



Jesus, the Master and Servant

Lesson 20 John 13:1-38

REVIEW

1. In last week's lesson, we saw Jesus as the glorified Redeemer and how His glorification was closely tied to His death, burial and resurrection.
2. We also studied the confirmation of the Redeemer as God, Jesus, and the Old Testament prophets confirmed His identity.
3. The Redeemer's salvation was clearly enunciated once again as Jesus plainly declared the Gospel message to the Jews.

LESSON OBJECTIVES

1. In this lesson, we will see Jesus as both Master and Servant. We will see Him as Servant as He humbly washes the feet of the apostles, thereby expressing His love for them, expounding two incredible truths to them, and giving an example for them to follow.
2. He is Master because of His omniscience in knowing the exact time of His departure, the evil intentions of Judas, and the unfortunate failure by Peter before they happened.

THE SERVANT WASHING HIS DISCIPLES' FEET (13:1-20)

A. Setting - 13:1-2

13:1 "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. **2** And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;"

1. Passover meal
2. "*His hour was come that he should depart out of this world unto the Father*". Jesus' death and return to the Father were near.
3. "*Supper being ended*". "This translation expresses too much. The original means *while they were at supper*; and that this is the meaning is clear from the fact that we find them still eating after this."¹ - 13:2
4. The devil had already put it into the heart of Judas Iscariot to betray Jesus

B. The Servant Master - 13:3-5

13:3 "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; **4** He riseth from supper, and laid aside his garments; and took a towel, and girded himself. **5** After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

1. As Master, He knew
 - a. The Father had given all things into His hands
 - b. He was from God
 - c. He went to God - 13:3

¹ Albert Barnes, *Notes on the New Testament*, Luke and John (Grand Rapids: Baker Book House, 2005), 316.

2. As a Servant, He washed their feet - 13:4

- a. He *“laid aside his garments”* refers to His outer mantle or robe. “There are several hints in Scripture concerning the outer clothing which Christ wore.”²
- b. He *“took a towel, and girded Himself”*
- c. Similar imagery used to describe the kenosis of Jesus in Philippians 2:7-9
- d. He washed their feet - 13:5

C. The reasons for the foot-washing - 13:6-20

1. To express His love for the disciples - 13:1

- a. Jesus *“loved his own (disciples) which were in the world”*
- b. He loved them to the end; every action of Jesus was because of His love for the disciples, including this act of washing their feet

2. To explain two incredible truths to the disciples - 13:6-11

13:6 “Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? **7** Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. **8** Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. **9** Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. **10** Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. **11** For he knew who should betray him; therefore said he, Ye are not all clean.”

- a. Peter’s question in verse 6 sets the stage for this teaching, *“Lord, dost thou wash my feet?”*
 - i. His words were emphatic
 - ii. Peter was expressing humility before and a reverence for Jesus
 - iii. “Peter, we may suppose, drew his feet up, as he spoke, in his impulsive humility.”³
 - iv. “*Wash*” means “to cleanse (especially the hands or the feet or the face).”⁴ It is a word that was used to describe “washing one part of the body.”⁵
 - v. Jesus explained to Peter that he would not understand this action by Christ until later - 13:7
- b. Truth 1. The depths of communion with Christ - 13:7-8
 - i. Peter emphatically expressed his thoughts to Christ, *“Thou shalt never wash my feet”* - 13:8
 - a) There is a sense of humility here. Peter acknowledges the “absurdness” of Christ washing his feet. Peter understood who he was before Jesus and thought the roles should be reversed.
 - b) His opposition, however, is inappropriate because
 - 1) Christ had just revealed that His action had meaning - 13:7
 - 2) He should have submitted to whatever the Lord asked of him

² J. Dwight Pentecost, *The Words and Works of Jesus Christ* (Grand Rapids: Zondervan, 1981), 428.

³ A.T. Robertson, *Robertson’s Word Pictures of the New Testament*, Vol. 5 (Nashville: Broadman Press, 1932), 174. Robertson quotes Bernard in this section.

⁴ Joseph H. Thayer, *Thayer’s Greek-English Lexicon of the New Testament* (Grand Rapids: Baker Book House, 1984), 426, ref. 3538.

⁵ Warren Wiersbe, ref. 345.

- ii. The truth of communion with Christ - 13:8
 - a) Christ is the one who must wash us of the dirt that accumulates on our feet, *“If I wash thee not”*
 - b) We are the ones who need cleansing, *“If I wash thee not”*
 - c) Cleansing is necessary to have deep communion with Christ, *“If I wash thee not, thou hast no part with me”*.
 - d) This is a reference to fellowship with Christ, “Nothing in common with me. No evidence of possessing my spirit, of being interested in my work, and no participation in my glory.”⁶
- c. Truth 2. The depths of union with Christ - 13:9-11
 - i. Peter misunderstood Jesus’ teaching at that time. He asked the Lord to bathe him completely. - 13:9
 - ii. The truth of union with Christ - 13:10
 - a) Christ is the one who washes us completely of our sin, *“He that is washed”*. *“Washed”* here means “to bathe”.⁷ It is juxtaposed with “washing” of his feet in the same verse.
 - b) We are the ones who needed washing. *“Is washed”* denotes an action that took place in the past.
 - c) Bathing was necessary to have union with Christ. We had to be *“clean every whit”* means every part.
 - iii. Judas did not have communion or union with Christ - 13:10b-11
- 3. To give an example for His disciples - 13:12-20
 - a. Jesus’ thought-provoking question - 13:12

13:12 “So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?”
 - b. Jesus confirmed His identity - 13:13

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

 - i. Master means teacher
 - ii. Lord means “he to whom a person or thing belongs, about which he has power of deciding”⁸
 - c. Christ encouraged them to wash one another’s feet - 13:14

13:14 “If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet.”
 - d. Christ gave the example to follow - 13:15

13:15 “For I have given you an example, that ye should do as I have done to you.”
 - e. Washing one another’s feet would require the utmost humility - 13:16

13:16 “Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.”

 - i. *“The servant is not greater than his lord”*
 - ii. The one who is sent is not greater than the one who sends him

⁶ Barnes, 318.

⁷ Thayer, 382, ref. 3068.

⁸ Ibid., 366, ref. 2962.

- f. Jesus encourages them to put these things into practice - **13:17**; **James 1:22**
13:17 "If ye know these things, happy are ye if ye do them."
- g. Jesus taught from the actions of Judas - **13:18-19**
13:18 "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. **19** Now I tell you before it come, that, when it is come to pass, ye may believe that I am he."
 - i. Judas is excluded from Jesus' true disciples. He would fulfill the prophecy of Psalm 41:9. - **13:18**
 - ii. Judas' actions would lead to a deeper belief in Jesus - **13:19**
- h. Jesus' connection with the disciples He would send - **13:20**
13:20 "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."
 - i. *"He that receiveth whomsoever I send receiveth me"*
 - ii. *"He that receiveth me receiveth him that sent me"*

JUDAS' BETRAYAL OF THE MASTER (13:21-30)

A. Foretold by Jesus -13:21

13:21 "When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me."

1. Jesus was "troubled" in the spirit

- a. Troubled means "to affect with great pain or sorrow."⁹ As we learned from John 12:27, this emphasizes Christ's humanity.
- b. Christ was moved as a human when He saw His own suffering and the betrayal by a professing friend.

2. "Betray" means "to deliver up treacherously"¹⁰

B. Questioned by the disciples - 13:22-25

13:22 "Then the disciples looked one on another, doubting of whom he spake. **23** Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. **24** Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. **25** He then lying on Jesus' breast saith unto him, Lord, who is it?"

- 1. The disciples wondered about this soul-shocking revelation - **13:22**
- 2. John is the "disciple whom Jesus loved" - **13:23, 21:20, 24**
- 3. Peter asked John to ask the Lord - **13:24**
- 4. John did so, "Lord, who is it?" - **13:25**

C. Identified by Christ - 13:26-30

13:26 "Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. **27** And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. **28** Now no man at the table knew for what intent he spake this unto him. **29** For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. **30** He then having received the sop went immediately out: and it was night."

⁹ Thayer, 615, ref. 5015.

¹⁰ Ibid., 481, ref. 3860.

1. *“He it is, to whom I shall give a sop, when I have dipped it”*
 - a. *“Sop”* is “a morsel, a piece of bread”¹¹
 - b. Jesus gave the bread to Judas
2. Satan entered Judas. Different from the phraseology in 13:2 when Satan had simply put it into Judas’ heart. Satan is now controlling Judas, though this does not exonerate Judas in this act. His evil heart was in line with Satan’s. - 13:27
3. Jesus told him to do what he was going to do *“quickly”*
4. The disciples were puzzled - 13:28-29
 - a. They didn’t know the intent of what He was speaking
 - b. It seems so obvious in light of verse 26. This indicates that no one suspected Judas at the time.
 - c. They thought Jesus was speaking of buying food for the feast or giving something to the poor - 13:29
 - d. Judas left immediately after receiving the morsel of bread - 13:30

THE GLORIFIED MASTER GIVES A NEW COMMANDMENT (13:31-35)

A. The Master’s glorification - 13:31-32

13:31 “Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. **32** If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.”

1. *“Now is the Son of man glorified”* means the events leading up to His death were already set in motion
2. *“God is glorified in him”* - 13:31, 12:28
3. *“If God be glorified in him”* means if the Son honored the Father
4. *“God shall also glorify him in himself”*
 - a. The Father would honor the Son
 - b. *“In himself”* means “by himself; by a direct and public expression of his approbation...by an expression that shall be direct from him.”¹²
5. This glorification would be immediate - 13:32

B. The New Commandment - 13:33-35

13:33 “Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. **34** A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. **35** By this shall all men know that ye are my disciples, if ye have love one to another.”

1. Jesus reminded them that He was going away to a place they could not come (death) 13:33, 7:34, 8:21

¹¹ Barnes, 321.

¹² Ibid., 322.

2. Three parts of this new commandment - 13:34-35

a. "Love (agape) one another" - 13:34

b. "As I have loved (agape) you"

c. This love (agape) would be the sign of His true disciples - 13:35

C. The Father would honor the Son because the Son would honor the Father - 13:32

THE MASTER FORETELLS PETER'S DENIAL (13:36-38)

A. Peter questioned the Lord - 13:36a

13:36a "Simon Peter said unto him, Lord, whither goest thou?"

1. "Lord" is the same word used in 13:13

2. "Where are you going?"

B. Jesus answered the question - 13:36b

13:36b "Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards."

1. "Where I am going, you can't follow me now"

2. "But you will follow me afterward"

a. A reference to Peter truly following Christ post-resurrection

b. A possible reference to Peter's own death - 21:19

i. Church tradition records that Peter suffered martyrdom under Nero (A.D. 67-68)

ii. He was crucified upside down because he was not worthy to be crucified in like manner as the Lord

C. Peter questioned the Lord's answer - 13:37

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

1. "Why can't I follow you now?"

2. "I will lay down my life for thy sake."

D. Jesus answers Peter's question - 13:38

13:38 "Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice."

1. "Will you lay down your life for my sake?"

2. "You will deny me three times." You're not ready to lay your life down for me just yet.

LIFE LESSONS

1. Let Christ wash your feet so you can enjoy communion with Him.

2. Serve your brother as Christ has served you.

3. Be a disciple who leans on the Lord.

4. Love one another as Christ has loved you.