

***Washing Disciples' Feet (John 13:1–20)***  
***Jaunting through John (Message 36)***

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**INTRODUCTION**

**BACKGROUND AND REVIEW:**

**The Last Discourse: John 13:1–17:26**

John 13:1–17:26 is one discourse with two parts

**Part 1: The Upper Room Discourse: John 13:1–14:31**

John 14:31 says that they left the upper room

**Part 2: Discourse after Leaving the Upper Room; (John 15:1–17:26)**

John 18:1 says that they went out (of Jerusalem) across the Kedron ravine

**What is the topic of the Last Discourse?**

It is not about how to live the Christian life

It is evangelistic, in keeping with the overall purpose: John 20:30–31

**Purpose of Last Discourse: To Prepare Disciples for His Death, showing Him to be the Christ**

13<sup>18</sup> I'm not talking about all of you. I know those I've chosen. But let the Scripture be fulfilled: *'The one who eats bread with Me has kicked his heel against Me.'* <sup>19</sup> "I'm telling you now before it happens, so that when it does happen, you will believe that I am He.

13<sup>33</sup> Little children, I am with you a little while longer. You will look for Me, and just as I told the Judeans, 'Where I am going, you cannot come,' so now I say to you.... <sup>36</sup> "Lord," Simon Peter said to Him, "where are You going?" Jesus answered him, "Where I am going you cannot follow Me now; but you shall follow Me later."

14<sup>1</sup> Do not your heart be distressed; Believe in God, believe also in Me. <sup>2</sup> In My Father's house are many homes, otherwise I would have told you. I am going away to prepare a place for you. <sup>3</sup> And if I go away and prepare a place for you, I will come back and receive you to Myself, so that where I am you may be also. <sup>4</sup> And where I going you know, and you know the way.

14<sup>16</sup> Also I will ask the Father, and He will give you another Advocate, so that He may stay with you forever. <sup>18</sup> I won't leave you as orphans; I am coming to you.

14<sup>19</sup> In a little while the world will see Me no longer. You, however, will see Me. Because I live, you will live also.

14<sup>29</sup> And now I have told you before it happens, so that when it does happen, you may believe.

15<sup>20</sup> Keep in mind the statement that I made to you: 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will also keep yours also. <sup>21</sup> On the contrary, they will do all these things to you for My Name's sake, because they don't know the One who sent Me.

16<sup>1</sup> "I have spoken these things to you to keep you from stumbling.

16<sup>4</sup> But I have told you these things so that when the time comes you may remember that I told them to you. Yet I didn't tell you these things from the beginning, because I was with you.

16<sup>16</sup> A little while and you will not see Me; and again a little while and you will see Me, because I am going to the Father.

16<sup>20</sup> Amen, amen, I tell you, you will weep and wail, but the world will be glad; you will become sorrowful, but your sorrow will be turned into joy.

16<sup>28</sup> I did come forth from the Father and have come into the world. Again, I am leaving the world and go to the Father.

16<sup>32</sup> Listen: The time is coming, and has now come, when you will be scattered each to his own home, and you will leave Me alone. Yet I am not alone, because the Father is with Me.

17<sup>4</sup> I have glorified You on the earth. I have completed the work You have given Me to do.

17<sup>11</sup> Now I am no longer in the world, but these are in the world, and I coming to You. "Holy Father, protect them through Your Name which You have given Me, so that they may be one just as We are.

17<sup>13</sup> But now I coming to You, and I speak these things in the world so that they may have My joy fulfilled in them.

## THE APOSTLE JOHN CAME FROM SOCIAL PRIVILEGE

### John's father's hired servants took over for James & John

Mark 1<sup>19</sup> When He had gone a little farther from there, He saw James the son of Zebedee, and John his brother, who also were in the boat mending their nets. <sup>20</sup> And immediately He called them, and they left their father Zebedee in the boat with the hired servants, and went after Him.

*Since this is by the Sea of Galilee, we might assume that John was a Galilean  
(That is what I assumed when I started the series on John a year ago)*

### John's mother's question is that of a social climber

Matthew 20<sup>20</sup> Then the mother of Zebedee's sons [James & John] came to Him with her sons, kneeling down and asking something from Him. <sup>21</sup> And He said to her, "What do you wish?" She said to Him, "Grant that these two sons of mine may sit, one on Your right hand and the other on the left, in Your kingdom."

*Where were they when she asked this question? Matthew 20:18 gives a partial clue. Before she asked the question, Jesus and His disciples were going up to Jerusalem. Matthew 19:1 says that they traveled down the east side of the Jordan on that trip. Therefore, when they were going up to Jerusalem, they were approaching from the east. Therefore, the mother of James & John asked the question in Jerusalem or a suburb.*

*It is quite possible that Zebedee & his wife lived in Jerusalem. (There is much literature about the wholesale fish business that supplied Jerusalem with fish.) If so, even though John lived in Galilee according to Luke 5, he may have grown up in Jerusalem. (The next passage will give support to that hypothesis).*

### John knew the High Priest and arranged for Peter to enter the High Priest's home with him

John 18<sup>15</sup> Meanwhile Simon Peter was following Jesus, as was the other disciple. Now that disciple was an acquaintance of the high priest, so he went into the high priest's courtyard with Jesus. <sup>16</sup> But Peter was standing outside by the door outside. So the other disciple, who was the acquaintance of the high priest, went out and spoke to the girl who kept the door, and brought Peter in.

*When did John become acquainted with the High Priest?*

### The religious leaders had heard Peter speak and assumed that John was not educated

Acts 4<sup>13</sup> Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus.

## **The Audience of John's Gospel**

### **A Comparison with Socrates in Plato's *Phaedo***

#### **NEW EXPOSITION**

**(13:1) Before Passover, Jesus (who knew His hour had come to go to the Father) loved His own who were in the world to the very end**

**(13:2) When the (Passover) meal was served, the devil had already led Judas to betray Jesus**

*Galileans celebrated Passover a day earlier than Judeans, so Jesus ate the Passover w/ His disciples on the Galilean calendar, but was crucified as Judeans slaughtered lambs for Passover.*

**(13:3–4) Jesus rose, removed His (outer) robe and girded Himself with a towel, because He knew that He would soon return to the Father, from whom He came and who had given Him all things**

**(13:5) Jesus began washing and drying the disciples' feet**

**(13:6) He came to Peter, who asked if Jesus planned to wash his feet**

**(13:7) Jesus told Peter that he did not understand now, but would later**

**(13:8) Peter refused to allow Jesus to wash his feet; Jesus said that refusing to have Him wash Peter's feet would disqualify him from a portion (inheritance) with Christ**

Peter was already a believer and already possessed everlasting life. This is a rewards issue

**(13:9) Peter offered to let Jesus wash also his hands and feet**

**(13:10–11) Jesus said that a bathed person only needs footwashing, because he is already clean (as all, except Judas were clean)**

Note that Judas left the upper room at 13:30

Note what Jesus said in 15:3 (after Judas had left)

**(13:12) After washing their feet and putting on His (outer) robe, Jesus asked if they knew what He had done to them (they did not)**

**(13:13–15) He explained: He, the One they call Teacher and Lord, lowered Himself to be their servant (washing their feet) as an example that they should lower themselves to serve one another (even washing each other's feet)**

**(13:16–17) They, His slaves, are not greater than their master, nor are they greater than Christ who sent them, so they will be blessed if (knowing these things) they do this (lowering themselves to serve each other)**

**(13:18) Jesus did not say this in regard to all of them, because He knew that He even chose Judas, that the Scripture about the one who ate bread with Jesus would rebel against Him**

**(13:19) The reason Jesus told them about Judas ahead of time is that they will believe that Jesus is [the Christ], when Judas betrays Him**

**(13:20) Jesus promised that the one who receives them actually receives Him and the one who receives Jesus actually receives the Father who sent Him**

## **CONCLUSION**

Jesus loved His disciples, but would soon leave them & be with the Father, so He washed their feet, but warned Peter (who did not want Jesus to wash his feet) that he would lose reward inheritance by refusing & after pronouncing eleven of them clean He urged them to (as He did) lower themselves to serve each other

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| J-Baptist testified of Christ, so all might believe; the few of His own who believed would all be God's children 1:1-18   |
| <b>1st Disciples</b> 1:19-51: John the Baptist pointed all to Christ, so some of John's disciples followed & believed<br><b>1st Sign Apostle John Witnessed</b> 2:1-11: JC turned H <sub>2</sub> O to wine (first Galilean sign), disciples believed<br><b>Judean Passover</b> 2:13-3:36: Signs lead many (inc. Nic.) to believe in JC; said cross/resurrection = sign that He = Christ<br><b>Samaritess</b> 4:1-26: He offered Samaritess living H <sub>2</sub> O, who asked if He were the Christ when He told her about herself<br><b>Ministry in Sychar</b> 4:27-42: The woman drew men to see JC & food-distracted 12 join in reaping harvest; many believed<br><b>In Galilee</b> 4:43-45: He went to Galilee, because no prophet is hometown celebrity; they welcome Him after seeing signs<br><b>Heal Official's Son</b> 4:46-54: Official urged JC to heal son; He (& servants) said, "Son lives;" He & house believed  |
| <b>Heal Lame Man</b> 5:1-15: On Sabbath JC told lame man to walk. Officials scolded & sought to confront healer<br><b>Heal Lame Man</b> 5:16-23: Judeans seek to kill JC as blaspheming sabbath-breaker, He imitates Father to do greater works.<br><b>Honor Father by Honoring Son</b> 5:24-30: Wants foes to live (if believing); will be condemned (if disbelieve)<br><b>2+ Witnesses</b> 5:31-47: JC, impartial GWT Judge, isn't accuser nor is J-Baptist, so works, Father, Bible & Moses accuse<br><b>Bread of Life</b> JC asked where to buy food for crowd; prayed & broke bread; they were satisfied & called Him <i>Prophet</i><br><b>Walking on H<sub>2</sub>O</b> 6:15-21: JC went up mount; 12 left by boat w/o Him; gale arose, JC walked on sea & entered boat<br><b>JC = Bread of Life</b> 6:22-40: He told men (who found Him) to labor for food for EL & said God persuades that He is Father-sent heavenly bread, that gives the world life & secures bells forever (because He obeys the Father)<br><b>Grumbling over Bread of Life</b> 6:41-59: JC said to stop grumbling, because, Living Bread gives life for world, but only gives EL to those drawn thru teaching, but they argued over what eating His flesh meant, so He said that (only if they eat/drink His flesh/blood) would they have EL & Christ would indwell, so life-giving Bread differs from lifeless manna<br><b>Grumbling over Bread of Life</b> 6:60-71: JC asked offended disciples how ascension would affect them & warned of lifeless leaders' words, but HS gives life thru word; & said some don't believe, which is why (apart from being granted thru the Father teaching) people can't believe JC; as many left, He asked 12 if they want to go, but Peter said JC has words of EL (that they believe) & JC said He chose them, even Judas<br><b>Surprise Appearance at Booths</b> 7:1-36: Unbel brothers say to make show in Judea to get disciples, but His time not yet come. Some said He would skip feast, but His authoritative teaching glorifying Father amazed them (reaffirming right to heal on Sabbath)—some said no arrest because they knew He is Christ, & leaders tried an arrest<br><b>He Who Tabernacled w/ Us at Booths</b> 7:37-8:1: JC urged to drink of (believe) Him, so they (when HS came) would have living H <sub>2</sub> O abundantly (fulfilling Booths): Division resulted; Nic' scolds rulers for bypassing legal inquiry<br><b>Light of World Gives Adulteress Justice</b> 8:2-13: Phars ask JC if (per Law) should stone woman they brought; JC wrote on floor; said sinless one "Cast 1st stone;" accusers left; He taught crowd [& woman] that He is Light of world (unlike Pharisees); His followers walk in Light of life |
| <b>Truth Will Free You</b> 8:14-32: JC's testimony is valid, because Father = 2nd witness; Pharisees don't know Father try to arrest Him; He will go where they can't; they will die if don't believe; they demand to know who He is; He affirms that He always said Father sent Him; but lifting Him (on cross) will show Father sent Him & abides w/ Him; many Judeans believed, so He said abide to be disciples—free from [legalistic] bondage  |
| <b>Abraham's Seed &amp; Satan's Seed</b> 8:33-59: [Pharisees] retort that they aren't slaves, but JC said only He can free from sin; their desire to kill Him came from their father; they would love & believe Him if they were God's children, but they reject Him w/o disproving Him; they scoff when He said bells won't see death & Abe rejoiced to see His day  |
| <b>Healing Man Born Blind</b> 9:1-41: Sin didn't blind one born-blind, but blindness let God heal him, wash in Siloam & saw; people debate if is same man, said he is & sees, didn't know where JC is; told Phars how he sees; some say Sabbath breaker not of God, others deny sinner could heal, man said He = Prophet; parents say son born blind; Phars know he was blind; parents say ask of-age son; they oathed him & he said he now sees; they repeat query, he said they ignore him & don't want to follow Him; they claim to follow Moses; don't know JC's origin, only healer of born-blind, but God doesn't use sinners, so He is of God; they called him born in sin & banned him; JC asks if he believes in God's Son; after saying He = God's Son, he believed; He came so blind may see, sighted may be blind; Pharis scoff at being blind; culpable because say they see   |
| <b>Good Shepherd</b> 10:1-21: Leaders misunderstand Good Shepherd, whom gateman lets into pen (vs. sneaky rustlers); sheep follow Him, not coercive strangers; so He retold it: He is entryway; earlier shepherds bully, steal & kill sheep, but He even dies for sheep (vs. hirelings who let wolves steal/scatter); He knows sheep/they know Him, as He knows God who knows Him—He dies for sheep & has other (non-Judean) sheep who hear Him who makes 1-flock/1-shepherd; God loves Him, because (for sheep) He dies to be raised (no one takes His life), but He lays it down to take it up—as God commands; some called Him crazy demoniac; others denied His speech was demoniac & demon can't make blind see  |
| <b>At Hannukah</b> 10:22-39: Judeans demand if He is the Christ; He said they disbelieve His words, but works in Father's name also testify; they disbelieve because not of His sheep; Shepherd guarantees sheep (bells) EL & can't lose it, because Father & Son (in union) secure them; He asked (as they try stoning) which good work led to seeking His death; said they seek His death for making self God; He said God (ψ 82 <sup>6</sup> ) calls (wicked judges) gods; Bible is always true; so Father-sent One doesn't blaspheme in calling self God's Son; if He didn't do Father's works, they should disbelieve, but Father's works lead to believing His words (2nd witness) that Father & Son are united; they again seek His death, but He escaped  |
| <b>Lazarus' death</b> 10:40-11:16: Rec'd word that Laz sick; said illness not to death, but will glorify God; when (2 days later) He planned to go to Laz, 12 said Judeans seek death; said still is day (time to live) & He needs to wake Laz & it is good He was not there, so they would believe   |
| <b>Resurrection &amp; Life</b> 11:17-37: JC came 4 days after Lazarus' burial; many mourners present; Martha hurried to meet Him; Mary stayed home; Martha said JC would have stopped Lazarus' death, if He were there; God answers His prayers; He said Lazarus will rise; she agreed; He said that He is resurrector & grantor of EL; asked if she believed; she affirmed this, because she believes He is Christ, God's Son, whom [God sent] to earth; she said that JC wants to see her, Mary went quickly to Him; some said she went to tomb & followed; Mary worshipped Jesus & said He would have stopped Lazarus' death, if He were there; crying of Mary & others moved JC w/ empathy, so He asked where they put Lazarus; they said <i>Come &amp; see</i> ; JC also wept, so some said He greatly loved Lazarus; others asked why He let Lazarus die (since He healed blind man)  |
| <b>Raising Lazarus</b> 11:38-57: Said <i>Open Tomb</i> ; Martha spoke of stench; reminds re God's glory, if she believed He'd raise Laz; tomb opened; thanks God He always hears Him (saying this) so they might believe God sent Him; told Laz, <i>Come out</i> ; did so bound; said <i>free him</i> ; many believe; some told Phars (who try) to stop Him, lest Rome take their position & nation; Caiaphas urged His death for nation (prophecy His death giving Jewish bells life/gather in one flock); rulers want His death; went to Ephraim; feast's earlybirds said He'd avoid feast, because APB   |
| <b>Anointing &amp; Entry</b> 12:1-19: At Bethany a meal was fixed for Jesus, Lazarus & others; Martha served; when Mary anointed His feet, Judas feigned concern for the poor & scolded her, but Jesus defended her; pilgrims came to Jesus & Lazarus because He raised him; officials sought Lazarus' death also, He rode donkey to Jerusalem, throngs hearing Lazarus was raised laid palm fronds before Him, leaders sought His death.   |
| <b>Hellenized (Jews) at Passover</b> 12:20-26: some asked to meet Jesus; He told Philip & Andrew that the hour of His glorification had come: One seed dies in earth that many seeds may sprout to life; loving the mortal life has detrimental effects on the immortal life; hating the mortal life enhances the immortal life; the Father will glorify servants who follow Jesus (where He goes)  |
| <b>Who Believes Rept?</b> 12:27-43: Didn't ask to avoid cross, because came to die; asks for God's glory (God said He did so/will do so); voice was to benefit them; judging world involves Satan's defeat, cross to draw people to JC; object that Christ has EL; He said believe & be enlightened/regenerate before He leaves; He left; disbelief tho seeing signs fulfills Isa 53 & Isa 6, but many rulers believe & fear exclusion  |
| <b>His Command is EL</b> 12:44-50: Believing in JC logically entails believing in GF, who sent Him; seeing GF logically entails seeing JC, the Light of the world who enlightens bells; His words (from GF commanding EL) is what will judge unbel  |