pronoun means "one's own" ("those belonging to him") and thus describes the disciples as belonging to Jesus. They (and we) are His personal "possession!" They (we) were no longer their **own** (same adjective "[idios](#)" in 1Co 6:19+) but soon were to be "bought with a price," just as is true of all His disciples (1Co 6:20+). [As noted above](#) the keyword emphasis **love** ([agapao](#) and [agape](#)) in John 13-17 (where [agape](#) or [agapao](#) occur 31 times versus only 8 times in John 1-12).

THOUGHT - Beloved, do you realize that you are no longer your own? You are owned by your Owner, Jesus Christ.

This radical eternal truth begs the question - Are you living for self or for Savior? Are you living for this world or for the next? Do you need to return to your first love for your Owner (Rev 2:4-5+)?

Bob Utley summarizes John's different nuances of the word **world** - John uses the term world ([kosmos](#)) in several different senses. (1) this planet (cf. John 1:10; 11:9; 16:21; 17:5,11,24; 21:25) (2) human kind (cf. John 3:16; 7:4; 11:27; 12:19; 14:22; 18:20,37) (3) rebellious mankind (cf. John 1:10,29; 3:16-21; 4:42; 6:33; 7:7; 9:39; 12:31; 15:18; 17:25)

He loved ([agapao](#)) them to the end ([telos](#)) - He would proceed to show His love for them by assuming the role of a servant and performing the menial task of washing their feet. Jesus is showing us that love is not just a feeling, but is an action verb! And what motivated Him? **Love!**

THOUGHT - We say we love someone. Do we demonstrate that declaration by our actions. Talk is cheap, as they say (not to diminish our verbal declarations of love for others -- this we should continually do), but our actions demonstrate the sincerity and reality of our love for others. How are you (am I) doing with this little thing called "love?" And if you need a refresher course, read Paul's descriptive definition of agape love in 1Co 13:4-7+ where the verbs are in the present tense (e.g., "love is continually patient"! Don't try to do this by relying on your own strength, but depend on the Spirit to bear the fruit of love in and through you. [cf Php 2:12+ = your responsibility to demonstrate love; Php 2:13NLT+ = God's provision giving us the desire and the power to follow though])

To the end ([telos](#)) ("He now showed them the full extent of his love" = NIV) refers to a goal achieved, a result attained, a realization, an end-goal, a purpose fulfilled and in context a major part of this goal achieved would be His substitutionary death in their place on the Cross. He loved them to the utmost (which reminds me of when He saved each of us from the guttermost "to the uttermost" - Heb 7:25KJV+) I think of it as "Limitless Love!" No limit on time. No limit on degree. Hallelujah! Amen!

THOUGHT- Play and praise Him as you sing the following hymn - [Loved with everlasting love](#), which is also entitled "I Am His, and He Is Mine." You could also read Paul's precious promise in Romans 8:35-39 before you listen to the hymn - just a thought.

Loved with everlasting love.

Led by grace that love to know;
Gracious Spirit from above,
Thou hast taught me it is so!
O, this full and perfect peace!
O, this transport all divine!
In a love which cannot cease,
I am His, and He is mine.

Heaven above is softer blue,
Earth around is sweeter green;
Something lives in every hue
Christless eyes have never seen:
Birds with gladder songs o'erflow,
Flow'rs with deeper beauties shine,
Since I know, as now I know,
I am His, and He is mine.

Things that once were wild alarms
Cannot now disturb my rest;
Closed in everlasting arms,
Pillowed on the loving breast.
Oh, to lie forever here,
Doubt and care and self resign,
While He whispers in my ear,
I am His, and He is mine.

His forever, only His:
Who the Lord and me shall part?
Ah, with what a rest of bliss
Christ can fill the loving heart.
Heaven and earth may fade and flee,
Firstborn light in gloom decline;
But, while God and I shall be,
I am His, and He is mine.

It is no accident that [telos](#) is the root word for the verb [teleo](#) (carry out to completion), which Jesus used in John 19:30+ when He declared "Tetelestai" or "IT IS FINISHED" or "IT IS ENDED." Paul has a parallel passage in Ro 5:8+ declaring "God demonstrates His own love ([agape](#)) toward us, in that while we were yet sinners, Christ died for us." And in the immediate context we see that Jesus demonstrated the selfless, sacrificial character of His love as He washed the disciples feet and then patiently endured a betrayer in His midst, even demonstrating love to him!

THOUGHT - Have you ever thought of yourself dear beloved (cf [agapao](#)) disciple of Jesus, that you are His personal possession, not your own? That's a proper perspective according to the Bible and one worth frequently contemplating. Let's be honest, the world is attractive (and I'm not even talking about the evil aspects, but the more "neutral" aspects) and we all have a tendency to forget we are his and fall into the lie that we are our own possession and thus we can exert control over our lives according to our desires. We need to continually take every one of those worldly, fleshly thoughts captive to the obedience of Christ our Master, the Lover of our souls (see 2Co 5:15+).

John Phillips on to the end - He loved them **to the end** (eis telos), to the furthest extent, to the uttermost, not in terms of time but in terms of readiness to save them and serve them. (BORROW [Exploring the Gospels. John](#))

Brian Bell - **Loved them to the end** - to the uttermost, eternally. Or, He loved them to the end of His life & to the end of love.

A T Robertson on **He loved them to the end** - John pictures here the outgoing of Christ's very heart's love (John 13-17) towards these men whom He had chosen and whom he loved "unto the end" (eis telos) as in Matthew 10:22; Luke 18:15, but here as in 1Th 2:16 rather "to the uttermost." The culmination of the crisis ("his hour") naturally drew out the fulness of Christ's love for them as is shown in these great chapters (John 13-17).

William Hendriksen on **He loved them to the end** - In all that follows—that is, in the feet-washing, farewell address, high priestly prayer, crucifixion, etc.—that love-motive is operating. (BORROW [Exposition of the Gospel according to John PAGE 220](#))

Believer's Study Bible - The word "**depart**" describes Jesus' death in terms of a journey, and in a Passover context may indicate that His death was a second and ultimate Exodus, with deliverance from spiritual bondage. His death is not the termination of a life, but an act providing freedom from sin's captivity. The washing of the disciples' feet could well emphasize cleansing in relation to redemption.

NET Note on **to the end** ([telos](#)) - Or "he now loved them completely," or "he now loved them to the uttermost" (see John 19:30). All of John 13:1 is a single sentence in Greek, although in English this would be unacceptably awkward. At the end of the verse the idiom ες τέλος (eis telos) was translated literally as "to the end" and the modern equivalents given in the note above, because there is an important lexical link between this passage and John 19:30+, τετέλεσται (tetelestai, "It is ended"). The full extent of Jesus' love for his disciples is not merely seen in his humble service to them in washing their feet (the most common interpretation of the passage). The full extent of his love for them is demonstrated in his sacrificial death for them on the cross. The footwashing episode which follows then becomes a prophetic act, or acting out beforehand, of his upcoming death on their behalf. The message for the disciples was that they were to love one another not just in humble, self-effacing service, but were to be willing to die for one another. At least one of them got this message eventually, though none understood it at the time (see 1 John 3:16+).

A friend is one who loves—and does not cease to love.

Christ having loved His people—loves them unto the end.

-- J R Miller

Gotquestions.org (see [full note below](#)) on **loved them to the end** - In the original Greek, the phrase translated as "**to the end**" means "to the full extent; to the limit; to the uttermost." Jesus would demonstrate the full extent of His love, not just through the lowly service of washing the disciples' feet but also through His patience with Judas and His forgiveness of His disciples' betrayal and abandonment after His arrest. Christ's manifestations of love would ultimately reach the uttermost limits through His suffering death by [crucifixion](#).

Spurgeon - That is a very beautiful description of Christ's death: "His hour was that he should depart out of this world unto the Father," — just as though he was merely going on a journey, leaving one land for another; and if this be a fair description of such a stormy passage as that of our Lord Jesus, who died for our sins upon Calvary's cross, it must with equal truth describe the death of any of the children of God. There is also an appointed time for us to depart, and to be with Christ which is far better than remaining here. The loosing of the cable, the spreading of the sail, the crossing over the narrow sea, the coming to the eternal haven, and the abiding there, — what Christian heart needs to dread this? How much better is it even to look forward to it with ardent anticipation! Think much of the abiding lore of Christ: "Having loved his own" — his by election, his by redemption, for he regarded that as already done which was about to be accomplished, — "Having loved his own which were in the world," — not yet in heaven, but still in the midst of trial, still imperfect, even as you and I are, — "he loved them unto the end," or "unto the perfection," as it might be rendered. The Alpha of his love, which we find in eternity, bids us believe that we shall find the Omega of it nowhere but there.....**Our Lord Jesus Christ had a clear foresight of all he had to endure** Future things are happily hidden from our eyes. We do not even know the moment when we shall die, nor how it will be. It is well that it is so but our Lord was able to anticipate his sufferings, by knowing all about them: "Jesus knew that his hour was come." It was all appointed, and nothing happens to any of us by accident, chance is banished from the believer's creed. There is an appointed "hour" for each one of us, and it will come in due season. "Jesus knew that his hour was come, that he should depart out of the world unto the Father." What a beautiful way of describing death! Christ's death was certainly a more trying one than ours will be, so that this description may apply to ours

as well as to his. ([Spurgeon's Exposition - Gospel of John](#))

[A T Robertson](#) on **Now before the feast** - Just before, John means, not twenty-four hours before, that is our Thursday evening (beginning of 15th of Nisan, sunset to sunset Jewish day), since Jesus was crucified on Friday 15th of Nisan. Hence Jesus ate the regular passover meal at the usual time. The whole feast, including the feast of unleavened bread, lasted eight days. For a discussion of the objections to this interpretation of John in connexion with the Synoptic Gospels one may consult my [Harmony of the Gospels, pp. 279-84](#), and David Smith's In the [Days of His Flesh, Appendix VIII - "THE DAY OF HIS CRUCIFIXION" page 534](#). The passover feast began on the 15th Nisan at sunset, the passover lamb being slain the afternoon of 14th Nisan. There seems no real doubt that this meal in John 13:1-30 is the real passover meal described by the Synoptics also (Mark 14:18-21; Matthew 26:21-25; Luke 22:21-23), followed by the institution of the Lord's Supper. Thus understood John 13:1 here serves as an introduction to the great esoteric teaching of Christ to the apostles (John 13:2-17:26), called by Barnas Sears [The Heart of Christ](#). This phrase goes with the principal verb ἐγάπησεν (loved).

[John MacArthur](#) has an interesting sermon about the **timing the Passover** which he says was celebrated at a different time by the Galileans and the Judeans - The Galileans celebrated on Thursday night, the Judeans on Friday, so celebrations began Thursday night. We find ourselves in John 13 on that Thursday night. You can see the way the first verse begins that we are right up against **the feast of the Passover**. That (FEAST) would be held on that Thursday night (BY GALILEANS). We don't know the date that Jesus was born. We don't know the date in which He was baptized. **We know the exact date on which He was crucified, 15th of Nisan in the year A.D. 30 at the Passover at the very time when the lambs were being slaughtered to be offered by the people as sacrifices....**So when we celebrate Good Friday and Easter Sunday, we are in the zone consistent with the Jewish calendar of the death of our Lord....In the narrative texts of Matthew, Mark, and Luke, these scenes all move by at a rather consistent pace, but in John, we come to a dead halt at this moment on Thursday night. The next five chapters feature what happens with Jesus and the disciples on that night. Five full chapters....as we enter John 13, we are going to enter the true holy place; not the temple in Jerusalem because that's an unholy place, but a genuinely holy place. We're going to enter the genuine holy place where the true priests commune with the living Lord. Here in this holy place, we have come to the most spiritual, the most personal, the most intimate, the most glorious fellowship between the Lord and His authentic priesthood. Here in this holy place, we literally are given access to the secret place of the most high God, available only to true priests. Available only to those whom Peter calls the royal priesthood, the holy nation, the people of His own possession, those who are called to proclaim the excellencies of the Glorious One who called them out of darkness into His marvelous light. The false and apostate priests of Judaism are completely excluded. They are shut out of this holy place. They are eliminated from all of its astonishing promises, pledges. What our Lord does in this holy place is communicate to His true priests all that He has prepared for them that love Him. Now, the presence of the Holy One makes the holy place holy. By the way, it is mobile. The holy place starts in an upper room where Jesus meets with His disciples and has the Passover, and speaks with them and unfolds promises and pledges and commitments that are beyond comprehension, but it doesn't stay in the upper room. This holy place moves. At the end of chapter 14 we read this, Jesus says, "Get up, let's go from here." (Jn 14:31+) Jesus gets up from the reclining table in the upper room along with the 11 disciples who were still with Him, Judas having been dismissed, and He takes that royal priesthood out the door of that upper room, and they walk through the dark streets of Jerusalem late, late on Thursday night. The holy place then is moving along in the darkness of Jerusalem. Along the way, the holy place stops, and a most amazing event takes place described in chapter 17, and the disciples are a part of that as well. Then finally, the holy place arrives at the Garden of Gethsemane, where our Lord goes to pray. That is the holy place. All along through that moving holy place, from the upper room to the garden, the Lord is speaking and dispensing promises, astonishing promises for His true royal priesthood. As Peter tells us, it's not just the apostles. Peter writes to the believers and says, "You are a royal priesthood, a holy nation, a people of His own possession." John allows us all to be there in that upper room. **All of the promises that our holy Lord gives to His royal priests, the apostles, extend to all believers, to every true Christian.** In fact, as it all comes to an end in chapter 17 and verse 20, Jesus says, "I do not ask on behalf of these alone," meaning the 11, "but for those who also believe in Me through their word." And extends all of these promises to all believers right down to us and to the end of the age.

An apparent discrepancy exists at this point between John's chronology and that of the Synoptic Gospels.

John MacArthur in his commentary adds slightly more clarification to the timing of the Passover celebration - An apparent discrepancy exists at this point between John's chronology and that of the Synoptic Gospels. The latter clearly state that the Last Supper was a Passover meal (Matt. 26:17-19; Mark 14:12-16; Luke 22:7-15). John 18:28, however, records that the Jewish leaders "led Jesus from Caiaphas into the Praetorium, and it was early [Friday morning; the day of the crucifixion]; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover." Further, according to John 19:14 Jesus' trial and crucifixion took place on "the day of preparation for the Passover," not the day after the eating of the Passover meal. Thus the Lord was crucified at the same time that the Passover lambs were being killed (cf. 19:36; Ex. 12:46; Num. 9:12). The challenge, then, is to explain how Jesus and the disciples could have eaten the Passover meal on Thursday evening if the Jewish leaders had not yet eaten it on Friday morning. **The answer lies in understanding that the Jews had two different methods of reckoning days.** Ancient Jewish sources suggest that Jews from the northern part of Israel (including Galilee, where Jesus and most of the Twelve were from) counted days from sunrise to sunrise. Most of the Pharisees apparently also used that method. On the other hand, the Jews in the southern region of Israel counted days from sunset to sunset. That would include the Sadducees (who of necessity lived in the vicinity of Jerusalem because of their connection with the temple). Though no doubt confusing at times, that dual method of reckoning days would have had practical benefits at Passover, allowing the feast to be celebrated on two consecutive days. That would have eased the crowded conditions in Jerusalem, especially in the temple,

where all the lambs would not have had to be killed on the same day. Thus, there is no contradiction between John and the Synoptics. Being Galileans, Jesus and the Twelve would have viewed Passover day as running from sunrise on Thursday to sunrise on Friday. They would have eaten their Passover meal on Thursday evening. (See [John Commentary - Page 62](#)) (Bolding added)

NOTE: Dr MacArthur refers the interested reader 2 two works, and both can be borrowed from archive.org

1. BORROW [Chronological Aspects of the Life of Christ by Harold W. Hoehner - PAGE 74](#)
2. BORROW [A Harmony of the Gospels by Robert L. Thomas and Stanley N. Gundry - PAGE 321](#)

NOTE - if these are "unavailable" to check out, I use a "work around" by searching a page number. If the page is not show, try a refresh and page often can be read).

Depart (3327) ([metabaino](#) from **meta** = denotes change of place/condition + **baino** = to go or come) means to pass or go from one place or one state to another. To transfer from one place to another. **Metabaino** describes Jesus departing or leaving one place to go to another (Mt 11:1, 12:9, 15:29) In Jn 5:24 and 1Jn 3:14 metabaino is used figuratively to describe passage from death to life, a passage that occurs when one is born from above. Most of the NT uses of metabaino mean to leave or depart.

Metabaino - 11v - depart(1), departed(1), departing(2), leave(2), left(1), move(2), moving(1), passed(2). Matt. 8:34; Matt. 11:1; Matt. 12:9; Matt. 15:29; Matt. 17:20; Lk. 10:7; Jn. 5:24; Jn. 7:3; Jn. 13:1; Acts 18:7; 1 Jn. 3:14

Loved (25) [agapao](#) of [agape](#) means to love unconditionally and sacrificially as God Himself loves sinful men (John 3:16), the way He loves the Son (John 3:35, 15:9, 17:23, 24). Note that [agapao](#) is a verb and by its verbal nature calls for action. This quality of love is not an emotion but is an action initiated by a volitional choice. [Agapao](#) speaks of a love which is awakened by a sense of value in an object which causes one to prize it. It springs from an apprehension of the preciousness of an object. It is a love of esteem and approbation. The quality of this love is determined by the character of the one who loves, and that of the object loved. **Vine** - Love can be known only from the actions it prompts. God's love is seen in the gift of His Son, 1 John 4:9, 10. But obviously this is not the love of complacency, or affection, that is, it was not drawn out by any excellency in its objects, Ro 5:8 (note). It was an exercise of the divine will in deliberate choice, made without assignable cause save that which lies in the nature of God Himself, cp. Deuteronomy 7:7, 8. Love had its perfect expression among men in the Lord Jesus Christ, 2Co 5:14; Ep 2:4 (note); Ep 3:19 (note); Ep 5:2 (note); Christian love is the fruit of His Spirit in the Christian, Galatians 5:22 (note). Christian love has God for its primary object, and expresses itself first of all in implicit obedience to His commandments, John 14:15, 21, 23; 15:10; 1Jn 2:5; 5:3; 2Jn 6. Self-will, that is, self-pleasing, is the negation of love to God. ([Vine's Expository Dictionary of Old Testament and New Testament Words](#))

Agapao - in John's Gospel and Epistles - Jn. 3:16; Jn. 3:19; Jn. 3:35; Jn. 8:42; Jn. 10:17; Jn. 11:5; Jn. 12:43; Jn. 13:1; Jn. 13:23; Jn. 13:34; Jn. 14:15; Jn. 14:21; Jn. 14:23; Jn. 14:24; Jn. 14:28; Jn. 14:31; Jn. 15:9; Jn. 15:12; Jn. 15:17; Jn. 17:23; Jn. 17:24; Jn. 17:26; Jn. 19:26; Jn. 21:7; Jn. 21:15; Jn. 21:16; Jn. 21:20; 1 Jn. 2:10; 1 Jn. 2:15; 1 Jn. 3:10; 1 Jn. 3:11; 1 Jn. 3:14; 1 Jn. 3:18; 1 Jn. 3:23; 1 Jn. 4:7; 1 Jn. 4:8; 1 Jn. 4:10; 1 Jn. 4:11; 1 Jn. 4:12; 1 Jn. 4:19; 1 Jn. 4:20; 1 Jn. 4:21; 1 Jn. 5:1; 1 Jn. 5:2; 2 Jn. 1:1; 2 Jn. 1:5; 3 Jn. 1:1

Own (2398) [idios](#) means one's own, private, peculiar to oneself (Mt 25:15; Lk 6:41, 44; Jn 10:3-4; Acts 2:8; 4:32; Ro 10:3; 1Co 3:8; 4:12; Titus 1:3; 2:5, 9; 2Pe 1:20; 2:22) As noun = one's own people, of fellow-Christians (Acts 4:23; Acts 24:23), relatives (Jn 1:11b; 1Ti 5:8); home (Lk 18:28; Jn 1:11a; Jn 16:32; Ac 21:6), but property, supply (Jn 8:44) and one's own affairs 1Th 4:11; the singular (Jn 15:19) by oneself, privately (1Co 12:11) privately, by oneself (Mt 14:13; Mk 9:2, 28; Lk 10:23; Ac 23:19; Gal 2:2). A private person.

World (2889) [kosmos](#) means essentially something that is well-arranged, that which has order or something arranged harmoniously. Kosmos in many contexts has a negative sense and describes the world not as a neutral influence but as an "evil force", the inveterate, incorrigible, intractable, intransigent, irrevocable enemy of God and of every believer. **Kosmos** includes the ungodly (unsaved) multitude, the whole mass of men alienated from God and hostile to Him and His Son Jesus Christ (See also [Earth Dwellers](#), the synonymous term used by John in The Revelation of Jesus Christ). This meaning describes the system of values, priorities, and beliefs that unbelievers hold that excludes God. (E.g., Just mention the name "Jesus" in a positive sense in a secular setting! You can "feel" the hackles rising up on the back of their necks! **Vincent** says kosmos is "The sum-total of human life in the ordered world, considered apart from, alienated from, and hostile to God, and of the earthly things which seduce from God (Jn 7:7; 15:18; 17:9, 14; 1Co 1:20, 21; 2Co 7:10; Jas 4:4)."

Kosmos in John's Gospel and his epistles - Jn. 1:9; Jn. 1:10; Jn. 1:29; Jn. 3:16; Jn. 3:17; Jn. 3:19; Jn. 4:42; Jn. 6:14; Jn. 6:33; Jn. 6:51; Jn. 7:4; Jn. 7:7; Jn. 8:12; Jn. 8:23; Jn. 8:26; Jn. 9:5; Jn. 9:39; Jn. 10:36; Jn. 11:9; Jn. 11:27; Jn. 12:19; Jn. 12:25; Jn. 12:31; Jn. 12:46; Jn. 12:47; Jn. 13:1; Jn. 14:17; Jn. 14:19; Jn. 14:22; Jn. 14:27; Jn. 14:30; Jn. 14:31; Jn. 15:18; Jn. 15:19; Jn. 16:8; Jn. 16:11; Jn. 16:20; Jn. 16:21; Jn. 16:28; Jn. 16:33; Jn. 17:5; Jn. 17:6; Jn. 17:9; Jn. 17:11; Jn. 17:13; Jn. 17:14; Jn. 17:15; Jn. 17:16; Jn. 17:18; Jn. 17:21; Jn. 17:23; Jn. 17:24; Jn. 17:25; Jn. 18:20; Jn. 18:36; Jn. 18:37; Jn. 21:25; 1 Jn. 2:2; 1 Jn. 2:15; 1 Jn. 2:16; 1 Jn. 2:17; 1 Jn. 3:1; 1 Jn. 3:13; 1 Jn. 3:17; 1 Jn. 4:1; 1 Jn. 4:3; 1 Jn. 4:4; 1 Jn. 4:5; 1 Jn. 4:9; 1 Jn. 4:14; 1 Jn. 4:17; 1 Jn. 5:4; 1 Jn. 5:5; 1 Jn. 5:19; 2 Jn. 1:7

End (outcome) (5056) [telos](#) means an end, a completion, a [consummation](#). The word [termination](#) is close but misses the **essence** of the meaning, because a process can be terminated without reaching completion or consummation, which is the essence of the meaning of

telos. The idea of telos is that the various stages that are reached to go on to full development (eternal significance). Accordingly "Christ is *the end* (consummation or telos) of the Law" (Ro 10:4), for Christ brought all the components of the OT to their complete fulfillment by His perfect life and death, and yet the law was not terminated (e.g., it is written on the hearts of believers (Heb 8:10+, Heb 10:16+) and God's Spirit still uses the Law to bring souls to Christ Who is the [consummation](#) of the Law! - see Law as a "tutor" in Gal 3:19-25+, of the Law's effect to make sin exceedingly sinful, to make it come alive in Ro 7:8-12+, Ro 3:19+ gives law's purpose = "to keep people from having excuses." See discussion of [Purpose of the Law](#)).

CHRONOLOGY OF THE GOSPEL ACCOUNTS OF THE EVENTS RELATED TO THE LAST PASSOVER & LAST SUPPER

From the chart below we can make several observations regarding the timing of the events at the Last Passover and Last Supper as described in the Synoptic Gospels and John's Gospel.

1. The betrayal is announced in all 4 Gospel accounts.
2. Both Matthew and Mark place Jesus' announcement of a betrayer in their midst *before* His institution of the Lord's Supper. Luke places the disclosure of the betrayer *after* the institution of the Lord's Supper ([see explanation](#)).
3. Luke's account has three discussions not in Matthew or Mark.
4. John's Gospel makes no specific mention of the institution of the Lord's Supper, but includes the [Upper Room Discourse](#) not present in the synoptic Gospels.

Most commentaries feel that Judas left the Passover meal before the Lord instituted the Lord's supper and before Jesus gave them the Upper Room Discourse in John 13-16. Stated another way, according to Matthew and Mark, the betrayal announcement came between the two suppers and is considered to be chronologically out of place in Luke. Thus the chronology of these events can be somewhat confusing if one relies solely on Luke's account which discusses the betrayal after the institution of the Lord's Supper. Clearly, it is almost unthinkable that Judas would have shared in the precious truth of the Lord's Supper and the institution of the New Covenant as is only for those who are genuine believers in Jesus. On the other hand, to be given the morsel by the host during the Passover meal was to be singled out for special honor and so Jesus was giving Judas an opportunity to repent when He bestowed this honor (John 13:26+)

CHRONOLOGY OF GOSPEL ACCOUNTS OF EVENTS RELATED TO LAST PASSOVER & LORD'S SUPPER	
MATTHEW'S GOSPEL	
Matthew 26:21-25+	Betrayal Announced
Matthew 26:26-29+	Lord's Supper Instituted
MARK'S GOSPEL	
Mark 14:18-21+	Betrayal Announced
Mark 14:22-25+	Lord's Supper Instituted
LUKE'S GOSPEL	
Luke 22:19-20+	Lord's Supper Instituted
Luke 22:21-23+	Betrayal Announced
Luke 22:24-30+	Disciples Argue over Who is Greatest NOT IN Matthew or Mark
Luke 22:31-35+	Jesus' Prophecy of Peter's Denial NOT IN Matthew or Mark

Luke 22:36-38+	Jesus Talks of Swords NOT IN Matthew or Mark
JOHN'S GOSPEL	
John 13:1-16+	Jesus' Example Washing Feet NOT IN SYNOPTIC GOSPELS
John 13:17-30+	Betrayal Announced More Detail than Synoptic Gospels
John 13-16	Jesus' Upper Room Discourse NOT IN SYNOPTIC GOSPELS NO MENTION of Lord's Supper

C H Spurgeon - Christian, God's love to you is always the same. He cannot love you more — and He will not love you less! Never, when afflictions multiply, when terrors frighten you or when your distresses abound — does God's love falter or flag. Let the rod fall ever so heavily upon you — the hand that moves, like the heart that prompts the stroke, is full of love! Judge not the Lord by feeble sense — but trust Him for His grace. Whether He brings you down into the depths of misery, or lifts you up into the seventh Heaven of delight — His faithful love never varies or fluctuates — it is everlasting in its continuity! ([Spurgeon's Sermon The Drawings of Love Volume 63: 1917](#))

J R Miller - "Having loved His own who were in the world—He loved them unto the end!" John 13:1 None of us would want to have our hearts photographed, and the picture held up before the eyes of our neighbors! We would not want even our best friends to see a full transcript of our secret life—what goes on within us:

the jealousies,
the envyings,
the bitter feelings,
the impure thoughts,
the meannesses,
the selfishnesses,
the suspicions,
the doubts and fears!

Yet Christ sees all this unworthy inner life—He knows the worst that is in us—and **loves us still!** We do not need to hide our weaknesses from Him. He never withdraws His love. We may trust Him absolutely and forever! [LISTEN to audio!](#)

C H Spurgeon - [The faithfulness of Jesus](#)

'Having loved his own which were in the world, he loved them unto the end.' John 13:1

'Having loved his own'; these four words are a brief but complete summary of the Saviour's conduct towards his disciples. He always loved them. There was never a single action or word which was contrary to the rule of love. He loved them with a love of pity when he saw them in their lost estate, and he called them out of it to be his disciples; touched with a feeling of their infirmities he loved them with a tender and prudent affection, and sought to train and educate them, that after his departure they might be good soldiers of his cross; he loved them with a love of contentment as he walked and talked with them and found solace in their company. Even when he rebuked them he loved them. He subjected them to many trials: for his sake they renounced all that they had; they shared his daily cross-bearing and hourly persecution, but love reigned supreme and undiminished amid it all. On Tabor or in Gethsemane he loved his own; alone or in the crowd his heart was true to them; in life and in death his affection failed not. He 'loved his own which were in the world'. It is a condensed life of Christ, a miniature of Jesus the Lover of souls. As you read the wonderful story of the four evangelists you see how true it is that Jesus loved his own: let me cast in by way of interjection this sentence, that when you come to read your own life's story in the light of the New Jerusalem, you will find it to be true also concerning your Lord and yourself. If you are indeed the Lord's own, he at all times deals lovingly with you and never acts in unkindness or wrath.

Spurgeon - Faith's Checkbook on John 13:1 - THIS fact is essentially a promise; for what our Lord was he is, and what he was to those with whom he lived on earth, he will be to all his beloved so long as the moon endureth.

"Having loved:" here was the wonder! That he should ever have loved men at all is the marvel. What was there in his poor disciples that he should love them?

What is there in me?

But when he has once begun to love, it is his nature to continue to do so. Love made the saints “his own”—what a choice title! He purchased them with blood and they became his treasure. Being his own, he will not lose them. Being his beloved, he will not cease to love them.

The text is well as it stands: “to the end,” even till his death, the ruling passion of love to his own reigned in his sacred bosom. It means also to the uttermost. He could not love them more: he gave himself for them. Some read it, to perfection. Truly he lavished upon them a perfect love, in which there was no flaw nor failure, no unwisdom, no unfaithfulness, and no reserve.

Such is the love of Jesus to each one of his people. Let us sing to our Well-beloved a song.

The Heart of a Servant Part 3

Today's Bible Reading: John 13:1–11

The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many. -Mark 10:45

From time to time, King James V of Scotland (1512–1542) would set aside his royal robes to dress in the clothes of a commoner. Why would he do such a thing? So he could wander freely among the people. He wanted to understand life outside the castle and to live that life for a brief time among his subjects. This was an intentional act of humility as the king stepped into a world very different from the one his status merited.

But Jesus did much more. Although He was the very essence of God, Jesus came into this world and took on the very essence of a servant. Paul wrote that Christ “made himself nothing by taking the very nature of a servant, being made in human likeness” (Philippians 2:7).

As He ate the Passover meal with His disciples the night before His trial and crucifixion, Jesus vividly demonstrated this for us. His disciple John tells us that Jesus “got up from the meal, took off his outer clothing, and wrapped a towel around his waist” (John 13:4). Then He washed the dirty feet of His disciples.

This humble act validates Christ's own assessment of His mission: “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45). So why are we surprised that He would take a basin and towel to wash His disciples feet? Jesus showed us the heart of the King who serves.

How do you react to Jesus' startling example of serving others in even the most menial tasks? How can you serve someone today?

Loving Savior, we're humbled by Your humble example of service. Help us to show more of that in our lives today. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

A Picture Of Humility

God resists the proud, but gives grace to the humble. — James 4:6

Today's Scripture & Insight : John 13:1-11

During the Easter season, my wife and I attended a church service where the participants sought to model the events that Jesus and His disciples experienced on the night before He was crucified. As part of the service, the church staff members washed the feet of some of the church volunteers. As I watched, I wondered which was more humbling in our day—to wash another person's feet or to have someone else wash yours. Both those who were serving and those being served were presenting distinct pictures of humility.

When Jesus and His disciples were gathered for the Last Supper (John 13:1-20), Jesus, in humble servanthood, washed His disciples' feet. But Simon Peter resisted, saying, “You shall never wash my feet!” Then Jesus answered, “If I do not wash you, you have no part with Me” (13:8). Washing their feet was not a mere ritual. It could also be seen as a picture of our need of Christ's cleansing—a cleansing that will never be realized unless we are willing to be humble before the Savior.

James wrote, “God resists the proud, but gives grace to the humble” (James 4:6). We receive God's grace when we acknowledge the greatness of God, who humbled Himself at the cross (Phil. 2:5-11). By: Bill Crowder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

My faith looks up to Thee.

Thou Lamb of Calvary, Savior divine;
Now hear me when I pray, take all my sin away,
O let me from this day be wholly Thine!
—Palmer

The most powerful position on earth is kneeling before the Lord of the universe.

D L Moody - IT is recorded of Jesus Christ, just when He was about to be departed from His disciples and led away to Calvary, that: "having loved His own which were in the world, He loved them unto the end." He knew that one of His disciples would betray Him, yet He loved Judas. He knew that another disciple would deny Him, and swear that he never knew Him, and yet He loved Peter. It was the love which Christ had for Peter that broke his heart, and brought him back in penitence to the feet of his Lord. For three years Jesus had been with the disciples trying to teach them His love, not only by His life and words, but by His works. And on the night of His betrayal He takes a basin of water, girds Himself with a towel, and taking the place of a servant, washes their feet; He wants to convince them of His unchanging love.

Robert Hawker - Poor Man's Evening Portion - Having loved his own, which were in the world, he loved them unto the end.—John 13:1.

Sweet thought, my soul, for thee everlastingly to cherish; thy Jesus is the same, and his love the same, amidst all thy changings: yet he abideth faithful. His love, and not thy merit, was the first cause of thy salvation; and the same love, and not thy deservings, is the final cause wherefore thou art not lost. But mark in this blessed scripture, how many sweet and lovely things are said. Jesus hath a people, and that people are in the world, and that people are his own. What! had he not a people in the other world? Yes! by creation all are his, in common with the Father. But by redemption he had none, until he had redeemed them from this present evil world. And observe how very graciously they are spoken of. They are his own, his peculiar people, his treasure, his Segullah, his jewels. And how dearly doth he prize them! They were first given to him by his Father—that made them dear. They are the purchase of his blood—this made them dear also. He hath conquered them by his grace—this endears them to himself as his own. And though they are in this world too much engaged in the affairs of the world, and too much in love with the world, yet Jesus's love is not abated; their persons are still dear to Jesus, though their sins he hates. The same love which prompted his infinite mind to stand up for their redemption, the same love is going forth unceasingly, and without change or lessening, to accomplish and render effectual that redemption. Precious Lord Jesus! O for grace to love thee, who hast so loved us! And while thou condescendest to call such poor sinful worms thine own, and to love them as thine own, and to consider every thing done for them and done to them as to thyself, shall not a portion of such love be communicated to my poor heart, that I may love thee as my own and only Saviour, and learn to love thee to the end, as thou hast loved me and given thyself for me, an offering and a sacrifice to God for a sweet-smelling savour?

C W Keiningham - Sermon for Funerals - Jesus and Death John 13:1

1. People often wish they could speak to the deceased just one more time
 2. Preachers would also like to speak to them once more
 3. The best we can do now is for me to speak to you
 4. Let me speak of eternal things
- I. Jesus Knew Death Was Near
 - A. He did not think of death as final
 1. He was departing from this world
 2. He was going to a better world
 - B. We know death is near to all of us
 1. Our "days are as grass"—Ps. 103:15
 2. We begin to die the minute we are born
 - C. We don't know the exact day or hour
 1. The summons often comes abruptly
 - II. Jesus Knew Where He Was Going
 - A. Do you know where you are going?
 - B. Every Christian has been told—John 14:2–3
 - III. How Does One Become a Child of God?
 - A. By receiving Jesus as Savior—John 1:12; Rev. 3:20
 - B. The invitation is extended to all—John 7:37
 - IV. Jesus Loved Them to the End
 - A. Savior's love for His own never fails
 1. When we need salvation
 2. When we need strength
 3. When we face death
 - B. Death is not to be feared—Rom. 8:35–39
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D A Carson - Borrow [For the Love of God page 750](#) - THE ACCOUNT OF JESUS WASHING his disciples' feet (John 13:1–17) is narrated to establish several points:

(1) Walking on dusty roads in open sandals took its toll. Many homes would assign the lowest of the servants to wash the feet of visitors. On this occasion, however, Jesus and his closest disciples are on their own, and no one thinks to take on the role of the humblest servant—no one, that is, but Jesus himself. The way John marshals the facts shows that, decades later when he is writing these lines, he is still awed by

the dimensions of the deed. Jesus knows that it is time for him to go to the cross, “to leave this world and go to the Father” (John 13:1), but he is not self-absorbed. He knows that one of those whose feet he will wash is Judas Iscariot, who, sold out as he is to the devil, is in the process of betraying him. Jesus knows whence he has come, “that he had come from God and was returning to God” (John 13:3). All along he has “loved his own who were in the world,” and now he shows them “the full extent of his love” (John 13:1)—not only the footwashing itself, but the cross, to which the footwashing points (as we shall see). Knowing all this, loving like this, “he got up from the meal, took off his outer clothing, and wrapped a towel around his waist” (John 13:4)—it is as if every step has been indelibly burned onto John’s memory, and he can play it back, again and again, in slow motion. In the hush of the room, Jesus washes his disciples’ feet.

(2) Peter balks (John 13:6–11). The exchange that follows is multi-layered. On the surface of things, there is a form of humility that is actually proud. In one sense, the most humbling thing to endure in this setting is Jesus washing your feet. So there is a lesson in humility. But there is something deeper: “You do not realize now what I am doing, but later you will understand” (John 13:7); Jesus’ washing of his disciples’ feet anticipates, symbolically, the washing that is accomplished by the cross, the supreme self-humiliation that is displayed in the cross. Peter will understand such things only after the events. And then, in a moment of flip-flop enthusiasm, Peter wants a bath, and a third level is peeled back to view: a person who is already clean does not need a bath, but only to have his feet washed (John 13:10). And in some respects the disciples, with the exception of the son of perdition, are already clean. Here, then, is a picture of the “once-for-all” element in the cross (cf. Heb. 9:11–14, 23–26); we do not need a new sacrifice, but fresh confession (1 John 1:7, 9).

(3) And always there is the demand to be like Jesus. Reflect on John 13:12–17 and its bearing on us today.

Fitting into Our Loincloths

Scripture: John 13:1–17, especially verses 1–5 Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end. And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon’s son, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, rose from supper and laid aside His garments, took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples’ feet, and to wipe them with the towel with which He was girded.

Sermon on John 13:1-17 - Borrow [Preacher's Sourcebook - 2002 - page 228](#) -

Introduction: A recent study of student morality by the Josephson Institute found 71 percent of high schoolers cheated on a test and 92 percent lied to parents in the past year. Professor James Davison Hunter of the University of Virginia, after a ten year study, determined that a “death of character” is occurring in the United States. He suggests that people are more concerned today about feeling good than about being good, and a fellow researcher has determined that our culture today is suffering from “self-esteemia.”

So many of these problems would dissolve in a good basin of water if we would just learn the art of washing feet. Alexander Maclaren called John 13–17, “the Holy of Holies of the New Testament”. Nowhere else have we the heart of God so unveiled to us. This section of Scripture begins in John 13 with the washing of the disciples’ feet. Ordinarily the cleansing of feet was done before the meal by the lowest-ranking servant in the household. When none of the disciples were willing, Jesus Himself rose during the meal to do it. It was one of the most usual and unnatural acts of His life and ministry. What was its purpose?

1. To Demonstrate His Love (John 13:1). **Love** is here established as a theme in the Upper Room Discourse, occurring 31 times in chapters 13–17 (whereas it had been previously found only 6 times in John 1–12). Jesus genuinely felt affection for these twelve men (even Judas, whose feet He subsequently washed). And He has affection for you and me. There was never a truer song than, “Jesus loves me, this I know; for the Bible tells me so.”

(ED: **Love in John** - Jn. 5:42; Jn. 8:42; Jn. 11:3; Jn. 13:34; Jn. 13:35; Jn. 14:15; Jn. 14:21; Jn. 14:23; Jn. 14:24; Jn. 14:31; Jn. 15:9; Jn. 15:10; Jn. 15:12; Jn. 15:13; Jn. 15:17; Jn. 15:19; Jn. 17:26; Jn. 21:15; Jn. 21:16; Jn. 21:17)

2. To Model Humility. Since the transfiguration, the disciples had been squabbling among themselves, jockeying for position. Luke tells us that this discussion continued even in the Upper Room on the eve of the Lord’s crucifixion (see Luke 22:24–30), which undoubtedly prompted Jesus to do as He did. It is a remarkable picture: Jesus removed His garments (plural), presenting Himself as an Oriental slave, wearing nothing but a loin-cloth (Phil. 2:7). The flowing outer garment and the tunic (as well as the belt) had been laid aside. It wasn’t necessary to disrobe so completely to wash feet, but Jesus was making a point, girding Himself with humility (1 Pet. 5:5). How easily the world’s competitive spirit filters into the hearts of Christians and Christian workers who become envious of one another’s success. How seldom we think of ourselves as servants for Christ’s sake.

3. To Represent His Entire Mission. According to the old commentator Matthew Henry, many interpreters consider Christ’s washing his disciples’ feet as a representation of his whole undertaking. He knew that He was equal with God, and all things were His; yet He rose from His table in glory, laid aside His robes of light, girded Himself with our nature, took upon Himself the form of a servant, “came not to be ministered to, but to minister;” poured out His blood in death, and thereby prepared a laver to wash us from our sins (Rev. 1:5). Having provided cleansing, He rose up, clothed Himself anew with glory, and resumed His seat in heaven. On the eve of His crucifixion, Jesus pre-enacted the entire event! We come to Him for complete salvation (as a bath), then we also come day-by-day for daily renewal, to keep our

feet clean on the highway of life.

Conclusion: Have you been bathed in the blood of the Lamb? Then you're to be like Him, clothed in the same attitude, taking the form of a servant. If you've been struggling with dishonesty, character issues, pride, and "self-esteemia," take up the basin and the towel. "If you know these things," said Jesus in verse 17, "blessed are you if you do them."

ILLUSTRATION - John 13:1–17

When you go to another to wash his feet, or when another comes to wash your feet, be concerned as to the temperature of the water!

Some come with boiling hot water. They are so angry, so upset, so distracted by something that has happened in the past—and so mad about it—that they come to the other person and say, "Here, stick your feet in here!" Nobody wants to have his feet washed with boiling water.

Some go to the other extreme and come with ice water. They are so righteous, so holier-than-thou, so above it all. They come with this frigid, freezing water and want to wash your feet. Nobody wants to have his feet washed with ice water.

Some find a third extreme and come without any water! They try to dry-clean your feet with "a piece of their mind," just scrubbing away harshly. What they say may be true, but there is no water of love, nothing to wash the dirt gently away, but only a rigid insistence on scraping away every imperfection and the skin along with it!

There is another way—that is to come and wash one another's feet in love, in the spirit of servanthood. 1536

JABEZ BURNS - CHRIST'S UNCHANGING LOVE TO HIS PEOPLE

"Having loved His own which were in the world, He loved them unto the end" (John 13:1).

We have in the text, I. A Peculiar Description of Believers—Christ's own, II. Their Present Condition—"In the world," and III. Christ's Unalterable Attachment to Them—"Having loved them, He loved them to the end." We have,

I. A Peculiar Description of Believers.

They are Christ's own. No doubt this referred originally to the disciples of Jesus; but it is equally applicable to all who shall believe upon Him to the end of the world. Believers are Christ's own.

- A. They are His own by purchase. "Redeemed by His blood." "Bought with a price." "He loved them, and gave Himself for them."
- B. They are His own by gift. They are given to Him by His heavenly Father. As His seed—His reward—the travail of His soul, etc. (John 6:37–40; 10:29).
- C. They are His own by a cheerful and entire consecration of themselves to His service. Given themselves to the Lord. Left all and followed Him. Yielded themselves to His service. "This God shall be our God forever," etc.
- D. They are Christ's own, as they bear His image, and manifest His Spirit. Christ dwells in them by His Spirit, and they are changed into His image. Same mind in them that was in Christ. He is their example, and they tread in His steps.

II. Their Present Condition.

"In the world." Not of the world. Brought out of it. Saved from it. Crucified to it. But they are in it. As strangers and pilgrims on their way to another and a better world. They are in the world,

- A. For their own sake. To be instructed, and that they may grow in grace, in knowledge, and in holiness, and be thus made meet for the celestial inheritance. Here they have to labor, wrestle, and run the race set before them.
- B. For Christ's sake. To profess Him. To testify of Him. To be His witnesses. His living epistles. His avowed friends.
- C. For the world's sake. They are the pillars of the world. The lights of the world. The salt of the earth. They are blessings to it, by their example, by their counsels, and by their prayers. Sodom would have remained to this day had ten righteous persons been found in it. Jerusalem was not destroyed until Christ's disciples fled out of it. Notice,

III. Christ's Unalterable Attachment to Them.

"Having loved them, He loved them to the end."

- A. Christ loved them when He freely gave Himself a ransom for their souls. "Herein is love," etc. "Greater love hath no man," etc. "Unto Him who loved us," etc.
- B. Christ loves them as His believing disciples. He loves them with complacency and delight. His heart is set upon them. His words—His smiles—His communications to them, are all evidences of His love. They are His flock, His jewels, etc. (John 15:9). He pities them. Bears with them. Keeps them. Blesses them. Saves them, etc.
- C. Christ loves them unchangeably. "Unto the end." In life—health—sickness—death—and forever and ever. His love is ardent—abiding—increasing—inconceivable, and everlasting (Eph. 3:19; Jer. 31:3).

How distinguished the character, how responsible the station, and how happy the privilege of the people of God!

G Campbell Morgan - Jesus, knowing that His hour was come. John 13.1

Repeatedly in the Gospel of John reference is found to "the hour" of the Lord. Here the phrase finds explanation. His hour, the supreme hour of His mission, was the hour of His Cross. For that He had come into the world. It was the central fact in His mission. Yet here notice how John refers to it. It was the hour in which "He should depart out of this world unto the Father." There can be no question that this was our Lord's conception of that hour. It was the hour of departure from the world lonely, dark, full of unutterable anguish; but it was the hour of going to the Father. Beyond the loneliness, there was the restoration of fellowship; beyond the darkness, the eternal light; beyond the anguish the fulness of joy. To Him, in contemplation of the hour, there was no misgiving as to the issue. In all the experience of travail He wrought as God with God, and therefore the triumph Was certain. Knowing all this, He loved His own to the uttermost. That love was the inspiration of His going by the way of the Cross; and that going was the full and final expression and activity of that love. His going was with perfect knowledge. He was not groping heroically through darkness, uncertain as to His destination. He was walking in the light, even as He passed through the darkness.

Growing a Servant's Heart

I am among you as one who serves. Luke 22:27

Today's Scripture & Insight : Luke 22:24–30

It was a long day at work. But when I got home, it was time to start my "other" job: being a good dad. Greetings from my wife and kids soon became, "Dad, what's for dinner?" "Dad, can you get me some water?" "Dad, can we play soccer?"

I just wanted to sit down. And even though part of me really wanted to be a good dad, I didn't feel like serving my family's needs. That's when I saw it: a thank-you card my wife had received from someone at church. It pictured a bowl of water, a towel, and dirty sandals. Across the bottom were these words from Luke 22:27: "I am among you as one who serves."

That statement of Jesus's mission, to serve those He came to seek and save (Luke 19:10), was exactly what I needed. If Jesus was willing to do the dirtiest of jobs for His followers—like scrubbing His followers' no doubt filthy feet (John 13:1–17)—I could get my son a cup of water without grumbling about it. In that moment, I was reminded that my family's requests to serve them weren't merely an obligation, but an opportunity to reflect Jesus's servant heart and His love to them. When requests are made of us, they are chances to become more like the One who served His followers by laying down His life for us. y: Adam R. Holz

Lord, sometimes it's hard to serve others' needs. Help us to become more like You, willing to express Your love in the many opportunities we have to serve those around us each day.

God's love for us empowers us to serve others.

QUESTION - What does it mean that Jesus loved His own to the end

ANSWER - A theme in the [apostle John's](#) writings is the love of God exemplified in the life and ministry of Jesus Christ. As John introduces the scene where Jesus humbly washes the disciples' feet, he highlights the full extent of Christ's love: "It was just before the Passover Festival. Jesus knew that the hour had come for him to leave this world and go to the Father. Having loved his own who were in the world, he loved them to the end" (John 13:1).

John emphasizes that Jesus loved his own to the end. "His own" were the disciples. The Lord shared a private, profoundly intimate farewell dinner with His closest companions. He knew the hour of His death and departure from this world were imminent, and He wanted to impart a message—an object lesson—that would stay with them forever. The lesson started with the humble act of [washing their feet](#), but that was only the beginning.

In the original Greek, the phrase translated as "to the end" means "to the full extent; to the limit; to the uttermost." Jesus would demonstrate the full extent of His love, not just through the lowly service of washing the disciples' feet but also through His patience with Judas and His forgiveness of His disciples' betrayal and abandonment after His arrest. Christ's manifestations of love would ultimately reach the uttermost limits through His suffering death by [crucifixion](#).

John explains that Jesus, knowing [Judas](#) planned to betray Him, still rose from the table and began to wash all the disciples' feet (John 13:2–5). With grace and compassion, Jesus gave Judas every opportunity to repent and return to Him.

It's important to understand that the menial task of foot-washing performed by a master to his servants was unheard of in first-century culture. Jesus initiated a shocking lesson they would never forget. Although He was their Sovereign Lord, Christ took the place of a servant to demonstrate how He loved His own to the end.

Peter, in typical fashion, could not contain himself. He strongly resisted the Lord's ministrations until Jesus reassured him, "Unless I wash

you, you won't belong to me" (John 13:8NLT). Then Peter enthusiastically submitted to the Lord, exclaiming, "Then wash my hands and head as well, Lord, not just my feet!" (John 13:9NLT).

Peter and all the disciples would soon comprehend the deeper meaning behind Christ's words and actions. The foot-washing was a symbolic foreshadowing of His cleansing sacrifice on the cross. Through His death, Jesus would serve them beyond the limits of human understanding to the full extent of divine love: "Though he was God, he did not think of equality with God as something to cling to. Instead, he gave up his divine privileges; he took the humble position of a slave and was born as a human being. When he appeared in human form, he humbled himself in obedience to God and died a criminal's death on a cross" (Philippians 2:6–8NLT).

Along with Peter and the other apostles, believers today desperately need to grasp the Lord's teaching on humility and service: "Since I, your Lord and Teacher, have washed your feet, you ought to wash each other's feet. I have given you an example to follow. Do as I have done to you. I tell you the truth, slaves are not greater than their master. Nor is the messenger more important than the one who sends the message. Now that you know these things, God will bless you for doing them" (John 13:14–17NLT). Serving one another humbly, dying to our own selfish desires for the benefit of others, reveals the full extent of our love: "We know what real love is because Jesus gave up his life for us. So we also ought to give up our lives for our brothers and sisters" (1 John 3:16NLT).

The fact that Jesus loved His own to the end means He loved them to love's fullest extent and uttermost limit. It is the heart of the gospel message: "God showed how much he loved us by sending his one and only Son into the world so that we might have eternal life through him. This is real love—not that we loved God, but that he loved us and sent his Son as a sacrifice to take away our sins" (1 John 4:9–10NLT; see also John 3:16–17). John revealed that he had learned the lesson of the foot-washing, saying, "Dear friends, since God loved us that much, we surely ought to love each other. . . . If we love each other, God lives in us, and his love is brought to full expression in us" (1 John 4:11–12NLT, see also 1 John 4:7, 8, 11, 19–21). (Gotquestion.org)

QUESTION - [What is the Upper Room Discourse?](#)

ANSWER - The Upper Room Discourse is the title given to a block of Jesus' teaching found only in the Gospel of John. The discourse is what Jesus told His disciples on the night before the crucifixion while they were observing the Passover (the [Last Supper](#)) in the "upper room."

An upper room would have been on the roof of a typical home and may have been open-air or covered by some sort of canopy. It would have been accessible from the outside of the home, so Jesus and His disciples could have entered and exited without disturbing the family who owned the home. The term *upper room* is not found in John, but Mark and Luke both identify the location of the final meal together as an upper room (KJV) that a homeowner allowed them to use.

"On the first day of the Festival of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus' disciples asked him, 'Where do you want us to go and make preparations for you to eat the Passover?'

"So he sent two of his disciples, telling them, 'Go into the city and a man carrying a jar of water will meet you. Follow him. Say to the owner of the house he enters, "The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?" He will show you a **large room upstairs**, furnished and ready. Make preparations for us there'" (Mark 14:12–15, emphasis added).

John does not give the background about the upper room found in Mark and Luke, but [John 13](#) picks up with the meal already in progress. In this chapter, Jesus washes the feet of His disciples, tells them of His coming betrayal by Judas (although not mentioning him by name), and tells of Peter's coming denial. Although this happens in the upper room, it is not normally included in the "Upper Room Discourse," which formally starts in chapter 14. (Please note that the title "Upper Room Discourse" is simply a term that Bible scholars use to designate a portion of Scripture. It is not found in the text of Scripture itself in much the same way that chapter and verse divisions have been added later and are not the result of inspiration.)

John 14 is the only block of teaching that actually occurs in the upper room, although most include the content in chapters 15–17 as part of the "Upper Room Discourse" because it all takes place on the same occasion—just before Jesus' arrest. The theme is Jesus' last words to His disciples, and those words are meant to comfort them and prepare them for what is to come. In chapter 14 Jesus tells His disciples not to be troubled because He will be leaving them. He is going to prepare a place for them and will return. They do not yet understand what He means by this and are still struggling with the idea that He will be betrayed and crucified. Jesus tells them that He is the only way to the Father, that if they have seen Him they have seen the Father, and that He will send the Holy Spirit to them after He is gone in order that they may be comforted.

The last words of John 14 are "come, let us leave," which indicates that Jesus and the disciples are leaving the upper room. They are walking to the [Garden of Gethsemane](#) at the foot of the Mount of Olives (cf. Mark 14:26), and the ensuing teaching happens while they are walking there and perhaps stopping along the way.

In John 15 Jesus gives the famous illustration of the vine and the branches. [Jesus is the vine](#), and the disciples are the branches. They cannot bear fruit unless they remain connected to Him. He commands them to love each other and warns them that the world will hate them as it hates Him. Once again He promises the Holy Spirit will come to them.

In John 16 Jesus warns them not to fall away from Him due to the grief that they will shortly experience. He tells them to be encouraged for He has overcome the world.

John 17 records Jesus' prayer for His disciples, sometimes referred to as [Jesus' High Priestly Prayer](#). He prays for their unity and their protection and for that of believers yet to come: "My prayer is not for them alone. I pray also for those who will believe in me through their message" (John 17:20). He also looks forward to the glory that He will once again possess after He completes the Father's will in the crucifixion and resurrection.

John 18 begins, "When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was a garden, and he and his disciples went into it" (verse 1). What happened there in the Garden of Gethsemane is recorded in the other gospels. (See Matthew 26:36–46 or Mark 14:32–42).

Some of Jesus' most beloved and comforting words are from the Upper Room Discourse:

"Do not let your hearts be troubled. You believe in God; believe also in me." (John 14:1)

"I am going to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am." (John 14:2–3)

"I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6)

"Anyone who has seen me has seen the Father." (John 14:9)

"If you love me, keep my commands." (John 14:15)

"I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing." (John 15:5)

"As the Father has loved me, so have I loved you." (John 15:9)

"Greater love has no one than this: to lay down one's life for one's friends." (John 15:13)

"If the world hates you, keep in mind that it hated me first." (John 15:17)

"But when he, the Spirit of truth, comes, he will guide you into all the truth." (John 16:13)

"I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world." (John 16:33) GotQuestions.org

James Smith - CHRIST'S LAST TOKEN OF LOVE. John 13:1-17

The Passover and the supper, linked together here, is most significant. The Passover commemorated deliverance from Egyptian darkness and bondage; the supper supplied the emblems of redemption from the darkness and dominion of sin. What Pharaoh was to the Israelites, Judas was to Jesus Christ, and the consequences were much alike the sudden destruction of the enemy, and the triumph of the Lord and His people. It was here, at the supper, that Christ gave to His disciples the farewell token of His self-humiliating love to them. Let us try and think afresh of—

I. What He Did.

"He rose from the supper, and laid aside His garments, and took a towel, and girded Himself...and began to wash His disciples' feet and to wipe them." To wash the feet of guests, at a feast, was the work of a slave. "He made Himself of no reputation, and took upon Him the form of a servant" (Philippians 2:7). This was the attitude of the Lord Jesus from the beginning. "He came not to be ministered unto, but to minister (serve) and to give His life" (Matthew 20:28). The Lord would have our feet (walk), as well as our hearts, clean.

II. When He Did It.

"When He knew that His hour was come that He should depart...unto the Father (v. 1)...that the Father had given all things into His hands, and that He was come from God, and was going to God" (v. 3). This lowly act of personal humiliation and service was performed, as it were, in view of the awful death of the Cross and the glory that was to follow. The near prospect of the agony of Gethsemane, the desertion of His washed disciples, and the eternal glory of the Father, did not prevent Him from humbling Himself to attend to their present need. How easy it is for us to get so taken up with our own sufferings or successes as to become self-centered and proud, or unsympathetic. He pleased

not Himself, but lived and died for us.

III. How He Did It.

He did it lovingly. "Having loved His own..He loved them unto the end" (v. 1). Love beamed in His eyes, love throbbed in His words, love dropped at His fingers. His touch was as gentle as a mother's. He did it voluntarily. Neither law nor custom required that He should wash their feet. He did it of His own free will and choice. It was an expression of the reality and depth of His inventive grace and love. He did it perfectly. We may be well assured that when He washed their feet they would be well washed. All His words are perfect. "The blood of Christ cleanses us from all sin" (1 John 1:7).

IV. Why He Did It.

"I have given you an example, that you should do as I have done to you" (v. 15). Let this mind be in you which was also in Christ Jesus (Philippians 2:3-5). Feet-washing is a very delicate business, and must be done in the Spirit of Jesus, for it is not pleasant to flesh and blood to have our faults pointed out. There is a way of doing it that may be more offensive than profitable. To rebuke a brother or sister in an unkind manner is like washing their feet in frozen water, and let us also take heed that the water is not boiling hot with temper. Let us not forget that it is more difficult for some Christians to keep their feet (walk) clean, as in their daily calling they have more dirty paths to tread, because they are more frequently in contact with the soiling influences of the world. Humbling and painful as the work may be, Christ's example teaches us that the work at times has to be done. There will always be those who, like Peter, are ready to say, "You shall never wash my feet," but a little kindly explanation may turn it into a gladsome experience. But woe unto those who refuse to accept the blessing offered through Christ's humiliation. They have no part with Him (v. 8; John 3:5).

John 13:2 During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him,

John 13:2 [CLICK HERE TO READ IN OVER 60 ENGLISH TRANSLATIONS](#)

- **supper:** Jn 13:4,26
- **the devil:** Jn 13:27 Jn 6:70 Lu 22:3,31 Ac 5:3 Eph 2:3
- **put:** Ezra 7:27 Ne 2:12 2Co 8:16 Jas 1:13-17 Rev 17:17

Related Passages:

Ephesians 6:16+ in addition to all, taking up the shield of faith with which you will be able to extinguish **all the flaming arrows of the evil one.**

John 6:70+ (**THIS WAS ABOUT 1 YEAR EARLIER**) Jesus answered them, "Did I Myself not choose you, the twelve, and yet **one of you is a devil?**"

Luke 22:3+ And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve.

Luke 22:31+ "Simon, Simon, behold, Satan has demanded permission to sift you like wheat;

Acts 5:3+ But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land?"

Ezra 7:27 Blessed be the LORD, the God of our fathers, who has **put such a thing as this in the king's heart**, to adorn the house of the LORD which is in Jerusalem,

Nehemiah 2:12 And I arose in the night, I and a few men with me. I did not tell anyone what my **God was putting into my mind** to do for Jerusalem and there was no animal with me except the animal on which I was riding.

2 Corinthians 8:16 But thanks be to God who **puts the same earnestness on your behalf in the heart of Titus.**

FIERY MISSILES HIT TARGET OF JUDAS' HEART

During supper ([deipnon](#)) refers to the Passover meal (cf Jn 13:4, Jn 21:20, cf Lord's Supper in 1Co 11:20). **During supper** is more literally "supper being come," which is in the present tense indicating contemporaneous action, "while it was supper." Meals were generally times of fellowship and special communion, but this meal was rudely interrupted by the devil.

[Brian Bell](#) - **Supper** - Here we have a "5 chapter supper"! (Jn 13:1-18:1) 1. His last meal, last night, & last opportunity to teach His disciples! 2. Jesus' last words speak of all the resources that will be at the disciples disposal, after His departure. Location? a room in

Jerusalem. Occasion? the night before Passover. Passover - The day to remember back when an innocent, blemish free lambs blood was spilt, to spare a household from deaths visit to their home.

Spurgeon - I suppose that was the [Paschal](#) supper. ([Spurgeon's Exposition - Gospel of John](#))

Judas had already made a pact with the priests (Matthew 26:14-16) to give Jesus up for 30 pieces of silver...

Matthew 26:14-16 Then one of the twelve, named Judas Iscariot, went to the chief priests and said, "What are you willing to give me to betray Him to you?" And they weighed out thirty pieces of silver to him. From then on he began looking for a good opportunity to betray Jesus.

And behind Judas' evil plot was an even darker power, the devil.

The devil ([diabolos](#)) **having already put** ([ballo](#) - literally "thrown!") **into the heart** ([kardia](#)) **of Judas Iscariot, the son of Simon**, (Lit - [hina](#) - purpose clause - in order) **to betray** ([paradidomi](#) - give over to power of another) **Him - Put** ([ballo](#)) into his heart is a perfect picture of a fiery missile because [ballo](#) means literally to throw (see [note](#) on the derivation of [diabolos](#)) **Put** ([ballo](#)) is in the perfect tense indicating the fiery missile had been thrown and hit its target at some time in the past with continuing result or ongoing effect which in this case would terminate in Judas' betrayal of Jesus. Satan shot was aimed at Judas' heart for he knows the heart is the center of the personality, and it controls the intellect, emotions, and will. Judas' **heart** was fertile ground for the devil's evil flaming arrows, for **Judas** had already shown his sinful, deceitful character by pilfering from the money box. Note the black and white contrast with Jesus (in following section) being self-giving contrasting with Judas as self-serving! But remember that the **devil** had to receive permission to shoot fiery missiles at the **heart of Judas**, even as he "demanded permission to sift you (plural so refers to all the disciples) like wheat." (Lk 22:31, cf Job 1:8-11,12). First, the devil threw the thought, and then he "threw" himself into Judas (Jn 13:27).

THOUGHT - There is an important principle in this passage. Demons can shoot thoughts into our mind. Spiritual warfare is ongoing. We have to be on the alert and quickly take up the shield of faith (Eph 6:16+ - Judas had NO faith and thus NO defense!), taking every thought captive to the obedience of Christ (2Co 10:5+). Thoughts precede actions. We need to extinguish the flames of evil thoughts before they take root and cause damage (evil actions). Note Satan's (and the demon's target) is our heart so we need to practice (enabled by the Spirit) Proverbs 4:23+ **"Watch over** ([natsar](#) - command; Lxx = guard, preserve = [tereo](#) in [present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) your heart with all diligence, for (VITAL TERM OF EXPLANATION) from it flow the springs of life." Out of Judas' unguarded heart came "springs of death" so to speak! **Upshot**: Continually **Guard** your heart! As an aside in the ancient world springs were guarded diligently because water was scarce and sources of water were precious. And if water was tainted at the fountainhead, all the outflow is tainted and everything the water touches is tainted! So guard with a close guarding! Don't fall asleep at your sentry post, lest the enemy make a potentially damaging incursion! F

Spurgeon - What a horrible purpose for Satan to put into the heart of Judas even in the presence of Jesus! I hope that the devil will not put any such purpose into your hearts or into mine while we are in this house of prayer, but no place is sacred from his intrusion, he will come in anywhere. Even where Christ himself is at the head of the table, Judas may be sitting at that same table, and Satan may then and there put into his heart the horrible purpose of betraying his Master. ([Spurgeon's Exposition - Gospel of John](#))

To betray Him - To is literally in the Greek the conjunction [hina](#) which identifies this as a purpose clause and could be more accurately rendered "in order to betray Him." The verb **betray** ([paradidomi](#)) describes Judas giving Jesus over to His enemies, delivering Him into the hands and power of evil men. **Betray** ([paradidomi](#)) is in the active voice which describes a volitional choice meaning that this was the choice of Judas' will. In other words, he could not later claim "The devil made me do it!" Yes, the **devil** was clearly an accomplice and catalyst, but Judas "pulled the trigger" (so to speak) and therefore he would be held fully responsible for his evil act! Indeed, as Jesus (his future Judge - Jn 5:22+) declared "It would have been good for that man if he had not been born." (Mk 14:21, Mt 26:24+).

Warren Wiersbe on Judas Iscariot - It is important to note that Judas was not a true believer; he was a hypocrite. He had never believed in Jesus (John 6:64-71), he had not been bathed all over (John 13:10-11), and he had not been among the chosen ones whom the Father gave to the Son (John 13:18 and John 17:12). How close a person can come to salvation and yet be lost forever! Judas was even the treasurer of the group (John 12:6) and was certainly held in high regard by his fellow disciples...From the very beginning, Jesus knew what Judas would do (John 6:64), but He did not compel him to do it. Judas was exposed to the same spiritual privileges as the other disciples, yet they did him no good. The same sun that melts the ice only hardens the clay. In spite of all that our Lord said about money, and all of His warning about covetousness, Judas continued to be a thief and steal from the treasury. In spite of all our Lord's warning about unbelief, Judas persisted in his rejection. Jesus even washed Judas' feet! Yet his hard heart did not yield....Keep in mind that Judas knew what he was doing and that he did it deliberately. He had already met with the Jewish religious leaders and agreed to lead them to Jesus in such a way that there would not be any public disturbance (Luke 21:37-22:6). He heard Jesus say, "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!" (Matt. 26:24) Yet, he persisted in his unbelief and treachery. ([Bible Exposition Commentary](#))

Devil (Latin diabolus) ([1228](#)) [diabolos](#) from [diá](#) = through, between + [ballo](#) = to cast, throw) means a **false accuser, slanderer** (one who

utters false charges or misrepresentations which defame and damage another's reputation), **backbiting** (malicious comment about one not present), one given to malicious gossip or a **calumniator** (one who utters maliciously false statements, charges, or imputations about, this term imputes malice to the speaker and falsity to the assertions). **Diabolos** is the noun form of the verb **diaballō** which describes not only those who bring a false charge against one, but also those who disseminate the truth concerning a man, and do so maliciously, insidiously and with hostility. Notice how the root words (**diá** = through + **bállō** = throw) picture what the devil does. He constantly throws between seeking to divide whether it be between a husband and wife, a child and parent, a church, etc. Resist his divisive, condemnatory accusations firm in your faith. **Wuest** has an interesting comment that the literal meaning of "to throw through" means "to riddle one with accusations." See also study on **Satan** (4567) [satanas](#) used only once in John, here in John 13:27.

Diabolos - 35v - devil(34), malicious gossips(3). Matt. 4:1; Matt. 4:5; Matt. 4:8; Matt. 4:11; Matt. 13:39; Matt. 25:41; Lk. 4:2; Lk. 4:3; Lk. 4:6; Lk. 4:13; Lk. 8:12; Jn. 6:70; Jn. 8:44; Jn. 13:2; Acts 10:38; Acts 13:10; Eph. 4:27; Eph. 6:11; 1 Tim. 3:6; 1 Tim. 3:7; 1 Tim. 3:11; 2 Tim. 2:26; 2 Tim. 3:3; Tit. 2:3; Heb. 2:14; Jas. 4:7; 1 Pet. 5:8; 1 Jn. 3:8; 1 Jn. 3:10; Jude 1:9; Rev. 2:10; Rev. 12:9; Rev. 12:12; Rev. 20:2; Rev. 20:10

Put (throw, cast, thrust)(906) [ballo](#) - English "ballistics") in all its applications retains the idea of impulse (the idea of force and/or effort). The primary senses are to throw or to put. **Ballo** means to throw, hurl, in contrast to striking.

Ballo in John - Jn. 3:24; Jn. 5:7; Jn. 8:7; Jn. 8:59; Jn. 12:6; Jn. 13:2; Jn. 13:5; Jn. 15:6; Jn. 18:11; Jn. 19:24; Jn. 20:25; Jn. 20:27; Jn. 21:6; Jn. 21:7

Heart (2588) [kardia](#) does not refer to the physical organ but is always used figuratively in Scripture to refer to the seat and center of human life. The heart is the center of the personality, and it controls the intellect, emotions, and will. No outward obedience is of the slightest value unless the heart turns to God. **Kardia** as stated above refers not to the physical organ (over 800 mentions and none refer to the physical organ!), but is always used figuratively to center of our personality, to so to speak to our "**control center**" (to make a play on the "[air traffic control center](#)" at the airport which carefully guards and guides what flies in and what flies out. How applicable to our "hearts" which are so prone to wander!). In short **kardia** refers to the the [affective](#) center of our being wherein lies the capacity of moral preference and volitional desire. The **kardia** generates thoughts that make the decisions which the mind works out. In other words, our logic flows out of our heart-decisions and not vice versa. Gleason Archer called the **kardia**, the "desire-producer that makes us tick" for it is the place where our "desire-decisions" occur, and which establish who we really are. WHO ARE YOU? HAVE YOU HAD A HEART CHECK UP RECENTLY? We are assiduous to do this medically, but woefully lax in doing it spiritually (beloved, I speak from experience!). At regeneration God reverses the spiritual atherosclerosis of our old sinful heart by giving us a total heart transplant! Daily confession and repentance are thereafter necessary to avoid "spiritual atherosclerosis" and gradual, subtle hardening (and becoming cold to the things of God) of our heart! (Read and practice daily "preventative maintenance" = 1 Jn 1:9+, Pr 28:13+).

Kardia in John - Jn. 12:40; Jn. 13:2; Jn. 14:1; Jn. 14:27; Jn. 16:6; Jn. 16:22

Judas (2455)([Ioudas](#)) is translated as the tribe Judah (11), the betrayer Judas and other men with this name (32), and the half brother of Jesus, Jude(1). Note that Ioudas is also translated as "good guys" also Judah(11) and Jude(1). The first is the tribe Jesus was from and the second is Jesus' half brother!

Judas 42v - Judah(11), Judas(32), Jude(1). Matt. 1:2; Matt. 1:3; Matt. 2:6; Matt. 10:4; Matt. 13:55; Matt. 26:14; Matt. 26:25; Matt. 26:47; Matt. 27:3; Mk. 3:19; Mk. 6:3; Mk. 14:10; Mk. 14:43; Lk. 1:39; Lk. 3:30; Lk. 3:33; Lk. 6:16; Lk. 22:3; Lk. 22:47; Lk. 22:48; Jn. 6:71; Jn. 12:4; Jn. 13:2; Jn. 13:26; Jn. 13:29; Jn. 14:22; Jn. 18:2; Jn. 18:3; Jn. 18:5; Acts 1:13; Acts 1:16; Acts 1:25; Acts 5:37; Acts 9:11; Acts 15:22; Acts 15:27; Acts 15:32; Heb. 7:14; Heb. 8:8; Jude 1:1; Rev. 5:5; Rev. 7:5

Iscariot (2469)([iskariotes](#)) The meaning of this word is uncertain but usually taken to refer to a place, the village of Kerieth (Josh 15:25) in southern Judea. There are 11 uses of Iscariot in the NT and most uses are associated with a description of the fact that he was a betrayer of Jesus. Even in this verse, Satan entering him indicates he will soon carry out his devilish deed. **Stein on Iscariot** - The latter designation probably means *man (Is[h]) from [the town of] Karioth (cariot)*. This would make Judas a Judean and the only non-Galilean of the group.(NAC) [Guzik](#) writes "Others think the name Iscariot is linked to the word sicarius, meaning "assassin" – a connection to the Jewish zealots who carried out underground warfare against the Roman occupiers." (I think this supposition while intriguing is unlikely).

Iscariot - 11x in 11v - Matt. 10:4; Matt. 26:14; Mk. 3:19; Mk. 14:10; Lk. 6:16; Lk. 22:3; Jn. 6:71; Jn. 12:4; Jn. 13:2; Jn. 13:26; Jn. 14:22

Betray (delivered, hand over) (3860) [paradidomi](#) from **para** = alongside, beside, to the side of, over to +**didomi** = to give) conveys the basic meaning of to give over from one's hand to someone or something, especially to give over to the power of another, which is exactly what Judas did in his betrayal of Christ. **Paradidomi** is a key verb in the final verses of John as shown below.

Paradidomi in John - Jn. 6:64; Jn. 6:71; Jn. 12:4; Jn. 13:2; Jn. 13:11; Jn. 13:21; Jn. 18:2; Jn. 18:5; Jn. 18:30; Jn. 18:35; Jn. 18:36; Jn. 19:11; Jn. 19:16; Jn. 19:30; Jn. 21:20

ANSWER - Judas Iscariot is typically remembered for one thing: his betrayal of Jesus. He was one of the twelve disciples who lived with and followed Jesus for three years. He witnessed Jesus' ministry, His teaching, and His many miracles. He was the treasurer for the group and used this trusted position to steal from their resources (John 12:6).

Judas was a common name in that era, and there are several other Judases mentioned in the New Testament. One of the other disciples was named Judas (John 14:22), and so was one of Jesus' own half-brothers (Mark 6:3). To differentiate, John 6:71 and John 13:26 refer to Christ's betrayer as "Judas, son of Simon Iscariot."

Scholars have several ideas about the derivation of the surname. One is that *Iscariot* refers to Keriath, a region or town in Judea. Another idea is that it refers to the Sicarii, a cadre of assassins among the Jewish rebels.

The possible association with the Sicarii allows for interesting speculation about [Judas' motives](#) for his betrayal, but the fact that he made a conscious choice to betray Jesus (Luke 22:48) remains the same. The surname Iscariot is useful, if for no other reason, in that it leaves no doubt about which Judas is being referred to.

Here are some of the facts we glean from key verses about Judas and his betrayal:

Money was important to Judas. As already mentioned, he was a thief, and, according to Matthew 26:13–15, the chief priests paid him "thirty silver coins" to betray the Lord.

Jesus knew from the very beginning what Judas Iscariot would do. Jesus told His disciples, "Have I not chosen you, the Twelve? Yet one of you is a devil!" (John 6:70). And at the Last Supper, Jesus predicted His betrayal and identified the betrayer: "Jesus answered, 'It is the one to whom I will give this piece of bread when I have dipped it in the dish.' Then, dipping the piece of bread, he gave it to Judas Iscariot, son of Simon" (John 13:26).

Jesus said that Judas Iscariot was not "clean"; i.e., he had not been born again and was [not forgiven](#) of his sins (John 13:10–11). In fact, Judas was empowered to do what he did by the devil himself: "As soon as Judas took the bread [that Jesus had given him], Satan entered into him" (John 13:27).

The other disciples had no clue that Judas Iscariot harbored treacherous thoughts. When Jesus mentioned a betrayer in their midst, the other disciples worried that it was *they* who would prove disloyal (John 13:22). No one suspected Judas. He was a trusted member of the Twelve. Even when Jesus told Judas, "What you are about to do, do quickly," (John 13:27), and Judas left the Last Supper, the others at the table simply thought Judas had been sent to buy more food or to give something to charity (verses 28–29).

[Judas Iscariot betrayed the Lord with a kiss](#), perfectly in keeping with his brazen duplicity (Luke 22:47–48). After committing his atrocious act, Judas "was seized with remorse and returned the thirty silver coins to the chief priests and the elders" (Matthew 27:3). But we learn that remorse does not equal repentance—rather than make amends or seek forgiveness, "he went away and hanged himself" (Matthew 27:5).

Judas Iscariot fulfilled the prophecy of Psalm 41:9, "Even my close friend, someone I trusted, one who shared my bread, has turned against me" (cf. John 13:18). Yet Judas was fully responsible for his actions. Jesus said, "The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born" (Matthew 26:24).

Matthew 27:6–8 reports that the chief priests took the "blood money" from Judas and bought a potter's field as a place for burying foreigners (thus fulfilling the prophecy of Zechariah 11:12–13). Acts 1:18–19 continues the story of what happened after Judas' death and gives some additional information. Luke reports, "With the reward he got for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out. Everyone in Jerusalem heard about this, so they called that field in their language Akeldama, that is, Field of Blood." The additional detail we learn from Luke is that, after [Judas hanged himself](#), his dead body fell into the very field purchased with his ill-gotten gains.

Given the fact of Judas' close proximity to Jesus during three years of ministry, it is hard to imagine how he could follow through on such a dastardly betrayal. Judas' story teaches us to guard against small, gradual failings that gain strength and power in our lives and that could open the door to more deadly influences. His story is also a great reminder that appearances can be deceiving. Jesus taught, "Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'" (Matthew 7:22–23). [GotQuestions.org](#)

Related Resources:

- [Why did Judas betray Jesus? | GotQuestions.org](#)
- [How did Judas die? | GotQuestions.org](#)
- [Was Judas Iscariot forgiven / saved? | GotQuestions.org](#)
- [Why did Jesus choose Judas? | GotQuestions.org](#)
- [What is the significance of Judas betraying Jesus with a kiss? | GotQuestions.org](#)
- [What is the Gospel of Judas? | GotQuestions.org](#)

John 13:3 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,

John 13:3 [CLICK HERE TO READ IN OVER 60 ENGLISH TRANSLATIONS](#)

- **knowing:** Jn 3:35 Jn 5:22-27 17:2 Mt 11:27 28:18 Lu 10:22 Ac 2:36 1Co 15:27 Eph 1:21,22 Php 2:9-11 Heb 1:2 2:8,9
- **and that:** Jn 13:1 1:18 3:13 7:29,33 8:42 16:27,28 17:5-8,11-13

Related Passages:

John 3:35+ "The Father loves the Son and **has given all things into His hand.**

John 5:22+ "For not even the Father judges anyone, but He has given **all judgment** to the Son,

John 16:28+ (**JESUS REPEATS THIS TO THE DISCIPLES**) "**I came forth from the Father** and have come into the world; I am leaving the world again and **going to the Father.**"

Matthew 11:27+ "**All things have been handed over to Me by My Father,** and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.

Luke 10:22+ "**All things have been handed over to Me by My Father,** and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal Him."

Matthew 28:18+ (And Jesus came up and spoke to them, saying, "**All authority has been given to Me** in heaven and on earth.

JESUS' PROPER PERSPECTIVE DIVINE CONDESCENSION

Jesus, knowing (eido) that the Father had given all things into His hands (Jn 3:35+) - Jesus' perspective was that He was in command of the situation. **Knowing (eido)** is in the perfect tense which describes Jesus full knowledge and perfect confidence. Even though He knew (cf knowing in Jn 13:1) He would be handed over into hands of evil men, He knew beyond a shadow of a doubt that **all things had been given into His hands** or "under His power." In other words, He had no doubt that the Crown would follow the Cross! "Jesus went into this situation as a victor, not as a victim" (Guzik) This truth was firm footing and motivation for His confidence. Notice that **had given** is past tense, indicating a past completed act, and affirms that Jesus is truly the Lord of everything, because one of the primary meanings of [kurios](#) is the Owner or Possessor of everything.

THOUGHT- Is Jesus your **LORD**? Does He **OWN** you? Are you His bondservant ([doulos](#))? Do your thoughts, words and actions demonstrate that He owns you? You are not your own, but have been bought with a price (1Co 6:20+, Titus 2:14+, 1Pe 1:18, 19+). The Father has given your life into His hands! Your life is in good hands! There is a commercial which says "You're in good hands with Allstate," but the best insurance policy is to know you are in the **BEST** hands with Jesus! We need to remember this truth when (not *if* but *when*) everything in our life is shaking and winds of affliction are blowing like a hurricane in our soul! He holds us in His omnipotent hands! Nothing can separate us from the love of God in Christ Jesus our Lord (Ro 8:39+). Thank You Lord Jesus. Amen.

Spurgeon - Notice those words, "**Jesus knowing,... he took a towel, and girded himself**" If he had not known how great he was, there would not have been such condescension in his action, but he knew who he was, and what the Father had entrusted to him: "The Father had given all things into his hands." You might suppose that he would rise up, in a very dignified manner, and put on a purple robe and a golden girdle, but, instead of that, he rose from the supper table, laid aside his garments, and took a towel, and girded himself. He knew that he had come forth from God, and that he was going back to God, and he performed this action on the way home to his Father. O dear brothers and sisters, if Christ thus stooped, how humble ought we to be! No office should be counted too lowly, no work for his servants should seem to be too humiliating, since Jesus "took a towel, and girded himself." ([Spurgeon's Exposition - Gospel of John](#))

[Guzik](#) on importance of the knowledge that **the Father had given all things into His hands** - It was important because of the circumstance. Jesus is about to lower Himself, literally stooping in humble service to His disciples. But as He serves in this humble way, He does not do it from weakness. He does it from a position of all authority, because **the Father had given all things into His hands.**

And that He had come forth from God and was going back to God- This was a second reason He was confident in the final result. Jesus was certain of His relationship with His Father. His going back would be in stages, first Mt Calvary (crucifixion), then the tomb, then Mt Olivet (ascension).

Jesus gives His disciples (us) the supreme illustration of the difficult (actually "impossible", only "Him-possible") to keep command in the Sermon on the Mount...

"But I say to you, **love** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) your enemies (**WHO IS**

THE JUDAS IN YOUR LIFE?) and pray for those who persecute you." (Matthew 5:44+)

ESV Study Bible - In several places John says that Jesus is leaving the world and going to the Father (see Jn 13:3; also Jn 7:33; Jn 16:28; Jn 17:11). Yet in other places Jesus can say that He will always be present with his disciples, even after his ascension into heaven (see Jn 14:23; Mt. 18:20; 28:20; Rev. 3:20). **Both are true:** Jesus in His human nature is no longer here on earth but has returned to heaven and will come again one day, but in his divine nature Jesus is omnipresent and is with believers **"always"** (Mt. 28:20). (BORROW [ESV Study Bible](#))

Phillips says "The trauma of the next few days might well shake his disciples' faith. He must prepare them, forewarn them, that they might be forearmed.....These statements about the origin and destiny of the Lord Jesus enhance the astonishing condescension of the service to which the Lord now humbled himself. The ministry he was about to perform was that of a slave. Not one of the disciples was prepared to render this service even to the master, let alone to the other disciples. The Lord was fully cognizant of who he was. He knew that lordship over the universe was his. The sinless sons of light, the shining seraphim, angels and archangels, bowed before him. He knew too where he was going: up to the gates of glory, up to the throne of God. Yet he "made himself of no reputation" and stooped to the work of a household slave." (BORROW [Exploring the Gospels. John](#))

The MacDonald Idiomatic Translation has "Jesus being fully conscious that His Father had put all things under His control and that He had originated from God and was on His way to God, took the following actions."

Spurgeon on Jn 13:2-4 - Notice the wonderful contrast revealed to us in these verses. Our Lord Jesus Christ had a very vivid realization that he had come from God, and was going back to God, and that all things had been given into his hand; yet, while he knew that, and had a more than ordinary consciousness of his own dignified nature and position, he condescended to wash his disciples feet. Though many years elapsed between the event and the time when John recorded it, all the details seem to have been still present in his memory so that he distinctly mentions each separate act: "he riseth from supper, and layeth aside his upper garment, and taketh a towel, and girdeth himself." ([Spurgeon's Exposition - Gospel of John](#))

C H Spurgeon - [The teaching of the foot-washing](#)

'Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. 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 13:3-5

Christianity says, 'I am willing that others should help me to be holy, and I am also willing to help others to the same end. I am so imperfect that I am willing that anybody should point out my faults and rebuke me for them, and I am so anxious that my brother should be holy that I will lovingly help him to conquer sin.' Sometimes it is more humbling to have your own feet washed than to wash other people's, and hence sometimes our naughty pride says, 'Thou shalt never wash my feet.' Yet it must be so, and pride must sit still like a child, and be both washed and wiped. Again, I perceive that for many it is easy to stoop to the poor, but hard to yield to their equals in estate or ability. I know those who will do a thousand things for a poor man, but they would not do the like service to those of their own rank. You say, 'As for that poor soul, I do not mind conceding many points to him, but this other man will crow over me if I yield to his weakness, and he will expect me to do it again, and so I may be thought to be a person of no spirit, who can easily be put upon.' That also is the speech of anti-Christianity. True Christianity impels us to render and to accept that service which is mutual among true saints. He who kindly reminds me of my faults helps me to be better; let me not be angry with him, but value him for his faithfulness. On the other hand, I must never hint at a failing in a brother unless I believe that he will be the better for it, and even then I must do it gently, for I am not to scald my brethren's feet, but to use cool, sparkling, living water in the washing of them. Refining by fire is God's work: refreshing with water is ours. We are to rebuke in love, not in wrath; we are to wipe as well as wet, to comfort as well as correct.

ILLUSTRATION - Did you Hear about the pastor who was voted The Most Humble Pastor in America? The congregation gave him a medal that read, "To the most humble pastor in America" - Then they had to take it away from him that next Sunday...because he wore it!!! Humility ([tapeinos](#)) = To stoop low (Gk). Carries the idea of serving another person.[Brian Bell](#)

The Challenge to Serve

The Son of Man did not come to be served, but to serve. Matthew 20:28

Today's Scripture & Insight : John 13:3-15

Although just thirteen years old, DeAvion took up a challenge to serve others. He and his mom had heard a story about a man who called on kids to mow fifty lawns for free during their summer break. Their focus was to assist veterans, single moms, people with disabilities—or anyone who just needed help. The founder (who had mowed fifty lawns in fifty states) created the challenge to teach the importance of work ethic and giving back to the community. Despite the heat and the availability of other activities a teenager could pursue in the summer, DeAvion chose to serve others and completed the challenge.

The challenge to serve comes to believers in Jesus as well. The evening before He would die for all people, Jesus ate dinner with His friends (John 13:1–2). He was well aware of the suffering and death He would soon encounter, yet He got up from the meal, wrapped a towel around Himself, and began to wash His disciples' feet (vv. 3–5). "Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet," He said (v. 14).

Jesus, the humble Servant and our example, cared for people: He healed the blind and sick, taught the good news of His kingdom, and gave His life for His friends. Because Christ loves you, ask Him who He wants you to serve this week. By: Anne Cetas (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

What about God's love and compassion means the most to you? How can you use your gifts and talents to serve others?

Dear God, show me how to love others with the same love You have for me.

Scattered Fruit

Imitate me, just as I also imitate Christ. — 1 Corinthians 11:1

Today's Scripture : John 13:3-15

The story is told of a Christian who was home on furlough from serving in the armed forces. He was rushing to catch his train when he ran into a fruit stand on the station platform, knocking most of the piled-up apples to the ground.

The young boy who operated the stand tried to pick up his scattered fruit but was having difficulty. The apologetic serviceman put down his luggage and started collecting the apples. He polished each one with his handkerchief and put it back on the counter. So impressed was the boy that he asked gratefully, "Soldier, are you Jesus?" With a smile the soldier replied, "No, but I'm trying to be like Him."

Sometimes, as we hurry about our own responsibilities, we become too busy to care about other people. But we must remember that Jesus urges us to show kindness and concern for our fellow travelers. He set the example for us in John 13 by being a servant. We need to take the time to be helpful also.

Would anyone ask of us, "Are you Jesus?" And could we honestly respond, "No, I'm not Jesus, but I'm trying to be like Him"? Christlike kindness can open the door for a heart-touching testimony. By: Vernon Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Be like Jesus, this my song,
In the home and in the throng;
Be like Jesus, all day long!
I would be like Jesus.
—Rowe

Nothing is more attractive than being like Jesus.

Remembering The Reason

For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. — Mark 10:45

Today's Scripture : Mark 10:35-45

Joe Morris flavors his ice cream with ingredients ranging from chocolate and strawberries to green tea and dried chipotle peppers. He's one of three ice-cream makers for a successful Texas company known for its quality, creativity, and innovation. But Joe hasn't forgotten why he does it.

He told reporter Ricardo Gándara that one of the longtime employees always reminded them, "Why are we making ice cream? It's a happy food. We're here to make people happy." And that's why Joe Morris makes ice cream.

We know that it's extremely important to remember the reason for what we do as followers of Jesus. If we forget, we become like the disciples when a dispute over who was most important created anger and division among them. Jesus reminded them that "even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Mark 10:35-45).

If our goal is to share the good news of God's love with others, we won't become impersonal or harsh if someone resists or ridicules our appeal. As we follow our Lord's path of loving service and sacrifice, we are reminded that He came to serve and save.

That's the reason for everything we do. By: David C. McCasland (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

He whose right was heaven's glory

Chose to serve on earth below,
Leaving us a clear example
Of the love He'd have us show.
—D. De Haan

Keep your eyes on the Lord, and you won't lose sight of life's purpose.

[Pay It Forward](#)

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

Today's Scripture : John 13:3-15

Pay It Forward is a movie about a 12-year-old's plan to make a difference in the world. Motivated by a teacher at his school, Trevor invites a homeless man to sleep in his garage. Unaware of this arrangement, his mother awakens one evening to find the man working on her truck. Holding him at gunpoint, she asks him to explain himself. He shows her that he has successfully repaired her truck and tells her about Trevor's kindness. He says, "I'm just paying it forward."

I think this is what Jesus had in mind in one of His last conversations with His disciples. He wanted to show them the full extent of His love. So before their last meal together, He took off His outer garment, wrapped a towel around His waist, and began to wash His disciples' feet. This was shocking because only slaves washed feet. It was an act of servanthood and a symbol that pointed to Jesus' sacrifice, passion, and humiliation on the cross. His request to His disciples was: "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet" (John 13:14). They were to "pay it forward."

Imagine how different our world would look if we gave the kind of love to others that God has given us through Jesus. By: Marvin Williams (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Christ's example teaches us
That we should follow Him each day,
Meeting one another's needs,
Though humble service be the way.
—Hess

To know love, open your heart to Jesus.
To show love, open your heart to others.

John 13:4 got up from supper, and laid aside His garments; and taking a towel, He girded Himself.

John 13:4 [CLICK HERE TO READ IN OVER 60 ENGLISH TRANSLATIONS](#)

- **laid aside:** Lu 12:37 17:7 22:27 2Co 8:9 Php 2:6-8

Related Passages:

2 Corinthians 8:9+ For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich.

Philippians 2:6-8+ Who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a **bond-servant (doulos)**, and being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

Mark 10:45+ **"For even the Son of Man did not come to be served, but to serve** and to give His life a ransom for many."

Matthew 20:28+ just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

1 Peter 5:5 You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.

**THE SERVANT HUMBLY
SERVES**

Note this action is a continuation from the previous passage (Jn 13:3). And keep the context in mind. We learn from Luke's gospel that the disciples had been arguing. Luke's passage would seem to explain at least in part the timing of Jesus' actions in John 13...

And **there arose also a dispute among them as to which one of them was regarded to be greatest.**²⁵ And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.'²⁶ "But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant.²⁷ "For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? **But I am among you as the one who serves.** (Lk 22:24-27+)

They were ready to fight for a throne but not for a towel!

-- [Brian Bell](#)

The disciples were so preoccupied with who's the greatest in the Kingdom, nobody was washing the other's feet, which was typically done for the guests as they prepared for a meal. The disciples were focused on self not on sandals! Jesus is going to blow the disciple's minds and teach them who is greatest in the Kingdom of God!

Got up from supper ([deipnon](#)) - Note that Jesus "**knowing**" in Jn 13:1-3 preceded and led to His "**doing**." **Got up** ([egeiro](#)) is used in other contexts to describe Jesus being "getting up" (being raised) from the dead (Acts 5:30+). Since normally the job of foot washing was given to slaves, we see Jesus in essence take the role of a lowly slave! (cf Mk 10:45+, Php 2:7-8+).

Keep the context in mind. The disciples were arguing about who was the greatest and they either forgot or ignored Jesus admonition "the greatest among you shall be your servant." (Mt 23:11+) Had they remembered, one of them should have been washing the dirty feet! But that's hard to do when you are debating who is the greatest!

And laid aside His garments ([himation](#)); **and taking a towel** ([lention](#)), **He girded** ([diazonnumi](#)) **Himself - Towel** ([lention](#)) is a Latin loan word (lintheum) meaning linen cloth and would have been of sufficient length so that it could be wrapped about His waist and allow Him to still use the free end to wipe the disciples' feet. Is this not a beautiful picture of Jesus loving the disciples **to the end**? Even the one named Judas Iscariot!

And remember the context. Within less than 24 hours Jesus will be nailed to a rugged cross. And yet here we see He does not think of Himself but of His disciples!

Cleon Rogers adds that "The Emperor Caligula humiliated high-ranking members of the Roman Senate by making them serve him at a meal ""standing napkin (lintheo) in hand either at the head of his couch, or at his feet" (Suetonius, "Gaius Caligula," The Lives of the Caesars, 4:26). (BORROW [The New Linguistic and Exegetical Key to the Greek New Testament PAGE 214](#)) (COMMENT - Jesus the Creator, humbling Himself before men. Nero the Cruel, humiliating other men before himself! How great is our Savior, the Lord Jesus Christ!)

It is interesting that Jesus used the same verb **laid aside** (tithemi) 5x in 4 verses in John 10 (John 10:11,15,17,18+) all referring to Him voluntarily laying down His life! It follows that John's use of lay/laid down is a double entendre and points to more than just his laying aside His garments, but to the ultimate laying down of His body on the Cross. Not to mention that in His crucifixion He would be stripped of His garments!

The cultural context helps us understand the incredible humility of Jesus' action for in ancient Israel, it was the duty of a Gentile servant to wash the feet of his master. A Jewish slave was not required to do this! You may want to read that statement again! And a superior absolutely NEVER washed the feet of an inferior! This was absolutely unheard of! Thus we see Jesus a Jew assumes a subservient role that no Jew would have assumed! The foot washing implies that they were all gathered around the table with dirty feet.

Spurgeon - He disrobed himself, though angels longed to cast the imperial purple about his shoulders. With all things in his hand, he yet took a towel and wiped the disciples' feet. (From sermon [The Lessons of the Foot-washing](#))

Guzik According to the Jewish laws and traditions regarding the relationship between a teacher and his disciples, a teacher had no right to demand or expect that his disciples would wash his feet. How much more unthinkable was it that the Master would wash His disciple's feet?...So why didn't any of the disciples do this first? Any of the disciples would have gladly washed Jesus' feet. But they could not wash His without having to be available to wash the others' feet, and that would have been an intolerable admission of inferiority among their fellow competitors for the top positions in the disciples' hierarchy. So no one's feet got washed!

NET Note is interesting - The plural *ta himatia* is probably a reference to more than one garment (cf. John 19:23-24). If so, this would indicate that Jesus stripped to a loincloth, like a slave. The translation "outer clothes" is used to indicate that Jesus was not completely naked, since complete nudity would have been extremely offensive to Jewish sensibilities in this historical context.

TSK note That is, his gown, or upper coat, [[himation](#)] with the girdle by which it was girdled close to his tunic, or inner coat; and instead of his girdle, he tied a towel about Him, that He might have it in readiness to dry their feet, and that He might appear as a servant (**ED: HE DID NOT JUST "APPEAR" BUT HE IN FACT WAS A SERVANT!**). Indeed the whole action was a servile one; and never performed by a superior to an inferior (**ED: THAT IS FALLEN MEN WOULD NEVER HAVE DONE SUCH A LOWLY TASK**).

Warren Wiersbe sees a fascinating parallel - Christ's actions in Jn 13:1-5 represent what He did when He left heaven to come to earth. He arose from His throne, laid aside the outward expression of His glory, became a servant, and humbled Himself to die on a cross. Philippians 2:5-11 outlines these steps beautifully. After He had completed the work of redemption, He put on His garments and sat down (Jn 13:12), foreshadowing His resurrection, ascension to glory, and enthronement at the Father's right hand. (BORROW [Wiersbe's Expository Outlines on the New Testament, PAGE 244](#))

Guzik sees a parallel with Jesus laying aside His divine prerogatives, etc...

- Jesus **rose from supper**, a place of rest and comfort
 - Jesus rose from His throne in heaven, a place of rest and comfort
 - Jesus **laid aside His garments**, taking off His covering
 - Jesus laid aside His glory, taking off His heavenly covering
 - Jesus **took a towel and girded Himself**, being ready to work
 - Jesus took the form of a servant, and came ready to work
 - Jesus **poured water into a basin**, ready to clean
 - Jesus poured out His blood to cleanse us from the guilt and penalty of sin
 - Jesus *sat down again* (John 13:12) after washing their feet
 - Jesus sat down at the right hand of God the Father after cleansing us
-

Towel (3012)(lention) is a linen cloth, a towel. It is a Latin loanword: linteum. It was a linen cloth as used by servants. It was used of the towel or apron, which servants put on when about to work (Suetonius, Calig. 26). Only in Jn. 13:4; Jn. 13:5 and not in the Septuagint.

Gilbrant - It is used in classical Greek to refer to an attendant at a public bath, to a servant (male or female) preparing himself to serve by putting on a linen towel or apron around the waist, and at least once to a woman preparing to wash someone's feet (cf. Bauer). In the New Testament the word occurs only in John 13:4 on the occasion of the Last Supper when Jesus "...riseth from supper, and laid aside his garments; and took a towel (lention), and girded himself." This was done in preparation to washing the disciples' feet, certainly the act of a servant.

Brian Bell - 4 principles regarding humility:

1. **Humility is unannounced** - Jesus didn't say, "Ok, men, I'm now going to demonstrate humility!" a) Greatness does not consist of exhalation but self-sacrifice. b) As nature teaches us, the branch most full of fruit...bends the lowest! :) (1) The question is: How low can you grow?
2. **Humility is willing to receive, w/o embarrassment** - Tucking his feet under himself, Peter pulls away. a) Jesus stoops, Peter resists...a resistance that leads to a rebuke.
3. **Humility is not a sign of weakness** - Here Jesus "boldly rebukes" in the midst of this humble task.
4. **Humility does not play favorites** - Humility is neither selective nor exclusive. a) Jesus washes each foot...even Judas'. b) If Jesus were only human, He probably would have been tempted to use boiling water to wash Peter's feet, & ice cold water to wash Judas'. c) But He didn't come to scold or to shun; He came to serve gently & humbly.

Jesus was able to perform this act of utter humility because of His keen understanding of who He was, where He came from, & where He was going. 1. This is key to humility in all persons - a healthy & balanced understanding of who they are.

ILLUSTRATION - HUMILITY - George Washington

During the American Revolution a man in civilian clothes rode past a group of soldiers repairing a small defensive barrier. Their leader was shouting instructions, but making no attempt to help them. Asked why by the rider, he retorted with great dignity, "Sir, I am a corporal!"

The stranger apologized, dismounted, and proceeded to help the exhausted soldiers. The job done, he turned to the corporal and said, "Mr. Corporal, next time you have a job like this and not enough men to do it, go to your commander-in-chief, and I will come and help you again."

It was none other than George Washington. - Today in the Word, March 6, 1991

Salvation Army

In 1878, when [William Booth's Salvation Army](#) was beginning to make its mark, men and women from all over the world began to enlist. One man, who had once dreamed of becoming a bishop, crossed the Atlantic from America to England to enlist. [Samuel Brengle](#) left a fine pastorate to join Booth's Army. But at first General Booth accepted his services reluctantly and grudgingly. Booth said to Brengle, "You've been your own boss too long." And in order to instill humility in Brengle, he set him to work cleaning the boots of other trainees.

Discouraged, Brengle said to himself, "Have I followed my own fancy across the Atlantic in order to black boots?" And then, as in a vision, he saw Jesus bending over the feet of rough, unlettered fishermen. "Lord," he whispered, "you washed their feet; I will black their shoes." (BORROW - From Chapter 4 "Success in Serving" in [Liberating Ministry From The Success Syndrome, K Hughes, Tyndale, 1988, p 44](#))

George Bowen - Acts are common and mean because they are ordinarily expressive of the common and mean thoughts of men. Let us not accuse the acts that make up our daily life of meanness, but our ignoble souls that reveal themselves so unworthily through those acts. The same act may successively mount up through every intermediate stage from the depth of unworthiness to a transcendent height of excellence, according to the soul that is manifested by it. One of the glorious ends of our Lord's incarnation was that He might propitiate us with the details of life, so that we should not disdain these as insignificant, but rather disdain ourselves for our inability to make these details interpreters of a noble nature. Oh, let us then look with affectionateness and gratitude upon the daily details of life, seeing the sanctifying imprint of the hand of Jesus upon them all!

ILLUSTRATION - Me last! (J.C. Pittman, "Bible Truths Illustrated" 1917)

Among the truly popular girls I have known, one stands out preeminently. I never knew one person who did not find her just lovable.

Once during her Sophomore year in high school, a group of her chums were discussing mottoes and naming their favorites. "Hitch your wagon to a star!" and "To the stars through difficulties!" were favored.

Turning to Jessie, someone said, "Haven't you a motto?"

"Yes," she said; "it is this: 'Me last!'"

"What do you mean by that?" the others asked.

"That's my motto, and I think it is a good one."

"But what does it mean?"

Then Jessie explained: "It means just what it says — 'me last.' That is, I am to think of myself last. I am to put everyone else ahead of me, and then can look after myself when everybody else is taken care of."

The girls saw, and they knew that right there lay the secret of her popularity.

"Jesus called the Twelve and said: If anyone wants to be first — he must be the very last, and the servant of all." Mark 9:35

"Jesus got up from the meal, took off his outer clothing, and wrapped a towel around His waist. After that, He poured water into a basin and began to wash His disciples' feet, drying them with the towel that was wrapped around Him."

[The Power Of Service](#)

Christ Jesus . . . made Himself of no reputation, taking the form of a bondservant. — Philippians 2:5,7

Today's Scripture : John 13:2-20

"Money is power." That principle drives most cultures of the world. People scramble for wealth, often at the price of personal integrity, in order to gain the power to live where and how they want, drive the kind of vehicle they want, and get whatever else they want.

In a culture that worships money, believers in Jesus Christ are in danger of doing the same. Some use their money to control their family, or they may threaten to stop giving to their church if they don't get their way.

How unlike Jesus! He had power over disease, and He used it to heal the sick. He had power over the sea, and He used it to remove fear. He had power to create, and He fed thousands. He had power over sin, and He forgave sinners. He had power over His own life, yet He willingly gave up His life to save all who would call upon Him (Romans 10:13).

Jesus possessed all power, but He used it to serve others. He was called "Lord" by the disciples in the Upper Room, yet He was the only servant there (John 13:2-17). He washed their feet! When Peter protested, Jesus answered, "If I do not wash you, you have no part with Me" (v.8).

Instead of using money or anything else for selfish means, use it to serve others. That's the right use of power. By: David C. Egner (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

When we are involved in serving
And meeting each other's needs,
We're imitating the Master

In thoughts and words and deeds.

—Fitzhugh

The more we serve Christ, the less we will serve self.

John 13:5 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.

John 13:5 [CLICK HERE TO READ IN OVER 60 ENGLISH TRANSLATIONS](#)

- **poured:** Jn 19:34 2Ki 3:11 Eze 36:25 Zec 13:1 Eph 5:26 1Jn 5:6
- **to wash:** Jn 13:8 Ex 29:4 Lev 14:8 2Ki 5:10-13 Ps 51:2 Isa 1:16 Ac 22:16 1Co 6:11 Tit 3:3-5 Heb 10:22 1Jn 1:7 Rev 1:5 7:14
- **feet:** Jn 13:10,12-14 Ge 18:4 19:2 1Sa 25:41 Lu 7:38,44 1Ti 5:10

Recall that in John 12:3+ there was a meal at the table with friends and a foot washing of the Lord by a disciple named Mary, and now the Lord turns the tables at another meal (the Last Passover) to wash the feet of the disciples. How amazing is our Jesus? (Rhetorical of course!) So at this foot washing the "washer" was not Mary of Bethany, but the Master of Mary. Mary had anointed Jesus' feet in preparation for His burial (Jn 12:7+). Now Jesus is washing the disciples' feet preparing them for their ministry after His death, burial, and resurrection.

Then He poured ([ballo](#)) water into the basin - Washing was done by pouring water over the feet from one vessel into another.

*Jesus was not satisfied with simply washing his disciples' fees,
he must do the wiping, too*

Spurgeon on basin - The one that ordinarily stood in the guest-chamber for the washing of the hands and feet of the guests....You see that Jesus does his work well. He omits none of the details of it. He puts himself in the place of a slave, and he performs a slave's duty very thoroughly. I am afraid that, sometimes, we do our work for him in a slovenly way, but Jesus was not satisfied with simply washing his disciples' fees, he must do the wiping, too. I do bless him that he did so for this is a picture of what he has done for us. He has washed our feet, and he often repeats the gracious act. The feet that Jesus washes he will wipe; he has not begun his task without intending to finish it. I know that he will complete in my soul the work which he has undertaken, for he fulfilled on the feet of his disciples the office he had undertaken: "He began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." ([Spurgeon's Exposition - Gospel of John](#))

"The fuller the ear is of rice grain, the lower it bends."

-- Malay proverb

And began ([archo](#)) to wash ([nipto](#)) the disciples' ([mathetes](#)) feet ([pous](#)) and to wipe ([ekmasso](#)) them with the towel ([lention](#)) with which He was girded ([diazonnumi](#)) - Who would the disciples include at this time? The amazing answer is that He washed the very feet of the one who would soon betray Him! Make no mistake, Jesus was fully aware of his forthcoming betrayal as the following passages demonstrate and yet He still condescended to wash the feet of His betrayer. It was the duty of the non-Jewish servant to wash the feet of his master. A Jewish slave was not required to do this.

The verb **wash** ([nipto](#)) as discussed more below refers to washing only a part of the body, not the whole body, which is the verb [louo](#).

Jesus' selfless act in this section makes His exhortation in John 13:15 that much more incredible for there He says "I gave you **an example** that **you also should** do as I did to you." And it also adds substance to Jesus' words in the Sermon on the Mount where He says "You have heard that it was said, 'YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.' "But I say to you, **love** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) **your enemies** and pray for those who persecute you. (Mt 5:43-44+) The only way we can follow Jesus' example and "wash the feet" of our enemy (whatever that might look like in practice), is by being filled with and enabled by the power of the Holy Spirit! There is absolutely no other way to obey this command and to follow "in His steps" walking like Jesus walked (1Pe 2:21+).

THOUGHT - Skip Heitzig says "a hush falls over the room, as Jesus takes out the towel and begins to wash feet. **Now I believe there's a principle here.** When you have all power, and you know it, you're secure. You don't have to prove it to anybody, right? When you know who you are, you don't have to prove who you are. I want you to hear this. When you know who you are, you don't have to prove. Well, let me prove-- let me show you who I am. Let me tell you about my degrees. Let me tell you about my education. Just serve. It's more dramatic when you do. So your security comes from your identity. I know who I am. I know where I've come from. I know where I'm going. I'm going to wash their feet.

D A Carson - "With such power and status at his disposal, we might have expected him to defeat the devil in an immediate and flashy confrontation, and to devastate Judas with an unstoppable blast of divine wrath. Instead, he washes his disciples' feet, including the feet of

the betrayer" (BORROW [The Gospel According to John PAGE 462](#)).

As someone once said "Life is like a game of tennis -- the player who serves well seldom loses."

J C Penney said "There is no telling what a man can do if he does not mind who gets the credit."

Wipe (1591) **ekmasso** from **ek** = out, out of or intensifies + **masso** = to knead, to handle, to wipe) means to wipe off, dry away, wipe dry. In secular Greek of an artist, to mould or model in wax or plaster. Plat.:Med., token ekmassetai icnh he impresses anew the footsteps of his fathers, i.e. walks in their steps, Theocr. Used of "wiping" tears from Christ's feet, Luke 7:38, 44; John 11:2; John 12:3

Ekmasso - 5x - wipe(1), wiped(3), wiping(1). Lk. 7:38; Lk. 7:44; Jn. 11:2; Jn. 12:3; Jn. 13:5. Not in Septuagint

Girded (1241)(diazonnumi from **dia** + **zonnumi** = to gird) tie (a towel) around oneself, around one's waist. In John 21:7 to tie around oneself an outer garment. **Liddell-Scott** - to gird round the middle:-Med. to gird oneself with, Luc.:Pass., wearing drawers, Thuc. II. metaph. to engirdle, encompass, Plut.

Diazonnumi - 3v - Jn. 13:4; Jn. 13:5; Jn. 21:7. Not in Septuagint.

J R Miller - The Lesson of Service - [LISTEN to audio!](#) - Serving is not an easy lesson to learn. But it is a lesson we must learn, if ever we would become like our Master. Jesus did not come to be served, but to serve. He served to the uttermost, just as He loved to the uttermost. Any service that needed to be done for another, He did as naturally and as simply as He breathed! He loved people, and was interested in them and was ready always to be helpful to them. It never mattered what the service was—whether it was the saving of a soul, the curing of a grievous sickness, or the giving of a cup of water. He did the least service as graciously and as divinely as the greatest!

*There is no surer test of the genuineness of Christian life,
than in this matter of serving others.*

The washing of feet was the lowliest service any man could do for another. It was the work of the lowliest slave. Yet Jesus without hesitation, did this service for His own disciples. Thus He taught them that nothing anyone may ever need to have done by another, is unfit for the holiest hands. We begin to be like Christ, only when we begin to love others enough to serve them, regardless of the lowliness of the particular service.

One day a stranger entered an artist's studio in Milan. The artist was busy within. He was working on a painting of the head of Christ and appeared to take no notice of the stranger. At last he broke the silence, looked at the man and asked: "Sir, does it look like Jesus, or not?"

There is no surer test of the genuineness of Christian life, than in this matter of serving others. In serving others, we should inquire, "Are we like Jesus, or not?"

We are too careful of our dignity. When we see the Son of God washing His disciples' feet, we should be ashamed ever to ask whether anything another may need to have done, is too menial for us to do. A king may do the lowliest kindness to the poorest peasant in his realm, and his honor will only be enhanced by it.

"Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. For I have given you an example that you also should do just as I have done for you." John 13:14-15 [LISTEN to audio!](#)

"O blessed Jesus, when I see You bending,
Girt as a servant, at Your servants' feet,
Love, lowliness, might— in zeal all blending,
To wash their feet, and make them meet
To share Your feast. I know not to adore,
Whether Your humbleness, or glory more!"

[Basin of Love](#)

After that, he poured water into a basin and began to wash his disciples' feet. John 13:5

Today's Scripture : John 13:1–17

One day in physics class many years ago, our teacher asked us to tell him—without turning around—what color the back wall of the classroom was. None of us could answer, for we hadn't noticed.

Sometimes we miss or overlook the "stuff" of life simply because we can't take it all in. And sometimes we don't see what's been there all along.

It was like that for me as I recently read again the account of Jesus washing His disciples' feet. The story is a familiar one, for it is often read during Passion Week. That our Savior and King would stoop to cleanse the feet of His disciples awes us. In Jesus's day, even Jewish

servants were spared this task because it was seen as beneath them. But what I hadn't noticed before was that Jesus, who was both man and God, washed the feet of Judas. Even though He knew Judas would betray Him, as we see in John 13:11, Jesus still humbled Himself and washed Judas's feet.

Love poured out in a basin of water—love that He shared even with the one who would betray Him. As we ponder the events of this week leading up to the celebration of Jesus's resurrection, may we too be given the gift of humility so that we can extend Jesus's love to our friends and any enemies. By: Amy Boucher Pye (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Lord Jesus Christ, fill my heart with love that I might roll up my sleeves and wash the feet of others for Your glory.

Because of love, Jesus humbled Himself and washed His disciples' feet.

[Here to Serve](#)

[Jesus] poured water into a basin and began to wash his disciples' feet. John 13:5

Today's Scripture & Insight : John 13:3–17

It was time for our church to commission a new group of leaders. To symbolize their roles as servant-leaders, the church elders participated in a memorable foot-washing ceremony. Each of the leaders—including the pastor—washed each other's feet as the congregation observed them.

What they did that day was modeled for us by Jesus Christ, as recorded in John 13. In that incident, which happened at what is called the Last Supper, Jesus "got up from the meal, . . . poured water into a basin and began to wash his disciples' feet" (John 13:4–5). Later, as Jesus was explaining to His disciples why He had done this, He said, "No servant is greater than his master, nor is a messenger greater than the one who sent him" (v. 16). He also said, "I am among you as one who serves" (Luke 22:27).

If it is not below Jesus's dignity to do such a lowly task, it is not below any of us to serve others. What an amazing example He set for all of us. Indeed, He "did not come to be served, but to serve" (Mark 10:45). He showed us what it means to be a leader and a servant. That's Jesus, the One who serves. By: Dave Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Dear Lord, help me serve others. Guide me to set aside my personal interests and desires to provide help to those who need it.

No deed is small when done for Christ.

[One Who Serves](#)

Yet I am among you as the One who serves. —Luke 22:27

Today's Scripture & Insight : Luke 22:24-27

"I'm nobody's servant!" I cried out. That morning the demands of my family seemed too much as I frantically helped to find my husband's blue tie, while feeding the crying baby and recovering the lost toy from under the bed for our 2-year-old.

Later on that day, as I was reading the Bible, I came across this verse: "For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves" (Luke 22:27).

Jesus didn't have to wash His disciples' feet, yet He did (John 13:5). There were servants who did that job, but Jesus chose to serve them. Today's society insists that we should aim to "be somebody." We want the best-paying job, the highest position in the company, the top leadership in church. Yet whatever position we are in, we can learn from our Savior to serve.

We hold different roles as parents, children, friends, workers, leaders, or students. The question is this: Do we carry out those roles with an attitude of service? Even though my everyday routine is sometimes tiring, I'm thankful the Master will help me because I do want to follow His steps and willingly serve others.

May God help us to do this each day. By: Keila Ochoa (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Dear Lord, I know that You did not come to be served, but to serve. Sometimes I fail to think of others, but I want to be like You. Please give me a heart like Yours.

We need a servant's attitude to be like Jesus.

[How God Shows His Love](#)

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

Today's Scripture : John 13:5-17

Martha, a 26-year-old woman with ALS (amyotrophic lateral sclerosis), needed help. When a group of ladies from Evanston, Illinois, heard about her, they jumped into action. They began to give round-the-clock nursing care. They bathed her, fed her, prayed for her, and witnessed to her. Martha, who had not received Christ as her Savior and couldn't understand how a loving God could let her get ALS, saw His love in these women and eventually became a Christian. She is with the Lord today because 16 women, following Jesus' example, personified God's love.

The love of God was visibly demonstrated in Jesus when He was here on Earth. In stooping to wash the feet of His disciples, He mirrored the submissive step He took when He left heaven and became a man. He healed the sick and endured bitter hatred as His reward. He died like a criminal on a Roman cross. His endurance and these acts of kindness reflect God's love, for Jesus said, "He who has seen Me has seen the Father" (John 14:9).

Jesus is no longer with us in His physical body—He now sits at God's right hand in heaven. So, if God's love is to be embodied today, it must be done through Christians. Is it being done through you? By: Herbert Vander Lugt (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

More like the Master I would live and grow,
More of His love to others I would show;
More self-denial, like His in Galilee,
More like the Master I long to ever be.
—Gabriel

My life helps paint my neighbor's picture of God.

[Meekness And Majesty](#)

[Jesus] began to wash the disciples' feet. — John 13:5

Today's Scripture : John 13:1-17

Can meekness and majesty exist together in the same person? Amazingly, these wonderful virtues coexisted in the God-man, Jesus.

First, He was humble and meek. He didn't insist on luxury nor seek for the possession of material things. In fact, He didn't own or possess any property except for the clothes He wore. Compared to our day of investment portfolios, luxury homes, and Platinum Visa cards, Jesus was "dirt poor."

In terms of pursuing fame and glory, He walked away from more crowds than He called together. He was the leader, but He knelt to wash the feet of His disciples (Jn. 13). In all things He humbly submitted to the Father's will.

Yet, with such beautiful humility, there was also an awesome majesty about Jesus. One word or look from Jesus could quiet a crowd, calm a storm, or make a disciple weep. Thousands followed Him as He lived and taught with unequalled power and authority. Although He died bearing our sin and shame, He rose from the grave in glory. One day He will return in majesty as King of kings and Lord of lords, vanquishing His foes and judging the nations.

How are we to respond? Worship Him. Honor Him. Love Him. Obey Him. For He alone is worthy of all our devotion and all our praise. By: David C. Egener (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Meekness and majesty—perfect description
Of Jesus our wonderful Lord;
Humbling Himself to obtain our redemption,
Our Savior forever adored.
—Hess

The high and holy One became the meek and lowly One.
(Play song [Meekness and Majesty](#))

**A FEW QUOTES
ON HUMILITY**

See multiple quotes on humility in this 1882 work - [Holy thoughts on holy things, selected and arranged by E. Davies](#)

The quotes below are from John Blanchard's excellent work [Complete Gathered Gold](#), a work I highly recommend you consider adding to your library. Here is this source in Logos - [The Complete Gathered Gold](#)

HUMILITY—Blessings

He that will be knighted must kneel for it.

Thomas Adams

Humility is to the Christian what ballast is to the ship; it keeps him in his proper position and regulates all his thoughts and feelings.

Archibald Alexander

God is closest to those whose hearts are broken.

Anon.

Swallowing of pride seldom leads to indigestion.

Anon.

The easiest way to dignity is humility.

Anon.

The lowliest Christian is the loveliest Christian.

Anon.

It was pride that changed angels into devils; it is humility that makes men as angels.

Augustine

The proud hilltops let the rain run off; the lowly valleys are richly watered.

Augustine

God thinks most of the man who thinks himself least.

John Blanchard

If you lay yourself at Christ's feet he will take you into his arms.

William Bridge

The most holy men are always the most humble men.

Thomas Brooks

He that is down needs fear no fall;

He that is low, no pride.

He that is humble ever shall

Have God to be his Guide.

John Bunyan

Humility is the beginning of true intelligence.

John Calvin

Humility is the root, mother, nurse, foundation and bond of all virtue.

Chrysostom

Humility is the hallmark of wisdom.

Jeremy Collier

It is with men as with wheat; the light heads are erect even in the presence of Omnipotence, but the full heads bow in reverence before him.

Joseph Cook

As rivers flow through valleys and low countries, so the root of all holy actions is nourished by humility.

Thomas De Villanova

Nothing sets a person so much out of the devil's reach as humility.

Jonathan Edwards

When God intends to fill a soul, he first makes it empty. When he intends to enrich a soul, he first makes it poor. When he intends to exalt a soul, he first makes it sensible to its own miseries, wants and nothingness.

John Flavel

If we learned humility it might spare us humiliation.

Vance Havner

When we take least notice of our good deeds ourselves, God takes most notice of them.

Matthew Henry

God can only fill valleys, not mountains.

Roy Hession

If you want to see the height of the hill of God's eternal love you must go down into the valley of humility.

Rowland Hill

God's choice acquaintances are humble men.

Robert Leighton

Humility, after the first shock, is cheerful virtue.

C. S. Lewis

Only those who see themselves as utterly destitute can fully appreciate the grace of God.

Erwin W. Lutzer

The way to rise is to fall.

Thomas Manton

All God's thrones are reached by going downstairs.

C. Campbell Morgan

Not until we have become humble and teachable, standing in awe of God's holiness and sovereignty ... acknowledging our own littleness, distrusting our own thoughts, and willing to have our minds turned upside down, can divine wisdom become ours.

J. I. Packer

Just as the sinner's despair of any help from himself is the first prerequisite of a sound conversion, so the loss of all confidence in himself is the first essential in the believer's growth in grace.

A. W. Pink

The humble Christian is far happier in a cottage than the wicked in a palace.

A. W. Pink

The best way to see divine light is to put out thine own candle.

Francis Quarles

Humble hearts lie in the valleys where streams of grace are flowing, and hence they drink of them.

C. H. Spurgeon

The more we are humbled in grace, the more we shall be exalted in glory.

C. H. Spurgeon

The less a person strives for himself, the more God will be his champion.

John Trapp

Humility solders Christians together in peace.

Thomas Watson

The right manner of growth is to grow less in one's own eyes.

Thomas Watson

The lowest parts of the land are warm and fertile; the lofty mountains are cold and barren.

Spiros Zodhiates

HUMILITY—Characteristics

He is genuinely great who considers himself small and cares nothing about high honours.

Thomas á Kempis

If you know Hebrew, Greek and Latin, do not put them where Pilate did, at the head of Christ; put them at his feet.

Anon.

The sufficiency of my merit is to know that my merit is not sufficient.

Augustine

I did nothing that I might not have done better.

Richard Baxter

I have written about one hundred and twenty-eight books, but I would commend to the poor but a few.

Richard Baxter

I was but a pen in God's hands, and what praise is due to a pen?

Richard Baxter

If there is one thing I would like to have said of me by those who are left behind when I have gone into the glory land, it would be just this that the overflow hid the vessel!

A. Lindsay Glegg

A humble spirit loves a low seat.

William Gurnall

Humility is a necessary veil to all other graces.

William Gurnall

The Christian is like the ripening corn; the riper he grows, the more lowly bends his head.

Thomas Guthrie

Humility is not thinking meanly of oneself, but rather it means not thinking of oneself at all.

Vance Havner

Better be a humble worm than a proud angel.

William Jenkyn

I sometimes think that the very essence of the whole Christian position and the secret of a successful spiritual life is just to realize two things ... I must have complete, absolute confidence in God and no confidence in myself.

D. Martyn Lloyd-Jones

Humility is not only a clothing, but also an ornament.

Thomas Manton

Men frequently admire me; but I abhor the pleasure that I feel.

Henry Martyn

True humility makes way for Christ and throws the soul at his feet.

J. Mason

Humility is an invisible virtue.

Thomas Philippe

Of all garments, none is so graceful, none wears so well, and none is so rare, as humility.

J. C. Ryle

Oh for true, unfeigned humility! I know I have cause to be humble; and yet I do not know one half of that cause. I know I am proud; and yet I do not know the half of that pride.

Robert Murray M'Cheyne

The fullest and best ears of corn hang lowest towards the ground.

Edward Reynolds

He whose garments are the whitest will best perceive the spots upon them.

C. H. Spurgeon

The higher a man is in grace, the lower he will be in his own esteem.

C. H. Spurgeon

If pride and madness go together, so do humility and sanity.

John R. W. Stott

Let my name be forgotten, let me be trodden under the feet of all men, if Jesus may thereby be glorified.

George Whitefield

Lord, give me humility or I perish.

George Whitefield

Think as little as possible about yourself. Turn your eyes resolutely from any view of your influence, your success, your following. Above all speak as little as possible about yourself.

Samuel Wilberforce

HUMILITY—Essence

Humility is the knees of the soul.

Thomas Adams

Great men never think they are great—small men never think they are small.

Anon.

Humility is to have a just estimate of oneself.

Anon.

If you sincerely desire to hide your good actions, pride will not harm you.

Augustine

The true way to be humble is not to stoop until you are smaller than yourself, but to stand at your real height against some higher nature that will show you what the real smallness of your greatness is.

Phillips Brooks

It is one of the hardest matters under the sun to become nothing in ourselves.

Elisha Coles

Humility is not simply feeling small and useless—like an inferiority complex. It is sensing how great and glorious God is, and seeing myself in that light.

Sinclair Ferguson

By humility I mean not the abjectness of a base mind; but a prudent care not to over-value ourselves upon any account.

Obadiah Grew

Humility is the grace which lies prostrate at God's footstool, self-abasing and self disparaging, amazed at God's mercy and abhorring its own vileness.

James Hamilton

Humility is the ability to see ourselves as God describes us.

Henry Jacobsen

Humility is the ornament of angels and the deformity of devils.

William Jenkyn

If anyone would like to acquire humility, I can, I think, tell him the first step. The first step is to realize that one is proud.

C. S. Lewis

The way to become poor in spirit is to look at God.

D. Martyn Lloyd-Jones

The best of God's people have abhorred themselves. Like the spire of a steeple, we are least at the highest.

Thomas Manton

Humility is not diffidence. Humility is that disposition of honest recognition: He is God, I am but a creature.

Al Martin

Humility is pure honesty.

Jack McAlister

Humility is a most strange thing. The moment that you think you have acquired it is just the moment you have lost it.

Bernard Meltzer

Humility is simply the sense of entire nothingness.

Andrew Murray

Humility is that grace that, when you know you have it, you have lost it.

Andrew Murray

Humility is the repentance of pride.

Nehemiah Rogers

The true secret of spiritual strength is selfdistrust and deep humility.

J. C. Ryle

Humility is not a Sunday frock, but a workaday smock.

J. Oswald Sanders

Pride is a sinner's torment, but humility is a saint's ornament.

William Secker

Humility is to make a right estimate of oneself.

C. H. Spurgeon

Poverty of spirit is a kind of self-annihilation.

Thomas Watson

The humble heart is God's throne in regard to his gracious presence; and heaven is his throne as to his glorious presence.

Thomas Watson

The poor in spirit are divorced from themselves.

Thomas Watson

Let my name be forgotten, let me be trodden under the feet of all men, if Jesus may thereby be glorified.

George Whitefield

O heavenly Father, for thy dear Son's sake, keep me from climbing.

George Whitefield

HUMILITY—False

He who brags of his humility loses it.

John Boys

There is nothing more awful than conscious humility; it is the most satanic type of pride.

Oswald Chambers

To see a man humble under prosperity is one of the greatest rarities in the world.

John Flavel

No pretence of humility must make us decline our duty.

Matthew Henry

You can have no greater sign of a confirmed pride than when you think you are humble enough.

William Law

If our humility is not unconsciousness it is exhibitionism.

D. Martyn Lloyd-Jones

We can be proud of our humility, indeed I think we always are if we try to give the impression of humility.

D. Martyn Lloyd-Jones

False humility is really a lie, and cannot be acceptable to a God of truth.

William S. Plumer

If any man tells me that he is humble, I know him to be profoundly proud.

C. H. Spurgeon

Our humility serves us falsely when it leads us to shrink from any duty. The plea of unfitness or inability is utterly insufficient to excuse us.

Spiros Zodhiates

HUMILITY—Importance

He who has other graces without humility is like one who carries a box of precious powder without a cover on a windy day.
Anon.

Many would be scantily clad if clothed in their humility.
Anon.

One test of a person's strength is his knowledge of his weakness.
Anon.

There is no limit to the good a man can do if he doesn't care who gets the credit.
Anon.

As pride was the beginning of sin, so humility must be the beginning of the Christian discipline.
Augustine

For those who would learn God's ways, humility is the first thing, humility is the second, humility is the third.
Augustine

Life is a long lesson in humility.
James M. Barrie

He who knows himself best esteems himself least.
Henry G. Bohn

Much more of true religion consists in deep humility, brokenness of heart and an abasing sense of barrenness and want of grace and holiness than most who are called Christians imagine.
David Brainerd

Humility in every area of life, in every relationship with other people, begins with a right concept of God as the one who is infinite and eternal in his majesty and holiness.
Jerry Bridges

Show when you are tempted to hide, and hide when you are tempted to show.
A. B. Bruce

God will never come to his right unless we are totally reduced to nothing, so that it may be clearly seen that all that is laudable in us comes from elsewhere.
John Calvin

Nothing but the pure knowledge of God can teach us humility.
John Calvin

How easy it is to reason out man's humility, but how hard to reason man into it.
Stephen Charnock

Christ demands a humility which is foolishness to the world.
J. N. Figgis

They that know God will be humble; they that know themselves cannot be proud.
John Flavel

There is no true holiness without humility.
Thomas Fuller

The richest pearl in the Christian's crown of graces is humility.
John Mason Good

The greatest men are those who are humble before God. The tallest men are those who bend before God.
Richard Halverson

God grant us the beatitude of the background, that only he may be seen!
Vance Havner

Those whom God will employ are first struck with a sense of their unworthiness to be employed.
Matthew Henry

No garment is more becoming to a child of God than the cloak of humility.
Cyril M. Jackson

Humility is one of the chief of all the Christian virtues; it is the hallmark of the child of God.

D. Martyn Lloyd-Jones

In order to make us trust him, God works hard to make us lose trust in ourselves.

Dick Lucas

Until a man is nothing God can make nothing of him.

Martin Luther

The great secret of a right waiting upon God is to be brought down to utter impotence.

Andrew Murray

There is no need for us to devise means to draw attention to our work. God in his sovereign providence can well bear that responsibility.

Watchman Nee

There walks not this earth a man who is too humble in the sight of God.

William S. Plumer

I believe the first test of a truly great man is his humility.

John Ruskin

Humility is the very first letter in the alphabet of Christianity.

J. C. Ryle

The surest mark of true conversion is humility.

J. C. Ryle

If God has made us men, let us not make ourselves gods.

Richard Sibbes

No grace is stronger than humility.

Richard Sibbes

I believe every Christian man has a choice between being humble and being humbled.

C. H. Spurgeon

Let us be humble that we may not need to be humbled, but may be exalted by the grace of God.

C. H. Spurgeon

Humility neither falls far, or heavily.

Publilius Syrus

Esteem thyself not to have profited by religion unless thou thinkest well of others and meanly of thyself.

Jeremy Taylor

Knowledge without humility is vanity.

A. W. Tozer

They are quite mistaken that faith and humility are inconsistent; they not only agree well together, but they cannot be parted.

Robert Traill

Humility is the sweet spice that grows from poverty of spirit.

Thomas Watson

Till we are poor in spirit we are not capable of receiving grace.

Thomas Watson

John 13:6 So He came to Simon Peter. He said to Him, "Lord, do You wash my feet?"

John 13:6 [CLICK HERE TO READ IN OVER 60 ENGLISH TRANSLATIONS](#)

- **Lord:** Jn 1:27 Mt 3:11-14 Lu 5:8

PETER QUESTIONS
JESUS' ACTIONS

So (oun) - This is a term of conclusion, suggesting that Peter's feet were a fitting conclusion. For a moment put yourself in the scene and imagine the hush that came over the room and the sense of embarrassment, especially in light of their own exhibition of prideful self-seeking described in Luke 22:24-27+ where the 12 were arguing about matters of precedence and prestige!

He came to Simon Peter. He said to Him, "Lord(kurios/kyrios), do You wash (nipto) my feet (pous)?" - Clearly Jesus had already washed the feet of other disciples and apparently there was no response (at least none recorded). Peter however is usually the one most likely to say something or do something, so it is very likely he is the first one who questioned Jesus' actions, for this was the very One Who he had confessed as the Son of God! It was unthinkable that God's Son would wash his feet! Peter as usual is the vocal one and surely was verbalizing what the others were thinking.

Bob Utley - Peter's question was a rhetorical way of refusing Jesus' gesture. Peter often thought he knew what Jesus should and should not do (cf. Matt. 16:22).

Peter's designation of Jesus as **Lord (kurios/kyrios)** reminds me of the time when the Spirit opened his eyes to recognize Jesus. After a large catch of fish Luke records "when Simon Peter saw that, he fell down at Jesus' feet, saying, "Go away from me **Lord (kurios/kyrios)**, for I am a sinful man! amazement had seized him and all his companions because of the catch of fish which they had taken." (Lk 5:8+).

THOUGHT - Have you recognized Jesus as **Lord** of all? Is He the Lord of your life? Are you His possession (see [kurios/kyrios](#) below)? Remember, [we do not "make" Jesus Lord of our lives!](#) He is Lord of our lives if He is our Savior!

Spurgeon - You must lay the stress on the **pronouns** in order to get the full force of the original. "Lord, dost **THOU** wash **my** feet?" The contrast is between Peter's Master and himself. I do not wonder that he said that; would not you have been equally astonished had you been there? Peter had some faint idea who Christ was, he had confessed him in such a way that Jesus had said to him "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Knowing so much about Christ, Peter did marvel at his action; he felt so astonished that he asked "Dost thou wash my feet?" ([Spurgeon's Exposition - Gospel of John](#))

Wash (3538) nipto means to wash a part of one's body - face (Mt 6:17), eyes (Jn 9:7, 11, 15). E.g., washing of hands (Mt 15:2, Mk 7:3) and feet (1Ti 5:10) was common with the Jews. Note that nipto stands in contrast to two other related words - (1) **Louo** -- which means to bathe, used of washing the whole body and not just part of it (as is the case with nipto) (Acts 9:37, Heb 10:22, 2Pe 2:22). Like **nipto** louo refers to washing of living persons. (2) **Pluno** - refers to washing of inanimate things such as garments (Rev 7:14, Rev 22:14, Ge 49:11, Ex 19:10).

Gilbrant - Niptō is a variation of the verb nizō ("wash"). In classical Greek nizō commonly is used of washing parts of the body, such as hands and feet. It occasionally describes purging or cleansing (cf. Liddell-Scott). In the **Septuagint** niptō is used frequently for washing hands, feet, or face, and occasionally for rinsing.

Hauck - In the foot-washing **niptō** is partial washing (the feet) as distinct from louō (Jn. 13:5-6, 8 etc.). By his action here Jesus sets an example of menial service. But the action also has symbolical significance. Christ's death gives full cleansing, so that there is no need of partial washing, or need only of cleansing from daily sin. (Borrow [Kittel's Theological Dictionary of the New Testament : abridged in one volume](#))

Feet (4228)(pous) means foot literally the part of the body used for standing or walking in Mt 7:6; Lk 7:46; 8:35; 24:39f; Jn 13:5f; 20:12; Ac 4:35, 37; 5:10; Eph 6:15; Rev 3:9; 19:10. The foot, of men (Mt. 10:14; 18:8; 22:13; Luke 15:22; 24:39, 40; Jn 20:12; Acts 21:11; Rev. 2:18); of animals (Mt. 7:6; Ge 8:9); anthropomorphically of God (Mt. 5:35; Acts 7:49 cf. Isa. 66:1) Leg Rev 10:1. The foot as a measure of length in Acts 7:5. Pous is used figuratively or idiomatically, from various oriental customs involving feet; (a) literally wash feet, i.e. show hospitality, welcome guests (possibly 1Ti 5.10), serve humbly (Jn 13.14); (b) sit at someone's feet, i.e. learn from or be taught by (Lk 8.35); (c) to guide the feet straight, i.e. guide behavior or teach how to live (Lk 1.79); (d) to be under someone's feet means to be under someone's control (1Co 15.25); to make someone a footstool for someone's feet which speaks of complete control over someone else, and is from the ancient custom of depicting a ruler's conquered enemies on the footstool before his throne (Lk 20.43; Heb 1.13); (e) to place something at the feet of someone which means to turn something over or put at someone's disposal (Acts 4.37)

Zodhiates - (I) The expression "at the feet of someone" is spoken of that which is at one's feet, e.g., to cast or lay at one's feet, meaning to give over into one's care and charge, such as sick persons (Matt. 15:30); money, property (Acts 4:35, 37; 5:2; 7:58). Also to sit at the feet of someone, as disciples were accustomed to sit on the ground before their master or teacher (Luke 8:35; 10:39; Acts 22:3). In Luke 7:38 a woman standing behind the recliner at the feet of Jesus.

(II) To put or subdue under one's feet means to make subject to someone, an allusion to the ancient manner of treading down or putting the foot on the necks of vanquished enemies (Rom. 16:20; 1 Cor. 15:25, 27; Eph. 1:22; Heb. 2:8 quoted from Ps. 8:7; see Josh. 10:24). In a similar sense after hupopōdion, footstool (Matt. 22:44; Mark 12:36; Luke 20:43; Acts 2:35; Heb. 1:13; 10:13, all quoted from Ps. 110:1).

(III) Spoken of the oriental mode of making supplication or of doing reverence and homage to a superior by prostrating oneself before him (Sept.: Gen. 44:14; Ruth 2:10; 2 Sam. 1:2; Esth. 8:3), "to fall at one's feet" means in supplication. The expression of reverence or homage; preceded by the prep. eis (John 11:32); the prep. epí, upon (Acts 10:25); the

prep. pará, by (Luke 17:16); the adv. prep. enópion, before, in the presence of (Rev. 3:9); the adv. prep. émprosthén, before, in front of (Rev. 19:10; 22:8); with the prep. prós, before (Mark 5:22; 7:25; Sept.: Esth. 8:3). In a similar manner, to hold one's feet (Matt. 28:9).

(IV) Also in allusion to the custom of washing and anointing the feet of strangers and guests. Such washing was usually done by the lowest slaves (1 Sam. 25:41 [cf. Gen. 24:32; 43:24]), but sometimes by the master himself in token of respect (Gen. 19:2; Luke 7:44; John 13:5, 6, 8-10, 12, 14). Thus also by Mary, who washed Jesus' feet with her tears and kissed and anointed them in token of affection and respect (Luke 7:38, 44-46; John 11:2 [cf. the verb aleíphō <G218>, to rub]).

(V) Metonymically it refers to the feet as the instrument of moving. Therefore, the word "feet" is sometimes ascribed to that which strictly belongs to the person who moves about (Luke 1:79, "to guide our feet," means to direct us; Acts 5:9, "the feet of them which have buried thy husband"; Rom. 3:15; 10:15 paraphrased from Isa. 52:7; Heb. 12:13 [cf. Ps. 119:101; Prov. 4:26]). (BORROW [The Complete Word Study Dictionary: New Testament](#))

Gilbrant adds that "**Pous** is used as a figure of speech for the way one goes (Luke 1:79; Hebrews 12:13), an errand to be accomplished (Acts 5:9), evil being committed (Ro 3:15), and a God-given mission being fulfilled (Ro 10:15). **Pous** ("feet" or "foot") is used in connection with stumbling (Mt 4:6), obeisance, and worship (Mt 28:9; Rev 1:17). It also is used in an expression of scorn (Mk 6:11), in Christ's hyperbole concerning self-discipline (Mk 9:45), and in various other contexts, e.g., showing hospitality (Lk 7:38; Jn 11:2; 1Ti 5:10), acceptance (Lk 15:22), rejection (Acts 13:51), receptivity (Lk 8:35; Acts 22:3), subjection (Heb 2:8), and spiritual victory (Ro 16:20; 1Co 15:27; Eph 1:22)."

Dictionary of Biblical Imagery (BORROW - [see page 970](#)) **FEET** Though feet are sometimes associated with objects such as chests and tables (e.g., Ex 25:12), the Bible refers mainly to the feet of human beings and animals. "From head to foot" is a way to describe the whole of a person (2 Sam 14:25; Is 1:6). There are also occasional anthropomorphic references to the feet of God, such as his promise to glorify the place of his feet (Is 60:13; Ezek 43:7; Zech 14:4).

One of the basic aspects of hospitality in Bible times was the washing of a guest's feet(Gen 18:4; 19:2; 24:32; Judg 19:21; 1 Sam 25:41). A reference in Moses' blessing to Asher of the extravagance of bathing the feet in oil (Deut 33:24) indicates the prospect of considerable wealth. To wash the feet is associated with going home and being unlikely to go out again that day (2 Sam 11:8). Thus the beloved complains that she cannot come to the door since she has washed her feet (Song 5:3). Jesus serves his disciples by washing their feet, the act of a menial servant (Jn 13:2-11). This service, which has on previous occasions been performed for him (Lk 7:44; Jn 11:2; 12:3) establishes a pattern for his disciples (Jn 13:14-16; 1 Tim 5:10).

Ritual washing of the hands and feet occurs frequently (e.g., Ex 30:19). Although it sounds rather gruesome, God's people can look forward to bathing their feet in the blood of wicked (Ps 58:10; 68:23).

Feet also figure in situations in which someone has authority over a person or place. People have rights over land touched by their feet (Deut 2:5; 11:24; Josh 1:3; Ps 122:2) and lose rights over land their feet no longer walk on (2 Chron 33:8). Related to this is the idea that vanquished enemies are under the feet of their conquerors (Josh 10:24, 1 Kings 5:3; Ps 8:6; 45:5; 110:1; Is 49:23; 60:14; Mal 4:3). The NT stresses the authority of Christ over all things in this way (Mt 22:44; 1 Cor 15:25ff.; Eph 1:22; Heb 2:8) and the eventual victory of Christian believers over Satan and his followers (Rom 16:20; Rev 3:9).

To fall at someone's feet voluntarily is a mark of reverence (1 Sam 25:24; 2 Sam 22:39f.; Esther 8:3; Acts 10:25), and many of those who meet Jesus fall at his feet (e.g., Mk 5:22; Rev 1:17). In Revelation the angel guiding John refuses to allow him to fall at his feet and directs him to worship God instead (Rev 19:10; 22:8). Sitting at someone's feet is an act of submission and teachability (Lk 8:35; 10:39). Seizing the feet of another is an act of supplication (2 Kings 4:27; Mt 28:9); a particular example may be the uncovering of Boaz's feet by Ruth in order to indicate her desire that he become her kinsman-redeemer (Ruth 3:4-8).

To be able to negotiate rough terrain like a nimble-footed deer is an image applied to the life a righteous person (2 Sam 22:34; Hab 3:19). Obedience to God guarantees that one's feet will not slip (Ps 17:5), for God is said to guard the feet of his saints (1 Sam 2:9). This is related to the desire for feet to be on level ground (Ps 26:12; Prov 4:26; Heb 12:13) in a spacious place (Ps 31:8) on firm ground (Ps 40:2) and guided by the lamp of God's Word (Ps 119:105). The Bible records several prayers that feet will not stray (Ps 44:18; 119:101; Prov 6:18) or rush to sin (Prov 1:16; Is 59:7; Jer 14:10). A feature of the Messiah's ministry is that he will guide feet into the way of peace (Lk 1:79).

On the other hand, sin is characterized by feet that slip or stumble(Job 12:5; Ps 37:31; 56:13; 66:9; 73:2; 116:8; 121:3). Along similar lines, feet may be caught in a snare or a net, or put in shackles (Ps 25:15; 57:6; 105:18; Jer 18:22; Lam 1:13). One such trap is flattery (Prov 29:5), and the psalmist prays to be delivered from those who would trip him up (Ps 140:4).

Going barefoot is interpreted in a number of ways: either reverence at the presence of God (Ex 3:5), a result of

judgment (Is 20:2) or a sign of mourning (Ezek 24:27, 23).

Feet are not normally considered particularly attractive and may be thought of as inferior (1 Cor 12:15, 21). But they become beautiful when they belong to someone who uses them to carry the good news of God's salvation (Is 52:7; Nahum 1:15; Eph 6:15; see DANCING). Should the message be rejected in any particular place, the bearers of the gospel are to shake the dust off their feet (Mt 10:14) as a sign of protest (Acts 13:51) and refuse to have anything at all to do with the place.

See also BAREFOOT; HEEL; SHOE, SANDEL; STUMBLE, STUMBLING BLOCK; TOE; UNDER THE FEET.

Pous - 86v - feet(83), foot(9), under*(1). Matt. 4:6; Matt. 5:35; Matt. 7:6; Matt. 10:14; Matt. 15:30; Matt. 18:8; Matt. 22:13; Matt. 22:44; Matt. 28:9; Mk. 5:22; Mk. 6:11; Mk. 7:25; Mk. 9:45; Mk. 12:36; Lk. 1:79; Lk. 4:11; Lk. 7:38; Lk. 7:44; Lk. 7:45; Lk. 7:46; Lk. 8:35; Lk. 8:41; Lk. 9:5; Lk. 10:11; Lk. 10:39; Lk. 15:22; Lk. 17:16; Lk. 20:43; Lk. 24:39; Lk. 24:40; Jn. 11:2; Jn. 11:32; Jn. 11:44; Jn. 12:3; Jn. 13:5; Jn. 13:6; Jn. 13:8; Jn. 13:9; Jn. 13:10; Jn. 13:12; Jn. 13:14; Jn. 20:12; Acts 2:35; Acts 4:35; Acts 4:37; Acts 5:2; Acts 5:9; Acts 5:10; Acts 7:5; Acts 7:33; Acts 7:49; Acts 7:58; Acts 10:25; Acts 13:25; Acts 13:51; Acts 14:8; Acts 14:10; Acts 16:24; Acts 21:11; Acts 22:3; Acts 26:16; Rom. 3:15; Rom. 10:15; Rom. 16:20; 1 Co. 12:15; 1 Co. 12:21; 1 Co. 15:25; 1 Co. 15:27; Eph. 1:22; Eph. 6:15; 1 Tim. 5:10; Heb. 1:13; Heb. 2:8; Heb. 10:13; Heb. 12:13; Rev. 1:15; Rev. 1:17; Rev. 2:18; Rev. 3:9; Rev. 10:1; Rev. 10:2; Rev. 11:11; Rev. 12:1; Rev. 13:2; Rev. 19:10; Rev. 22:8

Uses in Septuagint - Gen. 8:9; Gen. 18:4; Gen. 19:2; Gen. 24:32; Gen. 29:1; Gen. 30:30; Gen. 33:14; Gen. 43:24; Gen. 49:19; Gen. 49:33; Exod. 3:5; Exod. 4:25; Exod. 12:9; Exod. 12:11; Exod. 21:24; Exod. 24:10; Exod. 25:26; Exod. 29:17; Exod. 29:20; Exod. 30:19; Exod. 30:21; Exod. 38:27; Lev. 1:9; Lev. 1:13; Lev. 8:21; Lev. 8:23; Lev. 8:24; Lev. 9:14; Lev. 11:21; Lev. 11:23; Lev. 11:42; Lev. 13:12; Lev. 14:14; Lev. 14:17; Lev. 14:25; Lev. 14:28; Lev. 21:19; Num. 22:25; Deut. 2:5; Deut. 2:28; Deut. 8:4; Deut. 11:10; Deut. 11:24; Deut. 19:21; Deut. 25:9; Deut. 28:35; Deut. 28:56; Deut. 28:65; Deut. 29:4; Deut. 32:35; Deut. 33:24; Jos. 1:3; Jos. 3:13; Jos. 3:15; Jos. 4:9; Jos. 4:18; Jos. 5:15; Jos. 9:5; Jos. 10:24; Jdg. 1:6; Jdg. 1:7; Jdg. 3:24; Jdg. 4:10; Jdg. 4:15; Jdg. 4:17; Jdg. 5:15; Jdg. 5:27; Jdg. 5:28; Jdg. 8:5; Jdg. 19:21; Jdg. 20:43; Ruth 3:4; Ruth 3:7; Ruth 3:8; Ruth 3:14; 1 Sam. 14:13; 1 Sam. 23:22; 1 Sam. 25:24; 1 Sam. 25:41; 2 Sam. 2:18; 2 Sam. 3:34; 2 Sam. 4:4; 2 Sam. 4:12; 2 Sam. 9:3; 2 Sam. 9:13; 2 Sam. 11:8; 2 Sam. 14:25; 2 Sam. 15:16; 2 Sam. 15:18; 2 Sam. 19:25; 2 Sam. 21:20; 2 Sam. 22:10; 2 Sam. 22:34; 2 Sam. 22:39; 1 Ki. 2:5; 1 Ki. 5:17; 1 Ki. 15:23; 1 Ki. 18:41; 2 Ki. 3:9; 2 Ki. 4:27; 2 Ki. 4:37; 2 Ki. 6:32; 2 Ki. 9:35; 2 Ki. 13:21; 2 Ki. 19:24; 2 Ki. 21:8; 1 Chr. 28:2; 2 Chr. 3:13; 2 Chr. 16:12; 2 Chr. 33:8; Neh. 9:21; Est. 4:17; Est. 8:3; Est. 8:12; Ps. 8:7; Ps. 9:16; Ps. 13:3; Ps. 17:10; Ps. 17:34; Ps. 17:39; Ps. 21:17; Ps. 24:15; Ps. 25:12; Ps. 30:9; Ps. 35:12; Ps. 37:17; Ps. 39:3; Ps. 46:4; Ps. 55:14; Ps. 56:7; Ps. 65:6; Ps. 65:9; Ps. 67:24; Ps. 72:2; Ps. 90:12; Ps. 93:18; Ps. 98:5; Ps. 104:18; Ps. 109:1; Ps. 113:15; Ps. 114:8; Ps. 118:59; Ps. 118:101; Ps. 118:105; Ps. 120:3; Ps. 121:2; Ps. 131:7; Ps. 134:17; Ps. 139:6; Prov. 1:15; Prov. 1:16; Prov. 3:6; Prov. 3:23; Prov. 3:26; Prov. 4:26; Prov. 4:27; Prov. 5:5; Prov. 6:13; Prov. 6:18; Prov. 6:28; Prov. 7:11; Prov. 25:17; Prov. 25:19; Prov. 26:6; Prov. 29:5; Eccl. 4:17; Cant. 5:3; Job 2:7; Job 13:27; Job 18:8; Job 18:11; Job 18:13; Job 29:15; Job 30:12; Job 31:5; Job 31:7; Job 33:11; Job 39:15; Amos 2:15; Nah. 1:3; Nah. 2:1; Hab. 3:5; Hab. 3:19; Zech. 14:4; Zech. 14:12; Mal. 3:21; Isa. 1:6; Isa. 3:12; Isa. 3:16; Isa. 5:28; Isa. 6:2; Isa. 7:20; Isa. 20:2; Isa. 26:6; Isa. 28:3; Isa. 41:2; Isa. 41:3; Isa. 49:23; Isa. 52:7; Isa. 58:13; Isa. 59:7; Isa. 66:1; Jer. 2:25; Jer. 12:5; Jer. 13:16; Jer. 14:10; Jer. 29:3; Jer. 45:22; Lam. 1:9; Lam. 1:13; Lam. 2:1; Lam. 3:34; Ezek. 1:7; Ezek. 2:1; Ezek. 2:2; Ezek. 3:24; Ezek. 6:11; Ezek. 24:17; Ezek. 24:23; Ezek. 25:6; Ezek. 29:11; Ezek. 32:2; Ezek. 32:13; Ezek. 34:18; Ezek. 34:19; Ezek. 37:10; Ezek. 43:7; Dan. 2:33; Dan. 2:34; Dan. 2:41; Dan. 2:42; Dan. 7:4; Dan. 7:7; Dan. 7:19; Dan. 10:6; Dan. 10:10

Washing Feet . . . and Dishes

I have set you an example that you should do as I have done for you. John 13:15

Today's Scripture & Insight : John 13:6–17

On Charley and Jan's fiftieth wedding anniversary, they shared breakfast at a café with their son Jon. That day, the restaurant was understaffed with just a manager, cook, and one teenage girl who was working as hostess, waitress, and busser. As they finished their breakfast, Charley turned to his wife and son and said, "Do you have anything important going on in the next few hours?" They didn't.

So, with permission from the manager, Charley and Jan began washing dishes in the back of the restaurant while Jon started clearing the cluttered tables. According to Jon, what happened that day wasn't really that unusual. His parents had always set an example of Jesus who "did not come to be served, but to serve" (Mark 10:45).

In John 13, we read about the last meal Christ shared with His disciples. That night, the Teacher taught them the principle of humble service by washing their dirty feet (vv. 14–15). If He was willing to do the lowly job of washing a dozen men's feet, they too should joyfully serve others.

Every avenue of service we encounter may look different, but one thing's the same: there's great joy in serving. The purpose behind acts of service isn't to bring praise to the ones performing them, but to lovingly serve others while directing all praise to our humble, self-sacrificing God. By: Cindy Hess Kasper (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

When has someone unexpectedly offered to help you with a difficult task? Why is humility such an important aspect of serving others?

Loving Savior, thank You for showing me how to be a servant.

C H Spurgeon - [Jesus washing his disciples' feet](#)

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

The Scottish Baptists were accustomed to wash the saints' feet literally; I dare say it would not do some of the saints much hurt; but still it never was intended for us to carry out literally the example of the Saviour; there is a spiritual meaning here, and what he means is this. If there be any deed of kindness or love that we can do for the very meanest and most obscure of God's people, we ought to be willing to do it—to be servants to God's servants—to feel like Abigail did, when she said to David, 'Let thine handmaid be a servant to wash the feet of the servants of my lord.' Abigail became David's wife; but yet she felt she was not worthy even to wash his servants' feet. That must be our

spirit. Do you know a brother who is rather angry in temper, and he wants a kind word said to him, and some one says, 'I will not speak to any such person as he is'? Do it—do it, my dear brother; go and wash his feet! Do you know one who has gone astray? Some one says, 'I would not like to be seen in association with him.' My dear friend, you are spiritual; go and restore such a one in the spirit of meekness. Wash his feet! There is another riding the high horse; he is very very proud. One says, 'I am not going to humble myself to him.' My dear brother, go to him, and wash his feet! Whenever there is a child of God who has any defilement upon him, and you are able to point it out and rid him of it, submit to any degradation, put yourself in any position, sooner than that child of God should be the subject of sin.

Oswald Chambers - The initiative against drudgery (Borrow [My Utmost for His Highest - page 50](#))

Arise, shine. Isaiah 60:1.

We have to take the first step as though there were no God. It is no use to wait for God to help us, He will not; but immediately we arise we find He is there. Whenever God inspires, the initiative is a moral one. We must do the thing and not lie like a log. If we will arise and shine, drudgery becomes divinely transfigured.

Drudgery is one of the finest touchstones of character there is. Drudgery is work that is very far removed from anything to do with the ideal—the utterly mean, grubby things; and when we come in contact with them we know instantly whether or not we are spiritually real.

Read John 13; we see there the Incarnate God doing the most desperate piece of drudgery, washing fishermen's feet, and He says—"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet."

It requires the inspiration of God to go through drudgery with the light of God upon it. Some people do a certain thing, and the way in which they do it hallows that thing for ever afterwards. It may be the most commonplace thing, but after we have seen them do it, it becomes different. When the Lord does a thing through us, He always transfigures it. Our Lord took on Him our human flesh and transfigured it, and it has become for every saint the temple of the Holy Ghost.

Robert Hawker - Poor Man's Evening Portion -

And Peter said unto him, Lord, dost thou wash my feet?—John 13:6.

My soul! dost thou want some sweet, some tender, some more than ordinarily interesting view of thy Jesus, this evening, to draw out all the finer feelings in love and adoration of thy Redeemer? Look at him, then, in the moment in which this scripture represents him in his lowliness and meekness, washing the disciples' feet. Had I the power of drawing the most endearing portrait, Jesus should he my one and only object; and for a subject of the most finished kind, the humbleness and tenderness of Jesus, the Lord of life and glory, washing poor fishermen's feet, should be the picture. And what, my soul, tends, if possible, infinitely more to endear and bring home to the heart this unparalleled condescension and grace of Jesus, is, that it was, as the evangelist relates it, at a time when Jesus knew that all things were given by his Father into his hands: that is, all things relating to his mediatorial kingdom; that he should give eternal life to as many as the Father had given him: and in due time take out of his kingdom all things that did offend. Was there ever a more lovely, a more engaging instance shown, than by the great Redeemer of the world, in this condescending act? Well might the astonished apostle cry out, in the contemplation of it, "Lord, dost thou wash my feet?" My soul! pause over the subject, and consider it well; and when thou hast duly weighed the matter, let it be asked, what condescension, what grace, what love, what mercy, will Jesus think too great for the salvation of poor sinners? Oh! that I had the power of persuasion with any poor broken-hearted transgressor, to convince him that there is nothing to keep a soul from Jesus but unbelief. I would say to such a one, My brother, oh! make trial only of Jesus's love. The greater your unworthiness, the greater will be the grace of Jesus in his mercy towards you. And the lower the Son of God bends down to wash a sinner, the higher surely will he be in the sinner's love and esteem. Let it be asked, through the whole Church of Christ upon earth, who loves Jesus most, but the sinner to whom Jesus hath forgiven most? Let it be inquired, through the realms of heaven, whose song of redemption is the loudest and the best, but those who were most low upon earth when Jesus first stooped to wash them. O thou blessed Emmanuel! thou, the Lord our righteousness! never let me forget this instance of thy grace to poor sinners, but do thou cause it to be my daily encouragement to come to thee, and under the same conviction as the apostle, to cry out, "Lord wash not my feet only, but also my hands and my head!"

John 13:7 Jesus answered and said to him, "What I do you do not realize now, but you will understand hereafter."

John 13:7 [CLICK HERE TO READ IN OVER 60 ENGLISH TRANSLATIONS](#)

- **What:** Jn 13:10-12 Jn 6:52, Jn 12:16 Jn 14:26 Jer 32:24,25,43 Da 12:8,12 Hab 2:1-3 Jas 5:7-11

Related Passages:

John 12:16+ These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him.

UNDERSTANDING WOULD FOLLOW IN THE FUTURE

Jesus answered and said to him, "What I do you do (ouk = absolutely) not realize (eido - understand) now, but (encouraging term of contrast) you will (this is a prophetic promise) understand (ginosko) hereafter - Clearly there was a deeper lesson than just being willing to wash dirty feet. Spiritual truth must be spiritually discerned. It is supernatural and simply cannot be understood by a natural man (1Co 2:14+). Jesus will soon explain how they will be enabled to understand promising them that "the Helper, the Holy Spirit, Whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you." (Jn 14:26+). In chapter 12 John had given his editorial comment (recall he wrote this gospel many years later) that "These things (JESUS BEING HAILED WITH HOSANNAS TO THE KING) His disciples **did not understand** at the first; but **when** Jesus was glorified, **then** they remembered that these things were written of Him, and that they had done these things to Him." (Jn 12:16+)

THOUGHT - Has this dynamic not also proved true in our Christian life? There have things we read or things the Lord has allowed us to experience in our lives that we did not understand at the time ("What does this mean?", "Why is this happening?", etc), but as we grew in the grace and knowledge of our Lord and Savior Jesus Christ (2Pe 3:18+), the "[lightbulbs began to go off!](#)" and we came to understand the "what" or the "why." This has been especially true in my life when He has disciplined me and as I was experiencing the pain, I would think back and recall my erring way that had wrought His hand of discipline and I was thankful (cf Ps 119:67, 71+). Seeing things from this retrospective view often helps put them in their proper perspective. And of course, we can always trust the ironclad truth that "God causes all things to work together for good to those who love God, to those who are called according to His purpose." (Ro 8:28; even the discipline - Heb 12:11+) As Paul writes "now we see in a mirror dimly, but then face to face; **now I know in part, but then I will know fully** just as I also have been fully known. But now faith, hope, love, abide these three; but the greatest of these is love." (1 Cor 13:12-13+) Paul reminds us if we still have questions about the things God has allowed in our life, one day we will understand fully the "why?"

Our knowing times, dear friends, are to come.

Spurgeon - The fact is, brethren, though it is a very humbling thing to say, we do not understand that which Jesus does, even his simplest actions are a mystery to us, we have never gone into the very depths of them so as to comprehend them. "What I do, — even though I only wash thy feet, plain and simple operation as that is, — thou knowest not now; but thou shalt know hereafter." Our knowing times, dear friends, are to come. We need not be so very anxious to know at present, this is the time of love. I would forego the filling of my head for a while if I could have my heart full; but, alas, we are generally so busy trying to attain merely head knowledge! **My most intense longing is for a growing heart, a heart that truly loves the Saviour. That is the way for the head to learn, for knowledge that comes by the way of the heart, and so enters the head, is the best of knowledge.** Jesus said to Peter, "What I do thou knowest, not now; but thou shalt know hereafter." ([Spurgeon's Exposition - Gospel of John](#))

*If we had God's power we would change everything--
but if we had God's wisdom we would change nothing.*

-- Scott Richardson

Bob Utley points out that "The Apostles, who lived with Jesus, did not always understand His actions and teachings (cf. John 2:22; 10:6; 12:16; 14:26; 16:18)."

J R Miller - "**What I am doing—you do not understand now; but afterward you will understand**" Believe this. Believe that the clouds will lift and that a whole heavenful of sunshine and blue sky will appear! Believe that beyond today's sorrow and out of it—will come comfort and joy. Believe that today's stress and strain, pinching and anxiety, will pass away—and that you will have rest, plenty and gladness. Believe that your present burdens will become 'wings' to lift you upward into the blessings of eternal life! Believe that the buds under the snow will be glorious roses in a little while! ([See full devotional](#))

Miller adds - At this time Peter did not know why the Messiah he really needed, was a Messiah with basin and towel. He was thinking of a Messiah with throne and crown and scepter and earthly pomp! He did not understand it, until after the blood of Calvary had been shed. Christ referred to these days by "afterwards."

This saying of Christ, however, may be used in a much wider sense. There are a great many things that He does, which at the time we cannot understand; yet in due time, all of them will become clear. As they appear to us, while we are passing through them, they are unfinished acts; when the work is completed, it will appear beautiful. This is especially true of many mysterious providences in our lives.

One time Jacob thought and said, "All these things are against me!" But he lived to see that the very things which he thought were against him, were really all working together for his good.

So it is always, in the providences of God with His own people. "We know that all things work together for good, to those who love God."

The back side of a tapestry appears to be a mystery of tangle and confusion, but there is a beautiful picture on the

other side. Just so, we are looking at our lives, largely on the back side. We cannot see the Master's plan, until 'afterwards'. ([Afterwards You Will Understand LISTEN to audio!](#))

J R Miller - Peter could not understand why Jesus should so condescend as to wash his feet. It perplexed and puzzled him, and he shrank from submitting to it. Jesus said, "You do not know now what I am doing — but later you will understand." And so it proved. There came days afterwards when he understood it all, when he knew why his Master had done it — and when he truly saw beauty, wisdom, love, richest instruction, and divine necessity in it.

And the same principle applies all through our life. There are many things in the providence of God which at the time appear dark and obscure — but which the future makes clear and plain. The Lord lays us aside in the midst of our usefulness, He desolates our homes, He breaks our harp-strings, He pours bitterness into our cups of sweetness. Our lives are full of strange, perplexing things — and we do not know what they mean.

Our dim eyes cannot read the dark pages. Our dull ears cannot hear the voice of love which speaks out to us from every adverse circumstance. Our heavy hearts cannot perceive the love which throbs with full pulse in every darksome event.

But there will come a day when every dark page in our life's history shall be explained — when all the tangle and confusion shall be unraveled, and the web shall lie before us woven through unto the end, warp and woof, with threads of gold and silver.

This word of Christ is the key to all the dark and strange providences in the life of every believer: "You do not know now what I am doing — but later you will understand." (See full article [Our dim eyes cannot read the dark pages!](#))

[Skip Heitzig](#) has an interesting interpretation of Jesus washing their feet and sees it as a parable - Jesus answered and said to Peter, *What I am doing you do not understand now, but you will know after this.* What Jesus did that night was more than just an example of humility. It was a parable, not just an example. And the parable is that what he did on that night is what he did in greater fashion at the cross. He rose from supper. Now that's an act of your will. Nobody forces you to do that. You decide in your head, in your heart, I'm going to stand up, and I'm going to do something. Jesus coming to this Earth, it's not like the Father, Son, and Holy Spirit drew straws, and whoever got the short one had to do the job. This is something Jesus voluntarily came to do. He rose up in Heaven. He rose to the occasion, you might say. Notice the language as it goes on. "He laid aside his garments." What does Philippians 2, tell us that he did? He emptied himself (Php 2:7). He laid aside His garments of glory, His prerogatives of deity. He laid aside the heavenly garments, so to speak, and took on garment of flesh. He was clothed in skin. And here Jesus wraps that towel around Him as a servant would. He poured water, Jn 13:5, into a basin. In a greater way, He will pour out His blood in a few hours (Jn 19:34), not to wash feet, but to wash souls (cf Titus 3:5). "He began to wash His disciples feet-- and I like this-- wipe them with the towel with which He was girded." In other words, Jesus finished the job. It would be one thing to pour water on the feet and then just sort of leave their feet dripping wet, and not finish the task. But if you got wet feet, you want them dried. So what I love is that Jesus, not only washed them, but He dried them. He finished the job. I have come to do the will of the Father. And, He said, to complete it, to do all the work that is necessary (cf Jn 4:34 with Jn 17:4).

[Bob Utley](#) adds "There seem to be two distinct purposes in Jesus' act of footwashing. (1) John 13:6-11 foreshadow His work on our behalf on the cross (ED: AS ALLUDED TO BY HEITZIG) AND (2) John 13:12-20 are an object lesson concerning humility (in light of Luke 22:24).

[C H Spurgeon - The unknown ways of love](#)

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

I hope, dear brethren, our faith in Christ does not rest upon our capacity to understand what he does: if so, I fear it is not faith at all, but a mere exercise of self-conceited carnal reason. Some things which the Lord has done bear upon their very forefront the impress of his infinite love, but I hope you know enough of him now to be able to believe that where there are no traces of love apparent to you, his love is surely there. I rejoice in that part of my text which says, 'What I do'. This washing of the feet was not being done by Bartholomew or Nathanael: it was the personal act of the Lord himself. Now, when the Master and Lord is the actor, who wants to raise a question or to suggest enquiry? It must be right if he does it: to question his conduct would be an insult to his majestic love. Do you know Christ? Then you know the character of his deeds. Do you know your Lord? Then you are sure that he will never act unkindly, unbecomingly, or unwisely. He can never send a needless sorrow or wantonly cause a tear to flow, can he? Here, then, is the question, not why is it done, but who is doing it? If the Lord is doing it, we can have no doubt about the excellence of his design. We believe that he is right when we cannot see that he is so. If we do not trust him far beyond what we know, it will show that our confidence in him is very limited. When a person only obeys another because he chooses to obey and sees it a proper thing to do, he has not the spirit of implicit obedience at all; and when a person only confides in another as far as he can see that he is safe, he is a stranger to implicit confidence. Confidence has its sphere beyond the boundaries of knowledge: where judgment ceases, faith begins. 'What I do thou knowest not now.'

[Robert Morgan - Borrow From this Verse page 274 - Till We Meet Again September 13](#)

Anne Kotiadis grew up in New York City in the whirl of night clubs, dances, and gala parties. She was well schooled in etiquette and the social amenities, but her heart didn't seem satisfied. At Columbia University, she met a Christian named Ethel who invited her to an evangelistic rally. Jack Wyrzten of Word of Life was the speaker, and that service led to Anne's conversion.

Some time later she met a young academic at Columbia University, Anthony Fortosis, and succeeded in eventually winning him to Christ. The two were married and settled down to a deeply satisfying marriage, blessed by four healthy boys and one beautiful daughter.

Then in the fall of 1967, Anne discovered a tumor. Despite the best medical attention, her situation grew serious. Dr. Fortosis recalled: Through the long, pain-filled weeks that followed, I saw Anne hover between life and death. Those were dark days and yet some of the most blessed of our life together. Anne needed me as never before as her strength began to ebb. The disease spread to her spine and internal organs. The pains began to increase. Finally she entered the hospital for the last time. The doctor told me it was now only a matter of time.

One afternoon we had our last "date." We talked about our beautiful 20 years together. After observing so many mediocre marriages, it occurred to us that God had crowned our union with abundant affection. She told me where she had hidden our love letters, and she said she wanted a very simple funeral. I kissed her and held her hand as she drifted into a coma. The next morning at 11 A.M. Anne's spirit departed to be with her glorious Lord.

Why did the Lord send this most grievous of trials? Why did He take home a wife and mother so early in her ministry? Why? I am content that His will is always good and acceptable. "What I do thou knowest not now, but thou shalt know hereafter." John 13:7 is good enough for me. *

Later you will understand (Charles Naylor, "[When Adversity Come](#)" 1944)

"You do not realize now what I am doing, but later you will understand." John 13:7

A few years ago a young preacher came to me and told me his troubles. He was passing through a time of darkness that he could not understand. Several months ago he called upon me again, and in the course of our conversation he referred to the time of trouble through which he had passed. He said, "Those things that I could not understand at that time, have taught me lessons which have prepared me to help many souls as I never could have, had I not had those severe trials."

Yes, things look different now. He can now see God's hand in it. He can see that those difficult things were a blessing to his own soul and to the souls of others. He can see that he had been in God's school of adversity and knew it not. He thought these things were destructive to him, but when he looked back upon them with clear vision and a knowledge of God's purpose—he saw real blessing in them. He saw them as manifestations of the wisdom and kindness of God, and he thanked God for those things which had been bitter and hard to bear.

Are you passing through difficult things which you cannot now understand?

Does it look as if these things are ruining you?

Just trust God and be patient. Out of your night of bitterness, out of your darkness and woe—will come strength of character, a blessed realization of God's faithfulness, and a knowledge of Him and yourself which can come to you in no other way. You will look back in time to come, and thank God for His wise care and tender love for you which brought you to these things, and realize that it was His hand leading you to better and richer things beyond.

[Streams in the Desert - page 218-](#)

"What I do thou knowest not now, but thou shalt know hereafter." (John 13:7.)

WE have only a partial view here of God's dealings, His half-completed, half-developed plan; but all will stand out in fair and graceful proportions in the great finished Temple of Eternity! Go, in the reign of Israel's greatest king, to the heights of Lebanon. See that noble cedar, the pride of its compeers, an old wrestler with northern blasts! Summer loves to smile upon it, night spangles its feathery foliage with dewdrops, the birds nestle on its branches, the weary pilgrim or wandering shepherd reposes under its shadows from the midday heat or from the furious storm; but all at once it is marked out to fall; The aged denizen of the forest is doomed to succumb to the woodman's stroke!

As we see the axe making its first gash on its gnarled trunk, then the noble limbs stripped of their branches, and at last the "Tree of God," as was its distinctive epithet, coming with a crash to the ground, we exclaim against the wanton destruction, the demolition of this proud pillar in the temple of nature. We are tempted to cry with the prophet, as if inviting the sympathy of every lowlier stem—invoking inanimate things to resent the affront—"Howl, fir tree; for the cedar has fallen!"

But wait a little. Follow that gigantic trunk as the workmen of Hiram launch it down the mountain side; thence conveyed in rafts along the blue waters of the Mediterranean; and last of all, behold it set a glorious polished beam in the Temple of God. As you see its destination, placed in the very Holy of Holies, in the diadem of the Great King—say, can you grudge that "the crown of Lebanon" was despoiled, in order that this jewel might have so noble a setting?

That cedar stood as a stately prop in Nature's sanctuary, but "the glory of the latter house was greater than the glory of the former!"

How many of our souls are like these cedars of old! God's axes of trial have stripped and bared them. We see no reason for dealings so dark and mysterious, but He has a noble end and object in view; to set them as everlasting pillars and rafters in His Heavenly Zion; to make

them a "crown of glory in the hand of the Lord, and a royal diadem in the hand of our God."—Macduff.

"I do not ask my cross to understand,
My way to see—
Better in darkness just to feel Thy hand,
And follow Thee."

D L Moody - A French artisan questioned much the dispensations of Providence in the government of the world. One day, in visiting a ribbon manufactory, his attention was attracted by an extraordinary piece of machinery. Countless wheels and thousands of threads were twirling in all directions; he could understand nothing of its movements. He was informed however, that all this motion was connected with the centre, where there was a chest which was kept shut. Anxious to understand the principle of the machine, he asked permission to see the interior, "The master has the key," was the reply. The words were like a flash of light. Here was the answer to all his perplexed thoughts. Yes; the Master has the key. He governs and directs all. It is enough.

Spiritual Vision - The disciples did not always understand what Jesus said and did. Like the blind man of Bethsaida in our Scripture reading for today, their prophetic insight was as distorted as one who sees "men as trees walking." In John 13:7 Jesus tells them not to become confused or bewildered by the heartbreaking events that were to transpire. They were to proceed by faith, resting on the precious promise that "hereafter" they would comprehend His wise purposes.

There is an old Hebrew legend that tells of a rabbi journeying on a mule through a wild country. His only companion was a rooster whose shrill crowing at sunrise awoke him to his devotions. He came to a small town at nightfall and sought shelter, but the inhabitants turned him away. Outside the village he found a cave in which to sleep. He lit his lamp before retiring, but a gust of wind blew out the light. During the night a wolf killed his rooster and a lion devoured his mule. Early in the morning he went to the town to see if he could buy some food. To his surprise he found no one alive. A band of robbers during the night had plundered the settlement and killed all the inhabitants.

"Now I understand my troubles," said the rabbi. "If the townspeople had received me, I would now be dead. Had not my rooster and mule been killed their noise or the light of my lamp would have revealed my hiding place. God has been good to me."

Christian, trust the Lord's wise leading. You may not understand it all now, but you shall know "hereafter."

I know not now why schemes were spoiled
And lofty aspirations foiled;
I know not now why briars and thorn
Should mar ambitions nobly born.
Hereafter I shall know, shall see
These very things were best for me!
—A.G.

We must TRUST God even when we cannot TRACE Him!

John 13:8 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."

John 13:8 [CLICK HERE TO READ IN OVER 60 ENGLISH TRANSLATIONS](#)

- **Never shall:** Ge 42:38 Mt 16:22 21:29 26:33,35 Col 2:18,23
- **If:** Jn 13:6 Jn 3:5 Isa 4:4 Eze 16:4-9 Ezek 36:25 Zec 13:1 Ac 22:16 1Co 6:11 Eph 5:26 Titus 3:5 Heb 9:22,23 10:4-10,22 Rev 1:5 Rev 7:14

Related Passages:

Psalms 51:2 **Wash me thoroughly from my iniquity** And cleanse me from my sin.

Psalms 51:7 Purify me with hyssop, and I shall be clean; **Wash me, and I shall be whiter than snow.**

Isaiah 1:18 "Come now, and let us reason together," Says the LORD, "Though your **sins are as scarlet, They will be as white as snow**; Though they are red like crimson, They will be like wool.

Ezekiel 36:25+ "Then **I will sprinkle clean water on you, and you will be clean** I will cleanse you from all your filthiness and from all your idols.

Zechariah 13:1, 8, 9+ "In that day **a fountain will be opened** for the house of David and for the inhabitants of Jerusalem, for sin and for impurity...8 "It will come about in all the land," Declares the LORD, "That two parts in it will

be cut off and perish; But the third will be left in it. 9 "And I will bring the third part through the fire, Refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them; I will say, 'They are My people,' And they will say, 'The LORD is my God.'"

Titus 3:5+ He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, **by the washing of regeneration** and renewing by the Holy Spirit,

Revelation 7:14+ I said to him, "My lord, you know." And he said to me, "These are the ones who come out of the great tribulation, and **they have washed their robes** and made them white in the blood of the Lamb.

Revelation 22:14+ Blessed are those who **wash their robes**, so that they may have the right to the tree of life, and may enter by the gates into the city.

TO PETER THIS IS UNTHINKABLE!

Peter said to Him, "Never shall You wash (nipto) my feet (pous)!" - O Peter! Here he goes again! Open mouth, insert foot! The Greek is even more emphatic for Peter uses the double negative (ou + me) which is the strongest way to negate something in Greek! Peter says something like "You will never ever wash my feet forever!" or "never no never under any circumstances."

The **CSB translation (2009 version)** picks up this double negative in an excellent rendering "You will **never** wash my feet-- **ever!**" and note it ends with an exclamation point (not in the Greek but reasonable in context). It is interesting that the [2017 revision of the CSB](#) omits the "--ever!" and replaces it with "You will never wash my feet." (I like the nuance conveyed by the 2009 version.) Several other versions add "**ever**" - The [Disciples Literal translation](#) ="You will never wash my feet, **ever!**" [EHV](#) = "You will never, **ever**, wash my feet!" [NLT](#) is probably the most negative rendering = "**No,**" Peter protested, "you will **never ever** wash my feet!" [VOICE](#) = "**Peter:** You will not wash my feet, now or ever!"

Leon Morris - "Peter is humble enough to see the incongruity of Christ's action, yet proud enough to dictate to his Master" (MacGregor)....A literal washing of the feet is not necessary before one can be a Christian. The words point us to a washing free from sin that only Christ can give. Apart from this washing no one can be Christ's. (BORROW [The Gospel according to John : the English text with introduction, exposition and notes, PAGE 616](#))

Spurgeon - That is, Never, as long as I live, shalt thou do such a thing as that." That is just like Peter. If John had not told us who it was that said this, we should have known that it was Peter. He was always in such a hurry, and he spoke so quickly, that he made many mistakes, yet he was always so honest and so true that his Master forgave his faults, and helped him to correct them. If Christ does not cleanse us, we do not belong to him. If he does not, day by day, exercise a purifying influence over us, we are not his. ([Spurgeon's Exposition - Gospel of John](#))

Warren Wiersbe points out that the words of Jesus to Peter emphasize that "There is a difference between union and communion. Peter was in union with Christ as one of "His own" through faith, but sin can break our communion with the Lord. There is a difference between sonship and fellowship. Only as we allow Christ to cleanse us can we remain in fellowship with Him and enjoy His presence and power." (BORROW [Wiersbe's Expository Outlines on the New Testament](#))

NO WASH NO PART!

Jesus answered him, "If I do not wash (nipto) you, you have no part (meros - share, portion) with Me - Jesus counters Peter's double negative with two negatives 'If I may **not** wash thee, thou hast **n o** part with me.' (Jn 13:8YLT) **No part (meros - share, portion) with Me** clearly means the one He does not "wash" does not belong to Him, for His sins have not been washed away by the blood of the Lamb. As discussed below "If" introduces a third class conditional clause.

TECHNICAL NOTE: If ([1437](#)) (ean) is a preposition which serves to identify what is referred to in Greek as athird class conditional clause. It means "(If)... and it may be true or may not be true." There is a supposition (something that is supposed) where the reality of the issue is uncertain. A conditional clause in Greek is formed by combining a preposition with a certain verb mood. In this case **ean** is combined with the **subjunctive mood** of **wash** which is the mood of probability which implies uncertainty.

[Utley](#) adds "This (IF) is a THIRD CLASS CONDITIONAL SENTENCE. This verse implies that more was happening here than a mere practical object lesson. John 13:6-10 seems to relate to Jesus' work on the cross in forgiving sin (i.e., Titus 3:5)."

In John 3:5+ Jesus made an allusion to water "Truly, truly, I say to you, unless (introduces athird class conditional clause) one is born of water and the Spirit **he** (absolutely) **cannot** enter into the kingdom of God." Stated another way you can have no "part" or "share" in the King

of that kingdom unless you are born of water and the Spirit. Dear reader, are you born again?

Paul alludes to the importance of spiritual "washing" in 1 Corinthians 6:11+ declaring that "Such were some of you; but **you were washed** (past tense = completed action = moment they were born again by grace through faith), but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God." Paul had just explained who would not "inherit the kingdom of God." (1Co 6:10+, cf Mt 25:34), so Paul agrees with Jesus that you must be "**washed**" in order to share in the Kingdom of God.

Dictionary of Biblical Imagery - The ending of all physical and sacramental washings is located in the work of Christ (Jn 1:20; Acts 22:16; Heb 9:6–14; 10:1–22; 1 Jn 1:7, 9). Through His work, believers are "bathed" once and for all (Jn 13:10; 1 Cor 6:11; Heb 10:10) when the regenerating work of the Holy Spirit (Titus 3:5) and the Word of God (1 Pet 1:2–3, 22–23) gives them divine life and forgiveness.

THOUGHT - Is the Lord speaking to you right now about some area of obedience—some challenge, some adjustment in your life—but you're saying, "I'm not going to do it until I can see how it's going to work out"? Husband, are you saying, "I'm not going to stay with her until I see a change in her attitude"? Wife, are you saying, "I'm not going to submit to him until he proves himself"? Teenager, are you saying, "I'm not going to obey them until they make sense"? That's backward. Revelation follows obedience. ([Jon Courson - see Volume 3](#))

Part (share) ([3313](#)) **meros** means a part, share, portion. 1. part Lk 11:36; 15:12; Acts 5:2; Eph 4:16; Rev 16:19. Specialized uses: side Jn 21:6; piece Lk 24:42; party Acts 23:6, 9; line of business Acts 19:27; matter, affair 2Co 3:10; 9:3; place region, district Mt 2:22; 15:21; Acts 2:10; 19:1.—With prepositions: ana. meros - one after the other 1Co14:27.—apo meros - in part Ro 11:25; 15:15; 2Co 1:14; 2:5; for a while Ro 15:24.—ek meros - individually 1Co 12:27; in part 1Co 13:9f, 12.—en meri = in the matter of, with regard to Col 2:16.—kata meros = in detail Heb 9:5.—mero ti - as adverbial acc. in part, partly 1Cor 11:18.—2. share Rev 20:6; 22:19. Place Mt 24:51; Lk 12:46; Jn 13:8; Rev 21:8.

Meros - 40v - Matt. 2:22; Matt. 15:21; Matt. 16:13; Matt. 24:51; Mk. 8:10; Lk. 11:36; Lk. 12:46; Lk. 15:12; Lk. 24:42; Jn. 13:8; Jn. 19:23; Jn. 21:6; Acts 2:10; Acts 5:2; Acts 19:1; Acts 19:27; Acts 20:2; Acts 23:6; Acts 23:9; Rom. 11:25; Rom. 15:15; Rom. 15:24; 1 Co. 11:18; 1 Co. 12:27; 1 Co. 13:9; 1 Co. 13:10; 1 Co. 13:12; 1 Co. 14:27; 2 Co. 1:14; 2 Co. 2:5; 2 Co. 3:10; 2 Co. 9:3; Eph. 4:9; Eph. 4:16; Col. 2:16; Heb. 9:5; Rev. 16:19; Rev. 20:6; Rev. 21:8; Rev. 22:19

Dictionary of Biblical Imagery (see page 3110) on **WASH, WASHING** - "Cleanliness is, indeed, next unto godliness." Although the idea is likely of earlier Hebrew origin, John Wesley's well-known comment about appropriate dress combines two of the central ideas in the biblical usage of wash or washing. He realized that physical cleanness is in some fashion related to what God is like and that there is a spiritual dimension connected to personal hygiene.

The first use of the term in Scripture, though not the majority usage (Gen 18:4), has to do with physical cleansing. This is the basis for understanding the large number of references to sacramental washing. Both hygienic and sacramental uses have physical and symbolic meanings.

Hygienic/Refreshment Washings.

Although there may have been some sacramental implications in Pharaoh's daughter's bathing in the Nile, her providentially timed physical bath certainly included bodily cleansing and refreshment (Ex 2:5). Bathsheba's ill-fated bath (2Sa 11:2), the ending of David's prayerful fast for his ill child (2Sa 12:20), Ruth's preparation to meet Boaz (Ruth 3:3), Laban's treatment of Abraham's servants (Gen 24:32) and the beloved's disturbed dream (Song 5:3) are also illustrative of physical cleansing and refreshment. Abraham's offer of washing for his divine visitors shows that the physical dimension also had the symbolic meaning of hospitality (Ge 18:4).

Jesus refers to both of these usages in his affirmation of the faith of the woman who washed (literally, wet) his feet with her tears of gratitude (Lk 7:36–50), in contrast to his host (Lk 7:44). In his modeling of servanthood on the eve of his death (Jn 13:1–15), he himself washed the feet of his disciples. Thus he elevated the humble physical gesture to express his own servant heart, which would lead him to the cross (Phil 2:7–8) and which he desired to replicate in his followers (Jn 13:15). Later, Paul uses the physical image "washed the feet of the saints" in the symbolic sense of humble servanthood (1 Tim 5:10) to describe the service of a destitute widow as one of the qualifications for material support from a congregation.

Sacramental Washings.

The sacramental meaning of washing goes far beyond the removal of physical uncleanness. It develops most clearly with the establishment of the Mosaic covenant, which included more than mere verbal acceptance (Ex 19:8) to encompass the terrifying meeting of the people with the holy God (Ex 3:5; 19:9, 11). Preparation for this potentially fatal encounter involved **washing one's clothes** (Ex 19:10, 12–13), obviously not for hygienic purposes but as a **symbolic reminder of the vast separation between people and God**. The whole nation was the "treasured possession" (Ex 19:5NIV) of the infinitely holy God. The varied phenomena (Ex 19:16–25) involved in the communicative work of God and the threefold prohibition (Ex 19:12, 21, 24) accentuated that separation, the

difference not only between the Creator and the created but also between the holy and unholy. But of equal importance is the revelation that this God was the covenant-making God of grace and was accessible to them (the priestly kingdom) and to the whole world through them (Ex 19:5–6). This was later restricted to Aaron and his family (Num 3:1–4, 10), who were assisted by the remaining Levitical families (Num 3:5–13).

Israel was to be a “holy nation” (Ex 19:6) separated from other nations because they were especially separated through covenant relationship (Ex 20:2) and holy living (Ex 20:4–17; Lev 19). Washing their clothes and sexual abstinence (Ex 19:15) indicated the inner and external holiness God required of them to serve him.

As the revelation from God became more complete, ceremonial washings included parts of sacrificial animals (Ex 29:17; Lev 1:9, 13), blood-spattered priestly garments (Lev 6:27), the hands and feet of the priests (Ex 30:1–21) (ED: [What was the significance of the bronze laver? | GotQuestions.org](#)), those who made contact with death (Lev 11:25, 39–40), and situations involving leprosy (Lev 13:53–59; 14:8, 9, 47) and male and female bodily discharges (Lev 15). Although some of these washings were especially hygienic, the deeper significance had to do with ritual purity and inner purity. (ED: [What does it mean to be ceremonially unclean?](#)) Physical washing became associated with the need for cleansing of the sinful soul (Job 9:28–31; Ps 51:2, 7; Jer 2:22; 4:14; Is 1:16; 4:3–4).

One of the great tragedies of the covenant people was that the external symbol of washing became the actual substance or reality in their eyes. Sacramental cleansing was assumed effective as long as they followed the ritual precisely as prescribed. Jesus confronted this on numerous occasions (Mt 15:2; Lk 11:38). Pilate tried to assuage his conscience by practicing the empty ritual (Mt 27:24; see also Ps 26:6). Yet Peter’s image of an externally washed sow demonstrates that the internal washing that brings about a changed heart is more costly and rare (2 Pet 2:22).

The Washing of Christ’s Work.

The ending of all physical and sacramental washings is located in the work of Christ (Jn 1:20; Acts 22:16; Heb 9:6–14; 10:1–22; 1 Jn 1:7, 9). Through his work, believers are “bathed” once and for all (Jn 13:10; 1 Cor 6:11; Heb 10:10) when the regenerating work of the Holy Spirit (Titus 3:5) and the Word of God (1 Pet 1:2–3, 22–23) gives them divine life and forgiveness.

The work of the Spirit and the Word of God also includes renewing life in the process of developing increasing levels of holiness (Ro 12:1–2; 2Co 3:18; Eph 5:26; Tit 3:5–9). The initial washing or bathing at the time of new birth is followed by daily “root washings” (see Jn 13:8–10). As priests in the Mosaic covenant had to be bathed to procure forgiveness and continued fellowship and ministry (Ps 132:9; Heb 7:27–28), so must the believer—priest of the new covenant (1Pe 2:9–11). The Spirit indicates points of uncleanness that need to be cleansed (2Co 7:10) to permit uninterrupted fellowship with the Savior and continued ministry and growth (1 Jn 1:7–9).

The final statements on the sacramental and symbolic uses of washing are recorded by John in Revelation 7:14 and Rev 22:14. Blood, a highly stain-producing substance, is used to wash the robes of tribulation saints and make them white. This blood is not that of sacrificial animals, which was washed out of priestly garments (Lev 6:27), but of the ultimate Lamb of God (1Pe 1:19), who frees us from our sins (Rev 1:5). “Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city” (Rev 22:14 NIV). ([Dictionary of Biblical Imagery](#) see page 3110)

QUESTION - [What does it mean that our sins are washed away?](#)

ANSWER - When the Bible speaks of our sins being washed away, it means we are forgiven. Our sins, which had defiled us, are gone. By the grace of God through Christ, we are no longer spiritually corrupt; we stand [justified](#) before God.

The concept of having our sins washed away is first introduced in the Old Testament. When God gave instructions for consecrating the [Levites](#), He said, “Thus you shall do to them to cleanse them: sprinkle the water of purification upon them, and let them go with a razor over all their body, and wash their clothes and cleanse themselves” (Numbers 8:7). Isaiah 1:16 commands the rebellious people to “wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil.” God often used physical illustrations to help us understand spiritual truths. We understand that washing with water makes us physically clean, so the Bible takes that concept and applies it to our spiritual state.

Throughout the Old Testament, God commanded people to purify themselves by following rigorous instructions about sacrifices, ritualistic bathing, and types of clothing to wear (Exodus 30:20; Numbers 19:21; Joel 1:13). From ancient times, God’s people understood that sin makes us dirty, and dirty people are unworthy to enter into the presence of the Lord. Many of the laws in the Old Testament were given for the purpose of contrasting God’s holiness with man’s unholiness.

David wrote of his need to have his sins washed away. After his sin with Bathsheba was exposed by Nathan the prophet (2 Samuel 11), David repented with great sorrow. In his prayer of repentance, he says, “Purify me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow” (Psalm 51:7). Jesus refers to Nicodemus’s need to have his sins washed away: “Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit” (John 3:5). Human beings have always needed some way to have our sins

washed away.

The New Testament continues the theme of washing sins away. Ananias told Paul to “be baptized and wash away your sins, calling on his name” (Acts 22:16). God had demonstrated through the Law that we cannot purify ourselves; only He can. So when Ananias instructed Paul to be baptized to wash away his sins, Paul understood that, despite his exalted status as a Pharisee, he was as sin-covered as the lowest tax collector (1 Timothy 1:15–16).

The Bible makes it clear that every human being is born into this world as a sinner (Romans 3:23). That sin makes us ceremonially unclean and unfit to enter into the presence of God. The blood of Christ is what washes our sins away (1 John 1:7; 1 Peter 1:19). Hebrews 9 contrasts the old methods of cleansing with the [new covenant](#) that came through Jesus Christ. Jesus came to earth to establish a new way of being made right with God. Hebrews 9:13–14 says, “The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!”

When we, through faith, apply the blood of Jesus to our unclean souls, God pronounces us clean (Titus 2:14; 3:5). He washes our sins away, as it were; He places our sin debt upon His own Son and declares us righteous in His sight (Colossians 2:14; 2 Corinthians 5:21). God chooses to forget our sin and [remove it far from Him](#) (Psalm 103:12). We are still sinners in practice, but righteous in position. An adopted child becomes a son the moment the judge declares him so, even though he may not know the parents well, understand their house rules, or be deserving of their love in any way. Over time, he grows to know and love them, assimilating into their family life, and becoming in practice what he was already declared to be in position.

So it is with us. Our sins are washed away the moment we place our faith and trust in the saving work of Jesus on our behalf (Acts 2:21). Over time, we grow to know and love our Father, assimilate into our Christian family, and become in practice what we have already been declared to be in position (2 Peter 3:18; 1 John 3:3). The joy of the Christian life is that, even though we are not perfect, we can live every moment with the confidence that our sins are washed away by the blood of Jesus and we have been pronounced “clean” by the final Judge (see Genesis 18:25 and Romans 8:33). [GotQuestions.org](#)

Related Resources:

- [What does it mean to be “whiter than snow” \(Psalm 51:7\)? | GotQuestions.org](#)
- [What does it mean to be ceremonially unclean? | GotQuestions.org](#)

[C H Spurgeon - The sine qua non](#) [i.e. the indispensable condition]

‘Jesus answered him, If I wash thee not, thou hast no part with me.’ John 13:8

Included in this feet-washing, I believe, is the continual sanctification which faith in Jesus Christ carries on within us by the power of the Holy Spirit. If a man professes to be a Christian, and is not in his walk and conversation holier than other men, that man’s profession is vain. There are some who seem to think that we are to come to Christ as sinners and then, having believed in him, we are to live as we did before. But, my brethren, it is not so. Christ saves his people from their sins. When you hear the complaints of God’s servants concerning their temptations and their indwelling sins, you are not to conclude that sin has dominion over them, or that they have not overcome sin, or that they are not other men than they once were. No, my brethren, I believe the holier a man becomes the more he mourns over the unholiness which remains in him; but he is in very truth a far better man, a spiritual and holy man. If Jesus does not wash you so that you become godly and upright, you may depend upon it that you have no part in him. If he does not wash that tongue and cleanse away those angry, idle or filthy words, if he does not wash that hand and render it impossible for it to perform a dishonest or unchaste act, if he does not wash that foot and render it impossible for it to carry you to the haunts of vice and criminal amusement, you have no part in him. It is all worthless for unconverted persons to be baptised and come to his table, for if he has not sanctified you in some measure, he has not justified you. If you are not a changed man, neither are you a saved man, and if you do not aspire after holiness, neither need you hope that you shall have a part in the heaven of the blessed. ‘If I wash thee not, thou hast no part with me.’

Faith Fundamental: Grace Is Good - from Strengthening Your Faith by Tony Dungy and Nathan Whitaker (see also [Dare to be uncommon : men’s Bible study](#))

“No,” Peter protested, “you will never ever wash my feet!” Jesus replied, “Unless I wash you, you won’t belong to me.” Simon Peter exclaimed, “Then wash my hands and head as well, Lord, not just my feet!” John 13:8-9

Have you ever taken that type of person to lunch? Or are you that person?

You know the one—either through the obstacle of pride or a feeling that he or she must earn everything, the person can’t accept a gift. Even a small one. You invite them to lunch and have a great time, but when the check comes, the friend insists on being the one to pay it. Every time. You offer a bit of grace—and the person makes a deal for it.

In my experience, especially spending a lot of time among well-paid professional athletes, it happens.

You can see it with Peter: "You're not washing my feet. I should be washing yours." Then, when Jesus insists, Peter attempts to make it ridiculous and escape the moment. "Fine, wash my head, too!"

There's nothing wrong with occasionally accepting a gift. It's good for the giver—and it's good for the recipient.

I think that's part of why it's so hard for us to deal with grace. We feel we need to do something in return. Of course, then it's not grace, God's unmerited gift of love for us. God has given us eternal life and a relationship with Him through the gift of His Son Jesus Christ's sacrifice, which we "merely" need to accept. We can't do anything for it—it's already been done. We can't earn our way into heaven. He's not waiting for us to be "good enough." He'd be waiting forever. He asks us to live the life He has set before us, but the first step can't be earned, merely accepted.

The other difficulty we have in accepting God's grace is something Peter understood: what Christ demonstrates to us is something He expects us to follow and demonstrate to the world around us. Peter pushed back on the foot-washing offer because he also knew that Christ was telling him to go and do the same.

Do you struggle with the concept of God's grace, either because you don't feel worthy to receive the gift or because you know what He is asking you to do after you've received His grace? Humbly let Jesus wash your feet today.

UNCOMMON KEY > Grace—God's merciful gift that promises eternal life in heaven, abundant life here, and the reminder of a world that needs your touch. Have you received it? Do you know someone else who needs to?

[Never Say Never](#)

Peter . . . said to Him, "Even if all are made to stumble because of You, I will never be made to stumble." — Matthew 26:33

Today's Scripture :John 13:1-10

She made a New Year's resolution never to say never. Janet Kirkman had never intended to marry, have children, work on computers, and live in California. But she did get married, has two wonderful children, worked for a computer giant, and lived in California. God overturned nearly all her planned "nevers."

Such a resolution reminds us that God's plans may be very different from our own. But it can also safeguard us against pride and our vulnerability to temptation under pressure.

As Jesus was teaching His disciples about true service by washing their feet, Peter said to Him, "You shall never wash my feet!" (John 13:8). But when the Lord told him he could have "no part" with Him without learning that lesson, Peter quickly reversed himself (vv.8-10).

A little later, Peter again tripped over that word never. "Even if all are made to stumble because of You," he said to Jesus emphatically, "I will never be made to stumble" (Matthew 26:33). That never soon melted into bitter tears of shame and remorse (vv.69-75).

Janet recommends: "Watch your nevers! Nevers are 'me' oriented and God is 'He' oriented." Let's keep our focus on God—which is where it belongs. —By: Dennis J. DeHaan (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

I to Christ my life have given,
Ever His alone to be;
Oh, what peace and blessed assurance,
That He has a plan for me!
—Thiesen

A man's heart plans his way, but the Lord directs his steps. —Proverbs 16:9

John 13:9 Simon Peter said to Him, "Lord, then wash not only my feet, but also my hands and my head."

John 13:9 [CLICK HERE TO READ IN OVER 60 ENGLISH TRANSLATIONS](#)

■ **not:** Ps 26:6 51:2,7 Jer 4:14 Mt 27:24 Heb 10:22 1Pe 3:21

**THE PETRINE PENDULUM
SWINGS TO TO FRO**

Simon Peter said to Him, "Lord ([kurios/kyrios](#)), then wash not only my feet ([pous](#)), but also my hands and my head - It is typical of Peter to be just as impulsive to do more washing as he was to do no washing! Note that "then wash" is not in the Greek text, but is clearly implied. But once again, Peter goes "overboard" (so to speak)! He wanted to make sure he had a part with Jesus! Peter's abrupt flip-flop is still a product of his self will.

John Phillips writes "Before, he wished to tell the Lord what he could and could not do. Now he wanted to tell the Lord how things should be done." (BORROW [Exploring the Gospels. John](#))

C H Spurgeon - How that pendulum swings to and fro! It went this way just now: "Thou shalt never wash my feet." Now it goes right away to the other extreme: "Lord, not my feet only, but also my hands and my head." Go more gently, Peter, be more quiet. Why do you go so far in one direction and then rush off so far in another way? Thy Master knows better than thou knowest what is right for thee. ([Spurgeon's Exposition - Gospel of John](#))

Leon Morris - Peter is reluctant to let Jesus do what he wants. He prefers to dictate the terms. There is also a misunderstanding of the meaning of the action. It is not a way of cleansing the disciples, but a symbol of that cleansing. It is not the area of skin that is washed that matters but the acceptance of Jesus' lowly service. (BORROW [The Gospel according to John PAGE 618](#))

Lord (master, owner)([2962](#) [kurios/kyrios](#) from **kuros** = might or power, related to **kuroo** = to give authority) primarily means one who has absolute ownership, unequaled sovereign power and absolute authority. **Kurios** is used of the one to whom a person or thing belonged, over which he has the power of deciding, the one who is the master or disposer of a thing (Mk 7:28) In classical Greek, used of gods, inscriptions applied to different gods, Hermes, Zeus, etc.; also of the head of the family, who is lord of wife and children 1Sa1:8

See in depth 10 page discussion of **kyrios** in [The New International Dictionary of New Testament Theology](#) (NIDNTT)

Kurios/kyrios in John's Gospel - Jn. 1:23; Jn. 4:1; Jn. 4:11; Jn. 4:15; Jn. 4:19; Jn. 4:49; Jn. 5:4; Jn. 5:7; Jn. 6:23; Jn. 6:34; Jn. 6:68; Jn. 8:11; Jn. 9:36; Jn. 9:38; Jn. 11:2; Jn. 11:3; Jn. 11:12; Jn. 11:21; Jn. 11:27; Jn. 11:32; Jn. 11:34; Jn. 11:39; Jn. 12:13; Jn. 12:21; Jn. 12:38; Jn. 13:6; Jn. 13:9; Jn. 13:13; Jn. 13:14; Jn. 13:16; Jn. 13:25; Jn. 13:36; Jn. 13:37; Jn. 14:5; Jn. 14:8; Jn. 14:22; Jn. 15:15; Jn. 15:20; Jn. 20:2; Jn. 20:13; Jn. 20:15; Jn. 20:18; Jn. 20:20; Jn. 20:25; Jn. 20:28; Jn. 21:7; Jn. 21:12; Jn. 21:15; Jn. 21:16; Jn. 21:17; Jn. 21:20; Jn. 21:21;

John 13:10 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."

John 13:10 [CLICK HERE TO READ IN OVER 60 ENGLISH TRANSLATIONS](#)

- **He:** Lev 16:26,28 17:15,16 Nu 19:7,8,12,13,19-21 Heb 9:10
- **needs:** Ec 7:20 Mt 6:12 Ro 7:20-23 2Co 7:1 Eph 4:22-24 Eph 5:26-27 1Th 5:23 Jas 3:2 1Jn 1:7-10
- **but:** Song 4:7 Jer 50:20 2Co 5:17,21
- **you are clean:** Jn 15:3

Related Passage:

Isaiah 1:16 (THREE **COMMANDS**) "**Wash** yourselves, make yourselves clean; **Remove** the evil of your deeds from My sight. **Cease** to do evil,

Ephesians 4:22-24 that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, 23 and that you be renewed in the spirit of your mind, 24 and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.

Ephesians 5:26-27 so that He might sanctify her, **having cleansed her by the washing of water with the word**, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

1 John 1:6-10 If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; 7 but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. 8 If we say that we have no sin, we are deceiving ourselves and the truth is not in us. 9 **If (THIRD CLASS CONDITION)** we **confess** (PRESENT TENSE = CALLS FOR THIS TO BE OUR CONTINUAL PRACTICE) our sins, He is faithful and righteous to **forgive** us our sins and to **cleanse** ([katharizo](#)) us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar and His word is not in us.

THOUGHT- DAILY CONFESSION OF OUR SINS IS LIKE "WASHING OUR DIRTY FEET!" AND CONFESSION (PRESENT TENSE) IS PROBABLY SOMETHING WE ALL NEED TO DO **EVERY** DAY BECAUSE OUR FEET GET DIRTY AS WE WALK IN THE WORLD! WHEN YOUR HEAD HITS THE PILLOW, DO YOU DO

A QUICK INVENTORY AND CONFESS THE DIRT THAT GOT ON YOUR FEET DURING THE DAY? I WILL ADMIT I DO NOT ROUTINELY DO THIS! WRITING THIS NOTE HOPEFULLY WILL MAKE IT A PRACTICE (UNDER GRACE, NOT AS SOMETHING LEGALISTIC OR RITUALISTIC!)

1 Thessalonians 5:23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

John 15:3 "You are already **clean** ([katharos](#)) because of the word which I have spoken to you.

JESUS CLARIFIES PETER'S CONFUSION OVER CLEANLINESS

Jesus said to him, "He who has bathed ([louo](#)) needs only to wash ([nipto](#)) his feet ([pous](#)) - In John 13:10 the Lord Jesus referred to the customary ritual bath which preceded the Passover meal. **Bathed ([louo](#))** refers to bathing the entire body as distinguished from **wash ([nipto](#))** which refers to washing a part of the body. **Bathed ([louo](#))** is in the perfect tense which indicates a past action with continuing result or effect and thus emphasizes the state and character of one who has been bathed. Unlike human baths, this spiritual bath does not need to be repeated. As the writer of Hebrews says "we have been sanctified perfect tense (PARALLELS BATHED - ONCE FOR ALL TIME) through the offering of the body of Jesus Christ once for all." (Heb 10:10) Eleven disciples were spiritually forever **clean ([katharos](#))**.

Bob Utley - Jesus is speaking metaphorically of redemption. Peter has been washed (saved, cf. John 15:3; Titus 3:5), but needs to continue to repent (cf. 1 John 1:9) to maintain intimate fellowship.

The symbolism is clear for just as in daily life a man who has bathed in the morning only needs to wash his dirty feet at night, so in the case of the one who is born again (regenerated) once for all time cleansed from the penalty of sin need and yet who becomes "dirty" as he sins in his walk through life, he needs only to confess his sins for God "is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9+).

Henry Morris - Two different Greek words are used for "wash" in this verse, indicating a typological as well as practical teaching. The first "washed" means "bathed all over," as in the "washing of regeneration" (Titus 3:5) or the "washing of water by the word" (Ephesians 5:26). The second "wash" refers to a partial "cleansing" of only that part which needs it (the face, hands, feet, etc.). Thus, regeneration occurs once only but is followed by daily confession and cleansing (1 John 1:7,9). In addition to the feet walking daily in a sinful world, the head and hands also may need daily cleansing; the head (or mind) needs to be "renewed" (Romans 12:2), and the hands prepared for service.

But is completely ([holos](#)) clean ([katharos](#)) and you (plural, 11 of you) **are clean ([katharos](#)), but not all of you** - They would learn later what He means that they were **completely clean**. Jesus declared His disciples **clean ([katharos](#))**, except for Judas who would soon be filled with the **unclean** spirit, the devil (Jn 13:27). One can only imagine the thoughts that went through Judas' mind when he heard the **'but'** which he knew referred to himself, although he would not have fully understood that unclean had reference to his eternal destiny. He would soon find out (Mt 27:5+) before the 11 understood the significance. His uncleanness was in striking contrast to the cleanness of the other 11 disciples. The other 11 were undoubtedly "clueless" about the contrast Jesus presented - **but not all of you**.

Zodhiates says that "The lesson in John 13:9, 10 symbolizes justification as the bathing of the whole body ([louo](#)), while sanctification is the constant need of [nipto](#), washing individual parts of the body." (Borrow [The Complete Word Study Dictionary: New Testament](#))

John MacArthur on **He who has bathed needs only to wash his feet, but is completely clean**- But the Lord's words also mean that only those cleansed by Him have a relationship to Him. Washing is a common biblical metaphor for spiritual cleansing (cf. Num. 19:17-19; Ps. 51:2; Isa. 4:4; Ezek. 36:24-27; Zech. 13:1; Acts 22:16; 1 Cor. 6:11; Eph. 5:26; Titus 3:5; Heb. 10:22), and only those who place their faith in Jesus Christ as Lord and confess their sins are cleansed by Him (John 15:3; 1 John 1:7-9) and are united to Him in eternal life....Similarly the complete cleansing of the redeemed at salvation never needs to be repeated. God has graciously justified and imputed Christ's righteousness to believers (2 Cor. 5:21; Phil. 3:8-9), and His atoning death provides complete forgiveness of all their sins (Col. 2:13; Titus 2:14; 1 John 1:7, 9). But they still need the daily cleansing for sanctification from the defilement of the sin that remains in them (Phil. 2:12; 3:12-14). (SEE [John Commentary - Page 67](#))

NET Note - **the one who has bathed needs only to wash his feet**. A common understanding is that the "bath" Jesus referred to is the initial cleansing from sin, which necessitates only "lesser, partial" cleansings from sins after conversion. This makes a fine illustration from a homiletic standpoint, but is it the meaning of the passage? This seems highly doubtful. Jesus stated that the disciples were completely clean except for Judas (vv. 10b, 11). What they needed was to have their feet washed by Jesus. In the broader context of the Fourth Gospel, the significance of the foot-washing seems to point not just to an example of humble service (as most understand it), but something more - Jesus' self-sacrificial death on the cross. If this is correct, then the foot-washing which they needed to undergo represented their acceptance of this act of self-sacrifice on the part of their master. This makes Peter's initial abhorrence of the act of humiliation by his master all the more significant in context; it also explains Jesus' seemingly harsh reply to Peter (above, v. 8; compare Matt 16:21-23 where Jesus says to Peter, "Get behind me, Satan").

Jon Courson - Unconfessed sin in any area provides the bricks with which the enemy builds a "stronghold" (2 Corinthians 10:4) from which he manipulates you over and over again in that area until that particular sin becomes an addiction, a habit, a part of your life to be used at

will by him. "How did I get here?" we ask. "How did I get so entangled? How did I get caught up in this attitude or that sin?" The answer can be found at the point where we began to say, "I don't need to confess"—for it is then that the Enemy starts building his stronghold. "If you don't let Me wash your feet, I have no part with you," Jesus said. "You don't need to be baptized again. You don't need to be saved again. You don't need a bath, Peter. You just need your feet washed." And so do we. (See [Jon Courson's Application Commentary](#))

John Phillips - It was Calvary that brought the light of day to shine on this. The blood of Christ provides us with a once-for-all, radical cleansing(13:10a) from sin-a complete bath, so to speak. But in our daily walk through this world we become defiled. So our feet, which come in contact with the world, need to be cleansed. We need, in other words, recurrent cleansing (13:10b) from sin. At this stage of their spiritual pilgrimage, Peter and the others were not able to grasp these truths. Indeed, they continually misunderstood the Lord's spiritual, symbolic, pictorial teaching, interpreting his words (as many have continued to do down the ages) with wooden literalism, failing to comprehend his use of parables, types, and figures of speech. (BORROW [Exploring the Gospels. John](#))

Warren Wiersbe sees a great parallel from the Old Testament - When the Jewish priests were ordained, they were washed all over (Ex. 29:4), which pictures our once-for-all cleansing; but God also provided the laver (Ex. 30:17-21) for them to use in the daily washing of their hands and feet. Today, Christ is cleansing His church through the water of the Word (Eph. 5:25-26; John 15:3). As we daily read the Word, allow the Spirit to search our hearts (Heb. 4:12), and then confess our sins, we keep our feet clean and walk in the light. (See Ps. 119:9.) It is this daily cleansing that keeps the believer in communion with Christ. The lesson here has nothing to do with "getting" or "losing" one's salvation. It is strictly a matter of communion, fellowship with Christ. Many believers make the same mistake Peter made (v. 9); they want to be saved (washed) all over again when all they need is to have their feet washed. (BORROW [Wiersbe's Expository Outlines on the New Testament](#) PAGE 246)

Spurgeon - We have often, in commenting, noticed Peter's fault; perhaps we have noticed that too much. Let us now notice Peter's excellence. I admire his humility in thinking it too mean an office for Christ to wash his feet; it seems to me to be a most proper feeling which prompted him to ask, "Dost thou wash my feet?" It seemed an overwhelming condescension of love which he could scarcely permit. No doubt he spoke too positively when he said to Christ "Thou shalt never wash my feet;" but, still, his motive in speaking thus was a good one. It was because he could not allow his Lord to stoop so low; he thought it ill manners to permit such an one as Christ to wash the feet of such an one as the poor fisherman, Peter. I have already said that there was something that was not right, and yet that was perfectly natural to this "rock" disciple, and this "dove" disciple, who was such a strange mixture of boastfulness and fickleness, yet do not forget how much good there was in him. I wish all of us were half as good as Peter. That was a grand utterance, "Wash not my feet only, but also my hands and my head." He meant, "Lord, let me have all the cleansing I can, not only such as the washing of my feet would bring, but such as the washing of my head and my hands also would bring. Let me be clear of everything which would prevent full fellowship with thee, for I long to be one with thee altogether." Then our Saviour meekly, gently, quietly explained that there was no need for the washing of his head and his hands, for his whole being had already been renewed by the one great act of regeneration; and as he had been cleansed from sin by the free gift of pardon at the time when he first believed, there was no need of any repetition of the spiritual bathing, all that was required was the washing of his feet, — a beautiful distinction always to be observed. He that believeth in Christ is fully forgiven. He is like a man who has gone into the bath, and washed, but, when he steps out of the bath, and put his foot on the ground, he often soils it, so that, before he robes himself, he needs to wash his feet again. That is our condition as believers in Jesus; we are washed in his precious blood, and are whiter than snow; but these feet of ours constantly touch this defiling earth, so they need every day to be washed. Christ our Lord Jesus said to Peter, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." ([Spurgeon's Exposition - Gospel of John](#))

Spurgeon (another note) - Dear friends, when we believe in Christ, we are washed in the fountain filled with blood, and we are clean; but this world is such a sinful place that we cannot walk through it for even a day without some of its mire and dust clinging to us. Besides, God's lilies are so pure that they are hardly fit to bloom in such a defiling atmosphere. Oh, how we need that the dew should wash the lily when the night comes on! How greatly we need to have the foot-washing administered to us every day! We need not repeat the first great washing, the bath by which our sins were cleansed; when that was done, it was done once for all. Our sin was pardoned as before a Judge; but we want it to be taken away as before our Father, for we are now under his loving discipline. Christ further said to his disciples, "Ye are clean, but not all." Does he say that to us at this time? "Ye are clean, but not all." Where sits the man, in this house of prayer, who is not clean, the sinner who has not yet been washed by Jesus Christ? Where sits the woman who is not clean? The Lord have mercy upon you, dear friends! You know that, in the olden days, they put a red cross on the door of the house where the plague was. We cannot put a cross upon you; but I pray you to consider yourselves as marked men and marked women in the sight of God, and I pray the Lord to take that mark away by causing you to be washed, that you may be clean every whit. How quickly he can wash the foulest sinners! He that believeth in Jesus is washed in the precious blood, and he is clean. God cleanse us all for his great name's sake! ([Spurgeon's Exposition - Gospel of John](#))

What can wash away my sin?

Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus.

*Oh! precious is the flow
That makes me white as snow;*

No other fount I know,
Nothing but the blood of Jesus.

For my cleansing this I see—
Nothing but the blood of Jesus!
For my pardon this my plea—
Nothing but the blood of Jesus!

Nothing can my sin erase
Nothing but the blood of Jesus!
Naught of works, 'tis all of grace—
Nothing but the blood of Jesus!

This is all my hope and peace—
Nothing but the blood of Jesus!
This is all my righteousness—
Nothing but the blood of Jesus!

Bathed (3068) **louo** means to wash or bathe and is used both literally (Acts 9:37; 16:33; 2 Peter 2:22) and figuratively (Textus Receptus has Louo in Rev 1:5, but not in Nestle-Aland). In John 13:10 the Lord Jesus referred to the customary ritual bath which preceded the Passover meal. Since all had bathed (louō), they needed only to have their feet washed (niptō). Hebrews 10:22 refers to the baptism ritual as a washing of the body which represents by an outward act the cleansing that has taken place internally as a result of Christ's blood.

Louō means "to bathe an entire body" as distinguished from washing a part of the body niptō or from washing inanimate objects such as clothes plunō. In classical Greek the word is used both for routine bathing and for ritual purification. Both of these uses are also found in the Septuagint where louō frequently translates rāchats. It is especially common in the requirements for ceremonial bathing under the Mosaic law (e.g., Lev. 14:8; Lev. 14:9; Lev. 15:5; Lev. 15:6; Lev. 15:7; Lev. 15:8; Lev. 15:10; Lev. 15:11; Lev. 15:13; Lev. 15:16; Lev. 15:18; Lev. 15:21; Lev. 15:22; Lev. 15:27; Lev. 16:4; Lev. 16:24; Lev. 16:26; Lev. 16:28).

Completely (3650) (**holos**) means whole, complete (in extent), intact, entire, undivided. In the NT it is used with nouns to denote their totality (cf. Acts 21:30; Mt. 5:29-30; Lk 11:36). in classical Greek as an adjective meaning "whole, entire," and as an adverb meaning "wholly, completely." It commonly carries the sense of "complete in all its parts" whether used of people, places, or things. Vine says holos is "sometimes subjoined to an adjective or a verb, as in this case, to show that the idea conveyed by the adjective or verb belongs to the whole person or thing referred to" as in Jn 9:34 "You were born **entirely** (holos) in sins..."

Friberg - whole, intact, entire, all (the); (1) used with a noun to indicate its totality (Mk 1.33); occasionally with a noun supplied from the context (Mt 13.33); (2) used with a pronoun -- you altogether, wholly (Jn 9.34); all this (Mt 1.22); (3) used substantively with a preposition = literally through the whole, i.e. throughout, all through (Jn 19.23) (BORROW [Analytical Lexicon of the Greek New Testament](#))

Zodhiates - HOLOS - Whole, used as a demonstrative pron. To say τό όλόν, the whole, the noun must have the article and όλός must be placed in the position of predicate. Όλος is declined as a masc. noun such as άνθρώπος, man; e.g., όλόν τόν κόσμον (κόσμον, world), the whole world (Mark 14:9). It can also be expressed with όλόν at the end, as τόν κόσμον όλόν, the world, all of it (Mark 8:36). Of space, extent, amount (Mt 4:23; 5:29; 16:26; 21:4; 22:40; Mk 1:33; Lk 1:65; Jn 4:53; 1Co 5:6; Rev. 6:12 UBS). Neut. όλόν, the whole, referring to mass (Matt. 13:33; Luke 13:21; John 19:23; Sept.: Gen. 25:25; Ex. 28:27; Zech. 4:2), time (Mt. 20:6; Lk 5:5; Acts 11:26; 28:30; Sept.: Ex. 10:13; Lev. 25:30), an affection, emotion, condition (Mt. 22:37, quoted from Dt. 6:5; Lk 10:27; Jn 9:34; 13:10). (BORROW [The Complete Word Study Dictionary: New Testament](#))

Gilbrant - Holos can refer to a technical completeness including every member or aspect of the subject, such as, being "totally" born in sin (John 9:34), being under obligation to keep the "whole" law (Galatians 5:3), or Jesus dying for the "whole" world (1 John 2:2). In fact, holos later interchanges with **pas**. On the other hand, it can refer to something "in general, on the whole," or "generally," such as all Jerusalem being in an uproar (Acts 21:31), a famine being throughout all the world (Acts 11:28), a church's faith being proclaimed throughout the whole world ((Romans 1:8), or the assembling together of the whole church (1 Corinthians 14:23). These need not be taken as absolute statements including every member of the group but as referring to the group as a whole, to the majority or its major members, or as including representatives from every part (ED: I WOULD ADD THAT THESE ARE EXAMPLES OF [HYPERBOLIC USE](#)). Many scholars consider Romans 1:8 an example of hyperbole. One must determine from context what was intended by the word. Rarely will it affect the point being made or have theological significance. According to John 7:23 and 13:10 there is great encouragement in the principle that Jesus cleanses and heals the whole person.

Holos - 110x in 97v - all(49), all all(1), completely(1), entire(5), entirely(1), full(1), one piece(1), throughout(1),

whole(49), wholly(1). Matt. 1:22; Matt. 4:23; Matt. 4:24; Matt. 5:29; Matt. 5:30; Matt. 6:22; Matt. 6:23; Matt. 9:26; Matt. 9:31; Matt. 13:33; Matt. 14:35; Matt. 16:26; Matt. 20:6; Matt. 22:37; Matt. 22:40; Matt. 24:14; Matt. 26:13; Matt. 26:56; Matt. 26:59; Matt. 27:27; Mk. 1:28; Mk. 1:33; Mk. 1:39; Mk. 6:55; Mk. 8:36; Mk. 12:30; Mk. 12:33; Mk. 12:44; Mk. 14:9; Mk. 14:55; Mk. 15:1; Mk. 15:16; Mk. 15:33; Lk. 1:65; Lk. 4:14; Lk. 5:5; Lk. 7:17; Lk. 8:39; Lk. 9:25; Lk. 10:27; Lk. 11:34; Lk. 11:36; Lk. 13:21; Lk. 23:5; Lk. 23:44; Jn. 4:53; Jn. 7:23; Jn. 9:34; Jn. 11:50; Jn. 13:10; Jn. 19:23; Acts 2:2; Acts 2:47; Acts 5:11; Acts 7:10; Acts 7:11; Acts 8:37; Acts 9:31; Acts 9:42; Acts 10:22; Acts 10:37; Acts 11:26; Acts 11:28; Acts 13:6; Acts 13:49; Acts 15:22; Acts 18:8; Acts 19:27; Acts 21:30; Acts 21:31; Acts 28:30; Rom. 1:8; Rom. 8:36; Rom. 10:21; Rom. 16:23; 1 Co. 5:6; 1 Co. 12:17; 1 Co. 14:23; 2 Co. 1:1; Gal. 5:3; Gal. 5:9; Phil. 1:13; 1 Thess. 4:10; Tit. 1:11; Heb. 3:2; Heb. 3:5; Jas. 2:10; Jas. 3:2; Jas. 3:3; Jas. 3:6; 1 Jn. 2:2; 1 Jn. 5:19; Rev. 3:10; Rev. 6:12; Rev. 12:9; Rev. 13:3; Rev. 16:14

Holos in the Septuagint - ALL my/your heart; ALL day long, etc - Gen. 25:25; Gen. 31:35; Gen. 41:19; Gen. 41:30; Gen. 41:43; Exod. 5:12; Exod. 10:13; Exod. 14:20; Exod. 14:21; Exod. 19:18; Exod. 22:8; Exod. 22:11; Exod. 25:36; Exod. 28:31; Exod. 29:18; Exod. 37:20; Exod. 39:22; Lev. 4:12; Lev. 4:21; Lev. 6:9; Lev. 8:21; Lev. 13:12; Lev. 25:30; Num. 4:6; Num. 4:16; Num. 8:4; Num. 11:32; Num. 12:7; Num. 14:1; Num. 32:15; Deut. 4:29; Deut. 6:5; Deut. 10:12; Deut. 11:13; Deut. 13:3; Deut. 18:1; Deut. 26:16; Deut. 30:2 = **ALL** your heart; Deut. 30:6 = **ALL** your heart; Deut. 30:10; Jos. 3:15; Jos. 4:18; Jos. 10:9; Jos. 22:5; Jdg. 7:18; Jdg. 9:45; Jdg. 16:2; Jdg. 19:25; Ruth 2:21; 1 Sam. 5:11; 1 Sam. 7:3; 1 Sam. 9:21; 1 Sam. 12:20; 1 Sam. 12:24; 1 Sam. 14:23; 1 Sam. 15:11; 1 Sam. 19:24; 1 Sam. 20:6; 1 Sam. 22:15; 1 Sam. 28:20; 1 Sam. 31:12; 2 Sam. 2:29; 2 Sam. 2:32; 2 Sam. 4:7; 2 Sam. 6:11; 2 Sam. 9:9; 2 Sam. 14:7; 1 Ki. 2:4; 1 Ki. 6:10; 1 Ki. 6:22; 1 Ki. 7:1; 1 Ki. 8:23; 1 Ki. 8:48; 1 Ki. 8:54; 1 Ki. 10:8; 1 Ki. 11:13; 1 Ki. 11:34; 1 Ki. 16:11; 2 Ki. 9:8; 2 Ki. 10:31; 2 Ki. 20:13; 2 Ki. 23:25; 2 Chr. 6:14; 2 Chr. 6:38; 2 Chr. 15:12; 2 Chr. 15:15; 2 Chr. 22:9; 2 Chr. 31:21; 2 Chr. 34:31; 2 Chr. 35:19; Ezr. 4:20; Est. 5:1; Est. 9:22; Job 21:23; Ps. 9:1; Ps. 25:5 = **ALL** my heart; Ps. 32:3; Ps. 35:28; Ps. 37:26; Ps. 38:6; Ps. 38:12; Ps. 41:3; Ps. 44:8; Ps. 44:15; Ps. 44:22; Ps. 52:1; Ps. 56:1; Ps. 56:2; Ps. 56:4; Ps. 56:5; Ps. 71:8; Ps. 71:15; Ps. 71:24; Ps. 72:15; Ps. 73:14; Ps. 74:22; Ps. 78:14; Ps. 86:3; Ps. 86:12; Ps. 88:9; Ps. 88:17; Ps. 89:16; Ps. 102:8; Ps. 111:1; Ps. 119:2 = "How blessed are those who observe His testimonies, Who seek Him with **ALL** their heart."; Ps. 119:10; Ps. 119:34; Ps. 119:58; Ps. 119:69; Ps. 119:97; Ps. 119:145; Ps. 138:1; Ps. 140:2; Prov. 3:5; Prov. 17:6; Prov. 21:26; Prov. 23:17; Prov. 24:31; Prov. 29:11; Prov. 31:18; Cant. 4:7; Cant. 5:16; Isa. 9:12; Isa. 9:19; Isa. 10:14; Isa. 10:23; Isa. 13:5; Isa. 13:9; Isa. 13:11; Isa. 14:17; Isa. 14:26; Isa. 21:8; Isa. 28:24; Isa. 37:18; Isa. 45:9; Isa. 62:6; Isa. 65:2; Jer. 3:10; Jer. 6:6; Jer. 24:7; Jer. 29:13; Lam. 1:13; Lam. 3:3; Lam. 3:14; Lam. 3:62; Ezek. 29:2; Ezek. 38:8; Ezek. 41:17; Ezek. 41:19; Dan. 3:2; Dan. 3:30; Hos. 7:6; Hos. 12:1; Joel 2:12; Nah. 3:1; Zeph. 3:14; Zech. 4:2;

Clean (clear, innocent, pure) (2513) **katharos** literally describes that which is free of dirt and thus **clean**. It describes that which is free from admixture and thus is **pure**, free from the adhesion of anything that soils, adulterates, corrupts, and in an ethical sense. From a biblical standpoint the concept of cleansing is deeply rooted in both the Old and the New Testaments. As discussed more below under the Levitical laws heavy emphasis was placed on ceremonial cleansing and thus contact with any unclean animal, substance, person, or place was strictly forbidden. By the time Christ came this preoccupation with ceremonial cleanness had unfortunately displaced true worship with many of the Jews, most notably the Pharisees. It is not surprising then that the New Testament focuses mainly on an inward cleanness (heart, conscience), rather than on an external or ceremonial cleanness. It is also worth noting that **katharos** is related to the Latin *castus*, from which we get chaste. The related word *castus* refers to discipline given in order to cleanse from wrong behavior. **Katharos** was a word used of (1) soiled clothing which had been washed clean, (2) of grain from which all chaff had been removed, (3) of metal without any trace of alloy, or (4) a man with all his bills and taxes paid. What beautiful pictures of the efficacious, eternal washing away of our sin by the precious blood of the Lamb of God (1Pe 1:18)! **Katharos** is blameless, innocent, unstained with the guilt and is used to describe that which is ceremonially or ritually pure or clean (in a "Levitical sense") as in Leviticus 6:11. **Katharos** describes the state of one's **heart** so that when a person is **pure** in heart and mind, his or her perspective on all things is pure, and that inner purity produces outer purity.

Barclay - In its positive form **katharos**, an adjective meaning pure is commonly used in housing contracts to describe a house that is left clean and in good condition. But its most suggestive use is that **katharos** is used of that ceremonial cleanness which entitles a man to approach his gods. Impurity, then, is that which makes a man unfit to come before God, the soiling of life with the things which separate us from him. **Katharos** "originally simply meant clean as opposed to soiled or dirty. Later it came to have certain most suggestive uses. It was used of corn that has been winnowed and cleansed of all chaff. It was used of an army which had been purified of all cowardly and undisciplined soldiers until there was nothing left but first-class fighting men. It was used of something which was without any debasing admixture. So, then, a pure heart (as in 2Ti 2:22+) is a heart whose motives are absolutely pure and absolutely unmixed. In the heart of the Christian thinker there is no desire to show how clever he is, no desire to win a purely debating victory, no desire to show up the ignorance of his opponent. His only desire is to help and to illumine and to lead nearer to God. The Christian thinker is moved only by love of truth and love for men. ([Galatians 5 Commentary](#))

Katharos - 22v - clean(12), clear(3), innocent(1), pure(10). Matt. 5:8; Matt. 23:26; Matt. 27:59; Lk. 11:41; Jn. 13:10; Jn. 13:11; Jn. 15:3; Acts 18:6; Acts 20:26; Rom. 14:20; 1 Tim. 1:5; 1 Tim. 3:9; 2 Tim. 1:3; 2 Tim. 2:22; Tit. 1:15; Heb. 10:22; Jas. 1:27; Rev. 15:6; Rev. 19:8; Rev. 19:14; Rev. 21:18; Rev. 21:21

Dictionary of Biblical Imagery - The Washing of Christ's Work. The ending of all physical and sacramental washings is located in the work of Christ (Jn 1:20; Acts 22:16; Heb 9:6–14; 10:1–22; 1 Jn 1:7, 9). Through his work, believers are "bathed" once and for all (Jn 13:10; 1 Cor 6:11; Heb 10:10) when the regenerating work of the Holy Spirit (Tit 3:5) and the Word of God (1 Pet 1:2–3, 22–23) gives them divine life and forgiveness. **The work of the Spirit and the Word of God** also includes renewing life in the process of developing increasing levels of holiness (Rom 12:1–2; 2 Cor 3:18; Eph 5:26; Tit 3:5–9). The initial washing or bathing at the time of new birth is followed by daily "root washings" (see Jn 13:8–10). As priests in the Mosaic covenant had to be bathed to procure forgiveness and continued fellowship and ministry (Ps 132:9; Heb 7:27–28), so must the believer—priest of the new covenant (1 Pet 2:9–11). The Spirit indicates points of uncleanness that need to be cleansed (2 Cor 7:10) to permit uninterrupted fellowship with the Savior and continued ministry and growth (1 Jn 1:7–9). The final statements on the sacramental and symbolic uses of washing are recorded by John in Revelation 7:14 and 22:14. Blood, a highly stain-producing substance, is used to wash the robes of tribulation saints and make them white. This blood is not that of sacrificial animals, which was washed out of priestly garments (Lev 6:27), but of the ultimate Lamb of God (1 Pet 1:19), who frees us from

our sins (Rev 1:5). "Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city" (Rev 22:14NIV). (BORROW - [see page 1110](#))

J J Knap - The Loins Girded - Ye are Clean, But Not All John 13:10

In the warm East the foot-bath was an instituted necessity of life. Once someone had bathed and went on his way, the foot, that was not covered with a shoe like we do, but only protected with a sandal, was soon soiled again. Hence the practice to wash the feet before entering a house. This was the work of a lowly servant, but since such a one was not available in the Passover room and none of the apostle even thought of offering this service to the others, Jesus, to make them ashamed, put off His upper garment, girded Himself with the linen cloth of the slave, poured water in the basin, and washed the feet of His disciples,—He was in the midst of them like One who served.

It is this double meaning that Jesus referred to in the words of our day's text. Whoever had washed or bathed once, had no need but to wash the soiled feet, to be completely clean. He applied this to the spiritual, and wanted to say with it that whoever rested believingly in the completed work of Christ, would be completely righteous before God, because He no longer would see him as he was in himself, but as he was accounted in Christ. Completely clean or perfect in Christ,—yea, but in ourselves still stained by sin, so that we need the daily cleansing and forgiveness. It is this continuing cleansing that is represented by the washing of the feet. The Messiah took this upon Himself; He takes away from us what does not please Him, He clears us of the blemishes that disgrace us, and so He forms us for heaven where nothing shall enter that is unclean or abominable.

However, let us seriously question ourselves whether He, after looking around the circle, must also say of us: "Ye are clean,... but not all!" Oh, no Judas has to be present in our midst to bring forth this word of accusation from Him. Rather, without being a traitor, he who remains in the unbelief of his heart out of the communion with Christ, must apply to himself: "Ye are clean,... but not all!" What compassion that Jesus still did keep the name of Judas hidden and that He uttered His accusation in such a way that it entered deeply into the conscience of the guilty one without putting him to shame in public. This merciful grace should encourage him who has to whisper: Jesus means me when He says, "but not all." Let him come as an unclean one to Christ and seek the cleansing of his sins at the feet of the cross. He shall experience that the Lord shall not reject him, but shall wash him not only the feet, but also the hands and the head, above all, however, the soiled heart, and in this way make him part of Himself, part also of the salvation He has earned for unclean sinners.

Statham - I never understood the full meaning of our Lord's words in John 13:10, until I beheld the better sort of East Indian natives return home after performing their customary ablutions. The passage reads thus, "He that is washed needeth not save to wash his feet, but is clean every whit." Thus as they return to their habitations barefoot, they necessarily contract in their progress some portion of dirt on their feet; and this is universally the case, however high their dwellings may be to the riverside. When, therefore, they return, the first thing they do is to mount a low stool, and pour a small vessel of water to cleanse them from the soil which they may have contracted on their journey homewards; if they are of the higher class of society, a servant performs it for them, and then they are "clean every whit." Does not this in a figure represent to us the defilement which a Christian contracts, although he may have been cleansed by faith in a crucified Saviour; and the necessity of a continual application of the precious blood of atonement, in order that the soul may be "clean every whit"?

John 13:11 For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."

John 13:11 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- Jn 13:18,21,26 2:25 6:64-71 17:12 Mt 26:24,25

Related Passages:

Matthew 26:24-25 "The Son of Man is to go, just as it is written of Him (PREDICTED IN THE OLD TESTAMENT); but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."
25 And Judas, who was betraying Him, said, "Surely it is not I, Rabbi?" Jesus said to him, "You have said it yourself."

JESUS NOT SURPRISED BY THE BETRAYER

For ([gar](#)) is a term of explanation. What is Jesus explaining? In context He explains why he had said, "you are clean, but not all." **Lenski** adds that the phrase "**Not all**" might include more than one....To make the meaning of Jesus clear John adds the explanation." (BORROW [The Interpretation of St. John's Gospe](#))

He knew ([eido](#)) **the one who was betraying** ([paradidomi](#)) **Him** - Some consider this to be a parenthetical statement by John, because at the time this transpired he certainly did not know that Jesus knew who would betray him. **He knew** ([eido](#)) is the verb meaning Jesus knew beyond a shadow of a doubt, in this context He knew supernaturally. **Betraying** ([paradidomi](#)) is in the present tense depicting Judas Iscariot

He said to them, "Do you know ([ginosko](#)) what I have done ([poieo](#)) to you?" - This is a rhetorical question **Do you know**, perceive, understand. Have you come to an understanding as the result of the ability to experience and learn? **Have done ([poieo](#))** is in the perfect tense indicating past completed action with enduring effect.

Warren Wiersbe - Peter must have recalled this lesson on humility years later when he wrote 1 Peter 5:5-6+. Read these verses carefully. Too many Christians today are fighting for recognition and position and need to recall this lesson in humility. God resists the proud but gives grace to the humble. (BORROW [Wiersbe's Expository Outlines on the New Testament PAGE 246](#)).

"You younger men, likewise, **be subject ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#) - after Acts 2:1,4, 14+ Peter came to understand his need the supernatural power of the Holy Spirit to carry out God's supernatural work - Eph 2:10+!) to your elders; and all of you, **clothe ([egkomboimai](#) in [aorist imperative](#) - another command = same need!) yourselves with humility toward one another (cf same word in Php 2:3+), for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE. 6 Therefore **humble ([aorist imperative](#) - another command = same need!) yourselves under the mighty hand of God, that He may exalt you at the proper time" (1 Peter 5:5-6+)******

Reclined ([377](#)) ([anapipto](#) from [ana](#) - intensifies meaning + [pipto](#) - to fall) means literally to fall down (Only use in the Lxx - Ge 49:9 "lies down as a lion") and then to lie down to as to eat which is the meaning in all 11 uses in the NT, most often meaning to recline on the ground (Mt. 15:35; Mk 6:40; 8:6; Lk 14:10; 17:7, 22:14, Jn 6:10, 13:12), sometimes on sofas (Luke 11:37; 22:14; John 21:20) and of John when he reclined on Jesus' breast (Jn 13:23, 25). In classical Greek [anapiptō](#) is used to express a physical falling or leaning back, as in the motion of rowing. It came to be used of the reclining posture at meals.

Anapipto - leaned back(1), leaning back(1), recline(1), reclined(3), sat down(2), sit down(4). Matt. 15:35; Mk. 6:40; Mk. 8:6; Lk. 11:37; Lk. 14:10; Lk. 17:7; Lk. 22:14; Jn. 6:10; Jn. 13:12; Jn. 13:25; Jn. 21:20

C H Spurgeon - KNOWING AND DOING ([Click full sermon](#)) - The original scope of these words was just this—"If, as you say, you have understood the meaning of this—the washing of your feet by your Master; if you have comprehended my intention in so doing, then it will be to your lasting honour and happiness if you do the same. I have symbolically represented to you, by washing your feet, certain virtues; you shall be a happy people if these virtues be found in you and abound." And have we not abundant proof that our Lord spoke the truth, for where are churches so happy as where they are knit together in brotherly love, where they have laid aside contentions about priority and distinction, and where each one becomes a servant of all, every one willing to take the lowest place, and no one contending who shall be the greatest? May we prove, as I trust in our measure we have already done, how true these words are, and never may Diotrephes be in our midst to strive for the pre-eminence, nor a root of bitterness spring up to trouble us. May we every one try to be like our Lord, and happy indeed shall we be, in such a case.

But the sentence before us is equally applicable to every other gospel precept. If we understand anything which the Holy Spirit has revealed to us, happy shall we be, if we follow its practical intention; if, being first taught and instructed, we afterward practically exemplify in our life and conduct the things which we have learned. That is the one thought I propose to lay upon our hearts and minds this evening, and that one thought may be enough.

You will notice in the text that there are two "ifs"—"If ye know these things, happy are ye if ye do them." It appears, then, first, that genuine and acceptable service to Christ should be based upon intelligent knowledge—"If ye know these things"; and secondly, that all intelligent understanding of the things of God should lead us to the practice of them—"Happy are ye if ye do them." The first "If" shall be taken first—"If ye know these things":—

I. ALL SERVICE OF CHRIST IS BASED UPON INTELLIGENT KNOWLEDGE....

II. THE INTELLIGENT KNOWLEDGE OF THE THINGS OF GOD SHOULD LEAD US TO THE PRACTICE OF THEM....

III. WHAT IS THE HAPPINESS WHICH THIS PRACTICAL OBEDIENCE BRINGS? ([Click full sermon](#))

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

John 13:13 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **call:** Jn 11:28 Mt 7:21,22 23:8-10 Lu 6:46 Ro 14:8,9 1Co 8:6 1Co 12:3 Php 2:10-11 Php 3:8 2Pe 1:14-16
- **and:** Jer 1:12 Lu 7:43 10:28 Jas 2:19

Related Passages:

1 Corinthians 12:3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is

accursed"; and no one can say, "**Jesus is Lord**," except by the Holy Spirit.

Philippians 2:10-11 so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, 11 and that **every tongue will confess that Jesus Christ is Lord** to the glory of God the Father.

Acts 2:36 "Therefore let all the house of Israel know for certain that God has made Him **both Lord and Christ—this Jesus** Whom you crucified."

John 20:28 Thomas answered and said to Him, "My Lord and my God!"

Luke 6:46+ "Why do you call Me, 'Lord, Lord,' and do not do what I say?"

JESUS: TEACHER AND LORD

You call Me Teacher ([didaskalos](#)) **and Lord** ([kurios/kyrios](#)) **and you are right** ([kalos](#)), **for so I am** ([eimi](#)) - Jesus is answering the question He posed in Jn 13:12. Don't miss what Jesus is clearly stating here. He is saying He is God and they have done **right** or well in recognizing this great truth. Remember that **Lord** ([kurios/kyrios](#)) is used in the Septuagint (which was in use in Jesus' day) over 6000 times, most always to render Jehovah (Yahweh - see Jehovah in the OT is Jesus in the NT), so you can see the significance of these Jewish men calling Jesus **Lord** ([kurios/kyrios](#))! In addition, the definite article (ho = "the") precedes both descriptions, so that Jesus is not just any teacher or lord but He is THE Teacher (cf the Rabbi - Jn 1:38, 49, 3:2, 4:31, 6:25, 9:21, 11:8) and THE Lord (as in Jn 13:14), the One above all others and the Owner of all things (for "the Father had given all things into His hands" Jn 13:3+)! We see this thought in Mk 1:22+ where the Jews "were amazed at His teaching; for He was teaching them as one having authority, and not as the scribes." After the Sermon on the Mount, Matthew records "When Jesus had finished these words, the crowds were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes." (Mt 7:28-29+). Jesus was the Teacher with no equal. Jesus is also the Lord, with no equal, for He Alone is Lord of lords. (Rev 17:14+, Rev 19:16+)

THOUGHT- Dear reader, we all do well to remember that not everyone who calls Jesus "Lord" will enter the Kingdom of Heaven, for Jesus Himself warned that MANY (not a few) will use the designation "Lord, Lord" (even doubling it for emphasis and effect), but He will declare to them to depart for He never knew them. (Read the solemn warning in Mt 7:21, 22, 23+). Do not fall into the deceptive trap of calling Him "Lord" with your lips, but lying with your life (Lk 6:46+), habitually practicing lawlessness (Mt 7:23+).

For so I am ([eimi](#)) - This parallels Jesus' declaration in Jn 10:30+ "I and the Father are one." Skeptics show their ignorance when they declare that Jesus never claimed to be God!

Oswald Chambers - Mastery over the believer (Borrow [My Utmost for His Highest - page 200](#))

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

Our Lord never insists on having authority; He never says—"Thou shalt." He leaves us perfectly free—so free that we can spit in His face, as men did; so free that we can put Him to death, as men did; and He will never say a word. But when His life has been created in me by His Redemption, I instantly recognize His right to absolute authority over me. It is a moral domination—"Thou art worthy ..." It is only the unworthy in me that refuses to bow down to the worthy. If when I meet a man who is more holy than myself, I do not recognize his worthiness and obey what comes through him, it is a revelation of the unworthy in me. God educates us by means of people who are little better than we are, not intellectually, but 'holily,' until we get under the domination of the Lord Himself, and then the whole attitude of the life is one of obedience to Him.

If Our Lord insisted upon obedience He would become a taskmaster, and He would cease to have any authority. He never insists on obedience, but when we do see Him we obey Him instantly. He is easily Lord, and we live in adoration of Him from morning till night. The revelation of my growth in grace is the way in which I look upon obedience. We have to rescue the word 'obedience' from the mire. Obedience is only possible between equals. It is the relationship between father and son, not between master and servant. "I and My Father are one." "Though He were a Son, yet learned He obedience by the things which He suffered." The Son's obedience was as Redeemer, because He was Son, not in order to be Son. July 20th

Oswald Chambers - The missionary's Master (Borrow [My Utmost for His Highest - page 266](#))

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

To have a master and to be mastered is not the same thing. To have a master means that there is one who knows me better than I know myself, one who is closer than a friend, one who fathoms the remotest abyss of my heart and satisfies it, one who has brought me into the secure sense that he has met and solved every perplexity and problem of my mind. To have a master is this and nothing less—"One is your Master, even Christ."

Our Lord never enforces obedience; He does not take means to make me do what He wants. At certain times I wish God would master me and make me do the thing, but He will not; in other moods I wish He would leave me alone, but He does not.

"Ye call me Master and Lord"—but is He? Master and Lord have little place in our vocabulary, we prefer the words Saviour, Sanctifier, Healer. The only word to describe mastership in experience is love, and we know very little about love as God reveals it. This is proved by the way we use the word obey. In the Bible obedience is based on the relationship of equals, that of a son with his father. Our Lord was not God's servant, He was His son. "Though He were a Son, yet learned He obedience ..." If our idea is that we are being mastered, it is a proof that we have no master; if that is our attitude to Jesus, we are far away from the relationship He wants. He wants us in the relationship in which He is easily Master without our conscious knowledge of it, all we know is that we are His to obey.

John 13:14 "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet."

John 13:14 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **I then:** Mt 20:26-28 Mk 10:43-45 Lu 22:26,27 2Co 8:9 Php 2:5-8 Heb 5:8,9 12:2
- **you also:** Ac 20:35 Ro 12:10,16 15:1-3 1Co 8:13 9:19-22 2Co 10:1 Ga 5:13 Ga 6:1,2 Php 2:2-5 1Pe 4:1 5:5

DISCIPLES CALLED TO IMITATE JESUS' HUMILITY

If This is a first class conditional sentence which is assumed to be true, thus many version drop the "if" and render it "You call me Teacher and Lord...."

I then (oun) , **the Lord (kurios/kyrios)** and **the Teacher (didaskalos)** - Both of the uses of "the" are in the Greek which is the definitive article, signifying Jesus is THE Teacher, THE Lord. Jesus reverses order of previous passage, which would place emphasis on Jesus as Master and thus they should be willing to obey what He has just taught them. What excuse would they have for not doing the same to each other? How could they do any less than what their **Lord and Teacher** had just done. **The Teacher** had just held class and given His pupils a great lesson in humility.

Note that **then (oun)** is a term of conclusion, and in this context is essentially an application. If Jesus **the Lord and the Teacher** is willing to gird Himself with a towel and perform a servant's role, how much more should His servants be willing to so do! This is an argument known as *argumentum a majori ad minus*, which means an argument from the greater to the lesser.

Utley - He is the One who speaks with authority. He reveals the Father and expects obedience and allegiance! What He does they must mimic (John 13:15; 1 John 3:16). [LORD \(Adon and Kurios\)](#)

Washed (nipto) your feet (pous), you also ought (opheilo) to wash (nipto) one another's (allelon) feet (pous) - **Ought** is in the present tense indicating that this subservient attitude/action would not be "[one and done](#)," but calls for a lifestyle attitude/action. Disciples are learners, those who follow the Master, so as disciples they (WE) had a moral obligation to do to each other as Jesus had done to them. One practical result of so doing would be that none of them would (or should) assume they were superior to any of the other disciples. They were all on equal footing (pun intended), kneeling to wash the feet of the other disciples! This act of course is a good way to control pride in these prideful men.

THOUGHT - As His disciple are you ready and willing to perform even the most menial, the lowliest forms of service for your brethren?

One is reminded of John's words in 1 John 3:16+ that "We know love by this, that He laid down His life for us; and we **wought (opheilo)** in the present tense) to lay down our lives for the brethren." (cf. Jn 15:12-13) Washing another's feet (attitude or action) is an example of laying down our lives for the brethren.

Utley - The "example" that Jesus gave them was not just humility, but sacrificial service (cf. John 15:12-13). 1 John 3:16 states it well! Jesus loves to the end (cf. John 13:1), they must love to the uttermost also (i.e., a life of self-sacrifice, an obvious reversal of the Fall).

C H Spurgeon - In the world they criticize: this is the business of the public press, and it is very much the business of private circles. Hear how gossips say, 'Do you see that spot? What a terrible walk that man must have had this morning: look at his feet! He has been very much in the mire you can see, for there are the traces upon him.' That is the world's way. Christ's way is very different. He says nothing, but takes the basin and begins to wash away the stain. Do not judge and condemn, but seek the restoration and the improvement of the erring. (Full sermon [The Teaching of Foot-Washing](#))

Guzik Some try to fulfill this with foot washing ceremonies. Surely, if it is done with the right heart it can be a blessing, but Jesus wasn't talking about a ceremony here. "Every year they hold a theatrical feet-washing, and when they have discharged this empty and bare ceremony they think they have done their duty finely and are then free to despise their brethren. But more, when they have washed twelve

men's feet they cruelly torture all Christ's members and thus spit in the face of Christ Himself. This ceremonial comedy is nothing but a shameful mockery of Christ. At any rate, Christ does not enjoin an annual ceremony here, but tells us to be ready all through our life to wash the feet of our brethren." (Calvin, cited by Morris [BORROW Morris - see page 612](#)) If we are going to wash one another's feet, we should be careful of the temperature of the water. Sometimes we try to wash someone with our water too hot—we are too fervent and zealous. Sometimes our water is too cold—we are cold and distant in heart to them. The temperature needs to be in the middle. We should also remember that we can't dry-clean someone else's feet. Jesus washed us with the washing of water by the word (Ephesians 5:26), we should use the same "water" in ministering to others.

Ought ([3784](#)) **opheilo** from **ophéilo** = heap up) means to owe something to someone. Literally it speaks of financial indebtedness and thus means to owe money, to be in debt, or to describe that which is due (Mt 18:28, Lk 7:41, 16:5, 7, Philemon 1:18). The verb **opheilo** was sometimes used to describe "the debt" itself. Figuratively, **opheilo** describes a sense of indebtedness to someone for something. For example, it was used to describe owing good will (1Co 7:3), love (Ro 13:8 = we can never love enough and will always "owe" this debt). **Opheilo** in most of the NT uses conveys the sense of necessity, duty or to be under obligation (obligation = moral requirement which conveys the binding force of civility, kindness or gratitude, when the performance of a duty cannot be enforced by law). The idea is that one is held or bound by duty, moral obligation or necessity to do something. Note that **opheilo** speaks of a **moral obligation** as contrasted to a **necessity** in the nature of the case as is [dei \[word study\]](#).

Opheilo - 34v - Matt. 18:28; Matt. 18:30; Matt. 18:34; Matt. 23:16; Matt. 23:18; Lk. 7:41; Lk. 11:4; Lk. 16:5; Lk. 16:7; Lk. 17:10; Jn. 13:14; Jn. 19:7; Acts 17:29; Rom. 13:8; Rom. 15:1; Rom. 15:27; 1 Co. 5:10; 1 Co. 7:36; 1 Co. 9:10; 1 Co. 11:7; 1 Co. 11:10; 2 Co. 12:11; 2 Co. 12:14; Eph. 5:28; 2 Thess. 1:3; 2 Thess. 2:13; Phlm. 1:18; Heb. 2:17; Heb. 5:3; Heb. 5:12; 1 Jn. 2:6; 1 Jn. 3:16; 1 Jn. 4:11; 3 Jn. 1:8

Teacher ([1320](#)) **didaskalos** from **didasko** = teach to shape will of one being taught by content of what is taught <> cp **didaskalia**) is one who provides instruction or systematically imparts truth. The **teacher** teaches in such a way as to shape will of one being taught by content of what is taught. **Didaskalos** is the usual translation of the Hebrew word **Rabbi** (see Jn 1:38, cp the Aramaic word for teacher = Rabboni in Jn 20:16), a term which in Jesus' day described those who were acknowledged as authorities on the Old Testament and were teachers of divine truth. Someone has said that "The great teacher is the one who turns our ears into eyes so that we can see the truth." Henry Brooks added that "A (Bible) teacher affects eternity; he can never tell where his influence stops."

QUESTION -[What does the Bible say about foot-washing? | GotQuestions.org](#)

ANSWER - In Bible times, the dusty and dirty conditions of the region and the wearing of sandals necessitated foot-washing. Although the disciples most likely would have been happy to wash Jesus' feet, they could not conceive of washing each other's feet. This was because in the society of the time, foot-washing was reserved for the lowliest of menial servants. Peers did not wash one another's feet, except very rarely and as a mark of great love. Luke points out (22:24) that the disciples were arguing about who was the greatest among them, an attitude that precludes a willingness to stoop to wash feet. When Jesus moved to wash their feet (see also John 13:1-16), they were shocked. His actions serve also as symbolic of spiritual cleansing (vs. 6-9) and a model of Christian humility (vs. 12-17). By washing His disciples' feet, Jesus taught the lesson of selfless service that was supremely exemplified by His death on the cross.

The foot-washing was an example, a pattern. Many groups throughout church history have practiced literal foot-washing as a church ordinance. However, present culture in many lands does not call for washing dust from the feet of one's guests. Although the Lord's Supper was practiced, the early church apparently did not practice foot-washing as an ordinance in church gatherings.

This passage emphasizes inner humility, not a physical rite. A Christian widow's practice of "washing the feet of the saints" (1 Timothy 5:10) speaks not of her involvement in a church ordinance but of her humble, slave-like service to other believers. To refuse to follow the example of Jesus is to exalt oneself above Him and to live in pride. "No servant is greater than his master" (John 13:16).

D A Carson adds that "Wise theologians and expositors have always been reluctant to raise to the level of universal rite something that appears only once in Scripture. Second, and perhaps more importantly, the heart of Jesus' command is a humility and helpfulness toward brothers and sisters in Christ that may be cruelly parodied by a mere 'rite' of footwashing that easily masks an unbroken spirit and a haughty heart." ([BORROW The Gospel according to John PAGE 462](#)).

John 13:14 An Influencing Example -

Albert Einstein once remarked, "Setting an example is not the main means of influencing another, it is the only means."

In washing the disciples' feet, Jesus shocked His followers. This was not the beginning of the first valet school; Jesus was not some water-basin wonder. With a towel around His waist, Jesus washed soiled feet, but He was more interested in dirty people than dusty toes.

The disciples had been vying for leadership positions, and Jesus played chief foot washer to clean their hearts rather than their feet. Knowing that He would be going away, Jesus acted as a servant to combat the hotshot attitudes of the disciples. He hoped they would recall and imitate His humility.

The Old Testament writers described Abraham, Moses, Joshua, David, and Daniel as servants. Humble and caring leaders before God and others, they led without service charges.

In coming to this earth, Jesus became part of a long-running play, but He was not acting. He took the servant part for some thirty-three years to show people how to live (Philippians 2:7). Those who follow Him lead by example. They never make a grand entrance; they come in the service door, and others soon come after them.

A W Tozer - WE GET AROUND IT - (Borrow [Mornings With Tozer page 36](#))

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

The lordship of Jesus is not quite forgotten among Christians, but it has been relegated to our hymnbook, where all responsibility toward it may be comfortably discharged in a glow of pleasant religious emotion.

The idea that the Man Christ Jesus has absolute and final authority over all its members in every detail of their lives is simply not accepted as true by the rank and file of evangelical Christians.

To avoid the necessity of either obeying or rejecting the plain instructions of our Lord in the New Testament, we take refuge in a liberal interpretation of them. We find ways to avoid the sharp point of obedience, comfort carnality and make the words of Christ of none effect. And the essence of it all is that "Christ simply could not have meant what He said." Dare we admit that His teachings are accepted even theoretically only after they have been weakened by "interpretation"? Dare we confess that even in our public worship, the influence of the Lord is very small? We sing of Him and preach about Him, but He must not interfere!

Oswald Chambers - Missionary munitions (Borrow [My Utmost for His Highest - page 254](#))

Ministering as Opportunity Surrounds us.

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

Ministering as opportunity surrounds us does not mean selecting our surroundings, it means being very selectly God's in any haphazard surroundings which He engineers for us. The characteristics we manifest in our immediate surroundings are indications of what we will be like in other surroundings.

The things that Jesus did were of the most menial and commonplace order, and this is an indication that it takes all God's power in me to do the most commonplace things in His way. Can I use a towel as He did? Towels and dishes and sandals, all the ordinary sordid things of our lives, reveal more quickly than anything what we are made of. It takes God Almighty Incarnate in us to do the meanest duty as it ought to be done.

"I have given you an example, that ye should do as I have done to you." Watch the kind of people God brings around you, and you will be humiliated to find that this is His way of revealing to you the kind of person you have been to Him. Now, He says, exhibit to that one exactly what I have shown to you.

'Oh,' you say, 'I will do all that when I get out into the foreign field.' To talk in this way is like trying to produce the munitions of war in the trenches—you will be killed while you are doing it.

We have to go the 'second mile' with God. Some of us get played out in the first ten yards, because God compels us to go where we cannot see the way, and we say—"I will wait till I get nearer the big crisis." If we do not do the running steadily in the little ways, we shall do nothing in the crisis.

[Example That Encourages](#)

I then, your Lord and Teacher, have washed your feet . . . I have given you an example, that you should do as I have done to you. —John 13:14-15

Today's Scripture & Insight : 2 Timothy 2:1-7

The story is told that in the late 1800s a group of European pastors attended D. L. Moody's Bible conference in Massachusetts. Following their custom, they put their shoes outside their room before they slept, expecting them to be cleaned by hotel workers. When Moody saw the shoes, he mentioned the need to others because he knew their custom. But he was met with silence. Moody collected all the shoes and cleaned them himself. A friend who made an unexpected visit to his room revealed what Moody had done. The word spread, and the next few nights others took turns doing the cleaning.

Moody's leadership style of humility inspired others to follow his example. The apostle Paul reminded Timothy to "be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" (2 Tim. 2:1-2 niv). When we remember that our strength is a result of God's grace, that keeps us humble. Then in

humility we pass on God's truth by being an example that encourages and inspires others to follow.

Jesus Himself is our example of servanthood. He gave His very life for us. By: Albert Lee

Lord Jesus, I know little about humility.
Show me and teach me as I read about Your
example in Your Word. Give me the grace
to humble myself and serve others.

Humility is the result of knowing God and knowing yourself.

[Tale Of A Towel](#)

If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. — John 13:14

Today's Scripture : John 13:1-17

As a memento of a retreat I attended, I was given a small towel with a hand-stitched design symbolizing Jesus washing His disciples' feet. That towel served mostly as a decoration for a few years until one of my daughters accidentally used it to clean the car. The commemorative towel has been scrubbed with stain remover and sent through the washer, but it's indelibly marked by grease and grime.

At first I was miffed at having my memento used to wash hubcaps and bumpers. But then I began to see that towel as a picture of myself, and it caused me to ask some questions. When it comes to serving others, do I reserve myself for special occasions instead of doing an ordinary job today? When Jesus washed and wiped His disciples' feet, didn't His towel get dirty? What's a towel for—decoration or demonstration?

Jesus said, "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet" (Jn. 13:14).

My little towel now serves as a reminder that self-preservation will keep me untouched but completely useless in my service for Christ. Real servants get dirty every day. By: David C. McCasland (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

When Jesus washed His followers' feet,
He stooped to meet their need;
He showed us how to humbly serve,
To love in word and deed.
—Sper

Decorations stay clean; disciples get dirty.

John 13:15 "For I gave you an example that you also should do as I did to you.

John 13:15 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **gave:** Mt 11:29 Ro 15:5 Eph 5:2 1Pe 2:21 3:17,18 1Jn 2:6

WALK IN THE MASTER'S STEPS

For ([gar](#)) is a term of explanation. What is Jesus explaining? He had just stated they were obligated and now explains why they were obligated

I gave you an example ([hupodeigma](#)) **that you also should do** ([poieo](#)) **as I did** ([poieo](#)) **to you** - **Example** is emphatic (first word in Greek sentence) and emphasizes the model of behavior of Jesus which the disciples should imitate. What was Jesus' **example**? Humility as well as a servant attitude. **Should do** ([poieo](#)) is in the present tense, calling for the humility of a servant to be the disciple's habitual attitude and practice.

THOUGHT - Dear disciple are you (am I) practicing Jesus' incredible example of humble service? (I am convicted). **Spurgeon** adds "Blessed are they who, when they understand the meaning of Christ's example, imitate it in their own lives."

One is reminded of Mark 10:45+ where Jesus declared "For even the Son of Man did not come to be served, but to serve, and to give His

life a ransom for many.”

Spurgeon - Christ's actions are the pattern for us to imitate! Oh, that we followed them more closely! ([Spurgeon's Exposition - Gospel of John](#))

The apostle Paul charged the saints (disciples) at Philippi **'Have this attitude** (present imperative see [our need to depend on the Holy Spirit to obey](#)) in yourselves which was also in Christ Jesus, 6 Who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant." (Php 2:5-7+) Disciples are called to imitate Jesus' as His loving bondservants ([doulos](#)).

One might ask is Jesus instituting an ordinance for the church and I think not. Ultimately Jesus was not calling so much for the literal act to be performed as much as He was calling for an attitude to be manifested, the attitude of humility and willingness to be a servant of others. One can perform the external act, but not have an appropriate internal attitude, a humble, servant's heart. One thinks of [foot washing on Maundy Thursday](#), when religious leaders wash the feet of others, sometimes even paupers. In fact, having performed such an act might even have the opposite effect Jesus intended and give one a sense of pride! In support of the thought that foot washing is not an ordinance note that there is never a record of foot washing in by any of churches in Acts, nor is it ever promoted as an ordinance in the NT letters (there is an example of good deeds in 1Ti 5:10+) and finally it is never specifically stated to be an ongoing ordinance (like [baptism](#) - Mt 28:19 and [Lord's supper](#) - 1Co 11:17-34+).

D A Carson - Wise theologians and expositors have always been reluctant to raise to the level of universal rite something that appears only once in Scripture. Second, and perhaps more importantly, the heart of Jesus' command is a humility and helpfulness toward brothers and sisters in Christ that may be cruelly parodied by a mere 'rite' of footwashing that easily masks an unbroken spirit and a haughty heart. (BORROW [The Gospel according to John](#) Pillar Commentary Series)

[Gotquestions](#) emphasizes that "The foot-washing was an example, a pattern. Many groups throughout church history have practiced literal foot-washing as a church ordinance. However, present culture in many lands does not call for washing dust from the feet of one's guests. Although the Lord's Supper was practiced, the early church apparently did not practice foot-washing as an ordinance in church gatherings. This passage emphasizes inner humility, not a physical rite. A Christian widow's practice of "washing the feet of the saints" (1 Timothy 5:10) speaks not of her involvement in a church ordinance but of her humble, slave-like service to other believers. To refuse to follow the example of Jesus is to exalt oneself above Him and to live in pride. "No servant is greater than his master" (John 13:16)."

NET Note asks "What is the point of the example? If it is simply an act of humble service, as most interpret the significance, then Jesus is really telling his disciples to serve one another in humility rather than seeking preeminence over one another. If, however, the example is one of self-sacrifice up to the point of death, then Jesus is telling them to lay down their lives for one another (cf. Jn 15:13)."

Related Resource:

- [Walking Like Jesus Walked!](#)
- [What is the difference between ordinances and sacraments? | GotQuestions.org](#)

Example (copy, copies) ([5262](#)) [hupodeigma](#) from **hupo** = under + [deiknuo/deiknumi](#) = to show, to point to something, to make known the character or significance of something) means literally that which is shown below. It means an example, pattern, illustration. It refers to a sign suggestive of anything, an outline, a delineation, a suggestion. In the NT the pattern is nearly always established by a person whose words and actions provide a living expression of that which Scripture calls for from all believers as in Jesus unthinkable act of washing the dirty feet of His disciples!

Hupodeigma - 6v - copies(1), copy(1), example(4). Jn. 13:15; Heb. 4:11; Heb. 8:5; Heb. 9:23; Jas. 5:10; 2 Pet. 2:6

ILLUSTRATION - Just as the branch that bears the most fruit bows the lowest, the one who's really fruitful in the things of Jesus Christ will bow the lowest to serve others. (See [Jon Courson's Application Commentary](#))

Arnot - A Christian doing good should be like an artist working from a model, looking alternately from the rude material in his hands up to the perfect example which he imitates, and down from that to the rude material again.

WASHING OF FEET - INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA (Note - This is only the first part of this lengthy article - for the full article [click here](#)).

The Old Testament references (Gen 18:4; 19:2; 24:32; 43:24; Jdg 19:21; 1 Sam 25:41; 2 Sam 11:8; Song 5:3; Ps 58:10) show that the washing of the feet was the first act on entering the tent or house after a journey. The Orientals wore only sandals, and this washing was refreshing as well as cleanly. In the case of ordinary people, the host furnished the water, and the guests washed their own feet, but in the richer houses, the washing was done by a slave. It was looked upon as the lowliest of all services (1 Sam 25:41). Jesus pointedly contrasts Simon's neglect of even giving Him water for His feet with the woman's washing His feet with tears and wiping them with her hair (Lk 7:44).

On the last evening of His life, Jesus washed the disciples' feet (Jn 13:1-16). Their pride, heightened by the anticipations of place in the Messianic kingdom whose crisis they immediately expected, prevented their doing this service for each other. Possibly the same pride had expressed itself on this same evening in a controversy about places at table. Jesus, conscious of His divine dignity and against Peter's protest, performed for them this lowliest service. His act of humility actually cleansed their hearts of selfish ambition, killed their pride, and taught them the lesson of love. See also *The Expository Times*, XI, 536 f.

Was it meant to be a perpetual ordinance? Jn 13:15, with its "as" and the present tense of the verb "do," gives it a priori probability. It has been so understood by the Mennonites and the Dunkards. Bernard of Clairvaux advocated making it a sacrament. The Pope, the Czar, and the Patriarch of Constantinople wash the feet of 12 poor men on Maundy Thursday; so did the English kings till James II, and it is still practiced in the royal palaces of Madrid, Munich and Vienna. But the objections to such an interpretation are overwhelming: (1) It is never referred to in the Synoptic Gospels, the Acts or the Epistle; 1 Tim 5:10 refers only to lowly service to the saints. (2) It was first in the 4th century (compare Ambrose and Augustine) that it became the custom to wash the feet of the baptized on Maundy Thursday. (3) Ritualizing such an act of love absolutely destroys its meaning. (4) No large body of Christians has ever received it as a sacrament or an ordinance. F. L. Anderson (for the full article [click here](#)).

Would Jesus do it? "I have set you an example—that you should do as I have done for you." John 13:15

When anything presents itself, think: if He were alive and in my place—would Jesus do it? Or if I were about to die—would I still do it?

I must walk—as He has walked; and I must live—as I intend to die. If the thing in question is not Christ's will—it is my sin. And if I die in that sin—it will be my ruin.

I will therefore in every action so conduct myself—as if Christ were on the one hand—and death on the other!

See [Walking Like Jesus Walked!](#)

Excerpt from Jonathan Edward's sermon **CHRIST THE EXAMPLE OF MINISTERS** ([Click for full sermon](#))

JOHN 13:15, 16 For I have given you an example, that he should do as I have done to you. 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.

WE have in the context an account of one of the many very remarkable things that passed that night wherein Christ was betrayed, (which was on many accounts the most remarkable night that ever was,) viz. Christ's washing his disciples' feet; which action, as it was exceeding wonderful in itself, so it manifestly was symbolical, and represented something else far more important and more wonderful, even that greatest and most wonderful of all things that ever came to pass, which was accomplished the next day in his last sufferings. There were three symbolical representations given of that great event this evening; one in the passover, which Christ now partook of with his disciples; another in the Lord's supper, which he instituted at this time; and another in this remarkable action of his washing his disciples' feet. Washing the feet of guests was the office of servants, and one of their meanest offices: and therefore was fitly chosen by our Saviour to represent that great abasement which he was to be the subject of in the form of a servant, in becoming obedient unto death, even that ignominious and accursed death of the cross, that he might cleanse the souls of his disciples from their guilt and spiritual pollution.

This spiritual washing and cleansing of believers was the end for which Christ so abased himself for them. Titus 2:14. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people." Eph. 5:25, 26. "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water." That Christ's washing his disciples' feet signified this spiritual washing of the soul, is manifest by his own words in the 8th verse of the context. "Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." Christ, in being obedient unto death, even the death of the cross, not only did the part of a servant unto God, but in some respects also of a servant unto us. And this is not the only place where his so abasing himself for our sakes is compared to the doing of the part of a servant to guests. We have the like representation made in Luke 22:27. "For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth." And wherein Christ was among the disciples as he that did serve, is explained in Matt. 20:28. namely, in his giving his life a ransom for them.

When Christ had finished washing his disciples, feet, he solemnly requires their attention to what he had done, and commands them to follow his example therein. Verses 12–17. "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 unto you? Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet: for I have given you an example, that ye should do as I have done to you. 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. If ye know these things, happy are ye if ye do them."

When our Saviour calls on his disciples to imitate the example he had given them in what he had done, we are to understand him, not merely by the example he gave in the emblematical action, in washing his disciples' feet, in itself considered; but more especially, of that much greater act of his that was signified by it, in abasing himself so low, and suffering so much, for the spiritual cleansing and salvation of his people.

This is what is chiefly insisted on as the great example Christ has given us to follow: so it is once and again afterwards, in the discourse Christ had with his disciples, this same night, verse 34. of the chapter wherein is the text: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Chap. 15:12, 13. "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." And so in 1 John 3:16. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."

Christ, in the words of the text, does not only intend to recommend this example of his to the disciples as Christians, or some of his professing people, but especially as his ministers. This is evident by those words he uses to enforce this counsel, "Neither he that is sent, is greater than he that sent him." In which words he manifestly has respect to that great errand on which he had sent them, when he bid them go and preach the gospel to the lost sheep of the house of Israel; Matt. 10:5, 6. and on which they were to be sent after his resurrection, when he said to them, "Go ye into all the world, and preach the gospel to every creature." The same errand that Christ has respect to John 20:21. "As my Father hath sent me, even so send I you."

And what confirms this is, that Christ elsewhere recommends to officers in his church, that are in that respect chief among his followers, the example which he set in his abasing himself to be as a servant that ministers to guests at a table, in his giving his life for us; Matt. 20:27, 28. "Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Compare Luke 22:25–28.

The work and business of ministers of the gospel is as it were that of servants, to wash and cleanse the souls of men: for this is done by the preaching of the word, which is their main business, Eph. 5:26. "That he might sanctify and cleanse it with the washing of water by the word."

The words of the text thus considered, do undoubtedly lead us to this conclusion, and teach us this doctrine, viz.

That it is the duty of ministers of the gospel, in the work of their ministry, to follow the example of their great Lord and Master. And this is what I would by divine assistance make the subject of my present discourse.

And I propose to handle this subject in the following method.

- I. I would observe wherein ministers of the gospel ought to follow the example of Christ.
- II. Give some reasons why they should follow his example.
- III. I would endeavour to make a proper application of those things to myself, and others that are called to this work of the ministry.
- IV. Show what improvement should be made of them by the people of this church and congregation. ([Click for full sermon](#))

Greatest Is He Who Serves

Whoever desires to become great among you, let him be your servant. —Matthew 20:26

Today's Scripture : Matthew 20:20-28

A noncommissioned officer was directing the repairs of a military building during the American Revolution. He was barking orders to the soldiers under his command, trying to get them to raise a heavy wooden beam.

As the men struggled in vain to lift the beam into place, a man who was passing by stopped to ask the one in charge why he wasn't helping the men. With all the pomp of an emperor, the soldier responded, "Sir, I am a corporal!"

"You are, are you?" replied the passerby, "I was not aware of that." Then, taking off his hat and bowing, he said, "I ask your pardon, Corporal." Then the stranger walked over and strained with the soldiers to lift the heavy beam. After the job was finished, he turned and said, "Mr. Corporal, when you have another such job, and have not enough men, send for your Commander in Chief, and I will come and help you a second time." The corporal was thunderstruck. The person speaking to him was General Washington!

God measures greatness by service. The Lord Jesus has set an example, for though He was God and worthy of all honor, He "did not come to be served, but to serve, and to give His life a ransom for many" (Matthew 20:28).

To be great in God's sight, we must serve! By: Henry G. Bosch (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Go, labor on; spend, and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?
—Bonar

True greatness is not attained by giving orders, but by serving.

What's Your Word?

The Son of Man did not come to be served, but to serve. — Mark 10:45

Today's Scripture : John 13:1-17

I once heard a preacher say, "The opposite of love is not hate—it's self!" That surprising statement reminded me of 2 Timothy 3:1-4, where Paul listed the signs of the end times. One of those signs is people who are "lovers of themselves" (v.2). In sharp contrast to these self-saturated people are those whose lives are saturated with the servant attitude of Christ.

When Jesus washed the feet of His disciples, He gave us an example to follow (Jn. 13:15-17). We too are to serve others selflessly.

That was the heart of what General William Booth, the founder of the Salvation Army, said just before He died. His little mission to the poor of London had spread across the world. His "soldiers" were gathered together at an international convention. General Booth had intended to be there to deliver the main address, but because he became ill he was unable to come. Those at the convention longed to receive a message from their beloved leader. So from his sickbed Booth dictated a one-word telegram that would be his last sermon. His final message was this: "Others!"

If we had to give our last word today, what would it be—a self-word or a servant-word? The time to decide is now, while we can still change. By: Joanie Yoder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

When Jesus washed His followers' feet,
He stooped to meet their need;
He showed us how to humbly serve,
To love in word and deed.
—Sper

Joy comes by putting Jesus first, Others second, and yourself last.

John 13:15 Jesus Christ visibly demonstrated the love of God when He was on earth. In stooping to wash His disciples' feet, He mirrored the submissive step He had taken when He left heaven to become a man. He lived with the limitations of humanity, yet He healed the sick, reached out to the despised, and endured bitter hatred as His reward. He died like a criminal on a Roman cross. All of these things reflected God's love, for Jesus said, "He who has seen Me has seen the Father" (John 14:9). Jesus is no longer with us in His physical body—He now sits at God's right hand in heaven. Therefore, if God's love is to be embodied on earth today, it must be done through those of us who are Christians.

Not long ago, sixteen women from Evanston, Illinois, beautifully demonstrated God's love by rearranging their schedules to give round-the-clock nursing care to Martha, a 26-year-old woman with ALS (amyotrophic lateral sclerosis or Lou Gehrig's disease). They bathed her, fed her, talked with her, prayed for her, and witnessed to her. Martha, who had not accepted Christ as her Savior and couldn't understand how a loving God could let her get ALS, saw His love in these women and eventually became a Christian. Although feeble and unable to speak clearly, she gave a testimony of her faith and was baptized in a local church. A short time later, she died. She is with the Lord today because sixteen women, following Jesus' example, personified God's love. —H V Lugt (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

My life helps paint my neighbor's picture of God

John 13:15 Servant's Attitude

Vernon Grounds, then president of Denver Conservative Baptist Theological Seminary, challenged the graduating class of 1973 with the truth of today's text. Dr. Grounds told the graduates that he was going to present to them a tangible symbol that could help them in their future ministries. As the classmates filed quietly to the front, they wondered what it would be—a special Scripture verse, a little book, and inscribed medallion? To their surprise, it was a small square of white terry cloth. One graduate, who has served as an overseas missionary, says, "We were commissioned to go into the world as servants. That small piece of towel, frayed and grubby from years in my wallet, is a constant reminder of that moving moment and of our basic call to serve."

Do you and I have a servant's attitude? The example Christ gave in the upper room was for us. We too need to serve our fellowman. Perhaps it's time for us to realize that the "towel in our hand" is a servant's towel.

Show And Tell

John 13:1-20

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

Today's Scripture : John 13:5-17

If you take a course on writing or attend a writer's conference, you'll likely hear the phrase, "Show, don't tell." In other words, "show" your readers what is happening, don't just tell them. Don't tell readers what you did; describe doing it.

One of the reasons we tend to tell rather than show is that it's easier and faster. Showing how to do something requires time and effort. In teaching, it's easier to tell students what's wrong with what they did than to show them how to do it right. The latter, however, is more effective.

For thousands of years, the Jewish people had only the law telling them what to do and what not to do. But then came Jesus Christ, who showed them how to live the life God had been telling them about all along. Jesus didn't just say, "Be humble"; He "humbled Himself" (Phil. 2:8). He didn't just say, "Forgive others"; He forgave us (Col. 3:13). He didn't just say, "Love God and your neighbors"; He demonstrated love by His actions (John 15:12).

Christ's perfect example of love shows how great God's love is for us and how we are to show His love to others. By: Julie Ackerman Link (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Digital Transmission

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

Today's Scripture : John 13:1-17

In 2000, a movie was digitally transmitted over the Internet from a studio in California to its world premiere in Atlanta, Georgia. It went from studio to theater screen without ever touching film. With digital distribution, electronic impulses are used instead of huge reels of celluloid.

In this age of electronics, often described as "high-tech, low-touch," it's good to remember that God is using another type of "digital transmission." In sharp contrast, though, His is a "high-touch" method to communicate His grace and love.

The English word digital comes from the word digit, which refers to a finger on our hand. As I think about the life and ministry of Jesus, I remember how He used His hands to bring hope and healing. He touched the sick, held little children, broke bread for hungry people, and allowed His hands to be nailed to the cross for our sins. In John 13 we read that Jesus, in a startling act of humility, washed the feet of His disciples and told them, "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet" (v.14).

When our hearts are humble and our hands are yielded to Him, the Lord still transmits His gospel of grace to others through our human touch of love. By: David C. McCasland (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Take my life and let it be
Consecrated, Lord, to Thee;
Take my hands and let them move
At the impulse of Thy love.
—Havergal

We show our love for God when we share His love with others.

Those Dirty Jobs

Whatever you do, do all to the glory of God. —1 Corinthians 10:31

Today's Scripture : John 13:3-17

Before he became an outspoken critic of Communist oppression, Milovan Djilas was one of Yugoslavia's top Marxists. Jailed in his early twenties for his anti-government activities, he took on the repugnant task of smuggling party literature through the prison sewer system. He was willing to perform such duty, he says, because "no job is dirty, low, or inconsequential."

If a former communist who didn't believe in God could be so committed, we who serve God, whose purpose is infinitely higher, ought to have a similar attitude. A supreme motive enables us to perform the most menial labor with a sense of divine mission. Christ, by His washing of the disciples' dirty feet, set an example for us to follow (John 13).

If God's saving purposes are to be accomplished in this world, society must function with predictable order. Somebody must collect garbage, work the fields to provide food, and labor in factories to produce necessary goods. Because of the inter-connectedness of life, we should be grateful for those who do the drab and menial tasks.

If we follow the example of Christ, and if we do everything for the glory of God, even unpleasant chores take on dignity. By: Vernon

Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Teach me to do the humble task
The very best I can,
And not to seek a higher place
That is not in Your plan.
—Anon.

Don't let the trivialities of life blind you to the supreme importance of the eternal.

John 13:16 "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.

John 13:16 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **Truly, truly:** Jn 3:3,5
- **a slave:** Jn 15:20 Mt 10:24,25 Lu 6:40

Related Passages:

John 15:20 "Remember (present tense) the word that I said to you, **A slave is not greater than his master.**' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also.

Matthew 10:24-25+ "A disciple is not above his teacher, nor a slave above his master. 25 "It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more will they malign the members of his household!

Luke 6:40+ "A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher.

JESUS TEACHES ON SLAVE/MASTER METAPHOR

Truly, truly ([amen, amen](#)) - A double "amen" indicates that this is an authoritative, important and trustworthy statement and is an indication to the disciples, that they should listen very closely. With this double 'Amen' Jesus is driving home His point in Jn 13:15 that "you also should do as I did to you." Jesus wants them to be sure to learn that they need to have a readiness and willingness to perform menial, humble service for one another and that no act of service should be considered to be beneath them.

Among the Gospel writers, only John records Jesus' use of double amen (25 times) and John 13 has 4 double amens - Jn 13:16, 20, 21, 38.

I say to you, a slave ([doulos](#)) **is not greater than his master** ([kurios](#)), **nor is one who is sent** ([apostolos](#)) **greater than the one who sent him** - Jesus has just instructed them using a teacher/pupil analogy and now He adds slave/master and a sender/sent analogies. Although **one who is sent** is the same word used for *apostles* ([apostolos](#)), that is not the sense of the word in this context.

Utley - This is an introductory phrase to communicate truth statements.

1. John 13:16, nor is one who is sent greater than the one who sent him
2. John 15:20
 1. if they persecuted Me, they will also persecute you
 2. if they kept My word, they will keep yours also
3. Luke 6:40 (similar), but everyone, after he has been fully trained, will be like his teacher (cf. Matt. 10:24)
4. Luke 22:27 (similar), but I am among you as one who serves

It is possible that Jesus made this declaration about greatness because of the dispute in Luke 22:27- "as to which one of them was regarded to be greatest."

Spurgeon - Sometimes, we think that we are a deal too great to wash anybody's feet; we should like to see a person propose it to us, such big people as we are! If we talk like that, there is great need that we should be taken down. That would be the true way to rise in the likeness of Jesus. Oh, that we were lowlier in humility! We should be higher in grace if we were. ([Spurgeon's Exposition - Gospel of John](#))

D A Carson writes "Little becomes Jesus' followers more than humility. Christian zeal divorced from transparent humility sounds hollow, even pathetic....The point of the aphorism (**ED**: slave/master and a sender/sent) in this context is in any case painfully clear: no emissary has the right to think he is exempt from tasks cheerfully undertaken by the one who sent him, and no slave has the right to judge any menial

task beneath him after his master has already performed it." (BORROW [The Gospel according to John](#) PAGE 468) (Are you as convicted as I am?)

Amen (281)(**amen**) is a transliteration from the Hebrew word **amen** which in turn is from the Hebrew verb **aman** = to be firm, to believe, this word conveying the idea of certainty). Amen indicates the solemn affirmation of the divine will and purpose in about one-third of the nearly 130 occurrences of the term. The OT often used "amen" at the end of a sentence (truly, surely, certainly) to confirm the preceding words and invokes their fulfillment. Only the Lord Jesus uses amen (truly) at beginning of a sentence. His "Amen" guarantees the truth of His saying and affirms His authority.

Amen in John - Jn. 1:51; Jn. 3:3; Jn. 3:5; Jn. 3:11; Jn. 5:19; Jn. 5:24; Jn. 5:25; Jn. 6:26; Jn. 6:32; Jn. 6:47; Jn. 6:53; Jn. 8:34; Jn. 8:51; Jn. 8:58; Jn. 10:1; Jn. 10:7; Jn. 12:24; Jn. 13:16; Jn. 13:20; Jn. 13:21; Jn. 13:38; Jn. 14:12; Jn. 16:20; Jn. 16:23; Jn. 21:18

Slave (bondservant) (1401) **doulos** from **deo** = to bind) (**Click** additional notes on **doulos**) was an individual bound to another in servitude and conveys the idea of the slave's close, binding ties with his master, belonging to him, obligated to and desiring to do his will and in a permanent relation of servitude. In sum, the will of the **doulos** is consumed in the will of the master. A bondservant is one who surrendered wholly to another's will and thus devoted to another to the disregard of his own interest. Doulos speaks of submission to one's master The doulos had no life of his own, no will of his own, no purpose of his own and no plan of his own. All was subject to his master. The bondservant's every thought, breath, and effort was subject to the will of his master. In sum, the picture of a bondservant is one who is absolutely surrendered and totally devoted to his master. In the Greek culture doulos usually referred to the involuntary, permanent service of a slave, but the use in the epistles of Paul and Peter elevates the meaning of doulos to the Hebrew sense which describes a servant who willingly commits himself to serve a master he loves and respects (cp Ex 21:5, 6 Dt 15:12-16).

Doulos in John -Jn. 4:51; Jn. 8:34; Jn. 8:35; Jn. 13:16; Jn. 15:15; Jn. 15:20; Jn. 18:10; Jn. 18:18; Jn. 18:26

John 13:17 "If you know these things, you are blessed if you do them.

John 13:17 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **blessed:** Jn 15:14 Ge 6:22 Ex 40:16 Ps 19:11 Ps 119:1-5 Eze 36:27 Mt 7:24,25 Mt 12:50 Mt 22:38-41 Lu 12:47-48 2Co 5:14,15 Ga 5:6 Heb 11:7,8 Jas 1:25 2:20-24 4:17 Rev 22:14

Related Passages:

Psalms 119:1-5 Aleph. How blessed are those whose way is blameless, Who walk in the law of the LORD. 2 How blessed are those who observe His testimonies, Who seek Him with all their heart. 3 They also do no unrighteousness; They walk in His ways. 4 You have ordained Your precepts, That we should keep them diligently. 5 (HERE IS A GREAT PRAYER WE SHOULD ALL PRAY FROM TIME TO TIME!) Oh that my ways may be established to keep Your statutes!

Matthew 7:24-27 "Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock. 25 "And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock. 26 "Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand. 27 "The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell—and great was its fall."

Matthew 12:50 "For whoever does the will of My Father who is in heaven, he is My brother and sister and mother."

James 1:22-25 But prove yourselves doers of the word, and not merely hearers who delude 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 looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does

JESUS' PRESCRIPTION FOR BLESSING

If you know (**eido**) these things, you are (present tense - continually) **blessed** (**makarios**) if you do (**poieo**) them - There are two "IF'S" and the first "if" is a first class conditional sentence which is assumed to be true while the second "IF" introduces a third class conditional clause which means potential action ([See preceding note](#)). **Know** (**eido**) means to **know** beyond a shadow of a doubt. **These things** refers to the example of foot washing that depicts humble service and also the call to remember the analogy of slave/master and a sender/sent.

On the basis of these truths, **Do** ([poieo](#)) is Jesus' charge and is in the present tense, calling for doing to be one's habitual practice or lifestyle (He is not speaking of perfection which awaits glorification, but of the general direction of our life - heavenward). Jesus is saying knowledge is not enough but needs to be coupled with a personal choice to obey. I say "personal choice" because **Do** is in the active voice which is a volitional choice, in this case the choice to **do** (or obey).

Here is a corollary principle to consider - If we know, we should do. If we don't "do," we really do not "know!" Truths not applied are, in a sense, truths denied. Belief should affect behavior. J R Miller adds "It is necessary to read the Bible, not just to **know** the will of God—but that we may **do** it. If Scripture is not the practice of our life—it is nothing to us."

*Peter wanted to know them;
Jesus would have us do them.*

-- Spurgeon

Utley - If we know, we should do (cf. Matt. 7:24-27; Luke 6:46-49; Rom. 2:13; James 1:22-25; 4:11)! **Knowledge** is not the goal, but **Christlike living**. This reflects the Hebrew VERB [SHEMA](#), "hear so as to do" (cf. Deut. 6:4).

In Luke 11:28+ Jesus repeats this important principle declaring "blessed ([makarios](#)) are those who **hear** the word of God and **observe** ([phulasso](#) in present tense) it."

THOUGHT- What are you doing with the truths you are learning in Bible study? Are you obeying (doing) what you learn, not legalistically of course, but in continual reliance on the enabling power of the Holy Spirit? We all do well to remember that the one who knows and does not do is what the Bible calls a hypocrite, for they are not practicing what they are preaching (so to speak). Their lips and life are spiritually out of synch! Such a person becomes like the Dead Sea which receives fresh water from the Jordan River (cf "the Word of God") but has no outflow. There is little life in the Dead Sea. Perhaps if you are not experiencing the abundant life Jesus desires for you (Jn 10:10b+), you have failed to act on the truth you have already received and that truth has become stagnant (so to speak) rather than life giving (Read Dt 32:47+, cf Php 2:16+, 1Jn 1:1+, Jn 1:1+).

*A sermon is never rightly heard—
until it is practiced.*

-- Thomas Watson

You are (present tense - continually) **blessed** ([makarios](#)) - The simple thought is that you will be fully satisfied no matter the circumstances. In other words one can be "[makarios](#)" even in miserable circumstances, because the blessing is not natural but supernatural. This divine blessing does not depend on whether one's circumstances are good or bad. Stated another way, [makarios](#) describes one who is in the world yet independent of the world, for their satisfaction comes from God the Spirit and not from favorable circumstances (as in the word "[happy](#)" which depends on what "happens")

D A Carson adds that "There is a form of religious piety that utters a hearty 'Amen!' to the most stringent demands of discipleship, but which rarely does anything about them. Jesus has already condemned those who hear his words but who fail to keep them (Jn 12:47,48+; cf. Jn 8:31+)." (BORROW [The Gospel according to John PAGE 468](#))

J C Ryle - Doctrine is useless—IF it is not accompanied by a holy life (**ED**: cf Heb 12:14+). It is worse than useless; it does positive harm. Something of the 'image of Christ' must be seen and observed in our private life, and habits, and character, and doings.

Spurgeon - "If there is a position in the church where the worker will have to toil hard and get no thanks for it, take it, and be pleased with it. If you can perform a service, which few will ever seek to do themselves, or appreciate when performed by others, yet occupy it with holy delight. Covet humble work, and when you get it be content to continue in it. There is no great rush after the lowest places, you will rob no one by seeking them." (Full sermon [The Teaching of Foot-Washing](#))

To obey the truth, and not to know it—is impossible.

To know the truth, and not obey it—is unprofitable.

-- [William Secker](#), 1660

Thomas Watson excerpt from sermon [The Good Practitioner](#) on John 13:17 - Christ does not put happiness upon knowing—but upon doing. It is not knowledge of the points of religion—but practice, which renders a man truly happy and blessed. Knowledge is a fair garland to look upon—but it is like Rachael. Though she was beautiful—yet being barren she said, "Give me children or I die!" Just so, if knowledge does not bring forth the child of obedience—it will die and come to nothing. I would by no means disparage knowledge. Knowledge is the pilot to guide us in our obedience. Yet, knowledge must usher in obedience. Knowledge may put us into the way of happiness, but it is only practice which brings us there! Knowledge alone, cannot make a man eternally happy and blessed. Knowledge alone, does not make a man better; therefore, it cannot make him happy and blessed. Bare knowledge has no influence; it does not leave a *spiritual tincture of holiness* behind. Knowledge *informs*—not *transforms*. Knowledge, of itself, has no power upon the heart to make it more holy. Bare knowledge is like weak medicine, which does not work. It does not warm the affections nor purge the conscience; it does not fetch virtue from Christ to dry up the bloody issue of sin. A man may receive the light of the truth—yet not love the truth, "They perish because they

refused to love the truth and so be saved." 2 Thessalonians 2:10. The Apostle calls it "a form of knowledge," Romans 2:20. Knowledge alone, is but a dead form, having nothing to animate it. He who has knowledge alone—is a spiritual stillborn! He looks like a Christian—but has neither appetite nor motion.

Knowledge alone, makes men monsters in religion! They are all head—but no feet! They do not walk in Christ, Colossians 2:6. A man may have Scriptural knowledge—and still be profane! He may have a clear head—and a foul heart! The understanding may be illumined—when the foot treads in unholy paths. If knowledge is divorced from practice, and does not make a man better—then it cannot make a man eternally happy and blessed.

If bare knowledge will save, then all who have knowledge shall be saved. **But that is not true—for then Judas would be saved, for he had knowledge enough. Then the devil would be saved! A man may have right knowledge, and be no better than a devil! Hell is full of learned heads!**

Knowledge alone, makes a man's case worse! Knowledge takes away all excuse. Knowledge adds to a man's torment. "Woe to you! I tell you, it will be more tolerable for the land of Sodom on the day of judgment than for you!" It will be better with heathen—than with professing Christians living in a contradiction to their knowledge. Luke 12:47, "The servant will be severely punished, for though he knew his duty, he refused to do it!"

Knowledge without practice, serves only as a torch to light men to hell— the brighter the light, the hotter the fire! (See **Thomas Watson's full sermon on John 13:17 - [The Good Practitioner](#)**)

[J R Miller](#) - "Now that you know these things, you will be blessed if you do them!" John 13:17

It is necessary to read the Bible, not just to know the will of God—but that we may do it. If Scripture is not the practice of our life—it is nothing to us.

Its truths are to be applied. If we read the Beatitudes, we are to compare ourselves with their Divine requirements, and seek to be conformed to them. If we come upon a verse that rebukes any habit or sin of ours, we are immediately to make the needed amendment.

We are to accept its promises, believe them—and then act as believing them.

We are to allow its comforts to enter our hearts and support us in sorrow.

There is nothing written in the Bible merely for ornament or beauty. Every word is practical! There is no truth in Scripture which has not some bearing upon actual living. When we come to it eager to know how to live, and ready to obey its precepts—we shall find it opening its inmost meaning to us!

William Secker - [Judas the Preacher](#) - "If you know these things—you are blessed if you do them." John 13:17

To obey the truth, and not to know it—is impossible.

To know the truth, and not obey it—is unprofitable.

For, "Not everyone who says unto me, 'Lord, Lord' shall enter into the kingdom of heaven—but he who does the will of My Father who is in heaven." Saving knowledge is not as the light of the moon—to sleep by; but as the light of the sun—to work by. It is not a loiterer in the market-place—but a laborer in the vineyard.

A man may be a great scholar—and yet be a great sinner. Judas the traitor—was Judas the preacher! The snake which has a pearl in its head—has poison in its body! The tree of knowledge has often been planted, and flourished—where the tree of life never grew! All abilities and gifts—without grace and holiness—are but like Uriah's letters, which were the death warrants of those who carried them!

Mere head knowledge will be as unhelpful to the soul, in the judgment day—as a painted fire is unhelpful to the frozen body, in a cold day. Theoretical knowledge may make the head giddy—but it will never make the heart holy. How many professors are there, who have light enough to know what should be done—but have not love enough to do what they know! Give me the Christian who perfectly sees the way he should go—and readily goes the way he sees!

That is barren ground—which brings forth no fruit. "To him who knows to do good, and does it not—to him it is sin." The sins of ignorance are most numerous—but the sins of knowledge are most dangerous! That sinner's darkness will be the greatest in hell—whose light was the clearest on earth!

There are many who set a crown of glory upon the head of Christ by a good profession, and yet put a crown of thorns upon his head by an evil conversation. By the words of our mouth—we may affect to adore religion; but it is by the works of our lives—that we adorn religion.

As trees without fruits are unprofitable—so knowledge without good works is abominable! Leah and Rachel are fit emblems of knowledge and obedience. Knowledge, like Rachel—is beautiful. But obedience, like Leah—is fruitful.

Blessed (3107) **makarios** from root **makar**, but others say from **mak** = large or lengthy) means to be divinely favored and is not based on positive circumstances. Some say makarios describes a person as being **happy**, but that is not the best description, because the English word "happy" (from hap (n.) "chance, fortune" + -y) is the favorable state that depends on what happens! **Makarios** means spiritually contented and fulfilled and focuses on the state of happiness (independent of circumstances) experienced by people who have received God's blessings. **Makarios** does not refer to how a person feels (although a blessed person of course may still "feel" blessed), but more importantly to the divinely bestowed inner spiritual condition of those who are the objects of God's supernatural favor. From the Biblical perspective **Makarios** describes the person who is free from daily cares and worries because his every breath and circumstance is in the hands of His Maker Who gives him such an assurance (such a "blessing"). **Kenneth Wuest** adds that when **makarios** is "used of the state or condition of the believer, we would say that it refers to the spiritually prosperous state of that person who is the recipient of the sanctifying work of the Holy Spirit, Who is enabled to minister these blessings to him **when** the believer yields to Him for that ministry and cooperates with Him in it."

THOUGHT - Are you (am I) in such a spiritual state that the Spirit can bestow supernatural blessing on you (me)?

There are only 2 uses of makarios in the Gospel of John -- Jn. 13:17; Jn. 20:29 **Blessed** are they who did not see, and yet believed."

Oswald Chambers - What next? (Borrow [My Utmost for His Highest - page 160](#))

Determine to know more than others.

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

If you do not cut the moorings, God will have to break them by a storm and send you out. Launch all on God, go out on the great swelling tide of His purpose, and you will get your eyes open. If you believe in Jesus, you are not to spend all your time in the smooth waters just inside the harbour bar, full of delight, but always moored; you have to get out through the harbour bar into the great deeps of God and begin to know for yourself, begin to have spiritual discernment.

When you know you should do a thing, and do it, immediately you know more. Revise where you have become 'stodgy' spiritually, and you will find it goes back to a point where there was something you knew you should do, but you did not do it because there seemed no immediate call to, and now you have no perception, no discernment; at a time of crisis you are spiritually distracted instead of spiritually self-possessed. It is a dangerous thing to refuse to go on knowing.

The counterfeit of obedience is a state of mind in which you work up occasions to sacrifice yourself; ardour is mistaken for discernment. It is easier to sacrifice yourself than to fulfil your spiritual destiny, which is stated in Romans 12:1-2 . It is a great deal better to fulfil the purpose of God in your life by discerning His will than to perform great acts of self-sacrifice. "To obey is better than sacrifice." Beware of harking back to what you were once when God wants you to be something you have never been. "If any man will do ..., he shall know...."

A W Tozer - OUR HIGHEST HAPPINESS - (Borrow [Mornings With Tozer page 56](#))

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

Let me call it to your attention that the happiness of all moral creatures lies in the giving of obedience to God, the Creator.

The psalmist cries out in Psalm 103:20: "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word."

The angels in heaven find their complete freedom and highest happiness in obeying the commandments of God. They do not find it a tyranny—they find it a delight!

Here is something that we should know and realize: Heaven is a place of surrender to the whole will of God, and it is heaven because it is such a place.

I thank God that heaven is the world of God's obedient children. Whatever else we may say of its pearly gates, golden streets and jasper walls, heaven is heaven because children of the Most High God find they are in their normal sphere as obedient moral beings.

If

If you know these things, blessed are you if you do them. — John 13:17

Today's Scripture : John 13:1-17

new government regulation will require US foodmakers to list the amount of "trans fat" on the labels of most food products purchased in stores. Trans fat, which has been linked to heart disease, high cholesterol, and obesity, is something most people should limit or avoid altogether. The Food and Drug Administration estimates that Americans could save up to \$1.8 billion in medical costs if they reduce their consumption of trans fats.

The key word is if—a reminder that the new labeling information will benefit only those who change their eating habits. It's not what we know but what we do that counts.

After Jesus washed His disciples' feet and told them to follow His example in serving each other, He told them: "A servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them" (John 13:16-17).

In the Bible, we learn what God wants us to do. Obedience moves that knowledge from our heads to our hands in serving others. And not only that—we ourselves are blessed when we obey what God's Word tells us to do. But it all depends on one little word—if. By: David C. McCasland (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

*The blessings of the Lord are known
By those who will obey;
His wisdom, truth, and love are shown
To all who choose His way.*
—D. De Haan

The way of obedience is the way of blessing.

John 13:18 "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.'

John 13:18 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **I know:** Jn 13:11 17:12 21:17 2Co 4:5 Heb 4:13 Rev 2:23
- but: Ps 41:9 Mt 10:36 26:23 Mk 14:20

Related Passages:

Psalm 41:9 (LAST HALF OF VERSE QUOTED BY JESUS - THE FIRST HALF IS NOT APPLICABLE) (KJV = Yea, mine own familiar friend) Even my **close friend** in whom I trusted, who ate my bread, Has lifted up his heel against me. ([See Spurgeon's commentary](#) on Psalm 41:9 from Treasury of David)

Matthew 26:50 And Jesus said to him, "**Friend**, do what you have come for." Then they came and laid hands on Jesus and seized Him.

John 6:64+ "But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him.

John 6:70-71+ Jesus answered them, "**Did I Myself not choose (eklego)** you, the twelve, and **yet one of you is a devil?**" 71 Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him.

Luke 6:13+ And when day came, He called His disciples to Him and **chose twelve of them**, whom He also named as apostles. (JUDAS WAS EVEN AN APOSTLE!)

Luke 22:24-27+ And there arose also a dispute among them as to which one of them was regarded to be greatest. 25 And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.' 26 "But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant. 27 "For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves.

PROPHECY OF BETRAYAL BY A TURNCOAT

Jesus now shifts from the call to humility to the confirmation of His betrayal.

I do not speak of all of you - Jesus differentiates the eleven disciples who would be blessed (Jn 13:17+) from the one disciple who would be cursed! Judas would soon "excuse" himself from the table and the blessing Jesus had promised!

I know (eido) the ones I have chosen (eklego) - Note that John had previously recorded the coming betrayal of Judas (Jn 6:71+, Jn 12:4+, Jn 13:2+). **Chosen (eklego)** is used here not in the sense of those elected to salvation but of those original 12 He had chosen from all the other disciples. (Jn 6:70+) (See [Why did Jesus choose Judas?](#))

Spurgeon interprets **chosen** as [election](#) to salvation which **most commentators do not** (and I do not think this refers to election in this context) - Christ has a chosen people, though some will not believe it. Yet it is so, for he says, "I know whom I have chosen." ([Spurgeon's](#)

[Exposition - Gospel of John](#))

But (term of contrast) **it is that** ([hina](#) - expresses purpose, in order that) **the Scripture** ([graphe](#)) **may be fulfilled** ([pleroo](#)), **'HE WHO EATS MY BREAD** ([artos](#)) **HAS LIFTED UP** ([epairo](#)) **HIS HEEL AGAINST ME** - A modern version might read "He kicked Me when I was down!" Remember that ALL CAPS in the NASB signifies a direct Old Testament quotation (this feature is unique to the NAS). Jesus quotes from the Messianic Psalm 41 (see above), which predicted Jesus would be betrayed even at the time of special communion and fellowship of sharing of a meal, at the time of the Last Supper. This prophecy in a sense serves to explain why Jesus choose Judas as one of the original twelve and it was that prophecy would be fulfilled (and that He was in full control). Even though it fulfilled prophecy, to me it is still a bit of a mystery that He selected the very one who would betray him. (see Dt 29:29+!) Judas Iscariot shows us the mystery of the intersection of predestination (God's sovereignty - It Was Prophesied) and human free will (Judas was still held responsible).

[A T Robertson](#) on **lifted up His heel** - The metaphor is that of kicking with the heel or tripping with the heel like a wrestler. It was a gross breach of hospitality to eat bread with any one and then turn against him so. The Arabs hold to it yet.

[Utley](#) - In the Near East to show the bottom of one's foot to another was a sign of contempt.

[Brian Bell](#) on **lifted his heel** - The metaphor is of one administering a kick. Or tripping with the heel like a wrestler. Or a horse raising its hoof & kicking. On the ground & vulnerable, your own confidant, who should use his knee to protect you, instead chooses to lift his own foot/heel against you with a blow. David & [Ahithophel](#) (1 Sam 15-17; [Ahithophel](#) David's rt hand man till Absalom took over; Ahithophel became a traitor; David sends Hushai to give counsel against [Ahithophel](#)'s ; [Ahithophel](#) commits suicide) See Gen.3:15 "He (JESUS) shall bruise you on the head, And you (SATAN) shall bruise him on the heel." We've all been backstabbed, betrayed, double crossed. No treachery is worse than betrayal by a family member or friend. Julius Caesar knew such treachery. Among the conspirators who assassinated the Roman leader on the Ides of March 44bc was Marcus Junius Brutus. Caesar not only trusted Brutus, he had favored him as a son. According to Roman historians, Caesar first resisted the onslaught of the assassins. But when he saw Brutus among them with his dagger drawn, Caesar ceased to struggle and, pulling the top part of his robe over his face, asked the famous question, "[Et tu Brute](#)!" (You too, Brutus?) [Latin phrase used as an epitome of betrayal]

He who eats My bread means to be the guest of someone (BDAG) and signifies close, intimate fellowship. In the ancient culture when a person ate bread at a superior's table, it was a sign of a pledge of one's loyalty (cf Mephibosheth in 2Sa 9:7-13+) and thus to betray a superior with whom one had eaten was a flagrant breach of hospitality. Judas of course did far more than commit a breach of hospitality!

There is a bit of a play on words, for while Jesus washed Judas' dirty feet, Judas' dirty heel was lifted up against the spotless Jesus!

Is not this statement in a sense Jesus giving Judas another chance to ponder what he was about to do? [Hendriksen](#) adds that "The saying serves to fix the responsibility for his act entirely on himself. It also serves to fortify the faith of the other disciples. When, after a little while, they receive the surprise of their lives with respect to Judas, they will begin to realize that Jesus had known it all along, and that what was happening was not a frustration but a fulfillment of the divine plan." (BORROW [Exposition of the Gospel according to John](#) - chapters 7-21)

[John MacArthur](#) comments that "long before Judas was born, his duplicity was foreseen and designed into God's eternal plan (**ED**: GOD'S SOVEREIGNTY). But Judas's role in the divine plan was not something apart from his own desire; he was no robot, programmed to betray Jesus against his will. Judas freely chose to do what he did, and was fully accountable for his actions (**ED**: HUMAN CHOICE/RESPONSIBILITY)...Judas's betrayal was predetermined, but that in no way contradicts the truth that he acted of his own volition....The sovereign God, "who works all things after the counsel of His will" (Eph. 1:11), used the evil plans of Judas's wicked heart to bring about the good of redemption (cf. Gen. 50:20; Ps. 76:10). (See [John Commentary](#))

Lifted up ([epairo](#)) literally means to raise or elevate, but here, linked with the phrase **his heel**, figuratively describes Judas as turning away from and turning against Jesus as the consummate "[turncoat](#)". [Spurgeon](#) (and others) see **lifted up** as a picture of a horse preparing to kick. [Raymond Brown](#) ([Gospel of John, page 554](#)) notes that "To show the bottom of one's foot to someone in the Near East is a mark of contempt." [Godet](#) says it is a sign of brutal hatred. [Schlatter](#) adds that "The kick with the foot symbolizes the entire dissolution of fellowship, just as 'eating his bread' portrays its reality and completeness."

[NET Note](#) adds on **lifted up his heel against me** - Or "has become my enemy"; Grk "has lifted up his heel against me." The phrase "to lift up one's heel against someone" reads literally in the Hebrew of Ps 41 "has made his heel great against me." There have been numerous interpretations of this phrase, but most likely it is an idiom meaning "has given me a great fall," "has taken cruel advantage of me," or "has walked out on me." Whatever the exact meaning of the idiom, it clearly speaks of betrayal by a close associate.

[Leon Morris](#) emphasizes that Jesus was "He was not the deceived and helpless Victim of unsuspected treachery, but One sent by God to effect God's purpose going forward calmly and unafraid, to do what God had planned for Him to do" (BORROW [The Gospel According to John PAGE 622](#))

[Rod Mattoon](#) comments on Jesus' quoting of Psalm 41:9 - This is David's reference to Ahithophel who joined Absalom. Ahithophel was Bathsheba's grandpa and he was angry with David for what he had done. He ends up hanging himself. David says that the betrayer will lift his heel against him. The term "lift up" means "to hoist the sails; to rise up in opposition; to act haughty." In the Hebrew language this phrase reads, "will take terrible advantage or be brutally violent." This is the way David was treated by his friend and is also a picture of what happened to the Lord. The custom of that day was if you ate bread with someone, it was a sign of friendship and loyalty. The disloyalty

of David's friend was very painful and it was also painful for the Lord too. (see Ps 55:12-14). **The familiar friend of Jesus became a familiar fiend.**

Gilbrant has an interesting comment - Strong social custom forbade betraying one with whom a meal had been eaten. This social prohibition of New Testament times prevailed as far back as the early Old Testament. Because of it Lot offered his daughters for sexual exploitation rather than surrender his two guests to the homosexuals of Sodom (Genesis 19:8). His sole reason for such an act (unthinkable in our modern world) was simply, "For therefore came they under the shadow of my roof." He must protect them even with his life if necessary. Yet Judas broke this obligation to his friend and Lord. ([Complete Biblical Library](#))

Utley - Jesus, and His disciples, believed in the veracity of Scripture! When it spoke it was to be trusted (cf. Matt. 5:17-19). Several times John makes the comment "that the Scriptures may be fulfilled" (cf. John 12:14; 13:18; 15:25; 17:12; 19:24,36). Often the OT text is not fully understood until an event in the life of Christ (i.e., typology, i.e., Hosea 11:1) or the NT event is a multiple fulfillment (i.e., Isa. 7:14 or Dan. 9:27; 11:31; 12:11).

Spurgeon's Commentary on Psalm 41:9 - *Yea*. Here is the climax of the sufferer's woe, and he places before it the emphatic affirmation, as if he thought that such villainy would scarcely be believed. ***Mine own familiar friend.*** "The man of my peace, "so runs the original, with whom I had no differences, with whom I was in league, who had aforetime ministered to my peace and comfort. This was [Ahithophel](#) to David (**ED**: Rabbinic interpretation took Ps. 41:9 to refer to Ahithophel's conspiracy with Absalom against David.), and Iscariot with our Lord. Judas was an apostle, admitted to the privacy of the Great Teacher, hearing his secret thoughts, and, as it were, allowed to read his very heart. "***Et tu Brute?***" said the expiring Caesar. The kiss of the traitor wounded our Lord's heart as much as the nail wounded his hand. ***In whom I trusted.*** Judas was the treasurer of the apostolic college. Where we place great confidence an unkind act is the more severely felt. ***Which did eat of my bread.*** Not only as a guest but as a dependant, a pensioner at my board. Judas dipped in the same dish with his Lord, and hence the more accursed was his treachery in his selling his Master for a slave's price. ***Hath lifted up his heel against me.*** Not merely turned his back on me, but left me with a heavy kick such as a vicious horse might give. Hard is it to be spurned in our need by those who formerly fed at our table. It is noteworthy that the Redeemer applied only the last words of this verse to Judas, perhaps because, knowing his duplicity, **he had never made a familiar friend of him in the fullest sense** and had not placed implicit trust in him. Infernal malice so planned it that every circumstance in Jesus' death should add wormwood to it; and the betrayal was one of the bitterest drops of gall. We are indeed, wretched when our *quondam* friend becomes our relentless foe, when confidence is betrayed, when all the rites of hospitality are perverted, and ingratitude is the only return for kindness; yet in so deplorable a case we may cast ourselves upon the faithfulness of God, who, having, delivered our Covenant Head, is in verity engaged to be the very present help of all for whom that covenant was made.

Chosen (1586) [eklego/eklegomai](#) from **ek** = out, out of, out from + **légo** = select, choose) (see also word study on related word [eklektos](#)) means literally to select out, single out or choose out of. The idea in **eklego** speaks of the sizable number from which the selection is made. It implies the taking of a smaller number out of a larger. For example, in secular use, Virgil's *Eclogues* (from *eklego*) are short, selected excerpts taken from a larger collection of poems. **A H Strong** explained it this way - Election and sovereignty are only sources of good. Election is not a decree to destroy, it is a decree to save. When we elect a president, we do not need to hold a second election to determine that the remaining millions shall be non-presidents. **Mal Couch** on **chose** - there is no indication of any dislike towards those not chosen. It is not a rejection with disdain. The choice of Levi for the priesthood does not imply anything negative about the other tribes (**ED**: E.g. SEE Dt 18:5+ where same verb [eklegomai](#) is used and in same tense, voice, and mood as in Eph 1:4 with God as the subject in both uses!) ([Galatians & Ephesians](#))

Eklego means to choose out for oneself, **but not** implying rejection of those not chosen.

QUESTION - [Why did Jesus choose Judas?](#)

ANSWER - Jesus chose Judas Iscariot as one of the [twelve disciples](#). Judas was "a devil" (John 6:70-71), "a thief" (John 12:6), an unbeliever (John 6:64), and spiritually unclean (John 13:10), yet he held a respected position within the group (John 13:29). Since Jesus "knew what was in each person" (John 2:25), it may seem puzzling that He would select Judas, the one who would later betray Him.

Jesus chose Judas as a disciple because, ultimately, Judas fit into the plan of God. Jesus had come to earth to die for the redemption of sinners. That death, "the just for the unjust" (1 Peter 3:18NKJV), was not an accident but was God's intended purpose. When John the Baptist saw Jesus coming for baptism, he spoke of Jesus as a sacrifice: "Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29ESV).

Jesus was not fooled by Judas. He knew exactly what Judas was like and what he was going to do: "Jesus had known from the beginning which of them did not believe and who would betray him" (John 6:64). In Judas, we have a clear example of how a person can be religious, hear the Word of God taught, witness genuine miracles, and for all appearances seem to be saved, and yet not be born again.

One of the reasons Jesus chose Judas was that prophecy had to be fulfilled. Speaking of His imminent betrayal, Jesus says, "The Son of Man will go just as it is written about him" (Matthew 26:24; cf. John 13:18).

After Christ's resurrection, Peter also points to fulfilled prophecy in relation to Judas: "Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus" (Acts 1:16ESV). He also links Judas's actions to Psalms 69:25 and 109:8 (Acts 1:20).

Another reason that Jesus chose Judas was that God's sovereign plan had to be accomplished. In Acts 2:23 Peter states in his sermon to the people of Jerusalem that "this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men" (Acts 2:23ESV). Not only was the betrayal of Jesus foreknown by God, but it was part of His "definite plan."

So, Jesus chose Judas to fulfill prophecy and because the plan of God required someone to betray the innocent Son of Man. However, none of this means that Judas and others who condemned and crucified Jesus were without fault. Judas Iscariot bore the responsibility for what *he* chose to do. Jesus said, "The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born" (Mark 14:21).

Peter also speaks about the sovereign plan of God and the guilt of those who act in sinful ways. In Acts 3:17 Peter says, "And now, brothers, I know that you acted in ignorance, as did also your rulers. But what God foretold by the mouth of the prophets, that his Christ would suffer, he thus fulfilled. Repent therefore, and turn back, that your sins may be blotted out" (Acts 3:17–19). Even though the people had "acted in ignorance" in the fulfilling of prophecy, and even though Christ had to suffer according to the plan of God, the people who brought about Jesus' death were guilty and had to "[repent](#)."

Throughout the Bible, we see that God can use even the most wicked of mankind's actions for good (see Genesis 50:20). Nothing could be more wicked than betraying and murdering the Son of God, yet in spite of that evil—even *through* that evil—God provided salvation and "disarmed the powers and authorities [and] . . . made a public spectacle of them, triumphing over them" (Colossians 2:15).

God does not create evil, but He does control it. God does not participate in sin, but, in His power and wisdom, God can and sometimes does use the sin already existing in our world to fulfill His purpose. Judas was chosen with the foreknowledge of God that he would betray Jesus, but his betrayal, rather than stop God's plan for salvation, actually advanced it. GotQuestions.org

[Betrayed](#)

Even my close friend, someone I trusted, one who shared my bread, has turned against me. Psalm 41:9

Today's Scripture & Insight : John 13:18–22; Psalm 41:9–12

In 2019, art exhibitions worldwide commemorated the five hundredth anniversary of the death of Leonardo da Vinci. While many of his drawings and scientific discoveries were showcased, there are only five finished paintings universally credited to da Vinci, including *The Last Supper*.

This intricate mural depicts the final meal Jesus ate with His disciples, as described in the gospel of John. The painting captures the disciples' confusion at Jesus' statement, "One of you is going to betray me" (John 13:21). Perplexed, the disciples discussed who the betrayer might be—while Judas quietly slipped out into the night to alert the authorities of the whereabouts of his teacher and friend.

Betrayed. The pain of Judas' treachery is evident in Jesus' words, "He who shared my bread has turned against me" (v. 18). A friend close enough to share a meal used that connection to harm Jesus.

Each of us has likely experienced a friend's betrayal. How can we respond to such pain? Psalm 41:9, which Jesus quoted to indicate His betrayer was present during the shared meal (John 13:18), offers hope. After David poured out his anguish at a close friend's duplicity, he took solace in God's love and presence that would uphold and set him in God's presence forever (Psalm 41:11–12).

When friends disappoint, we can find comfort knowing God's sustaining love and His empowering presence will be with us to help us endure even the most devastating pain. By: Lisa M. Samra (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

How have you experienced the betrayal of a friend? How has the reassurance of God's love and presence sustained you?

Heavenly Father, I'm thankful that Your love is stronger than any betrayal. When I face rejection, help me find strength in the knowledge that You are always with me.

[When You're Betrayed](#)

Let those who suffer according to the will of God commit their souls to Him in doing good. — 1 Peter 4:19

Today's Scripture : John 13:12-30

One of the toughest tests we face while serving God is betrayal. I saw it happen to a loving pastor. He encouraged a gifted teenager in his congregation to go to Bible school. He arranged for financial support. He continued to mentor the young man after graduation, letting him preach on occasion.

But then the graduate began to undermine the pastor with innuendo and criticism. Finally the heartbroken minister left. Then the young man announced himself as a candidate for pastor of the church.

Jesus knew about betrayal. He invested 3 years into the lives of His 12 disciples, one of whom was Judas. Jesus had taught him, performed miracles before his eyes, and even washed his feet. Yet Judas sold his allegiance for 30 pieces of silver. When Jesus predicted His own betrayal in John 13:18, He quoted David, who also knew what it was like to have a friend turn on him (Ps. 41:9).

Knowing that He would be betrayed, Jesus continued to do what the Father wanted Him to do. He taught us by example to serve people because we love and obey God, not because we want to be appreciated.

Have you been betrayed? Find comfort in knowing that true fulfillment comes in doing the will of God. By: David C. Egner (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

When people turn against you
In spite of all you do,
Remember Christ's rejection
And all He's done for you.
—Anon.

If you are betrayed, leave it with God.

John 13:19 "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.

John 13:19 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **I am telling:** Jn 14:29 16:4 Isa 41:23 48:5 Mt 24:25 Lu 21:13
- **that I am:** Jn 1:15 Jn 8:23,24,58 Isa 43:10 Mal 3:1 Mt 11:3 Rev 1:17,18

Related Passages:

John 8:24 "Therefore I said to you that you will die in your sins; for unless you believe that **I AM He**, you will die in your sins."

John 8:58 Jesus said to them, "Truly, truly, I say to you, before Abraham was born **I AM**"

PURPOSE OF FORETELLING OF HIS BETRAYAL

From now on I am telling you before it comes to pass so that (purpose) when it does occur, you may believe ([pisteuo](#)) that I am He - Telling something **before it comes to pass is the mark of a true prophet. Why is Jesus telling the 12 about the coming betrayal? **So that** ([hina](#)) is a term of purpose and clearly states (1) the betrayal will occur, (2) the prophecy coming true would show Jesus was a true prophet (cf Dt 18:18-22) and (3) the disciples would believe that Jesus is "**I Am**" (cf Dt 18:15+). In other words the reason for the foretelling is to strengthen the faith of the disciples (for all He foretold would come to pass). This strengthening would be important, since their faith that would soon be severely tested by His arrest and crucifixion. Jesus was continually developing the faith of His disciples.**

I am is ego eimi which is God's Name "Jehovah" (YHWH) in Ex 3:14+, so that once again Jesus is clearly claiming deity and that He is the promised Messiah. (See other mentions of "**I am**" - John 4:26, 8:24, 28, 58; 13:19, 18:5, 6, 8). Contrast the false "I am" in Mark 13:6 and Luke 21:8.

Gilbrant - Jesus spoke of the betrayal and the coming crucifixion. Thus He pointed back to Psalm 41:9 as a prophecy concerning himself. His betrayal, seizure, and crucifixion could shatter their faith in Him as their Messiah. Yet, because He had known and foretold this was to happen, they would be encouraged to believe. Jesus meant His prophetic teachings to serve a practical purpose. He never intended His discussion of the future to appeal to curiosity....What He foretold strengthens faith. Prophecies of the Bible also have a sanctifying effect on the lives of believers, such as those about the second coming of Christ (1 John 3:3). ([Complete Biblical Library](#))

The Christian who knows the Word

will not be easily discouraged by the defeats that occur along the way.

-- Warren Wiersbe

Spurgeon on that I am - So, you see, even the great trouble of the early Church the betrayal by Judas, was used by Christ for the strengthening of his disciples' faith. He foretold that it would be as it came to pass. So, dear friends, in these latter days, many forsake the gospel, but Jesus told us that it would be so. He taught his servants to write that there would be a falling away, and that in these last days there would be scoffers; and as we read the prophecies, and compare them with the fulfillment, even the doleful fact itself confirms our faith

in our Lord. God bless to us this brief reading of his own Word! Amen. ([Spurgeon's Exposition - Gospel of John](#))

Bob Utley on you may believe - In John, belief is a growing and continuing experience.....Jesus develops their faith by 1. His words 2. His deeds 3. His foreknowledge

D A Carson makes an excellent point regarding why Jesus foretold the disciples of His betrayal - In the event, the disciples found it desperately difficult to come to terms with the cross; they would have found it impossible without this preparation, preparation that recurs in the next chapters (e.g. John 14:29). Only Jesus' resurrection and exaltation and his gift of the Spirit would utterly clear their minds and answer their questions, but the careful groundwork Jesus here lays proved sufficiently strong to keep the disciples together. They did not scatter immediately after the crucifixion, but kept together until his resurrection fully vindicated him and established their faith. (BORROW [The Gospel according to John PAGE 470](#))

ESV Study Bible notes that "Jesus' statement is one of several references to his foreknowledge in this section (cf. Jn 14:29; Jn 16:1, 4, 32, 33). (BORROW [ESV Study Bible](#))

Gilbrant on I Am - The present tense verb "am" with the intensive pronoun "I" are stressed in His statement by their position at the end of the verse. The disciples were to believe that Jesus is the One who lives in the present tense regardless of where one locates a point on the time line continuum. ([Complete Biblical Library](#))

John 13:20 "Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

John 13:20 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **He:** Jn 12:44-48 Mt 10:40-42 25:40 Mk 9:37 Lu 9:48 10:16 Ga 4:14 Col 2:6 1Th 4:8

Related Passages:

John 1:12+ But as many as **received** Him, to them He gave the right to become children of God, even to those who **believe** in His name,

John 5:43+ "I have come in My Father's name, and you do not **receive** Me; if another comes in his own name, you will **receive** him.

Matthew 10:40+ He who **receives** you **receives** Me, and he who **receives** Me **receives** Him who sent Me.

Mark 9:37+ "Whoever **receives** one child like this in My name **receives** Me; and whoever **receives** Me does not **receive** Me, but Him who sent Me."

Luke 10:16+ "The one who **listens** to you **listens** to Me, and the one who **rejects** you **rejects** Me; and he who **rejects** Me **rejects** the One who sent Me."

John 12:48 "He who **rejects** Me and does not **receive** My sayings (**ED: AND THUS DOES NOT BELIEVE**), has one who judges him; the word I spoke is what will judge him at the last day."

John 20:21 So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you."

ANOTHER CRITICALLY IMPORTANT DOUBLE "AMEN"

Truly, truly (amen, amen) I say to you - "I most solemnly assure you." (Hendriksen) Another double "amen" ([amen, amen](#)) indicating that what He is about to say is authoritative, important and trustworthy! So pay attention to the One Who had just stated He is the **I AM**, the eternal, self-existent One!

Receives means believes in this context.

He who receives (lambano) whomever I (THE "I AM") send receives (lambano) Me (THE "I AM") ; and he who receives (lambano) Me (THE "I AM") receives (lambano) Him who sent Me (THE "I AM") - Note that in John 1:12+ John equates **received** with **believe**. (see passages above for phrases "listens" and "rejects" which convey the same idea). In John 20:21 Jesus will send out the 11 disciples as His apostles ("sent ones") and encourages them here that whoever **receives** them and their Gospel message, will receive and believe in Jesus the Son and God the Father (**Him who sent Me**) because they are one (Jn 10:30+). It is impossible to accept the One and reject the Other. The Two are inseparable. To receive the sender (the apostles bringing the good news) is to receive (believe in) Christ and to reject the sender is to reject Christ and His Sender (the Father). (Lk 10:16+)

[Bob Utley](#) explains the sense of **receives** - Usually John uses the term “believe” (pisteuō), “believe in” (pisteuō eis) or “believe that” (pisteuō hoti) to designate Christians, but he also uses other terms like “receive” or “welcome” (cf. John 1:12; 5:43; 13:20). The gospel is both the welcoming of a person and the accepting of biblical truths and a worldview....**he who receives whomever I send receives Me**” What a powerful statement of the delegated authority of Jesus’ disciples. It can function on several levels. (1) the mission trips of the Twelve (Matt. 10:40) and Seventy (Luke 10:16) (2) the witness of the church (cf. John 17:20) The message about Jesus has life-changing power unrelated to who proclaims it. The authority is in the message (i.e., gospel), not the earthly messenger. ([WHAT DOES IT MEAN TO "Receive," "Believe," "Confess/Profess", "Call Upon"?](#))

ESV Study Bible on receives in this verse - This and similar verses (e.g., Lk 20:22; Lk 18:17; Ro 3:25) give the basis for using the language of “receiving Christ as Savior” in reference to hearing the gospel message and believing it. (BORROW [ESV Study Bible](#))

William Hendriksen explains why Jesus reminds them of their commission here - When the prediction of verse 18 begins to be fulfilled, Jesus remains the Messiah, the Son of God, clothed with authority to send out his ambassadors. Hence, when the disciples see their Lord delivered into the hands of his enemies, let them not despair. Let them not think, “Now it is all over, not only with him but also with us, his followers.” On the contrary, everything continues just as it was. Nay rather, the very facts of the humiliation confirm his authority and the validity of their commission. An ambassador of “Christ Betrayed, Condemned, and Crucified,” is still a true ambassador; in fact, he is the only true ambassador. (Borrow [Exposition of the Gospel According to John page 240](#)) (Bold added)

John 13:21 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."

John 13:21 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **He became** Jn 11:33,35,38 12:27 Mt 26:38 Mk 3:5 Ac 17:16 Ro 9:2,3 2Co 2:12,13
- **one:** Jn 13:2,18 Mt 26:21 Mk 14:18 Lu 22:21,22 Ac 1:16,17 1Jn 2:19

Related Passages:

Matthew 26:21 (**FOR CONTEXT OF JUDAS' BETRAYAL SEE Mt 26:20-24**) As they were eating, He said, “Truly I say to you that one of you will betray Me.”

Mark 14:18+ (**FOR CONTEXT OF JUDAS' BETRAYAL SEE Mk 14:17-21+**) As they were reclining at the table and eating, Jesus said, “Truly I say to you that one of you will betray Me—one who is eating with Me.”

Luke 22:21-22+ (**FOR CONTEXT OF JUDAS' BETRAYAL SEE Lk 22:14-30+**) “But behold, the hand of the one betraying Me is with Mine on the table. 22 “For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!”

JESUS TROUBLING PREDICTION OF BETRAYAL BY ONE OF THE TWELVE

When Jesus had said this - The question is to what does **this** refer? One cannot be dogmatic. Hendriksen says “perhaps to all that He had said in Jn 13:6-20.” And note that this is the third time Jesus refers to the betrayal (Jn 13:10, Jn 13:18), which would certainly explain why He became troubled, for now He specifically identifies His betrayer as one of the twelve disciples.

He became troubled ([tarasso](#) - disturbed, agitated) **in spirit, and testified** ([martureo](#) bore witness, added solemnly) **and said, "Truly, truly (amen, amen), I say to you, that one of you will betray (paradidomi) Me** - Although Jesus was in control of the situation, John want us to see His humanity in being **troubled** (inwardly moved) because of what He had just said, in view of what He was about to say and in view of the betrayal soon to transpire. Indeed, by saying **that one of you will betray (paradidomi) Me** Jesus was showing He was in full control.

Jesus is troubled here after Judas departs, Jesus encourages (commands) His disciples not to be troubled....

John 14:1 **“Do not let your heart be troubled** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)); believe in God, believe also in Me.

John 14:27 “Peace I leave with you; My peace I give to you; not as the world gives do I give to you**Do not let your heart be troubled** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)), nor let it be fearful.

Jesus was **troubled** at the death of Lazarus (Jn. 11:33) and over His impending crucifixion and separation from His Father (Jn. 12:27).

Whitacre comments that “In both cases love causes the disturbance—the love for his friends at Lazarus’s tomb and the love for his Father. Here also his anguish is caused by great love—the love he has for his disciples, including his betrayer. In his anguish we see revealed the effects of our sin on the heart of God, from the first rebellion in the Garden right up to the most recent sin you and I have committed today.

All sin is a rejection of God's great love." ([Jesus Predicts His Betrayal - John 13:21-30](#))

Bob Utley Judas' betrayal really upset Jesus (the same word used of Jesus in John 12:27). Jesus chose Judas because of his spiritual potential, but it never came to fruition (cf. John 13:18). There is mystery here. Foreknowledge and human choice are both biblical realities, but how to bring them together is uncertain!

Testified means to attest something on the basis of personal knowledge, and in Jesus' case, his testimony was based on His foreknowledge of what He knew would soon take place. **Leon Morris** adds that the use of **testified** "here marks the following statement as a solemn affirmation, one not lightly made." The solemnity of Jesus' prophetic words was like a final warning to Judas - don't do this!

Hendriksen on one of you - One of you! It came as a bolt from the blue. It was a stunning blow. (Borrow [Exposition of the Gospel According to John page 240](#))

Rodney Whitacre - The betrayal is all the more horrendous coming after the footwashing in which the depth of Jesus' divine love is revealed. ([Jesus Predicts His Betrayal - John 13:21-30](#))

Gilbrant - Betrayal by a friend was highly unusual. Of all social sins this was counted most grave and solemn. When the betrayal is viewed in the light of the most intimate and ultimate fellowship possible, one can begin to see what a horrible sin Judas committed. ([Complete Biblical Library](#))

John MacArthur - Several things troubled the Lord; His unrequited love for Judas, Judas's ingratitude for all the kindness He had shown him, the malevolent presence of Satan, who would shortly possess Judas (Jn 13:27), the fearful fate that awaited Judas in hell, and the knowledge that the betrayal would lead Him to the cross, with its sin-bearing (2 Cor. 5:21) and separation from the Father (Matt. 27:46). "In the present passage, Jesus' emotions are shown to be in a state of turmoil, his whole inner self convulsing at the thought of one of his closest followers betraying him to his enemies" (Andreas J. Köstenberger, John, Baker Exegetical Commentary on the New Testament [Grand Rapids: Baker, 2004], 413). Such would be the terrible consequences of the betrayal Jesus now openly declared. (See [John Commentary](#))

Troubled (disturbed, stirred up) ([5015 tarasso](#)) literally means to shake back and forth and therefore to agitate and stir up (like the pool in John 5:4,7, Lxx = Ezek 32:2, 13, Isa 51:15). To shake together, stir up, disturb, unsettle, throw into disorder (Lxx = Ps 46; 2Sa 22:8 = of earth shaking). Most of the NT uses of **tarasso** are figurative and describe the state of one's mind as stirred up (like water), agitated or experiencing inward commotion. It describes the disciples' terror at seeing the Lord walking on the water (Matt. 14:26), Zacharias's fear when the angel Gabriel appeared to him in the temple (Luke 1:12), the disciples' fear when Jesus appeared to them after the resurrection (Luke 24:38), the deep anguish of Jesus' soul at Lazarus's tomb (John 11:33), and His distress at the prospect of facing the cross (John 12:27). The passive voice is always used in the NT with a negative meaning, conveying the sense of emotional disturbance or inner turmoil, so that one is unsettled, thrown into confusion, or disturbed by various emotions, including excitement, perplexity, fear or trepidation. **Tarasso** conveys the idea of to disturb mentally or to cause a deep emotional disturbance

Tarasso - 18v - Matt. 2:3; Matt. 14:26; Mk. 6:50; Lk. 1:12; Lk. 24:38; Jn. 5:4; Jn. 5:7; Jn. 11:33; Jn. 12:27; Jn. 13:21; Jn. 14:1; Jn. 14:27; Acts 15:24; Acts 17:8; Acts 17:13; Gal. 1:7; Gal. 5:10; 1 Pet. 3:14

There is some variation on the order of happenings in the betrayal in the Upper Room Discourse and the table below is an attempt to put the parallel passages together.

Luke 22:19-23+ (LUKE RECORDS JUDAS BETRAYAL OF JESUS AFTER THE LORD'S SUPPER) And when He had taken some bread and given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." 20 And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood. 21 **But behold, the hand of the one betraying Me is with Mine on the table.**22 "For indeed, the Son of Man is going as it has been **determined** (GOD'S SOVEREIGNTY); but woe to that man by whom He is **betrayed** (JUDAS' CHOICE/RESPONSIBILITY)!" 23 And they began to discuss among themselves which one of them it might be who was going to do this thing.

THE GOSPELS IN PARALLEL			
Jesus announces that He is to be betrayed			
		Luke 22:20+ And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood.	

Mk 14:18 As they were reclining at the table and eating, Jesus said, "Truly I say to you that one of you will betray Me—one who is eating with Me."	Mt 26:21 As they were eating, He said, "Truly I say to you that one of you will betray Me."	Lk 22:21 (#1) "But behold, the hand of the one betraying Me is with Mine on the table."	Jn 13:21 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."
Mark 14:19+ They began to be grieved and to say to Him one by one, "Surely not I?"	Matthew 26:22+ Being deeply grieved, they each one began to say to Him, "Surely not I, Lord?"	Luke 22:23+ And they began to discuss among themselves which one of them it might be who was going to do this thing.	Jn 13:22-25 The disciples began looking at one another, at a loss to know of which one He was speaking. 23 There was reclining on Jesus' bosom one of His disciples, whom Jesus loved. 24 So Simon Peter *gestured to him, and *said to him, "Tell us who it is of whom He is speaking." 25 He, leaning back thus on Jesus' bosom, *said to Him, "Lord, who is it?"
Mk 14:20 And He said to them, "It is one of the twelve, one who dips with Me in the bowl."	Mt 26:23 And He answered, "He who dipped his hand with Me in the bowl is the one who will betray Me."		Jn 13:26a Jesus then answered, "That is the one for whom I shall dip the morsel and give it to him."
Mk 14:21 "For the Son of Man is to go just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."	Mt 26:24 "The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."	Lk 22:22 "For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!"	
	Mt 26:25 And Judas, who was betraying Him, said, "Surely it is not I, Rabbi?" Jesus said to him, "You have said it yourself."		Jn 13:26b So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot.
			[#2] Jn 13:27b After the morsel, Satan then entered into him. Therefore Jesus said to him, "What you do, do quickly."
			Jn 13:28-30 Now no one of those reclining at the table knew for what purpose He had said this to him. 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. 30 So after receiving the morsel he went out immediately; and it was night.

[#1] Luke places the betrayal **after the Lord's Supper**

[#2] Luke has Satan enter into Judas much earlier in Luke 22:3+ = "And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve."

James Smith - SELF-EXCOMMUNICATED. John 13:21-30

Our Lord had just been washing the feet of His disciples; giving them a final example of His humiliation and self-forgetting service. After this, John tells us that "He was troubled in spirit."

I. The Cause of Christ's Trouble.

"One of you shall betray Me" (v. 21). The cause of His perturbed spirit was not the fact that within a few hours He would be crucified, but that "one of you," His chosen companions and friends, would betray Him. Well He knew that they were "not all clean" (v. 11). His tender compassionate heart was troubled, not on account of Himself, but because of the fearful ingratitude and guilt of that "one" who had already "lifted up his heel against Him" (v. 18). Think of all that Judas had seen and heard of Jesus, and of the place he occupied, and the confidence that was reposed in him (allowing him to carry the bag), and think also of falling from such an height of privilege into a hopeless perdition. He has no pleasure in the death of the wicked. "He was troubled in spirit."

II. The Token of Christ's Love.

"When He had dipped the sop, He gave it to Judas" (v. 26). In giving the morsel first to Judas, Christ was not only showing to John who should betray Him, but He was also proving to the traitor that although He knew all that was in his evil heart to do, He loved him to the end. Had He not also washed his feet? washed off the very dust contracted by that secret visit to those murderous priests. If Judas, or any others, will sin their soul to doom, they will never find any occasion in Him, whose love is stronger than death. Did the Lord Jesus hope that this humiliating act of washing the feet of Judas would soften his hard and deceitful heart? If so, how terribly suggestive are the words which follow: "And after the sop, Satan entered into him." The tokens of a Savior's love had no effect in closing the door of his heart against the entrance of the Devil. Satan is always ready to take full advantage of every opportunity. Those who reject the grace of God, in Christ Jesus, become the willing dupes of the Devil.

III. The Departure from Christ's Presence.

"He then having received the sop, went immediately out, and it was night" (v. 30). He went out. Christ did not cast him out. He preferred to go out into the night, rather than abide in the light. He loved the darkness rather than the light, because his deeds were evil. He went out; his choice was finally made. Think of what he went out from, and what he went out to.

1. He went out from the best company on earth, into the company of God-hating, Christ-rejecting murderers.
2. He went out from the rule and service of the Son of God, into the rule and slavery of Satan.
3. He went out from the place of light and hope, into the night of darkness and despair.
4. He went out from the offer of eternal blessedness, into the place of eternal doom.

He apparently did not go out as one in a rage; he went out quite orderly, as one who had something of more importance to do; something of more importance to get. But in turning away from the love of Christ, at this particular moment, he was rejecting his last chance of salvation. Having refused Christ's place, there is nothing for him now but "his own place" (Acts 1:25)—perdition. Judas may have imagined that his betrayal of the Master, for thirty pieces of silver, would not seriously affect Him, as He was well able to save Himself from the hands of His enemies; but every betrayer is guilty of the body and blood of the Lord. The blood of every Christ-rejecter will be on his own head. "You will not come to Me that you might have life" (John 5:40).

John 13:22 The disciples began looking at one another, at a loss to know of which one He was speaking.

John 13:22 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **looking:** Ge 42:1 Mt 26:22 Mk 14:19 Lu 22:23

Related Passages:

Matthew 26:22+ Being deeply grieved, they each one began to say to Him, "Surely not I, Lord?"

Mark 14:19+ They began to be grieved and to say to Him one by one, "Surely not I?"

Luke 22:23+ And they began to discuss among themselves which one of them it might be who was going to do this thing.

THE DISCIPLES ARE "CLUELESS"

The disciples ([mathetes](#)) began looking ([blepo](#)) at one another, at a loss ([aporeo](#)) to know of which one He was speaking - Looking ([blepo](#)) is in the imperfect tense which gives the vivid picture of the disciples repeatedly looking at one another -- you can envision them looking to men on their right and then the men on their left in utter shock. At a loss ([aporeo](#)) is in the present tense depicting the disciples' shocked reaction as continuing (except one who was not shocked!) In short, the response of the disciples was one of perplexity and confusion ("dazed and confused") that there was a betrayer in their midst. Judas the trusted treasurer of the money box (Jn 12:6, 13:29) was clearly a master deceiver and fooled everyone, except the Lord, because he too was looking around like the other eleven! In Matthew's account we read "Being deeply grieved, they each one began to say to Him, "Surely not I, Lord?" (Mt 26:22+) In other words they began fearful that in some kind of unintended way they might be guilty of betraying Him.

THOUGHT - Be careful when you deceive others and think you get away with it because God always knows! If we claim to believe one thing but our actions contradict our lips, we are guilty of hypocrisy. And my guess is that every one of us from time to time has acted the part of a hypocrite! Thank God for His mercy and forgiveness! (cf Lam 3:22-23).

[J Vernon McGee](#) - The disciples were stupefied. You can imagine the shock wave that went over that room.

Gilbrant - The disciples' reaction revealed three things. First, they knew they had not consciously betrayed Him, though at times they failed to understand what He meant. Second, the disciples had not distinctly realized His earlier intimations about His betrayal. Third, not until they received the fullness of the Holy Spirit would they know that the Old Testament prophecies referred to Jesus their Lord. ([Complete Biblical Library](#))

Bob Utley - This is a surprising verse. The inner-circle disciples were afraid that a predetermined plan (i.e., Luke 22:22; Acts 2:23; 3:18; 4:28; 13:29) might make them the betrayer (cf. Mark 14:19)

D A Carson comments on the confusion of the disciples - The Twelve were already somewhat disoriented by Jesus' allusions to his suffering and death, categories they still could not square with their conviction that he was the promised Messiah. Doubtless references to betrayal and treachery seemed similarly obscure. Perhaps some wondered if Jesus were referring to disciples just outside the ring of the Twelve; others might have wondered if betrayal would be inadvertent. Perhaps the notion of betrayal did not seem very threatening to them, since their Master could calm storms, raise the dead, feed the hungry, heal the sick. What possible disaster could befall him that he could not rectify? (BORROW [The Gospel According to John PAGE 472](#))

At a loss (perplexed) ([639](#)) [aporeo/aporeomai](#) always in the middle voice) means literally to be without a way or path (Vine - "a" = negative + "poros" = a way, a transit, a ford, revenue, resource). Thus not to know which way to turn, to be at a loss, to be uncertain, to be "dazed and confused", to be in doubt, to be disturbed. To be without resources, to be embarrassed, to be in perplexity. Vine says [aporeomai](#) is literally "to be without a way in which to go," and so to be puzzled, to be at a loss as to what to think or what to do as Jacob was about his brother Esau (Genesis 32:7 = Lxx use of aporeomai which renders "distressed") The noun [aporia](#) is used once in the NT in the context of perplexity of the signs in the sky in the days preceding the return of the Messiah (Lk 21:25).

Aporeo - 6v - am perplexed(1), being at a loss(1), loss(1), perplexed(3). Mk. 6:20; Lk. 24:4; Jn. 13:22; Acts 25:20; 2 Co. 4:8; Gal. 4:20

John 13:23 There was reclining on Jesus' bosom one of His disciples, whom Jesus loved.

John 13:23 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **reclining on:** Jn 13:25 1:18 21:20 2Sa 12:3
- **whom:** Jn 11:3,5,36 John 19:26-27 Jn 20:2 Jn 21:7,24 Rev 1:16-18

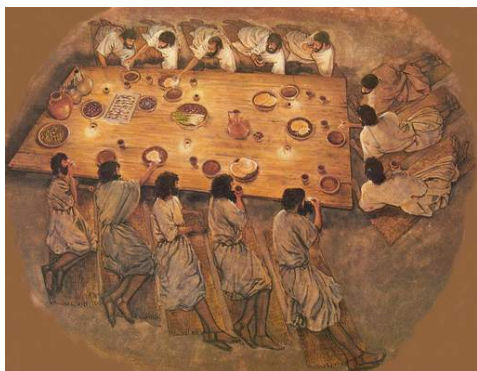
Related Passages:

John 19:26-27 (AT THE CROSS) When Jesus then saw His mother, and **the disciple whom He loved** standing nearby, He *said to His mother, "Woman, behold, your son!" 27 Then He said to the disciple, "Behold, your mother!" From that hour the disciple took her into his own household.

John 20:2 (AT THE EMPTY TOMB) So she *ran and *came to Simon Peter and **to the other disciple whom Jesus**

loved, (phileo) and *said to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him.”

John 21:7 (WHEN JESUS HAD RISEN) Therefore that **disciple whom Jesus loved** said to Peter, “It is the Lord.” So when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and threw himself into the sea.



Reclining At the Table

THE BELOVED APOSTLE JOHN

There was reclining ([anakeimai](#)) on Jesus' bosom ([kolpos](#)) one of His disciples ([mathetes](#)), whom Jesus loved ([agapao](#)) (John 13:23,25; 19:26-27,34-35; 20:2-5,8; 21:7,20-24). - The disciple **whom Jesus loved** was John, the same designation at the crucifixion (Jn 19:26-27), at the empty tomb (Jn 20:2) and at the sea of Tiberius (Jn 21:7). See depiction above for how John could have been reclining on Jesus' bosom keeping in mind that by leaning on their left side, the right hand would be free to eat food (a fact that become significant in John 13:26!)

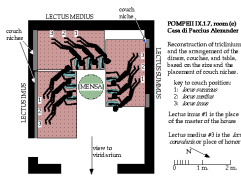


Fig. 127. Reconstruction of the Seated Order of Reclining Down in Triclinium(s) of the Casa di Fortis Alexander (IX.17). Opened Click Figure to Black and White. Table is a Couch, Supporting Themselves on their Left Elbow, Which Rest on Couch that Opposite Couch.

[Click for further explanation](#)

As depicted in the diagram, the disciples would have lain on their sides around the **U shaped table** (but we cannot exclude that the table may have been more like the [picture above](#)), leaning on their left elbow and eating with their right hand.

Spurgeon - “We know that it must have been John, for many reasons; but still he does not say so. He hides John behind the love of Jesus, which proves that John gloried in the love of Christ, but did not boast of it egotistically.” ([Spurgeon's Exposition - Gospel of John](#))

Spurgeon comments on **on Jesus' bosom** - One of them was John the divine, and the other was Judas the devil. One of them was the seer of the Apocalypse, the other was the son of perdition.” ([Spurgeon's Exposition - Gospel of John](#))

D A Carson on **the disciple whom Jesus loved** - For the first time the disciple whom Jesus loved is introduced. He will reappear at Jesus' cross (Jn 19:26–27), at the empty tomb (Jn 20:2–9), by the Sea of Tiberias, when the risen Jesus appeared to seven of his disciples (Jn 21:1, 20–23), and in the final two verses that ascribe the authority of this Gospel to him (Jn 21:24, 25). (BORROW [The Gospel according to John PAGE 472](#) where Carson gives a **6 point summary** of the identity of **the disciple whom Jesus loved.**)

QUESTION - [Who was the disciple whom Jesus loved?](#)

ANSWER - The Gospel of John is the only Gospel which mentions **the disciple whom Jesus loved.** John 13:23 tells us, “One of them, the disciple whom Jesus loved, was reclining next to Him.” John 19:26 declares, “When Jesus saw His mother there, and the disciple whom He loved standing nearby, He said to His mother, 'Dear woman, here is your son.'” John 21:7 says, “Then the disciple whom Jesus loved said to Peter, 'It is the Lord!'” This disciple is never specifically identified, but the identity of the disciple whom Jesus loved is clear. The disciple whom Jesus loved self-identifies as the author of the gospel (John 21:24), whom most scholars believe to be the apostle John, the son of Zebedee and brother of James.

First, only the Gospel of John mentions the “disciple whom Jesus loved.”

Second, John 21:2 lets us know who was fishing with Peter: “Simon Peter, Thomas (called Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together...” The apostle John was a son of Zebedee (Matthew 4:21).

Third, there were three disciples who were especially close to Jesus: Peter, James, and John (Matthew 17:1; Mark 5:37; 14:33; Luke 8:51). The “disciple whom Jesus loved” could not be Peter, as Peter asks Jesus a question in regards to this disciple (John 21:20-21). That leaves us with James or John. Jesus made a statement about the possible “longevity” of the life of the disciple whom He loved in John 21:22. James was the first of the apostles to die (Acts 12:2). While Jesus did not promise the disciple whom He loved long life, it would be highly unusual for Jesus to say, “If I want him to remain alive until I return, what is that to you?” if the disciple whom He loved was going to be the first disciple to die.

Church history tells us that the apostle John lived into the A.D. 90s and was the last surviving apostle. **Early church tradition was unanimous in identifying John as the disciple whom Jesus loved.** It seems that John had a closer relationship with Jesus than any of the other disciples. Jesus and John were essentially “best friends.” Jesus entrusted John with the care of His mother, gave John the vision of the transfiguration, allowed John to witness His most amazing miracles, and later gave John the Book of Revelation. GotQuestions.org

[Leaning on Jesus](#)

One of them, the disciple whom Jesus loved, was reclining next to him. John 13:23

Today's Scripture : John 13:12–26

Sometimes when I put my head on my pillow at night and pray, I imagine I'm leaning on Jesus. Whenever I do this, I remember something the Word of God tells us about the apostle John. John himself writes about how he was sitting beside Jesus at the Last Supper: “One of them, the disciple whom Jesus loved, was reclining next to him” (John 13:23).

John used the term “the disciple whom Jesus loved” as a way of referring to himself without mentioning his own name. He is also depicting a typical banquet setting in first-century Israel, where the table was much lower than those we use today, about knee height. Reclining without chairs on a mat or cushions was the natural position for those around the table. John was sitting so close to the Lord that when he turned to ask him a question, he was “leaning back against Jesus” (John 13:25), with his head on his chest.

John's closeness to Jesus in that moment provides a helpful illustration for our lives with Him today. We may not be able to touch Jesus physically, but we can entrust the weightiest circumstances of our lives to Him. He said, “Come to me, all you who are weary and burdened, and I will give you rest” (Matt. 11:28). How blessed we are to have a Savior whom we can trust to be faithful through every circumstance of our lives! Are you “leaning” on Him today? By: James Banks

Dear Lord Jesus, help me to lean on You today and to trust You as my source of strength and hope. I cast all my cares on You and praise You because You are faithful.

Jesus alone gives the rest we need.

John 13:24 So Simon Peter gestured to him, and said to him, "Tell us who it is of whom He is speaking."

John 13:24 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **Gestured** - Lu 1:22 5:7 Ac 12:17 13:16 21:40

PETER NODS AT JOHN

So Simon Peter gestured ([neuo](#)) to him, and said to him, "Tell us who it is of whom He is speaking." - Peter could not overtly ask in front of all 12 which one Jesus meant, so he **gestured** or nodded to John to get the ['inside scoop'](#).

Gestured ([3506](#))([neuo](#)) means to nod as a signal only twice in NT - Jn13:24; Ac 24:10. Liddell-Scott - 2. to nod or bow in token of assent, Hom., Soph. 3. generally, to bow the head, bend forward, of warriors charging, II. of ears of corn, to stoop 4. to incline in any way, to incline towards. Twice in the Septuagint - Prov. 4:25; Prov. 21:1

John 13:25 He, leaning back thus on Jesus' bosom, said to Him, "Lord, who is it?"

John 13:25 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **who**: Ge 44:4-12 Es 7:5

JOHN QUERIES JESUS FOR IDENTITY OF BETRAYER

He, leaning back ([anapipto](#)) thus on Jesus' bosom ([stethos](#)), said to Him, "Lord ([kurios](#)) who is it?" - John would have been near enough to Jesus that he could relate Peter's query in relative secrecy.

Bob Utley This context reflects the typical eating arrangements of the first century Palestine. The disciples would be lying at a low, horseshoe shaped table, leaning on their left elbows with their feet behind them, eating with their right hands. John was on Jesus' right, Judas on His left (the place of honor). The reason for the seating order is not given in Scripture. John leaned back and asked Jesus a question.

D A Carson - The easiest way for him (JOHN) to address Jesus was to lean back until his head literally rested on Jesus' breast. Neither the footwashing nor this resting of a head on Jesus' breast would have been possible if [Leonardo da Vinci's conception of the last supper](#) had been correct. Westerners may recoil at the physical proximity of two men. In many parts of the world, of course (e.g. the Philippines, the Arab world), men walk down the street holding hands. This is a sign of friendship, not homosexuality. Men and women in such cultures may not hold hands in public: that would be a sign of licentiousness.. (BORROW [The Gospel according to John PAGE 474](#))

Bosom ([4738](#)) ([stethos](#)) refers to the front part of the upper body, the breast or chest. **Liddell-Scott** - metaphorically, the breast as the seat of feeling and thought. This Greek word gives us the English word stethoscope used for listening to the chest.

Vine on **stethos** - connected with *histēmi*, "to stand," i.e., that which stands out, is used of mourners in smiting the "breast," Luke 18:13; Luke 23:48; of John in reclining on the "breast" of Christ, John 13:25; John 21:20; of the "breasts" of the angels in Rev. 15:6. ([Vine's Expository Dictionary of Old Testament and New Testament Words](#))

Gilbrant - This noun is related to the verb *histēmi*, "to stand," and denotes "that which stands out, is prominent." It is an anatomical term uniformly translated "breast" (of both sexes) in the New Testament but it also generally refers to the "chest" as the "seat of the heart" (cf. Liddell-Scott). The *stēthos* was struck to express repentance (Luke 18:13) and sorrow (Luke 23:48). It was upon the *stēthos* of Jesus where the "beloved disciple" leaned when inquiring about the identity of the Lord's betrayer (John 13:25; 21:20). And finally, the breasts of the seven plague-bearing angels were girded with golden girdles (Revelation 15:6). ([Complete Biblical Library](#))

Stethos - 5 verses - bosom(2), breast(1), breasts(1), chests(1). Lk. 18:13; Lk. 23:48; Jn. 13:25; Jn. 21:20; Rev. 15:6.

Stethos in the Septuagint - Ge 3:14; Ex. 28:23; Ex. 28:30; Job 39:20; Prov. 6:10; Prov. 24:33; Dan. 2:32

John 13:26 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.

John 13:26 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **That is the one** Jn 13:30 Mt 26:23 Mk 14:19,20 Lu 22:21
- **Judas Iscariot:** Jn 6:70,71 12:4-6

Related Passages:

Matthew 26:23 And He answered, "He who dipped his hand with Me in the bowl is the one who will betray Me.

Mark 14:20+ And He said to them, "It is one of the twelve, one who dips with Me in the bowl.

Luke 22:21+ "But **behold**, the hand of the one betraying Me is with Mine on the table.

JESUS CARRIES OUT THE SIGN IDENTIFYING BETRAYER

Jesus then answered, "That is the one for whom I shall dip ([bapto](#)) the morsel ([psomion](#)) and give it to him." - Since they were reclining, Jesus would have had to have been very near Judas Iscariot to give him the dipped morsel (see [Carson](#)). While we cannot be dogmatic, it is quite likely that Judas as in the place of honor to the left of Jesus, which would have made it possible for Jesus to give him the morsel. See additional note below by Leon Morris.

Leon Morris notes "The place of honor was to the left of, and thus slightly behind the principal person (ED: IN THIS CASE JESUS). The second place was to his right, and the guest there would have his head on the breast of the host. Plainly this was the position occupied by the beloved disciple." That means that for John to be reclining on Jesus' bosom, he would have been just to the right of Jesus.

Merrill Tenney explains that the bread used "in this context does not mean the modern spongy loaf used in most Western nations. It was probably a piece of flat bread, somewhat leathery in consistency, which could be used to scoop bits of meat taken from the pot in which they were cooked" (BORROW [The Expositor's Bible Commentary](#)).

So when He had dipped (bapto) the morsel, He took and gave it to Judas, the son of Simon Iscariot- Jesus would have been leaning on His left hand (elbow) with His right hand free to dip. Since John was on His right, it is very likely He dipped the morsel and gave to Judas on His left side. Jesus was still trying to reach Judas!

Bob Utley The morsel was a dish of bitter herbs and sauce. The Mark parallel (Mk 14:20) states "with me." This is an eyewitness detail confusion.

Warren Wiersbe - Jesus with the towel is the perfect example of humility; Judas with the bread is a perfect example of hypocrisy and treachery. (BORROW [With the Word](#))

J Vernon McGee comments that "It was the custom for the host at a banquet to take a piece of bread, dip it in the sauce, and present it to the guest of honor. The Lord makes Judas His guest of honor by this gesture. He is extending to him the token of friendship. Judas is at the crossroads. Christ keeps the door open to Judas up to the very last. Even in the garden Jesus will say, "...Friend, wherefore art thou come?..." (Matt. 26:50) -- still keeping the door open for Judas.

R V G Tasker comments that "'When Jesus offers Judas a special morsel from the common dish, such as it was customary for a host to offer to an honoured guest, it is a mark of divine love which ever seeks to overcome evil with good.'" (BORROW [The Gospel according to St. John : an introduction and commentary](#))

THOUGHT- "Sometimes we imagine people are against us when they are not and it makes us suspicious, unpleasant, and afraid. Jesus knew Judas was against Him yet His love and goodness seemed to become greater instead of lesser. Jesus even gave Judas the chance to repent without revealing him as the traitor to all the other disciples."
([Guzik](#))

Guzik adds that "Earlier at this dinner, the washing of feet displayed a degree of sacrificial love and service not seen before the cross. Now, the giving of the dipped bread to Judas showed the height of love for enemies, previous to the cross. Jesus identified the betrayer to John, and seemingly to none of the other disciples. John did not stop or oppose Judas and he did not explain why. Perhaps he did not immediately grasp what Jesus said or found it so shocking that it momentarily confused him."

F F Bruce suggests that "Jesus' action, in singling Judas out for a mark of special favour, may have been intended as a final appeal to him to abandon his treacherous plan and play the part of a true disciple. Up to that moment, the die had not been irrevocably cast. If Judas wavered for a second, it was only to steel himself to carry out his fatal resolution, to become the willing instrument of Satan whereas he might have been the free follower and messenger of his Master. **Satan could not have entered into him had he not granted him admission. Had he been willing to say "No" to the adversary, all of his Master's intercessory power was available to him there and then to strengthen him.** But when a disciple's will turns traitor, when the spiritual aid of Christ is refused, that person's condition is desperate indeed." (BORROW [The Gospel of John PAGE 290](#)) (BOLD ADDED)

Gilbrant - To give the dipped morsel on such an occasion was equivalent to serving the choicest piece of steak at a banquet. Judas knew the significance of Jesus' action. But Judas received the morsel in formal courtesy with an unrepentant soul. Blaney notes that Judas had previously rejected Jesus' efforts to turn him from the sin ahead in the foot washing episode. He pictured the Master symbolically saying, "Let me wash this evil from your mind and heart. You have been one of my disciples, and I love you in spite of your plans. I know about them, and I understand—for I too know what it is like to be tempted. Our fellowship has been good. This need not be the end. Will you not begin to resist the thought of betrayal before it becomes too strong for you?" (BORROW [Blaney, Wesleyan Bible Commentary](#), page 436). Now the traitor rejects even this final act of love from the Master. ([Complete Biblical Library](#))

Dip ([911](#))(bapto) means (1) dip in or under, immerse in a liquid (Lk 16:24); (2) as coloring cloth dip into dye, dye (Rev 19:13). In classical Greek baptō means "to dip," such as when iron is dipped in water to temper it. It is also used of dipping something to dye it or of dipping a vessel to draw some liquid with it (Liddell-Scott).

Gilbrant - It occurs more frequently in the Septuagint (16 times) than its relative baptizō. In almost every case it corresponds to the Hebrew word t̄āval, "to dip." Ritual contexts include a priest's dipping his finger into the blood of the sin offering and sprinkling it before the Lord (Leviticus 4:6,17; 9:9; cf. Lev 14:6,16,51). Water was the agent into which animals were immersed to render them ritually clean (Leviticus 11:32; cf. Numbers 19:18; cf. also 2Ki 5:14 of Naaman's cleansing where verb is baptizo not bapto). In a non-ritual sense it refers to the submerging of priests' feet into water or a bath of oil (Joshua 3:15; Deuteronomy 33:24). The ritual sense is not present in the New Testament's three uses. The rich man begged that Lazarus be allowed to "dip the tip of his finger" into water and touch it to his burning tongue (Luke 16:24). The "dipping" of the bread into the dish signaled Jesus' betrayer according to John's report (Jn 13:26). Revelation 19:13 reflects a meaning common to classical Greek: that of dipping to dye something. In this case it is the robe dipped in blood worn by the rider on the white horse, whose name is the Word of God (Revelation 19:13). The dyeing of the robe with blood symbolizes the destruction He brings to His enemies (cf. verses

15,21). ([Complete Biblical Library](#))

Bapto - 3v - dip(2), dipped(2). Lk. 16:24; Jn. 13:26; Rev. 19:13

Bapto in the Septuagint - Ex 12:22; Lev. 4:6; Lev. 4:17; Lev. 9:9; Lev. 11:32; Lev. 14:6; Lev. 14:16; Lev. 14:51; Num. 19:18; Deut. 33:24; Jos. 3:15; Ruth 2:14; 1 Sam. 14:27; 2 Ki. 8:15; Job 9:31; Ps. 68:23

[SPECIAL TOPIC: PASSOVER \(order of service\)](#)

- A. Prayer
 - B. Cup of wine
 - C. Hand washing by host and passing of the basin to all
 - D. Dip of bitter herbs and sauce
 - E. Lamb and main meal
 - F. Prayer and second dip of bitter herbs and sauce
 - G. Second cup of wine with question-and-answer time for children (cf. Exod. 12:26-27)
 - H. Singing of the Hallel Psalms 113-114 and prayer
 - I. Master of ceremony makes sop for each one after washing his hands
 - J. All eat until filled; finish with a piece of lamb
 - K. Third cup of wine after washing hands
 - L. Singing the Hallel Psalms 115-118
 - M. Fourth cup of wine, which denoted the coming of the Kingdom
- Many believe that the institution of the Lord's Supper occurred at "K."

John 13:27 After the morsel, Satan then entered into him. Therefore Jesus said to him, "What you do, do quickly."

John 13:27 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **Satan:** Jn 13:2 Ps 109:6 Mt 12:45 Lu 8:32,33 22:3 Ac 5:3
- **That:** 1Ki 18:27 Pr 1:16 Ec 9:3 Jer 2:24,25 Da 2:15 Mk 6:25 Jas 1:13-15

THE POSSESSION OF A PROFESSOR AND HIS LAST CHANCE TO REPENT

After the morsel - This time phrase marks the critical moment that follows in the text. Why would the morsel be critical? To offer bread to a guest was a mark of honor and thus this would seem to be Jesus' final appeal to repent, but Judas clearly refused. Yes, physically he ate the morsel, but spiritually he did not receive the grace the Lord meant for him to receive, that by it he might be saved from eternal punishment.

Satan ([satanas](#)) then entered into him - Judas clearly had opened the door, for Satan could not enter otherwise. The tragic irony in this scene is that Jesus had just shown Judas an incredible act of love by giving the morsel to him (as to an honored guest), but instead of receiving the morsel with love, he receives Satan!

Brian Bell has an interesting thought- Realizing the power of Jesus' love to soften even the most mercenary of traitors, **Satan** steps in to make sure that nothing foils his assassination plot.

Merrill Tenney explains that Judas' "yielding to selfish impulse opened the way to satanic control....His act, however, was more than an incidental act of treachery; he sold himself to the power of evil." (Borrow [Expositor's Bible Commentary page 342](#))

William MacDonald explains "The devil had already put it into Judas' heart to betray the Lord. Now Satan entered him. At first, it was merely a suggestion. But Judas entertained it, liked it, and agreed to it. Now the devil took control of him." (Borrow [Believer's Bible Commentary page 1544](#))

Judas Iscariot was a professor of Jesus, but not a possessor of Jesus. That is, he had a physical relationship to Jesus (traveling with Him for 3 years), but He lacked the vital personal possession or personal intimate relationship.

THOUGHT - This begs the question dear reader. You may have professed Jesus (e.g., at a youth camp, a revival

meeting, by walking an aisle, by holding your hand up when asked to profess Christ, etc), but the question is do you possess Him, or even more to the point does He possess you? Jesus gave a frightening warning in Mt 7:22-23+ "Many (NOT FEW) will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' "And then I will declare to them, 'I never ([oudepote](#) - at any point in time) knew (intimately - [ginosko](#)) you; **DEPART** ([aorist imperative](#)) FROM ME, YOU WHO PRACTICE ([ergazomai](#) in present tense = habitually practice) LAWLESSNESS ([anomia](#)) (ESV = "workers of lawlessness", NET = "you lawbreakers," NIV = "you evildoers").' What was the criteria Jesus used to determine if their profession was truly possession? Notice it was not their prophesying, etc. It was not what they professed but what they practiced! They habitually, as a lifestyle, practiced lawlessness. Their profession had no effect on their practice. Of course, Jesus is not alluding to *perfection*, but is clearly referring to *direction*. So back to the original question - What has been the general *direction* of your life after you professed Jesus as your Savior and Lord?

Therefore - Term of conclusion. Jesus was fully aware of what had just invisibly taken place and that now Judas was under Satan's full control. As the Holy Spirit filling believers, controls the believer, here an unholy spirit was filling Judas and in control.

Jesus said to him, "What you do, do quickly ([tachus](#)) - First notice that Jesus is in full control of the events surrounding the Cross. And so Jesus commands (**do** = [aorist imperative](#)) Judas, sealing His fate and the fate of Judas. This command was clearly in the hearing of the other 11 disciples.

The climax of the ages had come.

Cornerstone Biblical Commentary – Judas was hardened, assuming a terrible resolve to carry out his evil deed, and Jesus, knowing the hour had arrived, said, "Hurry and do what you're going to do." The climax of the ages had come. (See [The Gospel of John](#))

When we think of the Upper Room we think of 13 persons there, but here we see there was another created being present, Satan. He had to be present to enter into Judas. This is John's only mention of the name **Satan**.

Brian Bell - How do you respond when a heel of betrayal comes crushing down on you? "Forgiveness is the fragrance the violet sheds on the heel that has crushed it." No one relishes being stepped on, any more than a violet does. But when it happens, let Jesus example be your response. Let His fragrance exude in you a potent forgiveness, reaching the nostrils of the one whose heel has hurt you. (Swindoll)

Bob Utley - "**Satan then entered into him**" This is the only use of the term "**Satan**" in John's Gospel. It means "adversary" in Hebrew (cf. Luke 22:3 and John 13:2). Is Judas not responsible because Satan entered into him? There is a tension in the Bible between the actions of the spiritual realm (God hardening Pharaoh's heart) and human responsibility in the physical realm. Humans are surely not as free in their choices as they think. All of us are historically, experientially, and genetically conditioned. Added to these physical determiners is the spiritual realm (God, Spirit, angels, Satan, and demons). This is the mystery! However, humans are not robots; we are responsible for our actions, choices, and their consequences. Judas acted! He did not act alone! **But he is morally responsible for his actions** Judas' betrayal was predicted (John 13:18). Satan was the instigator. It is tragic that Judas never fully came "to know" or trust Jesus, even though he had been with Jesus for years. [GOD HARDENED](#)

Satan ([4567](#)) [satanas](#) transliterated from Hebrew [Satan](#) - see [07854](#) and Aramaic *sātānā*) literally means **Adversary**, the evil antagonist who offers opposition, hostility, resentment, etc. An enemy who that contends with, opposes, resists. An **adversary** is one who hates or opposes another person and tries to harm them or stop them from doing something because of hatred and malice. **Satan** is the [inveterate](#), [implacable](#), relentless, ruthless, remorseless, merciless, heartless, pitiless, cruel, hard, harsh, hardened, incorrigible, dedicated enemy of God and man.

Quickly (soon)([5036](#)) [tachus](#) is an adverb which literally means quick, swift, speedy as opposed to slow. The emphasis is on a very brief period of time so that an activity or event occurs with speed or swiftness. In the NT, figuratively, quick, swift, with the meaning of ready, prompt (James 1:19; Sept.: Prov. 29:20). It also carries the sense of **soon**, in the near future, without undue time lapse; before long, in a prompt manner; "speedily" (Acts 17:15, Heb 13:19, 23). John uses [tachus](#) to describe the Second Coming in Rev 3:11, 22:7,12, 20 and a spiritual coming of judgment in Rev 2:16 (cf third woe of judgement coming quickly in Rev 11:14).

Tachus - 6v - faster(1), quick(1), quickly(1), soon(2), sooner(1). Jn. 13:27; Jn. 20:4; Acts 17:15; Heb. 13:19; Heb. 13:23; Jas. 1:19

John 13:28 Now no one of those reclining at the table knew for what purpose He had said this to him.

John 13:28 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

**CLUELESS
ONCE AGAIN!**

Now ([oudeis](#) - absolutely) **no one of those reclining ([anakeimai](#)) at the table knew ([ginosko](#)) for what purpose He had said this to him** - Jesus did not reveal Judas's secret. In fact, he treated him just like the others, so clearly no one suspected Judas of foul play. Also this shows that when Jesus answered John in Jn 13:25-26 none of the other disciples heard Jesus' answer. And although Peter had nodded to John to ask Jesus about the betrayal, apparently John did not tell Peter what Jesus had said. While that is supposition, we can imagine what Peter would have tried to do to Judas if he realized Judas was the betrayer. The fact that he did nothing to Judas is strong evidence that John kept Jesus' words to himself. What a crazy "cloak and dagger" session this was!

John 13:29 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.

John 13:29 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **that:** Jn 12:5 Ac 20:34,35 Ga 2:10 Eph 4:28

JUDAS' BETRAYAL NOT SUSPECTED BY OTHER DISCIPLES

For ([gar](#)) is a term of explanation. What is John explaining? He is explaining why the other 11 were "clueless!"

Some were supposing ([gar](#)), because Judas had the money box ([glossokomon](#)) - The point is that they assumed the one with the money box was surely the one who was most trustworthy. They did not know that Judas "was a thief, and as he had the money box, he used to pilfer what was put into it." (Jn 12:6+). He was following Jesus for what he could get out of it! He had hoped Jesus would become ruler and he would be "fixed for life!"

That Jesus was saying to him, Buy ([agorazo](#)) the things we have need ([chreia](#)) of for the feast ([heorte](#))" or else, that he should give something to the poor ([ptochos](#)) - The disciples were a bit "slow," for Jesus had made a very clear prophecy declaring **Truly, truly, I say to you, that one of you will betray Me.**" They simply did not understand, either because they it was hidden from them or they were really that naive. The text is not clear as to which is the case. What is surprising is that even though Jesus had told John who the betrayer was, he apparently still did not believe it was Judas. And this makes sense, because if the disciples had truly known it was Judas, they would have tried to stop him. Jesus however was clearly in full control and would assure the prophetic passages were fulfilled. Judas giving money to the poor is a major stretch, but that is how much they trusted him and how effective was his charade!

Money box (1101)([glossokomon](#) from [glossa](#) = tongue + [komeo](#) - to keep, preserve) originally meant a small case in which mouthpieces were kept for wind instruments. The root word [glossa](#) alludes the fact that it was a box in which to keep the tongues or reeds used in playing wind instruments. Then it came to mean any small box, and especially a money box. Vincent adds [glossokomon](#) was used for a coffin (**ED:** Judas' coveting would soon lead to a coffin!). Josephus applies it to the coffer in which the golden mice and emeralds were preserved (1Sa 6:11). In the Septuagint, of the chest which Joash had provided for receiving contributions for the repairing of the Lord's house (2Chr 24:8).

Gilbrant - This noun is a compound apparently derived from the noun [glossa](#), "tongue," and the verb [komeō](#), "to take care of, to attend to." The word appears in the vernacular form [glōssokomeion](#) of the case used to store the reeds of musical instruments, though more generally of caskets. More frequently it appears as [glōssokomon](#) and refers to various containers or receptacles, e.g., case, casket, cage, or money box. Moulton-Milligan calls it "decidedly vernacular" in its usage. Its original meaning is all but lost in the papyri and nonliterary records of the common language. **Glōssokomon** occurs in the **Septuagint** only five times, one of which appears only in Codex Vaticanus (B) (2 Samuel 6:11). Interestingly, Codex Vaticanus reads [glōssokomon](#) where the other manuscripts read [kibōtos](#), usually rendered "ark" (Hebrew 'ārōn) in the Septuagint. 'Arōn stands behind [glōssokomon](#) in the remaining texts as well, all of which are found in 2 Chronicles 24 (2Chr 24:8,10,11). In 2 Chronicles 24 Joash ordered a "chest" to be constructed. This chest was placed outside of the temple gate, and the people were then instructed to bring their contributions (in accordance with Mosaic precedent, Exodus 38:21) and drop them into the container. This revenue was then used in the repair work on the temple (2 Chronicles 24:1-13ff.).

New Testament Usage - The two instances of [glōssokomon](#) in the New Testament, both in John's Gospel (12:6; 13:29), reflect the usage seen in both classical Greek and the Septuagint of "money box." John tells us that Judas (whom John also described as a "thief") kept the "money box." Apparently money was a major motivation for Judas' betrayal of Jesus (cf. especially Matthew 26:14-16). Here the definition "money box" is probably appropriate; it is attested elsewhere (cf. Bauer) and certainly implied in the Old Testament. ([Complete Biblical Library](#))

Glossokomon is used in Jn. 12:6; Jn. 13:29 and 3 times in the Septuagint - 2Chr 24:8; 2Chr 24:10; 2Chr 24:11 - Some add also in 1Sa 6:11 (but I cannot find it in the Septuagint of that verse - see note above).

QUESTION - [What does the Bible say about the prosperity gospel? Watch the Video.](#)

ANSWER - In the prosperity gospel, also known as the "[Word of Faith Movement](#)," the believer is told to use God, whereas the truth of biblical Christianity is just the opposite—God uses the believer. Prosperity theology sees the Holy Spirit as a power to be put to use for whatever the believer wills. The Bible teaches that the Holy Spirit is a Person who enables the believer to do God's will. The prosperity gospel movement closely resembles some of the destructive greed sects that infiltrated the early church. Paul and the other apostles were not accommodating to or conciliatory with the false teachers who propagated such heresy. They identified them as dangerous false teachers and urged Christians to avoid them.

Paul warned Timothy about such men in 1 Timothy 6:5, 9-11. These men of "corrupt mind" supposed godliness was a means of gain and their desire for riches was a trap that brought them "into ruin and destruction" (v. 9). The pursuit of wealth is a dangerous path for Christians and one which God warns about: "For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs" (v. 10). If riches were a reasonable goal for the godly, Jesus would have pursued it. But He did not, preferring instead to have no place to lay His head (Matthew 8:20) and teaching His disciples to do the same. It should also be remembered that the only disciple concerned with wealth was Judas.

Paul said covetousness is idolatry (Ephesians 5:5) and instructed the Ephesians to avoid anyone who brought a message of immorality or covetousness (Ephesians 5:6-7). Prosperity teaching prohibits God from working on His own, meaning that God is not Lord of all because He cannot work until we release Him to do so. Faith, according to the Word of Faith doctrine, is not submissive trust in God; faith is a formula by which we manipulate the spiritual laws that prosperity teachers believe govern the universe. As the name "Word of Faith" implies, this movement teaches that faith is a matter of what we say more than whom we trust or what truths we embrace and affirm in our hearts.

A favorite term of prosperity gospel teachers is "[positive confession](#)." This refers to the teaching that words themselves have creative power. What you say, prosperity teachers claim, determines everything that happens to you. Your confessions, especially the favors you demand of God, must all be stated positively and without wavering. Then God is required to answer (as though man could require anything of God!). Thus, God's ability to bless us supposedly hangs on our faith. James 4:13-16 clearly contradicts this teaching: "Now listen, you who say, 'Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money.' Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes." Far from speaking things into existence in the future, we do not even know what tomorrow will bring or even whether we will be alive.

Instead of stressing the importance of wealth, the Bible warns against pursuing it. Believers, especially leaders in the church (1 Timothy 3:3), are to be free from the love of money (Hebrews 13:5). The love of money leads to all kinds of evil (1 Timothy 6:10). Jesus warned, "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions" (Luke 12:15). In sharp contrast to the prosperity gospel emphasis on gaining money and possessions in this life, Jesus said, "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal" (Matthew 6:19). The irreconcilable contradictions between prosperity teaching and the gospel of our Lord Jesus Christ is best summed up in the words of Jesus in Matthew 6:24, "You cannot serve both God and money." [GotQuestions.org](#)

Related Resources:

- [Are all prosperity preachers charlatans and/or false teachers? | GotQuestions.org](#)

John 13:30 So after receiving the morsel he went out immediately; and it was night.

John 13:30 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **went out:** Pr 4:16 Isa 59:7 Ro 3:15
- **and it was night:** Job 24:13-15

Related Passages:

Isaiah 59:7 (DESCRIPTION OF JUDAS) Their feet run to evil, And they hasten to shed innocent blood; Their thoughts are thoughts of iniquity, Devastation and destruction are in their highways.

Psalms 41:9 (PROPHECY FULFILLED BY JUDAS) Even my close friend in whom I trusted, Who ate my bread, Has lifted up his heel against me.

JUDAS FILLED WITH DARKNESS ENTERS THE DARK NIGHT

So ([oun](#)) - Term of conclusion. Judas was past the point of no return, past the point of repentance. His course and his destiny are sealed!

After receiving ([lambano](#)) **the morsel he went out immediately** ([euthus](#)) - Jesus' command ("What you do, do quickly") results in Judas' quick exit.

And it was night ([nux](#)) - It was literally **night** but for Judas it was spiritually **night**, and in one sense, it was the darkest **night** of all time, for it was the **night** of the Lord's betrayal by a close [acquaintance](#) (cf Ps 41:9). It would begin a **night** of remorse for Judas that would never end! Not only would he be punished eternally, the degree of punishment he will receive will likely be the greatest of anyone ever born, because Judas had the greatest exposure of any human being to the countless miracles of Jesus (see Lk 10:13-15+)!

THOUGHT - When I share the Gospel with people, some say that they can't believe the Bible, but add that if they saw Jesus perform miracles like He did in the first century, they would believe. No they wouldn't! If they do not believe the Gospel of Jesus, they wouldn't believe if a man were raised from the dead (because Jesus was raised from the dead)! Jesus said (to a rich man in Hades) "If they (the rich man's 5 brothers) do not listen to Moses and the Prophets (cf Gal 3:8), they will not be persuaded even if someone rises from the dead." (See Lk 16:31+).

And it was night (dark) recalls Jesus' words earlier in John...

So Jesus said to them, "For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes. 36 "While you have the Light, believe in the Light, so that you may become sons of Light." (JUDAS WOULD BE A SON OF PERDITION!) These things Jesus spoke, and He went away and hid Himself from them. (John 12:35-36+)

And it was that very **night** that Judas' led the chief priests to arrest Him, prompting Jesus to declare "While I was with you daily in the temple, you did not lay hands on Me; but this hour and the **power of darkness** are yours." (Luke 22:53+) **Power of darkness** of course refers to the power of Satan who had his "hour" entering Judas, but would soon be forever defeated in Jesus' hour of triumph at the Cross (cf Heb 2:14-15+).

One is also reminded of Jesus' words in John 3:19- "And this is the judgment, that the Light is come into the world, and men loved the darkness rather than the Light; for their deeds were evil." Judas **loved the darkness** and would get his heart's desire living forever in torment in the darkness of the Lake of Fire (Gehenna), where he would experience weeping and gnashing of his teeth to a degree I cannot even fathom! (Mt 8:12+, Mt 22:13, Mt 25:30).

A T Robertson - Darkness falls suddenly in the orient. Out into the terror and the mystery of this dreadful night (symbol of his devilish work) Judas went.

John MacArthur gives an excellent summary of lessons to be learned from the tragic treachery of Judas Iscariot (See [John Commentary - Page 82](#)):

First, Judas is history's greatest example of lost opportunity and wasted privilege. He heard Jesus teach day in and day out. Further, he had the opportunity to personally interact with Him. He witnessed firsthand the miracles Jesus performed that proved He was God in human flesh. Yet Judas refused Christ's invitation to exchange the oppressive burden of sin for the easy yoke of submission to Him (Matt. 11:28-30).

Second, Judas is the foremost illustration of the danger of loving money (1 Tim. 6:10). Money meant more to him than eternal salvation.

Third, Judas typifies the vileness of spiritual betrayal. In every age there have been Judases, who professed to follow Christ but turned against Him. Judas's life is also a sobering reminder of the need for self-examination (2 Cor. 13:5).

Fourth, Judas was living proof of Christ's patience, mercy, and loving-kindness. Even when he arrived with the mob to arrest Him, Jesus still addressed Judas as "friend" (Matt. 26:50).

Fifth, the example of Judas shows that the Devil will always be at work among God's people. Jesus illustrated that truth in the parable of the wheat and the tares (Matt. 13:24-30, 36-43).

Sixth, Judas proves the deadliness of hypocrisy. He was a fruitless branch, cast into the eternal fire of hell (John 15:6).

Finally, Judas demonstrated that there is nothing sinful men can do to thwart the sovereign will of God. Out of the seeming tragedy of the cross came the triumph of redemption; Satan's apparent victory was in reality his ultimate defeat (Heb. 2:14; 1 John 3:8; cf. Gen. 3:15). God used Judas's treachery for His own glory (cf. Gen. 50:20).

When Judas sold Jesus to His enemies he was in effect selling his own soul to the Devil. In the words of the poet,

Still as of old
Men by themselves are priced—
For thirty pieces Judas sold
Himself, not Christ

Alexander Whyte was a great Scottish preacher (1836–1921) who magnified the awfulness of sin and the graciousness of Christ in his sermons. But He was always more aware of his own sins than those of others. An evangelist once went to Edinburgh and criticized the ministers. A friend told Whyte, “The evangelist said last night that Dr. Hood Wilson was not a converted man.” Whyte jumped from his chair. “The rascal,” he cried. “Dr. Wilson not a converted man!” Then the friend reported that the evangelist also said that Dr. Whyte was not converted. At that, Whyte stopped short, sat down, put his face in his hands, and was silent for a long time. Then he said to the visitor, “Leave me, friend leave me! I must examine my heart!” (In Warren Wiersbe, *Walking with the Giants* [Baker], p. 92.) That’s the effect that the story of Judas should have on us. We should soberly examine our own hearts before God. (Steven Cole - [From the Light into the Night](#))

[“And It Was Night”](#)

As soon as Judas had taken the bread, he went out. And it was night. John 13:30

Today's Scripture & Insight : John 13:21–32

[Elie Wiesel's book Night \(BORROW\)](#) starkly confronts us with the horrors of the Holocaust. Based on his own experiences in Nazi death camps, Wiesel's account flips the biblical story of the Exodus. While Moses and the Israelites escaped slavery at the first Passover (Exodus 12), Wiesel tells of the Nazis arresting Jewish leaders following Passover.

Lest we criticize Wiesel and his dark irony, consider that the Bible contains a similar plot twist. On the night of Passover, Jesus, expected to free God's people from suffering, instead permits Himself to be arrested by those who would kill Him.

John ushers us into the holy scene before Jesus' arrest. “Troubled in spirit” over what awaited Him, at the Last Supper Jesus predicted His betrayal (John 13:21). Then, in an act we can scarcely comprehend, Christ served His betrayer bread. The account reads: “As soon as Judas had taken the bread, he went out. And it was night” (v. 30). History's greatest injustice was underway, yet Jesus declared, “Now the Son of Man is glorified and God is glorified in him” (v. 31). In a few hours, the disciples would experience panic, defeat, and dejection. But Jesus saw God's plan unfolding as it should.

When it seems as though the darkness is winning, we can recall that God faced His dark night and defeated it. He walks with us. It won't always be night. By: Tim Gustafson (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

When have you experienced panic, loss of hope, and despair? How would you describe how you felt after you came through that dark experience?

Thank You, Jesus, for keeping Your Father's plan in view when You went through the steps to the cross. Thank You for conquering death for us.

[“And It Was Night”](#)

Having received the piece of bread, [Judas] then went out immediately. And it was night. — John 13:30

Today's Scripture : John 13:21-30

During a business trip to Philadelphia, I attended an evening service on the Thursday before Easter—a service of Communion and Tenebrae (darkness) held in a small chapel lit by candles. Following the bread and the cup, a passage was read aloud from the gospel of John, one candle was extinguished, and we sang a verse from a hymn about Jesus' journey to the cross. This was repeated 14 times until the chapel was completely dark. In silence we knelt in prayer and then left one by one without speaking.

The darkness of this type of service can remind us of the dark elements surrounding Jesus' death. Think of His last meal with the disciples (John 13:21-30) as He explained that one of them would betray Him. Only Jesus knew it was Judas. “Having received the piece of bread, [Judas] then went out immediately. And it was night” (v.30).

On the darkest evening of Jesus' life, He agonized in prayer in the Garden, faced a wrongful arrest, endured humiliation at the hands of religious leaders, and winced at Peter's denials. Yet He moved faithfully toward the cross where He would die for our sins.

Jesus endured darkness and death to give us light and life. Praise Him for what He went through for us! By: David C. McCasland (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;

Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?
—Watts

Calvary reveals the vileness of our sin and the vastness of God's love.

John 13:31 Therefore when he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him;

John 13:31 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **Now:** Jn 7:39 11:4 12:23 16:14 Lu 12:50 Ac 2:36 3:13 Col 2:14,15 Heb 5:5-9
- **and God:** Jn 12:28 14:13 Jn 17:1-6 Isa 49:3-6 Lu 2:10-14 Ro 15:6-9 2Co 3:18 2Co 4:4-6 Eph 1:5-8,12 2:7 3:10 Php 2:11 1Pe 1:21 4:11 Rev 5:9-14

Related Resources:

John 17:1-6 (THIS PRAYER IS SOON AFTER JUDAS HAD DEPARTED) Jesus spoke these things; and lifting up His eyes to heaven, He said, "**Father, the hour has come; glorify Your Son, that the Son may glorify You,**2 even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. 3 "This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. 4 "**I glorified You on the earth, having accomplished the work which You have given Me to do.** 5 "**Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.** 6 "I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word.

PRINCE OF DARKNESS GONE SON OF GOD SHINES FORTH

Therefore ([oun](#) - term of conclusion) **when** (time phrase) **he had gone out** - The power of darkness has left the room and now the Light shines forth in the glory of Christ.

The cross became a certainty the minute Judas left the room
-- Ray Stedman

John Phillips - We need to note the expression "**he was gone out**"; it underlines the voluntary act of Judas. It is true that Jesus excommunicated Judas but it is equally true that Judas excommunicated himself. In the last analysis God does not send people to hell; they send themselves. God endorses the decisions they themselves make. The atmosphere of the upper room was now purged. The evil one had gone, taking his human agent with him, hurrying him through the night and on into the dark. (Borrow [Exploring the Gospels - John page 258](#))

Jesus said, "Now is the Son of Man glorified ([doxazo](#)), and God is glorified ([doxazo](#)) in Him - NRSV has "Now the Son of Man" **has been glorified.**" When is **now**? In context, the departure of Judas marked the beginning of the end accounts for Jesus word **now**. The cross became a certainty the minute Judas left the room. In other words, Judas' departure set in motion the final series of events which would result in God being glorified in His Son's work of redemption soon to be accomplished on the Cross. In short, Jesus is referring to His death on the Cross as the means of His glorification. Notice that **glorified** is in the past tense (NRSV - "has been glorified" = [proleptic](#) aorist = "the representation of a future act or development as if presently existing or accomplished"), because Jesus knows it is so sure to be fulfilled. Judas leaves and now Jesus can share with them great truth that he was unable to share while the traitor was present.

[Bob Utley](#) - **Son of Man** - This was Jesus' chosen self-designation. The background is from Ezek. 2:1 and Dan. 7:13. It implies human and divine characteristics. Jesus used it because the term was unused in rabbinical Judaism, therefore, it had no nationalistic or militaristic implications and it combined His two natures (cf. 1 John 4:1-3). [SON OF MAN](#)

John Phillips - "**Now!**" The departure of Judas marked a crisis and a turning point. His departure was the first step in the last lap of the journey toward the passion and all that lay beyond. The Lord saw beyond the dark valley to the glory crowned peaks beyond. He saw the rainbow high on the storm clouds. Golgotha was not the end; glory was the goal....The departure of Judas heralded the departure of Jesus. He was on his way home. The road was dark and steep. The cross stood astride the way, but death and the tomb were to be conquered. Sin and Satan were vanquished. Already the Son of man was glorified, and God was glorified by the sinless humanity of Jesus. Jesus was now on his way back to that glory he had with the Father before the worlds began, the glory he had laid aside when he came to earth. God was glorified in the Son of man; the Son of man was to be glorified as he trod that path of obedience by way of Gethsemane, Gabbatha, Golgotha, and the grave right back to glory, there to be seated on the throne of God.(Borrow [Exploring the Gospels - John page 258](#))

Godet on v31-32 writes "These two verses are as if a cry of relief which escapes from the heart of the withdrawing traitor."

This is the secret of glory....to give yourself up, to lose yourself.

-- Ray Stedman

MacArthur - How was there glory in the cross? There Jesus performed the greatest work in the history of the universe. In His death He brought to pass the salvation of damned sinners, destroyed sin, and defeated Satan. He paid the price of God's justice and purchased for Himself all the elect of God. In dying for sin, He rendered His life a sweet-smelling savor to God, a sacrifice more pure and blessed than any sacrifice ever offered. And when the offended justice of God and the broken law were fully satisfied, Jesus concluded His work by saying, "It is finished." He had accomplished the redemption of all who believe, satisfied the justice of God, repaired the broken law, and set believers free. In all heaven and earth, no act is so worthy of praise and honor and full glory. (See also [John Commentary - Page 87](#) for Dr MacArthur's discussion of how Jesus was glorified through the cross)

Steven Cole - This statement takes us back to John 12:23, where after hearing that some Greeks were seeking Him, Jesus said, "The hour has come for the Son of Man to be glorified." As the context there makes clear, He was referring to His death on the cross. The cross glorified both Jesus and His Father (John 12:28). On one level, the cross was the epitome of humiliation and shame. There was no worse way to die than to be stripped naked, flogged, and then nailed to a splintery cross and hung up to suffer a slow death as a public spectacle. But in another superior sense, the cross was the epitome of glory both for the Father and the Son. To glorify God is to magnify or display His perfect attributes. At the cross, God's love, righteousness, justice, mercy, and grace were magnified as at no other occasion in history. At the cross, God's justice was upheld as His sinless Son bore the awful penalty that His justice demanded for all sinners. But His love and grace shine forth as He offers eternal life to all who will repent of their sin and trust in Jesus alone. ([Loving as Jesus Loved](#))

MacArthur explains how **God was glorified in Him** - Through the cross, God's glorious nature was supremely put on display. First, Christ's death displayed **God's power**...Second, Christ's death declared **God's justice**...Third, Christ's death revealed **God's holiness**...Fourth, Christ's death expressed **God's faithfulness**...(fifth) Christ's death was the most powerful demonstration of **God's love** in all of history. (For exposition of each of these points see sermon [The Marks of the Committed Christian](#)) (See also [Stedman's interpretation below](#))

Ray Stedman ([SEE SOURCE](#)) on 3 aspects of glory in John 13:31-32 - (note 5 uses of the verb glorify in these 2 verses)

Notice three manifestations of glory stated in this sentence:

(1) First, Jesus is glorified in the cross The cross is now so certain that in the rest of this passage he speaks of it as though it is already accomplished. (ED: SEE ABOVE [proleptic](#) aorist) And in the cross the inner character of Jesus becomes visible. Remember that in the opening of this Gospel, John says, "And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his **glory**, **glory** as of the only Son from the Father," (John 1:14 RSV). All that grace and truth becomes visible in the cross. As you look at the cross, and at all the circumstances of the events surrounding it, you see the reality of Jesus' humanity. There is the agony in the Garden of Gethsemane -- that strange, mysterious agony of spirit when Jesus was so troubled, so distressed, so upset and grieved, that he sweat great drops of blood and cried out in terrible, anguished cries to his Father. There you see the humanity of Jesus. And his cries from the cross -- of thirst, of pain, of being forsaken -- all of these tell us that he was one with us. Someone has written these very appropriate words:

It is well that we should think, sometimes, of the Upper Room, and of the Last Supper, and of his soul "exceeding sorrowful unto death;" of Gethsemane, the deep shadow of the olive trees, his loneliness, prayers, and disappointment with his disciples, his bloody sweat; the traitor's kiss, the binding, the blow in the face, the spitting, the buffeting, the mocking, the scourging, the crown of thorns, the smiting; the sorrowful way, and the burdensome cross, the exhaustion and collapse; the stripping, the impaling, the jeers of his foes, the flight of his friends; the hours on the cross, the darkness, his being forsaken of God; his thirst, and the end.

In that cross you can see how close to us Jesus came, how one with us he was. But also you see the serenity of his faith. How fearless he was before Pilate! He said to him, "You would have no power over me unless it had been given you from above," (John 19:11 RSV). How fearless he was before Herod -- he stood silent, and would not answer him -- and before Caiaphas, the high priest! How he directed these events, as we have seen! He was master of the circumstances. There on the cross you see the compassion of his love. He forgave the revolutionary beside him, and prayed for his enemies. And previously, in Pilate's hall, he had looked at Peter with compassion when Peter had denied him. And you see the love and concern of his heart as he cared for his mother -- the last thing he did before he died -- committing her into the hands of John.

And there is that strange, unfathomable mystery of his work -- **how he could be at once the sacrifice being offered, and the priest offering the blood before the Father?** How he could be both the victim of man's sin, of man's hatred and cruelty and guilt and, at the same time, be the victor over all the forces of darkness and hell and death, over the principalities and powers whom he took and nailed to the cross? **We never can fully understand it, but there is the glory of Jesus -- all hidden there in the cross of Christ.**

(2) And God was glorified in him. That is the second thing, he said. The cross not only reveals Jesus but it reveals the Father -- all the truth about the Father. The strange idea has arisen among Christians, I have found, that Jesus is the innocent sufferer, placating the wrath of a terribly angry God who is ready to smite humanity. But that is not the biblical view. The Bible says, "**God was in Christ reconciling the world himself,**" (2 Corinthians 5:19RSV). You see in the cross the **holiness** and the **justice** of God. Isaiah says, "It pleased Jehovah to bruise Him; He has put Him to grief. He has made His soul an offering for sin," (Isaiah 53:10). There you see the **power** and the

sovereignty of God. Peter, on the day of Pentecost, could say, "Jesus was delivered up [to be crucified] according to the definite plan and foreknowledge of God," (Acts 2:23). He was in charge of the events. There you see the **mercy** and the **love** and **grace** of the Father. As Paul writes to the Romans, "He who spared not his own Son but delivered him up for us all, how shall he not with him freely give us all things?" (Romans 8:32).

(3) And so, as Jesus says, he is glorified, the Father is glorified, and God will glorify him again, and will do it immediately. Here he is thinking of his resurrection and exaltation. Resurrection is never far behind death. Our Lord is declaring a great principle here. How do you achieve glory? How do you achieve the fulfillment you are wanting -- and quite properly so: God made us this way; it is not wrong to want to be noticed, to want to attain success, to want to achieve stature and status -- it is not wrong, but how do you go about it? The answer is: **By dying**. "If you save your life, you will lose it; if you lose your life for my sake," Jesus said, "you will save it," (Matthew 16:25). And very close behind death is resurrection -- the exaltation of God. Peter puts it precisely in one of his epistles: "Humble yourselves therefore under the mighty hand of God, that in due time he may exalt you," (1 Peter 5:6).

That is difficult for the natural man, isn't it? We struggle with this -- I do, you do. We fight for the top place. We are filled with suspicion and guile toward one another. We could all be involved in a Watergate scandal. We all want to read each other's mail, to find out what is going on in other people's lives -- especially if they are in any sense our rivals.

So how can you do this, how can you lose your life?

What is the power which can make you be willing to throw it all away, apparently, to give it all up?

Well, that is why Jesus adds, "**A new commandment I give to you, that you love one another; even as I have loved you...**" That is the power which makes sacrifice possible. It can't be done on any other terms. It is not ambition -- that's not enough. It is love. The key is in the phrase, "as I have loved you." That is why Paul could write, "The love of Christ constrains us," (2 Corinthians 5:14). That is the secret. That phrase is both the measure and the origin of our love. Our love for one another, Jesus says, is to be like his love for us. **That is, we must love as he does, without condition, ready to forgive, honest and candid, open and accepting toward each other. That is the measure of it.**

Then, it must originate from his love for us. As the Father loved the Son, and as he lived by that love, so we are to live by the love of Jesus available to us. We are to draw upon his loving acceptance of us in order to reach out in loving acceptance to someone else near us, whether they are lovely or not. That is the secret. Jesus himself says that this is the mark of true discipleship. "Do you want people to believe your message? They will when they see the mark. And this is the mark by which the world will know that you really are my disciples -- because you begin to reach out in love like this to each other. If you can't reach out like that in love, if you can't put another's need ahead of your own, and give up your own interests to minister to that need, then you are not my disciples," Jesus says, "you have no part with me." This is the mark.

Tom Skinner puts this into very contemporary but beautiful terms. He says,

It has always been the will of God to saturate the common clay of a man's humanity, and then to send that man in open display into a hostile world as a living testimony that it is possible for the invisible God to make himself visible in a man.

John 13:31-35 Love Your Neighbor

In his book [Mere Christianity \(page 100 - borrow\)](#), C. S. Lewis wrote, "Do not waste your time bothering whether you 'love' your neighbor act as if you did. As soon as we do this, we find one of the great secrets. When you are behaving as if you loved someone, you will presently come to love him. If you injure someone you dislike, you will find yourself disliking him more. If you do him a good turn, you will find yourself disliking him less." Our Daily Bread, February 14

Spirit of Unity

During World War II, Hitler commanded all religious groups to unite so that he could control them. Among the Brethren assemblies, half complied and half refused. Those who went along with the order had a much easier time. Those who did not, faced harsh persecution. In almost every family of those who resisted, someone died in a concentration camp.

When the war was over, feelings of bitterness ran deep between the groups and there was much tension. Finally they decided that the situation had to be healed. Leaders from each group met at a quiet retreat. For several days, each person spent time in prayer, examining his own heart in the light of Christ's commands. Then they came together.

Francis Schaeffer, who told of the incident, asked a friend who was there, "What did you do then?" "We were just one," he replied. As they confessed their hostility and bitterness to God and yielded to His control, the Holy Spirit created a spirit of unity among them. Love filled their hearts and dissolved their hatred.

When love prevails among believers, especially in times of strong disagreement, it presents to the world an indisputable mark of a true follower of Jesus Christ. Our Daily Bread, October 4, 1992

John 13:32 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

ICB - If God receives glory through him, then God will give glory to the Son through himself. And God will give him glory quickly."

- **Will also:** Jn 17:4-6,21-24 Isa 53:10-12 Heb 1:2,3 1Pe 3:22 Rev 3:21 21:22,23 Rev 22:1,3,13
- **and will glorify:** Jn 12:23

Related Passage:

John 12:23+ And Jesus answered them, saying, "The hour has come for the Son of Man to be glorified. (FIRST IN THE CROSS BUT THEN HIS RESURRECTION AND ASCENSION)

John 17:5 "Now, Father, **glorify Me together with Yourself, with the glory** which I had with You before the world was.

Revelation 3:21 'He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and **sat down with My Father on His throne.**

Philippians 2:9 For this reason also, **God highly exalted Him**, and bestowed on Him the name which is above every name,

Hebrews 12:2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured **the cross** (THE HUMILIATION), despising the shame, and has sat down at the right hand of the throne of God (THE EXALTATION).

GLORIFICATION OF THE SON OF GOD

if God (the Father) **is glorified** ([doxazo](#)) **in Him** (the Son), **God** (the Father) **will also glorify** ([doxazo](#)) **Him** (the Son) **in Himself, and will glorify** ([doxazo](#)) **Him** (the Son) **immediately** ([euthus](#)) - **Immediately** would speak of the cross, but looks past the cross, to His resurrection and ultimately to His ascension (exaltation) to be seated at the right hand of His Father (Mt. 26:64; Acts 2:33; Acts 5:31; Acts 7:55-56; Ro 8:34; Ep 1:20; Col 3:1; Heb 1:3, 13; Heb 8:1; Heb 10:12; Heb 12:2; 1Pe 3:22) See also [Ray Stedman's discussion](#) of glory above.

D A Carson - It is almost as if, now that Judas has gone, the last barrier to the onset of the impending 'hour' has been removed, and Jesus signals the development: God will glorify the Son ... at once. Already in ch. 12 the approach of the Gentiles signalled to Jesus that the period of public ministry and waiting was over, and the 'hour' had come (cf. notes on Jn 12:23). Now the departure of Judas puts the actual machinery of arrest, trial and execution into motion. As troubling as that was, this was also the hour for the Son of Man to be glorified, indeed to be glorified in the presence of God with the glory he had with the Father before the world began (Jn 17:5). (SEE [The Gospel according to John](#) OR BORROW [The Gospel according to John PAGE 482](#))

Merrill Tenney on glorified - The Johannine use of "glorify" ([doxazo](#)) is peculiar. The word occurs five times in vv. 31-32 in what seems to be unnecessary repetition. Intrinsically [doxazo](#) means "exaltation." But as Jesus used it, it relates to his death. He connected it with the accomplishment of his work and the fulfillment of the hour for which he had been destined (Jn 12:23). **The Cross would become the supreme glory of God because the Son would completely obey the will of the Father.** The meaning of "exalt" or "magnify" seems to fit better the last two uses in this verse: "God will glorify the Son in himself, and will glorify him at once." This dual dimension of "glorify" appears also in the prayer of ch. 17, in which Jesus reports that he has glorified the Father by completing the task that had been assigned to him (v. 4) and then asks that he be restored to the glory he enjoyed with the Father in his preincarnate state (v. 5). In this concept the Cross and the Resurrection are united as phases of a single redemptive event by which the purpose of God is completed and his righteousness vindicated. A similar presentation, though in different language, is Paul's description of the humiliation of Christ and his subsequent exaltation given in Philippians 2:4-11. (See [The Expositor's Bible Commentary - Abridged Edition](#) OR BORROW [Expositor's Bible Commentary PAGE 344](#))

Bob Utley - "**glorified**" The term is used four or five times in John 13:31 and John 13:32--two or three times in the AORIST TENSE and twice in the FUTURE TENSE. It refers to God's plan of redemption through Jesus' death and resurrection (cf. John 7:39; 12:16,23; 17:1,5). Here it refers to the upcoming events in Jesus' life. They are so certain to occur that they are expressed as if they were past events (AORISTS). [See note at John 1:14.](#)

John 13:33 "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.'

John 13:33 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **Little children:** Ga 4:19 1Jn 2:1 4:4 5:21
- yet: Jn 12:35,36 14:19 16:16-22
- **You:** Jn 7:33 Jn 8:21-24 Jn 14:4-6

Related Passages:

John 7:33-34+ (ADDRESSING THE UNBELIEVING JEWS) Therefore Jesus said, "For a little while longer I am with you, then I go to Him who sent Me. 34 **"You will seek Me, and will not find Me; and where I am, you cannot come."**

John 8:21-24+ (ADDRESSING THE UNBELIEVING JEWS) Then He said again to them, **'I go away, and you will seek Me,** and will die in your sin; where I am going, you cannot come." 22 So the Jews were saying, "Surely He will not kill Himself, will He, since He says, 'Where I am going, you cannot come?'" 23 And He was saying to them, "You are from below, I am from above; you are of this world, I am not of this world. 24 "Therefore I said to you that you will die in your sins; for unless you believe that I am He, you will die in your sins."

THE LORD'S TENDER ENCOURAGEMENT

Little children - [Teknion](#) is a term of deep affection used by a teacher to His disciples (who are not yet mature in the faith) and was often used in circumstances requiring a tender appeal, as in this case when He addressed the Twelve disciples just before His death. Jesus is speaking like a father would to his little children who need his help and protection. It is notable that this is the first and only time Jesus had addressed His disciples in this way in all 4 Gospels. While Judas was still present, this term of [Teknion](#) or "born ones" would not have been completely appropriate because Judas was not a born one, not a member of the family of God as were the other 11 disciples.

Bob Utley - "Little children" John, writing as an old man from the city or area of Ephesus, uses this same title to address his hearers/readers in 1 John 2:1,12,28; 3:7,18; 4:4; 5:21. Here, Jesus' imagery is another way to identify Him with the Father. He is father, brother, savior, friend, and Lord. Or to put it another way, He is both transcendent Deity and immanent companion.

I am with you a little while longer - He will be with them until the Romans take Him prisoner in the garden. Then after His resurrection, He will give them a 40 day "Jesus Seminar." After that He would leave them physically, ascending to the right hand of the Father (Acts 1:9-11).

You will seek ([zeteo](#)) Me; and as I said to the Jews (see [above](#)), now I also say to you, 'Where I am going, you cannot come- Or more literally "you are absolutely not able ([dunamai](#)) to come." He is going to the Father in Heaven. Yes, Jesus had said to the Jews "you will seek Me" in John 8:21+ (see [above](#)), but He added you "will die in your sin" (repeated in Jn 8:24+). Notice the difference -- Jesus did not tell the disciples they would die in their sin, because He was about to bear their sins in His body on the old rugged cross (Jn 10:11, Isa 53:4-6,11, 1Pe 2:24, 2Co 5:21, Heb 9:28)! And after Jesus gave His new commandment, Peter asked Him "Lord, where are You going?" (John 13:36). And this time Jesus gave an encouraging answer declaring "Where I go, you cannot follow Me now; **but you will follow later.**" This is a dramatically different destiny than Jesus had declared to the non-believing Jews when He declared you "will die in your sin." (Jn 8:21+).

Bob Utley - "I am with you only a little while longer. . .and as I said to the Jews" Jesus had said this to the Jewish leaders several months earlier (cf. John 7:33); now He says it to His Apostles (cf. John 12:35; 14:19; 16:16-19). Therefore, it is obvious that the time element is somewhat ambiguous. **"Where I am going, you cannot come"** The Jewish leaders could not come at all because they did not believe in Him (cf. John 7:34,36; 8:21). The disciples would not be with Him until their deaths. Death, or the rapture, will unite His followers with Him (cf. 2 Cor. 5:8; 1 Thess. 4:13-18). Death is no longer an enemy (cf. 1 Cor. 15:50-58) but a friend (cf. Phil. 1:21)!

I like the way **Steven Cole** explains Jesus' declaration to the 11 disciples "The picture again is of a caring father explaining to his children that he has to go away for a while, and they can't accompany him. But he promises that they will be reunited later. The point is, Jesus' love was filled with tender feelings for His disciples." ([Loving as Jesus Loved](#))

Little children (5040) [teknion](#) diminutive of [teknon](#) is literally My "born ones", the diminutive expresses affection accounting for some of the translations as **"my dear children."** **Teknion** designates a little child and is used by John to address those who are true followers of Jesus.

Teknion - 8v - Jn. 13:33; 1 Jn. 2:1; 1 Jn. 2:12; 1 Jn. 2:28; 1 Jn. 3:7; 1 Jn. 3:18; 1 Jn. 4:4; 1 Jn. 5:21

John 13:34 "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another."

John 13:34 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **A new:** Ga 6:2 1Jn 2:8-10 3:14-18,23 2Jn 1:5
- **That you love:** Jn 15:12,13,17 17:21 Lev 19:18,34 Ps 16:3 Ps 119:63 Ro 12:10 1Co 12:26,27 13:4-7 Ga 5:6,13,14,22 6:10 Eph 5:2 Php 2:1-5 Col 1:4 3:12,13 1Th 3:12 4:9,10 2Th 1:3 Heb 13:1 Jas 2:8 1Pe 1:22 3:8,9 2Pe 1:7 1Jn 4:7-11,21 5:1

Related Passages:

Leviticus 19:18+ 'You shall not take vengeance, nor bear any grudge against the sons of your people, but **you shall love your neighbor as yourself**; I am the LORD.

Leviticus 19:34+ 'The stranger who resides with you shall be to you as the native among you, and **you shall love him as yourself**, for you were aliens in the land of Egypt; I am the LORD your God.

John 14:15 "If you love Me, you will keep My commandments."

John 15:12-13, 17 This is My commandment, that you love one another, **JUST AS** I have loved you. 13 "Greater love has no one than this, that one lay down his life for his friends....17 "This I command you, that you love one another.

A NEW COMMANDMENT: LOVE JESUS IS THE STANDARD

A new ([kainos](#)) commandment I give to you, that you love ([agapao](#)) one another ([allelon](#)) - New ([kainos](#)) refers to a commandment which is brand new, of a new kind, unprecedented, unheard of. New ([kainos](#)) also refers to the New ([kainos](#)) Covenant in His blood (Lk 22:20+) that He would soon "ratify" on the Cross and which would pave the way for the new power source, the indwelling Spirit, Who would enable obedience to this command. See listing of One another which is a frequent phrase in the New Testament. As **John Piper** wonderfully [explains below](#) this "old" commandment is "new" because we now have a **new pattern** (Jesus) and a **new power**.

Love for our triune God is most clearly demonstrated not through lip service, but through obedience.

-- John MacArthur

Even as I have loved ([agapao](#)) you, that you also love ([agapao](#)) one another ([allelon](#)) - The key word is "as" by which Jesus is saying they (we) are to love like Jesus loved! Jesus' love is the pattern, the highest pattern, that the disciples are to imitate! Note the qualifying phrase **even as I have loved you**. That's past tense which means that this quality of love was demonstrated by Jesus even toward Judas! Even washing his filthy feet! Ponder that for a moment! And an even more infinite expression of His love for them would be the laying down His life for them on the Cross. This is certainly one thing that is **new** about this commandment. Both of these acts (foot washing and cross) are a call to death to self and to love selflessly, sacrificially like Jesus (cf Jn 15:13), something that is not humanly possible, but clearly requires dependence on the supernatural enabling power of the indwelling Holy Spirit. Of course, at this time the disciples only had the Spirit "with" them, but within about 40 days on [Pentecost](#) they would have the Spirit forever within themselves (Jn 14:17 -"He abides **WITH** you and will be **IN** you"). Thereafter they would have continual access to the enabling power of the Spirit, and the first component of His supernatural fruit is love (Gal 5:22+) Paul also describes the **new** quality of this love in 1Co 13:4-7+.

THOUGHT - As Jesus' disciples, this **new commandment** is for us as well. How are you (am I) doing? Are you (am I) obeying this **new commandment**? Am I relying on the supernatural power provided by the Holy Spirit to love even those people I don't particularly like (Woe!)? Jesus is our pattern, so are you (am I) [Walking Like Jesus Walked](#)? Or are you (am I) striving (futilely in reliance on own strength and resolve) to love even as Jesus loved? Beloved, such great love is **IM**-possible, but praise God it is **HIM**-possible, as we learn to rely of the Spirit of Jesus (Acts 16:7, Php 1:19).

Love's highest expression is self-sacrifice.

--John MacArthur

Skip Heitzig on **new commandment** - Because He goes, now there's a new standard by which you are to love, and that is, you're to love people like I love (SAYS JESUS). As I have loved, that's how you're to love. You saw Me wash feet, you wash feet. You saw Me serve, you serve. You see how I love, you love like I love. Well, how did Jesus love? Well, let's see? **Sacrificially**. Well, let's see. **Unconditionally**. Well, let's see. **Non-reciprocally**. He loved us while we were sinners, without us loving Him back. He loved in a sacrificial manner, unconditional manner, and non-reciprocal manner. That's the new standard.

C H Spurgeon on why it is a **new commandment** - It is new, first, as to the extent of the love. We are to love our neighbour as ourselves, but we are to love our fellow-Christians as Christ loved us, and that is far more than we love ourselves. Christ loved us better than he loved

himself, for he loved us so much that he gave himself for us...Next, it is a new commandment because it is backed by a new reason....He has redeemed us with his own heart's blood, and therefore his new commandment comes to us with the greatest possible force, "That ye love one another as I have loved you."....It is a new commandment because of the extent of it, and also because of the reason by which it is supported. It is a new commandment, also, because it is a new love, springing from a new nature, and embracing a new nature.....The love which Christ commands his followers to have towards one another is not the ordinary love of man to man as such, but the love of the new-born man to the new-born man. Let us, who love the Lord, love each other fervently in that sense. This is a love which arises out of a totally new union.....And, beloved friends, this is a new commandment because it is enforced by new necessities. Christians ought to love one another because they are the subjects of one King, who is also their Saviour. We are a little band of brothers in the midst of a vast multitude of enemies.....Further, dear brethren, this is a new commandment because it is suggested by new characteristics. In our fellow-men, there may be something lovable; but in our fellow-Christians, there must be something lovable.....And, once more, this is a new commandment because it is a preparation for better prospects than we have ever enjoyed before. We, who believe in Jesus, are going to live together in heaven for ever and ever, so we may as well be good friends while we are here. We shall see each other there in one common glory, and be occupied for ever in one common employment, the adoration of our Lord and Master. (For full exposition of each point see [Christ's 'New Commandment'](#))

*The more we appreciate the love of the Saviour, the higher His standard appears;
the higher His standard appears, the more we recognize in our selfishness,
our innate self-centredness, the depth of our own sin.*

-- D A Carson

D. A. Carson - The **new** command (**NOTE:** *In the Latin Vulgate, 'new commandment' appears as [mandatum novum](#), from which we derive ['Maundy Thursday'](#); the anniversary of the last supper when the new commandment was instituted*) is simple enough for a toddler to memorize and appreciate, profound enough that the most mature believers are repeatedly embarrassed at how poorly they comprehend it and put it into practice: *Love one another. As I have loved you, so you must love one another.* The standard of comparison is Jesus' love (cf. Jn 13:1), just exemplified in the footwashing (cf. Jn 13:12–17); but since the footwashing points to his death (Jn 13:6–10), these same disciples but a few days later would begin to appreciate a standard of love they would explore throughout their pilgrimage. The more we recognize the depth of our own sin, the more we recognize the love of the Saviour; the more we appreciate the love of the Saviour, the higher His standard appears; the higher His standard appears, the more we recognize in our selfishness, our innate self-centredness, the depth of our own sin. With a standard like this, no thoughtful believer can ever say, this side of the parousia, 'I am perfectly keeping the basic stipulation of the new covenant.' (BORROW [The Gospel According to John page 484](#) - see this link for some additional thoughts from Dr Carson on what makes this commandment new)

The church is to be a loving church in a dying culture.

-- Francis Schaeffer

John MacArthur on practical ways to practice this **new commandment** - In his book [The Mark of the Christian \(BORROW\)](#), [Francis Schaeffer](#) listed two practical ways Christians can manifest love for each other. They can do so **first by being willing to apologize and seek forgiveness from those they have wronged**. What causes the sharpest, most bitter disputes in the body of Christ are not doctrinal differences, but the unloving manner in which those differences are handled. Being willing to apologize to those whom we have offended is crucial to preserving the unity of the body of Christ. In the Sermon on the Mount, Jesus taught that reconciliation with other people is a prerequisite to worshipping God: "Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering" (Matt. 5:23–24). **A second practical way to demonstrate love is to grant forgiveness** In light of the eternal forgiveness that comes through the cross, Christians should be eager to forgive the temporal offenses committed against them (Matt. 18:21–35; cf. 6:12, 14–15). Because God's love has transformed believers' hearts, they are able to extend that love to others in forgiveness. (See [John Commentary - Page 90](#))

Francis Schaeffer adds some convicting comments...

The church is to be a loving church in a dying culture.... In the midst of the world, in the midst of our present dying culture, Jesus is giving a right to the world. Upon his authority he gives the world the right to judge whether you and I are born-again Christians on the basis of our observable love toward all Christians. That's pretty frightening. Jesus turns to the world and says, "I've something to say to you. On the basis of my authority, I give you a right: you may judge whether or not an individual is a Christian on the basis of the love he shows to all Christians." In other words, if people come up to us and cast into our teeth the judgment that we are not Christians because we have not shown love toward other Christians, we must understand that they are only exercising a prerogative which Jesus gave them. (BORROW [The Mark of the Christian PAGE 12](#))

John Piper - *What's new about the commandment to love each other?* "A new commandment I give to you, that you love one another." I see two answers implied in this verse. The key to the answers is found in the words in the second half of the verse: ". . . just as I have loved you, you also are to love one another." The newness of the command to love each other is found in the words "as I have loved you." I see two

ways that the commandment to love each other is new in those words. First, the command is new because it is a command to *live out* the love of Jesus. Second, the command is new because it is a command to *live on* the love of Jesus. The words “as I have loved you” contain a *pattern* for our love for each other, and they contain a *power* for our love for each other. **Loving each other is not a new command *per se*.** It was already there in the Old Testament (Leviticus 19:18, “You shall love your neighbor as yourself”). **What’s new is that Jesus is now the pattern we *live by* and the power we *live on*.** Let’s look at these two kinds of newness.

1. Jesus, Our Pattern: Living Out His Love

The basis of the first kind of newness (Jesus as our pattern) is found earlier in John 13. Look at what Jesus does at the very beginning of this chapter to provide the example of what he means when he says, “Just as I have loved you, you also are to love one another.” John 13:1 and following:

Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. . . . [Jesus’ love for us is about to be demonstrated]. 4b He laid aside his outer garments, and taking a towel, tied it around his waist. 5 Then he poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was wrapped around him. [This is Philippians 2:3, counting others more significant than himself as he takes the role of a slave] . . . 12 When he had washed their feet and put on his outer garments and resumed his place, he said to them, “Do you understand what I have done to you? 13 You call me Teacher and Lord, and you are right, for so I am. 14 If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. 15 For I have given you an example, that you also should do just as I have done to you.

So here we have Jesus giving us an acted out pattern of love. So when we get to verse 34 and he says, “Just as I have loved you, you also are to love one another,” we don’t have to go guessing what he means by “as.” As I have loved you in the pattern I just gave you a few moments ago. Verse 15 says, “I have given you an example, that you also should do just as I have done to you.” And verse 34 says, “Just as I have loved you, you also are to love one another.” So the pattern of love to be followed is clear.

Laying Aside Status and Becoming a Servant

This is how we are to love each other at Bethlehem. It involves at least two things. One is that we lay aside status and rank and prestige and privilege and take the form of a servant—that’s what Philippians 2:7 said, and that’s what Jesus does here. Jn 13:14: “*If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.*” By virtue of my status and rank and privilege as our Lord and Teacher, I am not obliged to wash your feet. But I “count you as more significant than myself” and serve you.

Engaging in Practical Deeds of Helpfulness

So the first part of Jesus’ pattern is that it lays aside rank and privilege to serve others. The second part of the pattern is that this love involves practical deeds of helpfulness. In those days, almost everyone walked. The roads and paths were dirt. There were probably no socks and no sidewalks. Everyone’s feet were more or less caked with dirt. The dirty work had to be done. Jesus did it for those who should have been doing it for him. He laid down a sense of entitlement. And served.

The new commandment is that we look at this pattern, that we watch our Lord and Teacher and Savior do this, and follow him in it. We live out the love that we see in Jesus.

2. Jesus, Our Power: Living On His Love

That leaves one more angle on the newness of this command to love each other. I called it, not living out, but living on the love of Jesus. When Jesus says that the new commandment to love each other is a commandment to love as I have loved you, he draws attention not only to the pattern of love we follow, but the power to love that we need.

Here’s where I get this idea. If you search the Gospel of John for the closest verbal parallel to the words of verse 34 (“Just as I have loved you, you also are to love one another”), the closest parallel is John 15:12: “This is my commandment, that you love one another as I have loved you.” But here, instead of acting out a pattern to follow, Jesus describes a connection with himself that gives the power to love.

So the newness of the command to love like Jesus is not only the **pattern** of his behavior but his connection to vital **power**—our connection to that power by being connected to Him. Look three verses earlier at John 15:9–10: “As the Father has loved Me, so have I loved you. **Abide** ([aorist imperative](#)) in My **love**. If you keep My commandments (see [our need to depend on the Holy Spirit to keep His commandments](#)), you will abide in My **love**, just as I have kept My Father’s commandments and abide in His **love**.” (**ED: DID YOU NOTICE JESUS’ CONDITIONAL STATEMENT? OBEDIENCE ASSURES ABIDING!**)

The Key to Jesus’s Love

Jesus said the key to His love was His relationship with God the Father: “I abide in His love” (verse 10). Jesus lives in constant and perfect union with the Father. The effect is that the Father’s love moves into Jesus and lives there as a divine power to love. Then Jesus says at the end of Jn 15:9, “**Abide** in My love.” So He abides in His Father’s love, and we are to abide in His love. (HOW? ENABLED BY HIS SPIRIT. DEPENDING ON HIS SPIRIT. FILLED WITH/CONTROLLED BY HIS SPIRIT.)

That's how we are able to love each other "as He loves us." He loves us by abiding in the love of the Father. We love each other by abiding in the love of the Son—which is the love of the Father. (ED: AND REMEMBER THAT THE KEY TO ABIDING IN THE LOVE OF THE SON IS OUR OBEDIENCE WHICH IN TURN IS DEPENDENT ON OUR RELIANCE ON THE HOLY SPIRIT TO ENABLE US TO OBEY - cf Php 2:12+ and Phil 2:13NLT+).

Abiding in Jesus

We can see the picture Jesus has in his mind in Jn 15:5: "I am the Vine; you are the branches. Whoever abides in Me and I in him, he it is that bears much fruit, for apart from Me you can do (ED: ABSOLUTELY) nothing (ED: OF ETERNAL VALUE)." There's where I get the power idea. "Apart from Me," Jesus says, "you have no power to do anything." You cannot love each other as I command you to love, if you do not abide in Me as I abide in My Father. (ED: I AGREE BUT WOULD ADD THAT NOW THE POWER IS FROM THE SPIRIT OF JESUS WHO DWELLS IN US. SO THIS PREDICATES THAT WE MUST BE CONTINUALLY FILLED WITH HIS SPIRIT TO ENABLE OBEDIENCE AND THE KEEPING OF THIS "NEW" COMMANDMENT - cf Eph 5:18+).

So the newness of Jesus' commandment is not only that Jesus has become our pattern for love by taking the role of a servant, but also that Jesus has become our power for love by himself abiding in the Father so that as we abide in him we are given the very love of the Father with which to love each other.

Trusting and Treasuring Jesus

And if you wonder what hour-by-hour abiding in Jesus means, it means hour-by-hour trusting Him to meet all our needs and be our supreme treasure. And when we are confident that He will meet all our needs and be our treasure, we are freed and empowered to humble ourselves and meet the needs of others.

Which leaves one last question: How can we trust Him to meet all our needs and be our treasure if we are sinners and deserve only wrath from God and not love?

Jesus, Our Propitiation: Laying Down His Life for Us

The answer is given in this very context. Right after saying in John 15:12, "This is my commandment, that you love one another as I have loved you," he says in Jn 15:13, "Greater love has no one than this, that someone lay down his life for his friends." Jesus could not leave us with only a pattern and only a power through union with him by faith. He had to go deeper and solve the problem of John 3:36+: "Whoever believes in the Son has eternal life; whoever **does not obey** the Son shall not see life, but the wrath of God remains on him."

Our problem is not mainly that we don't love like we should. Our problem is mainly that because of our sin, God's wrath remains on us. How is it removed? Why does God cease to be angry with us and instead pour love into our lives through Jesus and empower us to love? The answer is John 15:13: Jesus laid down his life for his friends. Jesus died in our place. Jesus endured the wrath of God that we deserved so that God's justice would be satisfied and his love could flow unhindered through Christ to us and through us to each other.

The commandment to love each other is **new** because Jesus is the **pattern** and the **power** of that love. And He can be those for us, even though we are sinners, because He removed the wrath of God by laying down His life for us. ([The New Commandment of Christ: 'Love One Another'](#))

New (2537) **kainos** probably from root **ken** [qen] = freshly come, or begun) is an adjective which refers to that which is new kind (unprecedented, novel, uncommon, unheard of). It relates to being not previously present. **Kainos** is not "new" in time, recent (Greek = "neos"), but "new" as to form or quality, of different nature from what is contrasted as old. The same word qualifies something as "**new**" in the sense of a replacement for something that is old and obsolete—as in the "**new covenant**" (Heb 8:8). Converts are "**new persons**" (2Co 5:17+; Ep 4:24). **Kainos** is used in an eschatological sense to describe the "**new**" heaven and earth (2Pe 3:13; Rev 21:1).

Kainos - 42x/36v - fresh(3), new(37), new things(1), things new(1). Matt. 9:17; Matt. 13:52; Matt. 26:29; Matt. 27:60; Mk. 1:27; Mk. 2:21; Mk. 2:22; Mk. 14:25; Mk. 16:17; Lk. 5:36; Lk. 5:38; Lk. 22:20; Jn. 13:34; Jn. 19:41; Acts 17:19; Acts 17:21; 1 Co. 11:25; 2 Co. 3:6; 2 Co. 5:17; Gal. 6:15; Eph. 2:15; Eph. 4:24; Heb. 8:8; Heb. 8:13; Heb. 9:15; 2 Pet. 3:13; 1 Jn. 2:7; 1 Jn. 2:8; 2 Jn. 1:5; Rev. 2:17; Rev. 3:12; Rev. 5:9; Rev. 14:3; Rev. 21:1; Rev. 21:2; Rev. 21:5

One another (240) **allelon** is a reciprocal (= shared, felt, done by each to the other) pronoun which means each other, reciprocally or mutually (Negative sense Mt 24:10). s a reciprocal (= shared, felt, done by each to the other) pronoun which means each other, reciprocally or mutually (Negative sense [Mt 24:10](#)). **Vine** writes that **allelon** is "a reciprocal pronoun in the genitive plural, signifying of, or from, **one another** (akin to **allos**, another [of the same kind in contrast to *heteros*]) e.g., Mt. 25:32; Jn 13:22; Acts 15:39; 19:38; 1Co 7:5; Gal 5:17; the accusative **allēlous** (Same root pronoun **allelon** - the "-ous" identifies it as in the accusative case) denotes "**one another**," e.g., Acts 7:26, lit., 'why do you wrong one another?'; 2Th 1:3; in Ep 4:32 Col. 3:13, e.g., "**each other**," in 1Th. 5:15, "**one** (toward) **another**"; the dative **allēlois** denotes "**one to another**," e.g., Lk 7:32 ([Vine's Expository Dictionary of New Testament Words](#))

Allelon in 1 John - 1 Jn. 1:7; 1 Jn. 3:11; 1 Jn. 3:23; 1 Jn. 4:7; 1 Jn. 4:11; 1 Jn. 4:12

ILLUSTRATION - John 13:34–37

The sign that you followed Abraham was circumcision.
The sign that you followed Moses was keeping the Sabbath.
The sign that you followed John the Baptist was that you were baptized.
The sign that you follow Jesus Christ is that you love one another.

William Barclay - How did Jesus love his disciples?

(1) **He loved his disciples selflessly.** Even in the noblest human love, there remains some element of self. We so often think—maybe unconsciously—of what we are to get. We think of the happiness we will receive, or of the loneliness we will suffer if love fails or is denied. So often we are thinking, what will this love do for me? So often at the back of things it is our happiness that we are seeking. But Jesus never thought of himself. His one desire was to give himself and all he had for those he loved.

(2) **Jesus loved his disciples sacrificially.** There was no limit to what his love would give or to where it would go. No demand that could be made upon it was too much. If love meant the cross, Jesus was prepared to go there. Sometimes we make the mistake of thinking that love is meant to give us happiness. So in the end it does, but love may well bring pain and demand a cross.

(3) **Jesus loved his disciples understandingly.** He knew his disciples through and through. We never really know people until we have lived with them. When we are meeting them only occasionally, we see them at their best. It is when we live with them that we find out their moods and their irritabilities and their weaknesses. Jesus had lived with his disciples day in and day out for many months and knew all that was to be known about them—and he still loved them. Sometimes we say that love is blind. That is not so, for the love that is blind can end in nothing but bleak and utter disillusionment. Real love is open-eyed. It loves, not what it imagines people to be, but what they are. The heart of Jesus is big enough to love us as we are.

(4) **Jesus loved his disciples forgivingly.** Their leader was to deny him. They were all to forsake him in his hour of need. They never really understood him. They were blind and insensitive, slow to learn, and lacking in understanding. In the end, they were miserable cowards. But Jesus held nothing against them; there was no failure which he could not forgive. The love which has not learned to forgive cannot do anything else but shrivel and die. We are poor creatures, and there is a kind of fate in things which makes us hurt most of all those who love us best. For that very reason, all enduring love must be built on forgiveness, for without forgiveness it is bound to die.

NETLESS LOVE

“A NEW COMMAND I GIVE YOU: LOVE ONE ANOTHER.”—John 13:34

If we are true followers, we, along with those first disciples, have left our nets and followed Christ. As we have seen, as long as we cling to our prized nets, we are going nowhere with Jesus. The pilgrimage of fully devoted followers should be littered with the nets we have dropped along the way. In fact, you can tell where followers have been by the nets they've left behind.

Following Christ is not only about keeping our eyes on Him in surrender. It is also about the nets of our attitudes and actions toward fellow followers. Scripture teaches us that unity is a primary signature of our followership. Christ intended that our pilgrimage be marked by followers who, hand in hand and arm in arm, form a massive unified movement for Him. Followers are known by their active commitment to loving, encouraging, supporting, and motivating one another on the journey.

Christ said, “A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another” (John 13:34–35). In His last prayer, Christ said, “For them I sanctify myself, that they too may be truly sanctified. My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me” (John 17:19–21).

Like misbehaving children in the backseat of the car, the nets of our individualism and self-centered ways often create an ugly scene on the road behind Christ. The nets in our hands—those of pride, arrogance, gossip, slander, critical attitudes, bitterness, and the pursuit of personal agendas at the expense of others—make it impossible to love and walk as one. Yet the netlessness of mutual love is precisely what marks and empowers us as followers before a watching world.

Is there a net in the way of your expressed love to a brother or sister?

(SEE Joseph Stowell's [Strength for the Journey: Day By Day With Jesus - Page 119](#))

QUESTION - What is the new commandment?

ANSWER - Jesus revealed the “new commandment” in John 13:34–35, while speaking to His disciples on the night He was betrayed by Judas. He had watched His traitorous disciple leave the dinner table to complete the evil deed. After Judas was gone, Jesus spoke to the remaining eleven:

“A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another.”

Jesus had taught the disciples many things during the three years they had been together, but this **new commandment** was the final one before He was crucified. What would it take to impact the world as He had done? It wouldn't be their speaking abilities, their miracle-working powers, or their courage. Jesus said the world would be drawn to His message when it saw His followers continuing to love each other.

In giving the **new commandment**, Jesus laid the foundation for the formation of a group of people unique in human history. Jesus created a group identified by one thing: love. Other groups may identify themselves by skin color, by uniform, by shared interests, by adherence to a code of behavior, by alma mater, etc. But the church is unique. For the first and only time in history, Jesus created a group whose identifying factor is love. Followers of Christ are recognized by their love for each other.

The **new commandment** to love one another is one we all need. The disciples had not started out loving each other. They were a mismatched crew of unlikely world-changers: some friends, some relatives, some strangers. They were as rough around the edges, sinful, and selfish as anyone else. But, in the three years that they followed this new Rabbi, they had experienced the love of God as no one ever had before. They came to the realization that this was God come to earth. The love and patience with which He taught them began to change them. He modeled love for them. He demonstrated the compassion and tenderness that God has for mankind—but this was a God that looked nothing like how the Pharisees described Him.

In the [Sermon on the Mount](#), Jesus repeatedly prefaced a teaching by saying, “You have heard it said . . . but I say to you” (Matthew 5:21–38). And He taught about love in a way His hearers had never heard before: “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven” (Matthew 5:43–45).

When Jesus presented His followers with the new commandment the night before He was crucified, it fit with everything else He had said and done. Though they didn't understand it at the time, Jesus was telling them that He would not be with them much longer. The love He had poured into them they must now pour into each other if His message was to impact the world after He was gone.

They had not been easy to love at first. In fact, there was nothing at all lovable about some of them, such as Matthew the tax collector (Matthew 9:9). But for three years Jesus had shown them that love is not dependent upon the worthiness of the one being loved. God's love embraces flaws, weaknesses, and outright unworthiness. Jesus demonstrated this unconditional love by washing His disciples' feet, even those of the one who would betray Him. After performing that most menial of tasks, Jesus said, “Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you” (John 13:14–15). He exemplified the love described in 1 Corinthians 13:4–7. Living with this kind of love was the new commandment Jesus gave to everyone who wants to be His disciple (Luke 9:23). [GotQuestions.org](#)

[A Wonderful Explosion](#)

As I have loved you, . . . you also love one another. — John 13:34

Today's Scripture & Insight : John 13:31-35

In the book *Kisses from Katie*, Katie Davis recounts the joy of moving to Uganda and adopting several Ugandan girls. One day, one of her daughters asked, “Mommy, if I let Jesus come into my heart, will I explode?” At first, Katie said no. When Jesus enters our heart, it is a spiritual event.

However, after she thought more about the question, Katie explained that when we decide to give our lives and hearts to Jesus “we will explode with love, with compassion, with hurt for those who are hurting, and with joy for those who rejoice.” In essence, knowing Christ results in a deep care for the people in our world.

The Bible challenges us to “rejoice with those who rejoice, and weep with those who weep” (Rom. 12:15). We can consistently display this loving response because of the Holy Spirit's work in our hearts. When we receive Christ, the Holy Spirit comes to live inside us. The apostle Paul described it this way, “Having believed [in Christ,] you were sealed with the Holy Spirit” (Eph. 1:13).

Caring for others—with God's supernatural assistance—shows the world that we are His followers (John 13:35). It also reminds us of His love for us. Jesus said, “As I have loved you, . . . you also love one another” (v.34). By: Jennifer Benson Schuldt (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Dear Jesus, help me to experience Your love more deeply so that I can share it with others. Empower me through Your Holy Spirit so that I can glorify You.

Love given reflects love received.

David Jeremiah -UNCONDITIONAL LOVE

JOHN 13:34 A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.

Francis of Assisi was terrified of leprosy. And one day, in the narrow path that he was traveling, he saw a leper! Instinctively his heart shrank back, recoiling from the contamination of that loathsome disease. But then he rallied and, ashamed of himself, ran and cast his arms about the sufferer's neck and kissed him and passed on.

How many of us recoil from those who are different? When we meet someone who looks different, belongs to a different class, believes in a different religion, clashes with our personality, or is on a different intellectual level, we automatically withdraw. Rather than looking at these differences as an opportunity to show love, we allow the differences to separate us.

When you come in contact with those who are different, how do you respond? Do you reach out with arms of love or do you shrink back? Determine today, with God's help, to love others unconditionally, accepting their differences. If this seems especially difficult, remember that God loves you unconditionally! There are no restrictions on His love. (Borrow [Sanctuary page 294](#))

Matthew Henry on John 13:35 - All true Christians are brethren one to another. As all good ministers, so all good Christians, are brethren one to another, who stand in a near relation and owe a mutual love. Towards God they must be saints, consecrated to his honor and sanctified by his grace, bearing his image and aiming at his glory. And in both these, as saints to God and as brethren to one another, they must be faithful. Faithfulness runs through every character and relation of the Christian life, and is the crown and glory of them all. Faith, hope, and love, are the three principal graces in the Christian life, and proper matter for prayer and thanksgiving. The more we fix our hopes on the reward in the other world, the more free shall we be in doing good with our earthly treasure. It was treasured up for them; no enemy could deprive them of it. The gospel is the word of truth, and we may safely venture our souls upon it. And all who hear the word of the gospel ought to bring forth the fruit of the gospel obey it, and have their principles and lives formed according to it. Worldly love arises, either from views of interest or from likeness in manners; carnal love, from the appetite for pleasure. To these, something corrupt, selfish, and base always cleaves. But Christian love arises from the Holy Spirit, and is full of holiness.

[Blooming for Jesus](#)

A new command I give you: Love one another. As I have loved you, so you must love one another. John 13:34

Today's Scripture & Insight : John 13:31–35

I wasn't truthful about the tulips. A gift from my younger daughter, the packaged bulbs traveled home with her to the US from Amsterdam after she visited there. So I made a show of accepting the bulbs with great excitement, as excited as I was to reunite with her. But tulips are my least favorite flower. Many bloom early and fade fast. The July weather, meantime, made it too hot to plant them.

Finally, however, in late September, I planted "my daughter's" bulbs—thinking of her and thus planting them with love. With each turn of the rocky soil, my concern for the bulbs grew. Giving their plant bed a final pat, I offered the bulbs a blessing, "sleep well," hoping to see blooming tulips in the spring.

My little project became a humble reminder of God's call for us to love one another, even if we're not each other's "favorites." Looking past each other's faulty "weeds," we're enabled by God to extend love to others, even in temperamental seasons. Then, over time, mutual love blooms in spite of ourselves. "By this," Jesus said, "everyone will know that you are my disciples, if you love one another" (John 13:35). Pruned by Him, we're blessed then to bloom, as my tulips did the next spring—on the same weekend my daughter arrived for a short visit. "Look what's blooming!" I said. Finally, me. By: Patricia Raybon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Whom is God asking you to love, even if that person isn't your "favorite"? What can you do to show that person more of the love of Christ?

Dear Jesus, prune my heart so I can learn to love others in Christ.

[Overwhelming Concern](#)

A new commandment I give to you, that you love one another. — John 13:34

Today's Scripture : John 13:31-35

A while ago, I wrote an article about my wife, Marlene, and her struggles with vertigo. When the article appeared, I was unprepared for the tidal wave of response from readers offering encouragement, help, suggestions and, mostly, concern for her well-being. These messages came from all over the world, from people in all walks of life. Expressions of loving concern for my wife poured in to the point where we could not even begin to answer them all. It was overwhelming in the best kind of way to see the body of Christ respond to Marlene's struggle. We were, and remain, deeply grateful.

At its core, this is how the body is supposed to work. Loving concern for our brothers and sisters in Christ becomes the evidence that we have experienced His love. While addressing the disciples at the Last Supper, Jesus said, “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples” (John 13:34-35).

Marlene and I experienced a sampling of Christlike love and concern in those letters we received. With the help of our Savior and as a way of praising Him, may we show others that kind of love as well. By: Bill Crowder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Bearing people’s heavy burdens,
Shouldering their pain and grief,
Shows the love of Christ to others,
Bringing them His sure relief.
—Anon.

The height of our love for God is indicated by the depth of our love for one another.
—Morley

Brother to Brother

A new command I give you: Love one another. John 13:34

Today's Scripture & Insight : Genesis 33:1–11

My brother and I, less than a year apart in age, were quite “competitive” growing up (translation: we fought!). Dad understood. He had brothers. Mom? Not so much.

Our story could have fit in the book of Genesis, which might well be subtitled A Brief History of Sibling Rivalry. Cain and Abel (Gen. 4); Isaac and Ishmael (21:8–10); Joseph and everyone not named Benjamin (ch. 37). But for brother-to-brother animosity, it’s hard to beat Jacob and Esau.

Esau’s twin brother had cheated him twice, so he wanted to kill Jacob (27:41). Decades later Jacob and Esau would reconcile (ch. 33). But the rivalry continued on in their descendants, who became the nations of Edom and Israel. When the people of Israel prepared to enter the Promised Land, Edom met them with threats and an army (Num. 20:14–21). Much later, as Jerusalem’s citizens fled invading forces, Edom slaughtered the refugees (Obad. 1:10–14).

Happily for us, the Bible contains not just the sad account of our brokenness but the story of God’s redemption as well. Jesus changed everything, telling His disciples, “A new command I give you: Love one another” (John 13:34). Then He showed us what that means by dying for us.

As my brother and I got older, we became close. That’s the thing with God. When we respond to the forgiveness He offers, His grace can transform our sibling rivalries into brotherly love. By: Tim Gustafson (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Lord, we invite You to transform our relationships with Your healing love.

Sibling rivalry is natural. God’s love is supernatural.

Blooming for Jesus

A new command I give you: Love one another. As I have loved you, so you must love one another. John 13:34

Today's Scripture & Insight : John 13:31–35

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Whom is God asking you to love, even if that person isn't your "favorite"? What can you do to show that person more of the love of Christ?

Dear Jesus, prune my heart so I can learn to love others in Christ.

[Learning How To Love](#)

A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. —
John 13:34

Today's Scripture : 1 Corinthians 13

Tracy Morrow, who goes by the name of Ice-T, delights in his role as a controversial rap singer whose lyrics are blasphemous and obscene. Yet, inspired by a truce between two violent gangs in Los Angeles, the Crips and the Bloods, he wrote a surprisingly sentimental song, "Gotta Lotta Love."

Orphaned when young, and brought up by relatives who considered him a burden, Ice-T never experienced loving care. "I first found the word love in a gang," he told an interviewer. "I learned how to love in a gang, not in a family atmosphere."

No matter how little or how warped the love we may have known in childhood, it is never too late for any of us to learn how to love. In God's sovereignty we may catch a glimpse of love through some individual or a support group (even a gang!). But to learn the full meaning and reality of true love, we need to look at Calvary's cross. "By this we know love, because [Jesus] laid down His life for us" (1 John 3:16). The death of Jesus, in all of its sacrificial unselfishness, discloses the heights and depths of love.

We will know better how to show love when we think of how much Christ loves us, and when we trust Him as our Savior and Lord. By: Vernon Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Unfailing is Christ's matchless love,
So kind, so pure, so true;
And those who come to know that love
Show love in all they do.
—DJD

We know how to love when we know how Christ loved us.

[Knowing and Loving](#)

I will surely show you kindness for the sake of your father Jonathan. 2 Samuel 9:7

Today's Scripture & Insight : 2 Samuel 9:1–10

In the powerful article "Does My Son Know You?" sportswriter Jonathan Tjarks wrote of his battle with terminal cancer and his desire for others to care well for his wife and young son. The thirty-four-year-old wrote the piece just six months prior to his death. Tjarks, a believer in Jesus whose father had died when he was a young adult, shared Scriptures that speak of care for widows and orphans (Exodus 22:22; Isaiah 1:17; James 1:27). And in words directed to his friends, he wrote, "When I see you in heaven, there's only one thing I'm going to ask—Were you good to my son and my wife? . . . Does my son know you?"

King David wondered if there was "anyone still left of the house of Saul to whom [he could] show kindness for [his dear friend] Jonathan's sake" (2 Samuel 9:1). A son of Jonathan, Mephibosheth, who was "lame in both feet" (v. 3) due to an accident (see 2Sa 4:4), was brought to the king. David said to him, "I will surely show you kindness for the sake of your father Jonathan. I will restore to you all the land that belonged to your grandfather Saul, and you will always eat at my table" (2Sa 9:7). David showed loving care for Mephibosheth, and it's likely that in time the king truly got to know him (see 2Sa 19:24–30).

Jesus has called us to love others just as He loves us (John 13:34). As He works in and through us, let's truly get to know and love them well. By: Tom Felten (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

How can you know others more deeply? What will it look like for you to love them the way God loves you?

Heavenly Father, help me to honor You by striving to truly know and love others.

[Love One Another](#)

Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. — 1

John 4:7

Today's Scripture : 1 John 4:7-12

Brandon Moody was attending his uncle D. L. Moody's church on Easter morning. The final scene in the impressive pageant was a depiction of Jesus' ascension into heaven. The actor who was playing Jesus was being hoisted by stagehands through an opening in the ceiling. But when he was halfway up, they lost their grip and down came the actor—thankfully uninjured. With amazing presence of mind, the actor said to the shocked congregation, "And one more thing. Love one another."

Love was so important to Jesus that He told His disciples shortly before His arrest and crucifixion, "A new commandment I give to you, that you love one another . . . By this all will know that you are My disciples, if you have love for one another" (John 13:34-35).

John, known as the disciple whom Jesus loved (and the man who recorded these words of Jesus), wrote much about love in his first letter. Several times in chapter 4, the apostle urged his fellow believers to "love one another" (1 John 4:7,11-12).

No matter what is happening in our lives, let's make Jesus' commandment and John's exhortation our mission statement: "Love one another." By: Vernon Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Lord, when I learn that someone is hurting,
Help me know what to do and to say;
Speak to my heart and give me compassion,
Let Your great love flow through me today.
—K. De Haan

A little love can make a big difference.

[The Favorite](#)

As I have loved you, so you must love one another. John 13:34

Today's Scripture & Insight : Genesis 37:2-4, 17-24

My husband's brother lives about 1,200 miles away in the mountains of Colorado. Despite the distance, Gerrits has always been a beloved family member because of his great sense of humor and kind heart. As long as I can remember, however, his siblings have good-naturedly joked about his favored status in their mother's eyes. Several years ago, they even presented him with a T-shirt sporting the words, "I'm Mom's Favorite." While we all enjoyed the silliness of our siblings, true favoritism is no joking matter.

In Genesis 37, we read about Jacob who gave his son Joseph an ornate coat—an indication to his other children that Joseph was special (v. 3). Without a hint of subtlety, the coat's message shouted: "Joseph is my favorite son."

Displaying favoritism can be crippling in a family. Jacob's mother, Rebekah, had favored him over her son Esau, leading to conflict between the two brothers (25:28). The dysfunction was perpetuated when Jacob favored his wife Rachel (Joseph's mother) over his wife Leah, creating discord and heartache (29:30-31). No doubt this pattern was the unhealthy basis for Joseph's brothers to despise their younger brother, even plotting his murder (37:18).

When it comes to our relationships, we may sometimes find it tricky to be objective. But our goal must be to treat everyone without favoritism and to love every person in our life as our Father loves us (John 13:34). By: Cindy Hess Kasper (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

When have you struggled with showing favoritism? How is God helping you to treat everyone equally?

Loving God, as I interact with others help me to avoid showing unhealthy preferences. Help me to see others as You do and to treat everyone fairly and without favoritism.

['I Don't Even Like Her'](#)

A new commandment I give to you, that you love one another; as I have loved you, . . . love one another. — John 13:34

Today's Scripture : John 13:31-35

When Missy started her new job in the factory, she was determined to let her light shine for the Lord. But as soon as she met Louise, her work partner, she knew it wasn't going to be easy. Brassy, defensive, and crude, Louise ridiculed everything Missy did. When Missy tried to befriend her and tell her about Jesus, she was rejected. Louise said, "I tried that. It didn't work."

Missy asked God for help. She opened her Bible to John 13:34, "A new commandment I give to you, that you love one another; as I have

loved you." So Missy kept trying to show love. But all she met was hardness.

After a particularly rough day at work, Missy opened her Bible and cried out to God. Again, her eyes fell on John 13:34. "But I don't even like her!" Missy complained.

One day Louise sat beside Missy at break and said, "You're the only person who cares." Then she poured out a story of heartache and trouble. Missy put her arms around her and they became friends. Louise attended church with Missy and, after a struggle, opened her heart to Jesus.

This true story has a happy ending, but not all do. Even so, as faithful followers of Jesus, we are to let His light shine brightly through our love. By: David C. Egner (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Lord, may some weary souls find rest
Because Your people take them in,
And may they see that Your great love
Can free them from their guilt and sin.
—DJD

The people we like the least may need our love the most.

John 13:35 "By this all men will know that you are My disciples, if you have love for one another."

John 13:35 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- Jn 17:21 Ge 13:7,8 Ac 4:32-35 5:12-14 1Jn 2:5,10 3:10-14 4:20,21

Related Passages:

1 John 2:7-11+ Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard. 8 On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light is already shining. 9 The one who says he is in the Light and yet hates his brother is in the darkness until now. 10 The one who loves his brother abides in the Light and there is no cause for stumbling in him. 11 But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes. (THIS LAST VERSE IS A PERFECT DESCRIPTION OF JUDAS WHO WOULD FIND OUT WHERE HE WAS GOING TO SPEND ETERNITY -- IN DARKNESS!)

1 John 4:20-21+ If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. 21 And this commandment we have from Him, that the one who loves God should love his brother also.

LOVE FOR ONE ANOTHER THE BADGE OF BELIEVERS

By this - By what? In this passage the answer precedes (Jn 13:34) and follows.

Francis Schaeffer writes "In the midst of the world, in the midst of our present culture, Jesus is giving a right to the world. Upon His authority He gives the world the right to judge whether you and I are born-again Christians on the basis of our observable love toward all Christians....we cannot expect the world to believe that the Father sent the Son, that Jesus' claims are true, and that Christianity is true, unless the world sees some reality of the oneness of true Christians.....unless true Christians show observable love to each other, Christ says the world cannot be expected to listen, even when we give proper answers" (Borrow [The Mark of a Christian](#))

All men will know ([ginosko](#)) **that you are My disciples** - They will know by experience, by personally interacting with disciples and by watching them interact with one another.

See how they love one another!

-- [Tertullian](#)

if you have love ([agapao](#)) **for one another** - Brotherly love is not only an "advertisement" but John notes it is a marker of a genuine disciple.

[Bob Utley](#) writes that "This is a **third class conditional** sentence which means potential action. Our actions toward other Christians confirm

our relationship with Jesus (cf. 1 John 2:9-11; 1 John 4:20-21).

TECHNICAL NOTE: If (1437) (**ean**) is a preposition which serves to identify what is referred to in Greek as a third class conditional clause. It means "(If)... *and it may be true or may not be true.*" There is a supposition (something that is supposed) where the reality of the issue is uncertain. A conditional clause in Greek is formed by combining a preposition with a certain verb mood. In this case **ean** is combined with the **subjunctive mood** of LOVE (**agapao**) which is the mood of probability which implies uncertainty.

The height of our love for God is indicated by the depth of our love for one another.

—Morley

D A Carson - Orthodoxy without principal obedience to this characteristic command of the new covenant is merely so much humbug. (NOTE: Many here cite the remarkable testimony of Tertullian, writing about a century later than John. The pagans of his day marvelled at the love of the Christian fellowship, especially as it faced sometimes ferocious persecution: ‘*See how they love one another!... how are they ready even to die for one another!*’ (Apology 39.7; cf. Jn. 15:13; 1 Jn. 3:16). (BORROW [The Gospel According to John page 485](#))

Teach me to love as Thou dost love,
And let the whole world know
That Jesus Christ lives in my heart,
His glorious light to show.

—Brandt

John MacArthur adds that that "In his book [The Mark of the Christian](#), Francis Schaeffer listed two practical ways Christians can manifest love for each other. They can do so first by being willing to apologize and seek forgiveness from those they have wronged. What causes the sharpest, most bitter disputes in the body of Christ are not doctrinal differences, but the unloving manner in which those differences are handled. Being willing to apologize to those whom we have offended is crucial to preserving the unity of the body of Christ.....A second practical way to demonstrate love is to grant forgiveness. In light of the eternal forgiveness that comes through the cross, Christians should be eager to forgive the temporal offenses committed against them (Matt. 18:21–35; cf. Mt 6:12, 14–15). Because God’s love has transformed believers’ hearts, they are able to extend that love to others in forgiveness." (See [John Commentary](#))

QUESTION - [What does it mean to have love for one another \(John 13:35\)?](#)

ANSWER - In John 13:35, Jesus establishes mutual [love](#) as the distinctive mark of all Christians: “By this all people will know that you are my disciples, if you have love for one another” (ESV). To comprehend the full significance of the command to have love for one another, it is essential to consider the entire context of John 13.

Having announced His imminent departure and insisting that His disciples cannot presently accompany Him (John 13:33), Jesus proceeds to outline His expectations for them during His absence. Unfortunately, the disciples continue to struggle with the fact that Jesus’ departure is imminent (verses 36–38). This prompts Jesus to offer an extended explanation about His departure. The hope is that His words would bring comfort to their troubled hearts (see John 14:1).

In John 13:34, Jesus issues a new command: “A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another” (ESV). This is a simple command, yet we consistently fail to comprehend it and obey it. There are many reasons for this:

- We do not recognize the depth of our sin and self-centeredness (Matthew 26:31–35; Mark 9:33–37).
- We do not appreciate the love of Jesus (John 1:10–11).
- We do not measure ourselves against the standard of Jesus’ love (John 13:1–20).

What makes the new command “new” is not that the disciples had never heard it before. In Leviticus 19:18, for instance, Moses writes, “You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord” (ESV). And in Deuteronomy 6:5, “You shall love the Lord your God with all your heart and with all your soul and with all your might” (ESV).

Jesus also taught His disciples that the entire law and prophets are summed up in the commands to [love God](#) and to love our neighbor as ourselves (Mark 12:28–33). So, why does Jesus say that the command to love one another is *new*?

The newness of the command is to be found in a new standard: “just as I have loved you” (John 13:34ESV). There may also be an allusion to the New Covenant, which promised a radical transformation of heart and mind (cf. Jeremiah 31:29–34; Ezekiel 36:24–26). At any rate, the disciples are expected to reflect the same kind of mutual love and unity that exist between the Father and the Son (John 8:29; 10:18; 12:49–50; 14:31; 15:10).

The new command, therefore, is the proper response to God saving us and making us His own (1 John 4:19). And it is by showing love for one another that “all people will know that [we] are [His] disciples, if [we] have love for one another” (John 13:35 ESV; cf. Matthew 5:16; Galatians 6:10).

In his *Apologeticus*, [Tertullian](#) reported that the pagan world admired the love that Christians had for one another: “See how they love one

another! . . . How they are ready even to die for one another!" (chapter 39). This is precisely what Jesus meant when He said, "Greater love has no one than this, that someone lay down his life for his friends" (John 15:13 ESV; cf. 1 John 3:16).

Our love for one another ought to reflect the mutual love between the Father and the Son, as well as the love that Jesus has for us, "having loved his own who were in the world, he loved them to the end" (John 13:1).

May we imitate this kind of love. GotQuestions.org

The Believer's Badge By Melvin Worthington SCRIPTURE: John 13:35

INTRODUCTION: The most distinctive and effective characteristic of God's children is love. On the night of His Crucifixion, Jesus stated this idea clearly, "By this all will know that you are My disciples, if you have love for one another" (John 13:35).

1. **The Source of Love** (1 John 4:16). This divine love comes from God and is imparted by the Holy Spirit. Those who do not love have no true acquaintance with God, for God is love.
2. **The Sample of Love** (John 13:34). Jesus, in a "new commandment," instructs the disciples to love one another as He had loved them. His love was unselfish, universal, untiring, undeserved, and unique.
3. **The Sign of Love** (John 13:35). Believers' love one for the other is the decisive evidence that they are disciples of Christ. It is that which identifies them as followers of Christ.

CONCLUSION: There is nothing that the world understands and values more than true love.

John 13:35 Do You Need a "Business" Card? -

MANY Christians should carry ID cards saying, "I am a Christian." This is because their manner of living is so much like the world's that without some kind of identification you would never recognize them as being citizens of heaven.

C. H. Spurgeon apparently saw this inconsistency in some of the believers in his day, for he wrote,

"When I went to school, we drew such things as houses, horses, and trees, and used to write the word house under the picture of the house, and the word horse under the picture of the horse. Otherwise, some persons might have mistaken the house for a horse. So," Spurgeon continued, "there are some people who need to wear a label around their necks to show they are Christians, or else we might mistake them for sinners."

Jesus told His followers, "By this all will know that you are My disciples, if you have love for one another" (John 13:35). In Matthew 12:33, He said, "a tree is known by its fruit." According to the apostle Paul, "the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness, self-control" (Galatians 5:22-23).

If we need identification cards to prove we are followers of Christ, maybe we're not.

Dangerous Distractions

Your love for one another will prove to the world that you are my disciples. John 13:35 nlt

Today's Scripture & Insight : John 13:31–35

Artist Sigismund Goetze shocked Victorian-era England with a painting entitled "Despised and Rejected of Men." In it, he portrayed the suffering, condemned Jesus surrounded by people of Goetze's own generation. They were so consumed by their own interests—business, romance, politics—that they were shockingly oblivious to the Savior's sacrifice. Indifferent to Christ, the surrounding crowd, like the mob at the foot of Jesus's cross, had no idea what—or who—they had missed.

In our day as well, believers and unbelievers alike can easily become distracted from the eternal. How can followers of Jesus cut through this fog of distraction with the truth of God's great love? We can begin by loving one another as fellow children of God. Jesus said, "Your love for one another will prove to the world that you are my disciples" (John 13:35 nlt).

But real love doesn't stop there. We extend that love by sharing the gospel in hopes of drawing people to the Savior. As Paul wrote, "We are . . . Christ's ambassadors" (2 Corinthians 5:20).

In this way, the body of Christ can both reflect and project God's love, the love we so desperately need, to both each other and to our world. May both efforts, empowered by His Spirit, be a part of cutting through the distractions that hinder us from seeing the wonder of God's love in Jesus. By: Bill Crowder (Reprinted by permission from [Our Daily Bread Ministries](http://OurDailyBreadMinistries.com). Please do not repost the full devotional without their permission.)

By this all will know that you are My disciples, if you have love for one another. — John 13:35

Today's Scripture & Insight : John 10:7-18

While traveling on a road from Glasgow to Edinburgh, Scotland, I was enjoying the beautiful, pastoral countryside when a rather humorous sight captured my attention. There, on a small hilltop, was a rather large flock of pink sheep.

I know that sheep owners mark their animals with dots of spray paint to identify them—but these sheep really stood out. The owner had fully covered every animal with pink coloring. Everyone knew who those sheep belonged to.

Scripture calls followers of Christ sheep, and they too have a unique identifying mark. What is the “pink coloring” in a Christ-follower’s life? How can someone be identified as Jesus’ own?

In the gospel of John, Jesus, the Good Shepherd, told us what that identifier is: love. “Love one another; as I have loved you By this all will know that you are My disciples, if you have love for one another” (John 13:34-35).

In words and deeds, a believer should show love to all those around. “Beloved,” John writes, “if God so loved us, we also ought to love one another” (1 John 4:11). A Christian’s love for others should be as obvious as pink wool on a flock of Scottish sheep. By: Dave Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Dear Lord, remind me that this life is not about me and my needs, but about others and how Your love can shine through me to them. May Christlike love be my distinguishing characteristic.

As followers of Christ, our love should make us stand out in a crowd.

[Love For One Another](#)

By this all will know that you are My disciples, if you have love for one another. — John 13:35

Today's Scripture : John 13:33-35

You have to work hard to offend Christians. By nature, Christians are the most forgiving, understanding, and thoughtful group of people I’ve ever dealt with. They never assume the worst. They appreciate the importance of having different perspectives. They’re slow to anger, quick to forgive, and almost never make rash judgments or act in anything less than a spirit of total love. . . . No, wait—I’m thinking of Labrador retrievers!

I laughed when I read this humorous thought by David Learn in an e-mail. But having had experience with retrievers—and fellow Christians—I think it’s true that sometimes believers are just too easily offended! “The choir director always gives her the solos.” “The pastor didn’t even look at me when he shook my hand.” “I do a lot around here—people ought to appreciate me a little more.”

Anger. Resentment. Pride. Sure, issues between believers do sometimes need to be addressed. But what if we always tried to treat others the way we want to be treated (Matt. 7:12), weren’t quick to judge others but forgave them (Luke 6:37), and demonstrated a little humility? (Phil. 2:3).

And what if the world could actually recognize that we are followers of Jesus by the love we have “for one another”? (John 13:35). Is this true of us? By: Cindy Hess Kasper (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Lord, let me be a shining light
In all I say and do,
That Your great love displayed in me
May lead someone to You.
—Sper

Sometimes the best witness is love.

[The King's Colors](#)

By this all will know that you are My disciples, if you have love for one another. — John 13:35

Today's Scripture : John 13:31-35

In Thailand, the people greatly love and admire King Bhumibol (Rama IX), who has led them for over 60 years. To display their respect for the king, the Thai people wear bright yellow shirts every Monday, because yellow is the official color of the king.

As we seek to live for our King, the Lord Jesus Christ, we should also show our colors of allegiance and appreciation for all He has done for us. But how? What are the “colors” that declare to the world that we serve the King of kings and Lord of lords?

The night before His crucifixion, King Jesus told us what our “colors” should be when He said, “By this all will know that you are My disciples, if you have love for one another” (John 13:35). His disciple John echoed this when he wrote, “Beloved, if God so loved us, we also ought to love one another” (1 John 4:11).

When we display Christ’s love for our fellow believers, it is more than just kindness or care. It is one of the most tangible ways we can show our love and devotion for the Savior.

As we interact with fellow Christ-followers, let’s be sure to show our colors. That will honor our King before a watching world. By: Bill Crowder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Our love for God shows in our love for others.

Looking For The Obvious

You yourselves are taught by God to love one another. — 1 Thessalonians 4:9

Today’s Scripture : 1 Thessalonians 4:9-12

A service station should provide what its name implies. Yet gas stations that offer free service seem to be a thing of the past.

In an article for the Detroit Free Press, Ellen Warren asked, “Can we get service at a service station?” She wasn’t talking merely about nostalgia but about basic services such as free air, clean and accessible restrooms, and road maps (at least ones to look at).

Warren located one station that did live up to its name, however. A sign out in front read: “Last and only gas station that offers FREE air and water, cold drinking water, clean restrooms, towels and hand fresheners, fuel gloves, travel information. Always open.”

Expecting love from Christians should be just as reasonable as expecting service from a service station. The Thessalonians had been “taught by God to love one another” (1 Thessalonians 4:9), so Paul said he didn’t need to write them about brotherly love. And Jesus told His disciples that love would identify them as His followers (John 13:35).

A service station without service is a contradiction. So is a Christian without love! Having received God’s love (Romans 5:5) and being assured of it daily, let’s show His love to others. —MRD II (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

If I can do some good today,
If I can help in what I say,
If by my deeds Your love convey,
Dear Lord, just show me how.
—Brandt

They do not truly love who do not show their love. —Shakespeare

Showing Real Love

By this all will know that you are My disciples, if you have love for one another. — John 13:35

Today’s Scripture : John 13:1-5,33-35

Chinese New Year happens to fall on the same day as Valentine’s Day in 2010. While these two festivals have very different origins, there are some similarities in how they are celebrated. In both cases, loved ones give gifts to express love for one another. Whether it is giving roses to your beloved on Valentine’s Day or hong bao (red packets with money) to family and friends on Chinese New Year, they represent tokens of love.

Our Lord Jesus Christ commanded His disciples to “love one another,” because “by this all will know that you are My disciples, if you have love for one another” (John 13:34-35).

The love that our Lord wants His disciples to have for one another is different from the romantic kind displayed between loving couples and the brotherly kind shown between friends or family. It’s an unselfish love. The Greek word John used in Jesus’ command is agape—God’s kind of love that expects nothing in return. That was what Jesus showed to His disciples when He “poured water into a basin and began to wash the disciples’ feet” (v.5). That is the kind of love He displayed when He went to the cross for us.

Today, look for someone to whom you can show such unselfish love. -- C. P. Hia (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Lord, teach us the secret of loving,
The love You are asking today;
Then help us to love one another;
For this we most earnestly pray.
—Anon.

Bear one another's burdens, and so fulfill the law of Christ.
—Galatians 6:2+

God's Catalog

By this all will know that you are My disciples, if you have love for one another. — John 13:35

Today's Scripture : John 17:20-26

Tis the season to receive catalogs in the mail. Every trip to the mailbox ends with an armload of slick holiday catalogs. Each one claims to offer me something I need—immediately. “Don't wait!” “Limited offer!” “Order now!”

The lure works. I open the pages to discover what I didn't know I needed. Sure enough, I see things that suddenly seem essential, even though a few minutes earlier I didn't know they existed. Manufacturers use catalog illustrations to create desire for their products.

In a way, Christians are God's catalogs. We are His illustration to the world of what He has to offer. His work in our lives makes us a picture of qualities that people may not know they need or want until they see them at work in us.

Jesus prayed that His followers would be unified so the world would know that God sent Him and loved them as God loved Him (John 17:23). When Christ is alive in us, we become examples of God's love. We can't manufacture love. God is the manufacturer, and we are His workmanship.

As you browse holiday catalogs, consider what the “catalog” of your life says about God. Do people see qualities in you that make them long for God? By: Julie Ackerman Link (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

What does the world see in us
That they can't live without?
Do they see winsome qualities
And love that reaches out?
—Sper

As a Christian, you are “God's advertisement.”
Do people want what they see in you?

Porcupine People

This commandment we have from Him: that he who loves God must love his brother also. — 1 John 4:21

Today's Scripture : 1 John 4:16-21

Deep in a Wyoming canyon I came across the biggest porcupine I've ever seen. As he lumbered toward me, I watched him closely and gave him plenty of room. I was not about to get near a guy whose quills looked like missiles. No wonder he was alone!

But he's not alone all the time. Every November and December, porcupines get close enough to produce offspring. During that time they choose to relax their quills, then they return to their prickly selves.

In nearly every church, there will be a porcupine or two, with sharp quills of criticism or sarcasm or arrogance. We want to avoid them, but God places us in communities of believers for fellowship. He commands us to love one another—including the porcupine types. And in our honest moments, we have to admit that we have quills too.

John wrote, “He who loves God must love his brother also” (1 John 4:21). To do this, we need to ask God to help us “relax our quills,” even when other people are prickly. The Holy Spirit will help us stop being so defensive or critical or controlling, and enable us to love our Christian brothers and sisters. It's the way we show the world that we love God (John 13:35). By: David C. Egnor (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Some people can be difficult to love
And so we do not even try to care,
But God says, "Love them just as I've loved you—
You'll bring Me glory as My love you share."

God loves you and me-let's love each other.

[The World Is Watching](#)

He who says he abides in [Jesus] ought himself also to walk just as He walked. — 1 John 2:6 (SEE [Walking Like Jesus Walked!](#))

Today's Scripture : 1 John 2:1-11

If the people in your community were asked about the Christians who live there, what do you think they would say? Would they say they recognize Christians by their love, or because of something else?

Consider these two true situations: In one small town a restaurant decided to close on Sunday nights because the staff refused to work for the after-evening-church crowd. The people who came from church were rude, messy, and left small tips.

In another town, the manager of a store that sold concert tickets reported that some of the rudest people she had ever met were several who had bought tickets to hear a well-known Christian singing group.

Sometimes we don't realize it, but the non-Christian world is watching us. Our neighbors and acquaintances and others we encounter notice our behavior. They know that if we claim to be followers of Christ we are supposed to be kind and compassionate. They know that our lives should reflect love and Christlikeness (John 13:35; 1 John 2:6). They know that we shouldn't be so busy with our own interests that we don't love other people.

Let's make sure the people who are watching our lives will want to get to know our Savior. By: Dave Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

I want my life to shine for Jesus
So that everywhere I go
The watching world will see He loves them
And His saving grace will know.
—Hess

Nothing is so attractive as being like Christ.

[How To Amaze People](#)

By this all will know that you are My disciples, if you have love for one another. — John 13:35

Today's Scripture : John 13:31-38

David Doubilet is a photojournalist whose pictures of a silent underwater world can turn even an ugly, bug-eyed sea creature into a lovely, luminescent work of art. Although he has received many honors for his work, he has also been criticized by environmentalists for not doing more “hard-edge” journalism. They want him to take pictures of dead fish, dirty beaches, and polluted oceans.

But Doubilet believes there's a better way to get people to care about the environment. Instead of showing the destruction that humans are causing, he shows the beauty God has created.

Some Christians seem to think that the way to improve our spiritual environment is to point out all the evil in the world. But Jesus showed us a better way. Although He never glossed over sin (Matthew 15:18-20), He said to His followers before going to the cross, “By this all will know that you are My disciples, if you have love for one another” (John 13:35). We are more effective witnesses when we become portraits of the beauty God is creating in us than when we merely paint a bleak picture of human degradation.

“In the end,” says Doubilet, “the best thing one can do is to amaze people.” And what could be more amazing to the world than Christians who truly love one another? By: Julie Ackerman Link (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Oh, what glory in a sunrise—
Golden hues from God above!
More amazing still the beauty
Of a life filled with His love!
—D. De Haan

Love is a magnet that draws believers together and unbelievers to Christ.

John 13:36 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."

John 13:36 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **where:** Jn 13:33 14:4,5 16:17 John 21:18-21
- **you:** Jn 21:18,19,22 2Pe 1:14

Related Passage:

John 21:18-21 "Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go." 19 Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me!"

**PROPHECY OF
PETER'S MARTYRDOM**

Simon Peter said to Him, "Lord ([kurios](#)), where are You going?" - Peter and disciples still do not fully understand that Jesus is going to the Cross within less than 24 hours.

Bob Utley "**Simon Peter said to Him**" This is the first in a series of questions by the disciples about Jesus' statements in John 13:31-35 (cf. John 13:36; John 14:5,8,22; John 16:17-19). I am so glad these disciples asked these questions and that John remembered them and recorded them!

Jesus answered, "Where I go, you cannot follow ([akoloutheo](#)) Me now; but you will follow ([akoloutheo](#)) later - Jesus is in essence giving a prophetic promise of martyrdom for Peter (see John 21:18-21 above).

After the Spirit came and opened Peter's eyes to Jesus' words, in his last letter he wrote "knowing that the laying aside of my earthly dwelling is imminent, as also our Lord Jesus Christ has made clear to me." (2Pe 1:14) Peter knew the time for the folding of his tent (so to speak) was drawing nigh, but what is he doing with this understanding? Clearly, he is redeeming the time he had left, even penning his second powerful epistle!

THOUGHT - While we may or may not know our time is drawing nigh, in truth, the time of our departure will be soon (in light of eternity - cf Jas 4:14+, Ps 144:4+), so we too must make a conscious, Spirit empowered decision to redeem the precious seconds God has granted us for our eternal good (treasure in heaven) and His great glory! (See article Redeem the Time, see my video [Redeem the Time](#)). Let it be so Lord in the life of every saint who reads these words. In Jesus' mighty Name. Amen

THE GOSPEL ACCOUNTS IN PARALLEL			
Jesus predicts that Peter will deny him			
		Lk 22:31-32 (#1) Simon, Simon, behold, Satan has demanded permission to sift you like wheat; 32 (#2) but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers."	John 13:36 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."
Mark 14:29 But Peter said to Him, "Even though all may fall away, yet I will not."	Mt 26:33 But Peter said to Him, "Even though all may fall away because of You, I will never fall away."	Lk 22:33 But he said to Him, "Lord, with You I am ready to go both to prison and to death!"	John 13:37 Peter said to Him, "Lord, why can I not follow You right now? I will lay down my life for You."

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."	Mt 26:34 Jesus said to him, "Truly I say to you that this very night, before a rooster crows, you will deny Me three times."	Lk 22:34 And He said, "I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me."	John 13:38 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."
Mark 14:31 But Peter kept saying insistently, "Even if I have to die with You, I will not deny You!" And they all were saying the same thing also.	Mt 26:35 Peter *said to Him, "Even if I have to die with You, I will not deny You." All the disciples said the same thing too.		
(#1) Luke and John's transitions to this prophecy of Peter's betrayal cannot be reconciled with Mark and Matthew or with each other.			
(#2) This is the only place in Luke where Jesus prays for someone else. In John, he mentions praying for others or offers to pray for them in a number of places (Jn 14:16, 16:26, 17:9, 17:15, 17:20).			

Oswald Chambers - The afterwards of the life of power (Borrow [My Utmost for His Highest - page 4](#)) (or [here](#))

Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards. John 13:36.

"And when He had spoken this, He saith unto him, Follow Me." Three years before, Jesus had said—"Follow Me," and Peter had followed easily, the fascination of Jesus was upon him, he did not need the Holy Spirit to help him to do it. Then he came to the place where he denied Jesus, and his heart broke. Then he received the Holy Spirit, and now Jesus says again—"Follow Me." There is no figure in front now saving the Lord Jesus Christ. The first "Follow Me" had nothing mystical in it, it was an external following; now it is a following in internal martyrdom (cf. John 21:18).

Between these times Peter had denied Jesus with oaths and curses, he had come to the end of himself and all his self-sufficiency; there was not one strand of himself he would ever rely upon again, and in his destitution he was in a fit condition to receive an impartation from the risen Lord. "He breathed on them, and saith unto them, Receive ye the Holy Ghost." No matter what changes God has wrought in you, never rely upon them, build only on a Person, the Lord Jesus Christ, and on the Spirit He gives.

All our vows and resolutions end in denial because we have no power to carry them out. When we have come to the end of ourselves, not in imagination but really, we are able to receive the Holy Spirit. "Receive ye the Holy Ghost"—the idea is that of invasion. There is only one lodestar in the life now, the Lord Jesus Christ.

F B Meyer - John 13:36–37 Thou canst not follow Me now; but thou shalt follow afterwards. (R.V.)

Heaven desired. — We often say it. When the pressure of life seems unbearable; when the door opens just wide enough to admit our dearest, and shuts before we can follow; when we want to see Him whom we love — we find ourselves using Peter's words again: "Why not now?"

Heaven delayed. — "Thou canst not follow Me now." The emphasis is on the cannot. It is as though the Master said, "The hindrance is not in some arbitrary edict of Divine power, but in the infinite knowledge and wisdom that cannot err." Peter was not fit to go. There were lessons of the utmost importance waiting for him to acquire in the near future. He must learn to know himself, and Christ, and the grace of the Holy Spirit. When he proudly vaunted that he would lay down his life for Jesus, he gave incontestable evidence that he did not know himself; and there was every reason to think that he was similarly deceived when he supposed that he was fit to quit earth's discipline, and enter on heaven's blessed enjoyment. He must exchange his own strivings and resolvings for the gracious indwelling of the Spirit of Pentecost; he must learn the glorious energy of the indwelling Savior; he must be girded by another, and carried whither he would not; and only then would the time of his putting off of the tabernacle of the body arrive.

Heaven guaranteed. — "Thou shalt follow after wards." There could be no doubt about it, since Jesus had said it; and often, in after days, these words must have been as a cordial, "Thou shalt follow afterwards." But what the Master said to Peter He says to each who believes, Thou shalt follow Me afterwards, "unto fountains of waters of life."

Headline Event

Behold, He is coming with clouds, and every eye will see Him. — Revelation 1:7

Today's Scripture : John 13:33-14:3

Did you know that the largest type used by most newspapers for headlines of astounding events has been called "second coming" type?

These heavy, black letters are reserved for only the most amazing front-page news stories. This dramatic type has been used to announce the beginning and end of wars, moon landings, presidential election winners, natural disasters, and other significant events.

One day mankind will witness the great event for which the “second coming” type was named—the return of Jesus Christ. And what a day that will be! The One who ascended to heaven long ago will return to this earth. When our Lord comes back, it will be such a phenomenal occurrence that it will command worldwide attention.

The day Jesus told His disciples that He would be leaving them, Peter was filled with questions (John 13:36-37). Jesus didn't explain when He would return, but He reassured His disciples that He was going to prepare a place for them and one day “come again” (14:2-3).

When the Savior comes back, His return will command the attention of all earth's inhabitants. It will be a headline event! By: David C. Egner (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

When Christ the Lord returns to reign,
The world will know of that event,
For everyone shall see His face
And know the reason He was sent.
—Hess

Even so, come, Lord Jesus! —Revelation 22:20

John 13:37 Peter said to Him, "Lord, why can I not follow You right now? I will lay down my life for You."

John 13:37 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- why: Jn 21:15 Mt 26:31-35 Mk 14:27-31 Lu 22:31-34 Ac 20:24 21:13

THE BRAVADO OF PETER

Peter said to Him, "Lord (*kurios*), why can I not follow (*akoloutheo*) You right now? - Peter was probably very sincere, but he did not understand the weakness of his own flesh, especially when following might cost him his life!

J Vernon McGee - His problem was not that Satan was in his heart but that he had confidence in his own flesh. I believe that is the problem for all of us.....When Jesus answered him, “Whither I go, thou canst not follow me now; but thou shalt follow me afterwards,” the only thing that Peter heard was the “now.” He is like a child who asks for a cookie. When the mother says he cannot have the cookie now but must wait until after dinner, the child seizes on the “now.” He wants the cookie now. He doesn't want to wait until after dinner. (Borrow [Thru the Bible page 236](#))

I will lay down my life (*psuche*) for You - Peter's emotional response kicks in. Emotion is good, but needs to be accompanied by the power of the Spirit. Peter did not know what he was saying, but in time, he would lay down his physical life for the Name of Jesus, which was Jesus' prophecy in Jn 13:36. Jesus after His resurrection affirmed this to Peter declaring "Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go." (John 21:18) Church tradition from as early as [Tertullian](#) (c. A.D. 210) holds that Peter died a martyr's death and was crucified upside down in Rome during the Neronian persecution of A.D. 64-68.

Peter is the classic illustration of saying and/or doing spiritual things in our power versus His power - Before in the Gospels he lacked the indwelling Spirit. In Acts 2 the Spirit came and he was filled with and emboldened by the Spirit and stood up before the Jews to proclaim Jesus! (See [Walking Like Jesus Walked!](#))

Acts 4:31+ reiterates the need for the Spirit if we desire to be bold for Jesus, Luke recording "And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness."

John Piper explains why the disciples were not able to follow Jesus now - They couldn't follow because they were morally unable to deny themselves and take up their cross and follow him. You think you can follow me, Peter? You won't even make it through the night! And it wasn't just Peter who failed. They all failed. They all failed. John 16:32: “Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone” (see Mark 14:50). They were not ready to make the sacrifices necessary to follow a crucified Messiah. They needed a greater power from the Holy Spirit. But there was another reason why they couldn't follow Jesus that night, and this was very good news. Jesus was about to do what only he could do. And what he would do is die not mainly as an example to inspire them, but as a substitute to save them.

Oswald Chambers - Why cannot I follow thee now? (Borrow [My Utmost for His Highest - page 4](#)) (or [here](#))

Peter said unto Him, Lord, why cannot I follow Thee now? John 13:37.

There are times when you cannot understand why you cannot do what you want to do. When God brings the blank space, see that you do not fill it in, but wait. The blank space may come in order to teach you what sanctification means; or it may come after sanctification to teach you what service means. Never run before God's guidance. If there is the slightest doubt, then He is not guiding. Whenever there is doubt—don't.

In the beginning you may see clearly what God's will is—the severance of a friendship, the breaking off of a business relationship, something you feel distinctly before God is His will for you to do, never do it on the impulse of that feeling. If you do, you will end in making difficulties that will take years of time to put right. Wait for God's time to bring it round and He will do it without any heartbreak or disappointment. When it is a question of the providential will of God, wait for God to move.

Peter did not wait on God, he forecast in his mind where the test would come, and the test came where he did not expect it. "I will lay down my life for Thy sake." Peter's declaration was honest but ignorant. "Jesus answered him ... The cock shall not crow, till thou hast denied Me thrice." This was said with a deeper knowledge of Peter than Peter had of himself. He could not follow Jesus because he did not know himself, or of what he was capable. Natural devotion may be all very well to attract us to Jesus, to make us feel His fascination, but it will never make us disciples. Natural devotion will always deny Jesus somewhere or other.

John 13:38 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.

John 13:38 [CLICK HERE TO READ PASSAGE IN OVER 60 ENGLISH TRANSLATIONS](#)

- **Will you lay down your life for Me:** Pr 16:18 Pr 28:26 Pr 29:23 1Co 10:12
- **a rooster will not crow until:** Jn 18:16-17,25-27 Mt 26:34,69-75 Mk 14:30,66-72 Lu 22:34,56-62

Related Passages:

Proverbs 16:18 Pride goes before destruction, And a haughty spirit before stumbling.

Proverbs 28:26 He who trusts in his own heart is a fool, But he who walks wisely will be delivered.

Proverbs 29:23 A man's pride will bring him low, But a humble spirit will obtain honor.

1 Corinthians 10:12+ Therefore let him who thinks he stands **take heed** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) that he does not fall.

John 18:16-17; 25-27 but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in. 17 Then the slave-girl who kept the door *said to Peter, "You are not also one of this man's disciples, are you?" He *said, "I am not."

John 18:25-27 Now Simon Peter was standing and warming himself. So they said to him, "You are not also one of His disciples, are you?" He denied it, and said, "I am not." 26 One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, *said, "Did I not see you in the garden with Him?" 27 Peter then denied it again, and immediately a rooster crowed.

Matthew 26:34 Jesus said to him, "Truly I say to you that this very night, before a rooster crows, you will deny Me three times."

Matthew 26:69-75 Now Peter was sitting outside in the courtyard, and a servant-girl came to him and said, "You too were with Jesus the Galilean." 70 But he denied it before them all, saying, "I do not know what you are talking about." 71 When he had gone out to the gateway, another servant-girl saw him and *said to those who were there, "This man was with Jesus of Nazareth." 72 And again he denied it with an oath, "I do not know the man." 73 A little later the bystanders came up and said to Peter, "Surely you too are one of them; for even the way you talk gives you away." 74 Then he began to curse and swear, "I do not know the man!" And immediately a rooster crowed. 75 And Peter remembered the word which Jesus had said, "Before a rooster crows, you will deny Me three times." And he went out and wept bitterly.

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 14:66-72+ As Peter was below in the courtyard, one of the servant-girls of the high priest *came, 67 and seeing Peter warming himself, she looked at him and *said, "You also were with Jesus the Nazarene." 68 But he denied it, saying, "I neither know nor understand what you are talking about." And he went out onto the porch. 69 The servant-girl saw him, and began once more to say to the bystanders, "This is one of them!" 70 But again he denied it. And

after a little while the bystanders were again saying to Peter, "Surely you are one of them, for you are a Galilean too." 71 But he began to curse and swear, "I do not know this man you are talking about!" 72 Immediately a rooster crowed a second time. And Peter remembered how Jesus had made the remark to him, "Before a rooster crows twice, you will deny Me three times." And he began to weep.

Luke 22:34+ And He said, "I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me."

Luke 22:56-62+ And a servant-girl, seeing him as he sat in the firelight and looking intently at him, said, "This man was with Him too." 57 But he denied it, saying, "Woman, I do not know Him." ([GUZIK QUIPPED](#) - "**To him, a servant-girl's tongue was sharper than an executioner's sword.**") 58 A little later, another saw him and said, "You are one of them too!" But Peter said, "Man, I am not!" 59 After about an hour had passed, another man began to insist, saying, "Certainly this man also was with Him, for he is a Galilean too." 60 But Peter said, "Man, I do not know what you are talking about." Immediately, while he was still speaking, a rooster crowed. 61 The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, "Before a rooster crows today, you will deny Me three times." 62 And he went out and wept bitterly.

PETER'S PRESUMPTION AND JESUS' PREDICTION

Peter was [presumptive](#) and manifested his typical **bravado**, bravado describing a bold manner or a show of boldness intended to impress, especially by doing something unnecessary and dangerous. Jesus is never impressed with our fleshly bravado such as Peter expressed in Matthew 26:35 "Peter *said to Him, "Even if I have to die with You, I will not deny You." All the disciples said the same thing too."

Jesus answered, "Will you lay down your life ([psuche](#)) for Me?" "Will you die willingly for me?" Rhetorical question calculated to get Peter's attention. Jesus question is a check on whether Peter's affirmation is impulse and/or self-confidence, both of which will fail the coming test! Peter was sincere, but sincerity would not enable him to pass the test.

It is interesting that for in the phrase "**for Me**" is the preposition [huper](#) which means in behalf of or for the sake of, and is used of Jesus' laying down His life **for** ([huper](#)) us (cf Titus 2:14 "Who gave Himself **for** [[huper](#)] us, Ro 5:6, 8 "**for** [[huper](#)] the ungodly...**for** [[huper](#)] us", 1Co 11:24 "This is My body, which is **for** [[huper](#)] you") which of course speaks of His [substitutionary atonement](#).

Our own flesh is weak, but God will supply our every need.

-- J Vernon McGee

Truly, truly ([amen, amen](#)) - This double amen would surely get Peter's attention, although he would still not fully understand until later.

I say to you, a rooster will not crow until you deny Me three times - Jesus' prediction is based on His divine foreknowledge. Yes, He had emptied Himself, but He was still able to accurately predict the future.

[Bob Utley](#) "**a rooster will not crow until you deny Me three times**" This must have been a Roman rooster. Jews did not allow animals in the city because it was holy ground. This is why most wealthy people had gardens (which needed fertilizer) outside the city walls on the Mt. of Olives. The Garden of Gethsemane was one such garden. Jesus is using prediction to encourage belief in Himself. Even something as negative as this reveals His knowledge and control of future events (cf. John 18:17-18, 25-27; Matt. 26:31-35; Mark 14:27-31; Luke 22:31-34).

William Barclay distinguishes between Judas' betrayal of Judas and Peter's three denials - "The sin of Peter was the sin of a moment's weakness and a lifetime's regret."

D A Carson - Sadly, good intentions in a secure room after good food are far less attractive in a darkened garden with a hostile mob. At this point in his pilgrimage, Peter's intentions and self-assessment vastly outstrip his strength. And so Jesus utters the fateful prediction: I tell you the truth (cf. John 1:51), before the cock crows, you will disown me three times! (BORROW [The Gospel according to John PAGE 486](#))

[J C Ryle](#) - These verses show us **how much self-ignorance there may be in the heart of a true believer**.Let it be a settled principle in our religion, that there is an amount of weakness in all our hearts, of which we have no adequate conception, and that we never know how far we might fall if we were tempted. We fancy sometimes, like Peter, that there are some things we could not possibly do. We look pitifully upon others who fall, and please ourselves in the thought that at any rate we would not have done so. We know nothing at all. The seeds of every sin are latent in our hearts, even when renewed, and they only need occasion, or carelessness and the withdrawal of God's grace for a season, to put forth an abundant crop. Like Peter, we may think we can do wonders for Christ, and like Peter, we may learn by bitter experience that we have no power and might at all.

J Vernon McGee - What a lesson there is here for us. Peter was overconfident in himself. We should learn from this that we should have no confidence in the flesh. Paul says, "... when I am weak, then am I strong" (2 Cor. 12:10). Do you recognize your weakness or do you think you are strong? Someone asked Dwight L. Moody, "Do you have grace enough to die for Jesus?" He answered, "No, He hasn't asked me to do that. But if He asks me to, I know He will give me the grace to do it." That is the answer. Our own flesh is weak, but God will supply our

every need. (Borrow [Thru the Bible page 236](#))

John 13-17 is saturated with truths that reflect Jesus' great love for His disciples, then and now (you and I). Take a moment to praise His holy Name for such matchless, infinite love to wretches such as us! [Listen to the beautiful vocal of O The Deep, Deep Love Of Jesus by Selah.](#)

O the deep, deep love of Jesus, vast, unmeasured, boundless, free!
Rolling as a mighty ocean in its fullness over me!
Underneath me, all around me, is the current of Thy love
Leading onward, leading homeward to Thy glorious rest above!

O the deep, deep love of Jesus, spread His praise from shore to shore!
How He loveth, ever loveth, changeth never, nevermore!
How He watches o'er His loved ones, died to call them all His own;
How for them He intercedeth, watcheth o'er them from the throne!

O the deep, deep love of Jesus, love of every love the best!
'Tis an ocean full of blessing, 'tis a haven giving rest!
O the deep, deep love of Jesus, 'tis a heaven of heavens to me;
And it lifts me up to glory, for it lifts me up to Thee!

Deny ([720](#)) [arneomai](#) from "a" = negation + **rheo** = say) literally means "to say no", to **say** one does **not** know about or is in any way related to some person or something. Webster says that to **deny** implies a firm refusal to accept as true, to grant or concede or to acknowledge the existence or claims of.

Gilbrant - Classical writers understood arneomai to mean "to refuse." Under certain conditions other shades of meaning appear, such as "to reject" or "to decline"; the word can even mean "to deny something or someone." It was during the Hellenistic period that arneomai first denoted the meaning so dominant in the New Testament— "to renounce, to deny." Arneomai is rare in the canonical writings of the **Septuagint**; it appears only in [Genesis 18:15](#) where Sarah denied that she had laughed. ([Complete Biblical Library](#))

QUESTION - [What is the significance of the rooster crowing in regards to Peter denying Jesus three times?](#)

ANSWER - Matthew 26:34, Luke 22:34, and John 13:38 all record Jesus telling Peter, "Before the rooster crows, you will deny me three times." Mark words it differently, which has led to some confusion. Mark 14:30 says, "And Jesus said to him, 'Truly, I tell you, this very night, before the rooster crows **twice**, you will deny me three times'" (emphasis added). Then, when the first servant girl questioned Peter about his relationship to Jesus, "he denied it, saying, 'I neither know nor understand what you mean.' And he went out into the gateway and the **rooster crowed**" (Mark 14:68). Later, after Peter's third denial, "immediately the **rooster crowed a second time**. And Peter remembered how Jesus had said to him, 'Before the rooster crows twice, you will deny me three times.' And he broke down and wept" (Mk 14:72). Did the rooster crow once or twice, and what is the significance of that crowing?

Since we know that all Scripture is God-breathed and therefore accurate (2 Timothy 3:16), we can rest assured that there are always explanations for seeming inconsistencies. In biblical days, roosters were common within the towns and cities. **The first crowing often occurred around midnight. The second crowing could be expected before daybreak.** Jesus' prediction about [Peter's denials](#) meant that Peter would have opportunities all night long to repeat the validating claim he made when he told Jesus, "You are the Christ, the Son of the living God" (Matthew 16:16). However, despite three opportunities, the overconfident Peter denied His Lord every time. When daylight came, Jesus' mock trial was over, and Peter lost his opportunities to defend Jesus as he had claimed he would do (Mark 14:29).

Jesus did not say that Peter would deny Him before *any* rooster's crow. So the report of a first crowing does not negate the validity of Jesus' words. In those days, when someone made the comment "before the rooster crows," it would have been commonly understood to mean the crowing at daybreak. But morning was not the only time roosters crowed. As anyone who has lived on a farm can attest, roosters crow whenever they feel like it. A rooster can crow when he senses danger, when another rooster threatens his flock, or simply because he got his days and nights mixed up. So it is perfectly understandable that Jesus would have been precise in prophesying to Peter that a rooster would actually crow twice during the time Peter was denying Him.

The first crowing would not have been noticed by Peter at that moment, since people were used to hearing roosters at random times. It is similar to how people living near train tracks get used to hearing the noise of trains and stop noticing the sound. But when the morning rooster crowed, Peter was struck with the accuracy of Jesus' words, and he went out and wept bitterly.

It is also noteworthy that Mark was a close associate of Peter's (1 Peter 5:13) and would have obtained many details for his Gospel from Peter himself. After the fact, Peter would have considered the first crowing more significant than he did at the time. Jesus' prophetic words must have played over and over in his head as he then recalled the first crowing and then the second. It seems likely that, in his retelling of that night to Mark, Peter would have made mention of both crowings. Mark does not in any way contradict the other accounts, which only

mention the second crowing. The second crowing was the most important one, since it marked the end of Peter's testing.

Because of the prominence of the story of Peter and the rooster, recorded in all four Gospels, the rooster, or cock, has at times been used as a Christian symbol. Some churches even place a rooster atop their steeples. Used as a symbol, the rooster represents the weakness of man and the grace of Christ in forgiving sinners. Peter three times denied his Lord and Savior, but he was forgiven, restored, and sent out to live for the glory of God (John 21:15–19). The rooster reminds us that Christ extends hope to sinners everywhere.

The rooster, used as a Christian symbol, can also represent watchfulness. Before His arrest, Jesus prayed in the garden and asked His disciples to do the same. But He found them sleeping, and He said to Peter, "Are you asleep? Couldn't you keep watch for one hour? Watch and pray so that you will not fall into temptation" (Mark 14:37–38). Later that night, Peter did indeed fall into temptation, and the rooster's crow served as his spiritual wake-up call. The rooster can still be a reminder today that we must watch and pray and live as children of light: "You are all children of the light and children of the day. We do not belong to the night or to the darkness" (1 Thessalonians 5:5).

The rooster could also be seen as proclaiming the start of a new day. In Christ, all things become new (2 Corinthians 5:17). A new day of forgiveness and grace has dawned, and believers, saved by grace, proclaim the good news to a world in need of light.

Jesus is never impressed with our fleshly bravado such as Peter expressed in Matthew 26:35. Jesus knows our hearts better than we do (Matthew 9:4; Luke 9:47). But, even though He knows the ways we will fail Him, our Lord does not stop loving us or using us to further His message. Those rooster crowings must have haunted Peter for many years and may have helped him stay humble, watchful, and committed to his calling. Our past failures can be battle scars in our lives as well, propelling us toward greater devotion and stricter loyalty to Jesus when we recall how much we have been forgiven (see Luke 7:47). GotQuestions.org

QUESTION - [What was the reason behind Peter's denial of Jesus?](#)

ANSWER - The story of Peter's threefold denial of Christ is found in all four Gospel accounts: Matthew 26:69–74, Mark 14:66–72, Luke 22:55–62, and John 18:15–18, 25–27. But why would the chief of the disciples deny even knowing Him? There were two main reasons why Peter denied Jesus: weakness and fear.

Peter's denial was based partially on weakness, the weakness born of human frailty. After the Last Supper, Jesus took His disciples to the Garden of Gethsemane to await His arrest. He told them to stay awake and pray while He went off to pray alone. When He returned to them, He found them sleeping. He warned Peter to stay awake and pray because, although his spirit might be willing, his flesh was weak. But he fell asleep again, and, by the time the soldiers had come to arrest Jesus, it was too late to pray for the strength to endure the ordeal to come. No doubt his failure to appropriate the only means to shore up his own weakness—prayer—occurred to him as he was weeping bitterly after his denials. But Peter learned his lesson about being watchful, and he exhorts us in 1 Peter 5:8, "Be on the alert, because your adversary, the devil, prowls around like a roaring lion, seeking someone to devour." Peter's weakness had caused him to be "devoured" momentarily as he denied his Lord because he hadn't been prepared through prayer and he underestimated his own weakness.

A second reason for Peter's failure was fear. To his credit, although all the others had fled (Mark 14:50), Peter still followed Jesus after His arrest, but he kept his distance so as not to be identified with Him (Mark 14:54). There's no question that fear gripped him. From the courtyard, he watched Jesus being falsely accused, beaten, and insulted (Mark 14:57–66). Peter was afraid Jesus would die, and he was fearful for his own life as well. The world hated Jesus, and Peter found that he was not prepared to face the ridicule and persecution that Jesus was suffering. Earlier, Jesus had warned His disciples as well as us today, "If the world hates you, keep in mind that it hated me first" (John 15:18; cf. Matthew 24:9). Peter quickly found he wasn't nearly as bold and courageous as he had proclaimed, and in fear he denied the One who had loved him.

We might well wonder why Jesus allowed Peter to fail so miserably and deny his Lord three times that night. Jesus revealed to Peter that Satan had asked for permission to [sift Peter like wheat](#) (Luke 22:31). Jesus could have easily protected Peter and not allowed Satan to sift him, but Jesus had a higher goal. He was equipping Peter to strengthen his brothers (Luke 22:32). Not only did Peter strengthen the other disciples, but he became the pillar of the early church in Jerusalem, exhorting and training others to follow the Lord Jesus (Acts 2). And he continues to this day to strengthen us through his epistles, 1 and 2 Peter. As with all our failures, God used Peter's many failures, including his three denials of Christ, to turn him from Simon, a common man with a common name, into Peter, the Rock. GotQuestions.org