

III. MANIFESTATIONS OF CHRIST'S POWER IN PRIVATE MINISTRY (13-17)

JOHN 13

A. EVENTS SURROUNDING THE LAST PASSOVER IN THE UPPER ROOM

1. Jesus used this occasion to set forth an example for His disciples by washing their feet (13:1-11).
 - a. Notice the time and the setting here. Jesus knew that His hour had come to die and that Judas was going to betray Him. He gathered with His disciples and they ate the Passover meal in the upper room (1-3).
 - b. After they had eaten Jesus girded Himself with a towel as a servant and poured water into a basin and began washing the disciples feet (4-5).
 - c. When Jesus came to Peter he asked if He were going to wash his feet. Jesus responded by saying that Peter didn't know what he was doing now but he would know later (6-7). Peter knew that Jesus was doing what a servant would do but he didn't know the spiritual significance. Later on, he would know by experience the meaning of needing to be cleansed after he had denied the Lord (6,7).
 - d. Peter responded by saying he would never allow Jesus to do that to him. Jesus said if He didn't wash his feet he would have no part or fellowship with Him. To this Peter responded for Jesus to wash him all over (8,9).
 - e. Jesus said that he who was washed only needed his feet washed and that they were all cleansed except one of them (10). The disciples had been cleansed but they needed to see the spiritual lesson in what Jesus was doing.
2. Jesus taught His disciples to follow His example (13:12-20)
 - a. After Jesus had washed the feet of the disciples He sat back down and questioned them about what He had done. Then He said if He who was their Lord and Master had done this to them then they ought to do the same for one another. He had given them an example of humility in service (12-16).
 - a. Jesus then pointed out that a servant is not greater than his Lord meaning if their Lord became a servant then they should not consider themselves above doing the same thing (16)
 - b. Then Jesus gave them a principle which they could apply which would bring them joy (17). Notice it's one thing to know what we ought to do, it's quite another to actually put it into practice.

3. Jesus then predicted how Judas would betray Him (13:18-30).
 - a. He intimated this by citing what the Scriptures had said was going to be fulfilled and He also gave them a word of encouragement concerning their mission in this world (18-30).
 - b. Then Jesus spoke plainly that one of them would betray Him. This caused the disciples to question and Peter beckoned for John who was leaning on Jesus' bosom to ask Him who it was. When John asked Him, He said it was the one whom He would give the sop. Jesus then dipped the sop and gave it to Judas (21-26).
 - c. Satan who had planted an idea in Judas' mind to betray the Lord then took control of his life to carry out his betrayal (27).
 - d. Jesus told Judas to do what he was minded then to do. The disciples did not understand what Jesus had bidden Judas to do and what this meant. At this point Judas departed (27-30).

It should be noted that it was after Judas had departed that the Lord Jesus instituted the Lord's supper for His believers to keep (Matt. 26:25,26).

4. Jesus gave His disciples a new commandment and predicted how Peter would deny Him (13:31-38).
 - a. After Judas had left Jesus referred again to the time that He would be glorified and this would glorify the Father as well (31-33).
 - b. He gave the disciples a new commandment to have love for one another and that this would be a testimony to others (34,35). They were to love one another as He had loved them.
 - c. When Peter had then testified of his loyalty to Him, Jesus declared that Peter would deny Him three times before the rooster would crow (36-38).

QUESTIONS WHICH WE MAY APPLY TO OUR LIVES

1. What great lesson is there for us to learn in the example Jesus gave to His disciple?

2. What is one word which describes what is necessary on our part ?
_____ (Rom. 12:16)

3. According to John 13:17, what will humble service produce? _____

4. Can you name the three acts of hospitality which the Jews extended to the guests in their homes (Lk. 7:44-46). How do our customs differ? _____

5. What cleansing is implied in Jn.13: 10a? _____
6. Name some of the daily defilements from which a believer needs to be cleansed.

7. Why is it needful for a believer to be cleansed through confession of his sins?

8. What is the badge of a believer to others in this world? _____
 _____(13:35)
9. What lesson can we learn from verses 10,11 when it comes to interpreting God's Word?

10. What connection is there between verses 2 and 27 and what does it demonstrate in a person's life?

EXPOSITORY NOTES

13:10 Notice there are two different words translated "wash" in this verse. The first word refers to a bath (Louo) and means a complete washing of the entire body. The second word (Nipto) refers to the washing of only a part of the body.

The bath speaks of the cleansing of the believer from the penalty of sin by the blood of Christ and it takes place only once at the time of salvation (Rev. 1:5). This washing brings us into union with Christ and produces a relationship and standing which can never change.

The basin kind of washing speaks of the cleansing from the pollution of the daily defilements of sin. And this is done by confession of our sins (I Jn. 1:9). This keeps the believer in communion or fellowship with the Lord and concerns our state before the Lord.

Notice what is pictured here is illustrated in the O.T. practices of the priests. When a priest was first consecrated he was bathed all over (Ex. 29:4) one time and it was never repeated. But for him to carry out his daily ministry he had to wash his hands and feet at the laver. (Exodus 30:18-21)

13:14,15

Notice here that Jesus had given an example. He was not establishing an ordinance like baptism and the Lord's Supper. An example of What? The answer is humility. A chronological study shows that this event took place right after a quarrel between the disciples over who should be the greatest (Lk. 22:24-30).

Jesus was teaching His disciples with an object lesson a certain principle about greatness (Matt. 20:26).

Foot-washing was a common practice and act of courtesy and hospitality among the Jews. Because they wore open sandals their feet would get dirty. So when a guest came it was customary to call the servants and women to wash the travelers feet (I Tim. 5:10). Notice when this was not done it was actually an insult to the guest (Lk.7:44).

Now notice there is no evidence in the N.T. that the church practiced foot-washing other than as a social custom. Foot-washing was an example Jesus used to teach His disciples humility.

If foot-washing was something commanded for the church, Paul would have laid it out in the pastoral epistles but there is no mention. Also there is no historical evidence that the church practiced this custom outside the Jewish social realm.

The practice of foot-washing in a church service as carried out by some is to adopt a Jewish social custom which misses the point of what Jesus was teaching. Listen, it wasn't the matter of washing the disciples feet, it was the One who was taking the role of a house-servant and carrying out what the lowest were called upon to do.

