

Olivet Baptist Church

3500 Edmondson Avenue, Baltimore, MD 21229

Wednesday Night Bible Study (7:00 pm)

Book of John – Facilitator: Rev. Alex O. Stone

Overall Theme: Jesus' Preparation of His Disciples (13:1–17:26)

I. The Last Supper - The Night in which He was Betrayed and Denied

- **Chapter Review:**
- **Eternal life** is a gift (John 3:16, 36; 5:24; 10:10; Rom. 6:23). If one has it, he has it eternally. **They shall never perish** is a strong affirmation in the Greek (“they will indeed not ever perish”; cf. John 3:16, “never perish”).
- **John 10:28.** *This is one of the clearest statements in the Bible that one who believes in Jesus for salvation will never be lost.* Believers sin and stumble, but **Jesus as the perfect Shepherd loses none of His flock** (cf. Luke 22:31–32).
- **John 10:17–18.** Again, Jesus predicted His death, **saying four times that He would voluntarily lay down His life** (vv. 11, 14, 17–18). The **Father** has a special love for Jesus because of His sacrificial obedience to the will of God. *Jesus predicted His resurrection twice* (He would **take ... up His life again** [vv. 17–18]) and His sovereignty (**authority**) over His own destiny. *His death was wholly voluntary: No one takes it from Me.* Jesus was not a helpless pawn.
- **John 10:19–21.** *For the third time Jesus' teaching divided the people* (cf. 7:43; 9:16). **Many** in this hostile crowd judged Him to be **demon-possessed and raving mad** (cf. 7:20; 8:48, 52). **But others** figured that He was not demon-possessed, for how could **a demon open the eyes of the blind?** (cf. 9:16)
- **John 10:37–38.** Though the Jews were reluctant to **believe** Jesus' words, God was giving them **miracles** (lit., “works”; cf. vv. 25, 32), which he was doing through Jesus. **These signs were given for their learning** so that by pondering their significance **they might recognize Jesus' oneness with the Father** (**the Father is in Me, and I in the Father**). *Nicodemus had recognized this* for he said, “No one could perform [those] miraculous signs ... if God were not with Him” (3:2).

CURRENT FOCUS: "CHRIST WASHES THE DISCIPLES' FEET" (13:1–13:38)

Christ Washes the Disciples' Feet

13 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.

² And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's *son*, to betray Him, ³ Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, ⁴ rose from supper and laid aside His garments, took a towel and girded Himself. ⁵ 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. ⁶ Then He came to Simon Peter. And *Peter* said to Him, "Lord, are You washing my feet?"

⁷ Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this." ⁸ Peter said to Him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." ⁹ Simon Peter said to Him, "Lord, not my feet only, but also *my* hands and *my* head!"

¹⁰ Jesus said to him, "He who is bathed needs only to wash *his* feet, but is completely clean; and you are clean, but not all of you." ¹¹ For He knew who would betray Him; therefore He said, "You are not all clean." ¹² So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? ¹³ You call Me Teacher and Lord, and you say well, 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 should do as I have done to you. ¹⁶ Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. ¹⁷ If you know these things, blessed are you if you do them.

¹⁸ "I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, '*He who eats bread with Me has lifted up his heel against Me.*' ¹⁹ Now I tell you before it comes, that when it does come to pass, you may believe that I am *He*. ²⁰ Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

Christ Announces Judas, the Betrayer

Matt. 26:21, 22; Mark 14:18, 19; Luke 22:21–23

²¹ When Jesus had said these things, He was troubled in spirit, and testified and said, "Most assuredly, I say to you, one of you will betray Me." ²² Then the disciples looked at one another, perplexed about whom He spoke.

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

²⁴ Simon Peter therefore motioned to him to ask who it was of whom He spoke.

²⁵ Then, leaning back on Jesus' breast, he said to Him, "Lord, who is it?" ²⁶ Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped *it*." And having dipped the bread, He gave *it* to Judas Iscariot, *the son* of Simon. ²⁷ Now after the piece of bread, Satan entered him. Then Jesus said to him, "What you do, do quickly." ²⁸ But no one at the table knew for what reason He said this to him.

²⁹ For some thought, because Judas had the money box, that Jesus had said to him, “Buy *those things* we need for the feast,” or that he should give something to the poor. ³⁰ Having received the piece of bread, he then went out immediately. And it was night.

Christ Announces His Departure

³¹ So, when he had gone out, Jesus said, “Now the Son of Man is glorified, and God is glorified in Him. ³² If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately. ³³ Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, ‘Where I am going, you cannot come,’ so now I say to you. ³⁴ A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. ³⁵ By this all will know that you are My disciples, if you have love for one another.”

Christ Foretells Peter’s Denial

Matt. 26:34, 35; Mark 14:30, 31; Luke 22:33, 34

³⁶ Simon Peter said to Him, “Lord, where are You going?” Jesus answered him, “Where I am going you cannot follow Me now, but you shall follow Me afterward.” ³⁷ Peter said to Him, “Lord, why can I not follow You now? I will lay down my life for Your sake.” ³⁸ Jesus answered him, “Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times.

Commentary: THE LAST SUPPER (CHAP. 13:1-38)

A. *The Last Supper (13:1–30).*

1. JESUS' WASHING OF HIS DISCIPLES' FEET (13:1–17)

John's Gospel reports more of the content of Jesus' instructions to His disciples than do the other three Gospels. Chapters 13–17 concentrate on His teachings on that fateful night in which He was arrested. Before the instruction, Jesus washed His disciples' feet and predicted His betrayal.

John 13:1. Jesus knew that the time had come (cf. 2:4; 7:6, 8, 30; 12:23, 27; 17:1) for Him to leave this world and go to the Father. Jesus' death and resurrection were now imminent. He had come to die in obedience to the Father's will. His coming was also an act of love for all mankind (3:16). But He has a special love for His sheep: He **loved His own**. Then He **showed them the full extent of His love**. His humble service (13:1–17), His teaching (13:18–17:26), and finally His death (chaps. 18–19) are in view. All three revealed His love.

John 13:2–4. At the evening meal before the Passover, the devil had already prompted Judas Iscariot ... to betray Jesus. Jesus had predicted this (6:70–71). Later Satan actually entered Judas (13:27). Yet **God** was in control of all events leading to Jesus' death. Jesus **knew** (cf. vv. 1, 18) His sovereign authority, His origin, and coming destiny; yet He voluntarily took the place of a slave, washing the feet of His disciples. His action contrasts sharply with their self-seeking (cf. Matt. 20:20–24; Mark 9:33–34; Luke 22:24–30) and pictures His whole ministry on earth (cf. Phil. 2:5–8).

John 13:5. Foot-washing was needed in Palestine. The streets were dusty and ¹ people wore sandals without socks or stockings. It was a mark of honor for a host to provide a servant to wash a guest's feet; it was a breach of hospitality not to provide for it (cf. 1 Sam. 25:41; Luke 7:40–50; 1 Tim. 5:10). Wives often washed their husbands' feet, and children washed their parents' feet. Most people, of course, had to **wash** their own **feet**.

John 13:6–8. Peter sensing Jesus' reversing of their natural roles, asked why He, Peter's **Lord**, should **wash** the **feet** of His servant Peter. In Peter's question the word **You** is emphatic in the Greek. **Jesus** said that **later** (after His death and resurrection) Peter would **understand**.

No ... You shall never wash my feet, Peter replied. Apparently he did not feel that Jesus should act like a servant toward Peter. This is another case of Peter's thoughtless speech (cf. Mark 8:32; 9:5). **Jesus** responded, **Unless I wash you, you have no part with Me**. This does not mean, "Unless you are baptized you cannot be saved," but, "Unless I wash your sins away by My atoning death (cf. Rev. 1:5) you have no real relationship to Me" (cf. 1 John 1:7).

John 13:9–10. Peter continued to miss the spiritual lesson, but he was certain of his desire to be joined to Jesus. Therefore he asked Jesus to wash his **hands** and **head as well** as his **feet**. **Jesus answered, A person who has had a bath needs only**

¹ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 319–320). Wheaton, IL: Victor Books.

to wash his feet; his whole body is clean. (Some Gr. mss. omit the words “his feet.”) Roman Catholics sometimes have interpreted verse 10 to mean that after infant baptism only penance is needed. A preferable interpretation is that after salvation all one needs is confession of sins, the continual application of Jesus’ death to cleanse one’s daily sins (cf. 1 John 1:7; 2:1–2). When Jesus added that **not every one of you is clean**, He was referring to Judas (cf. John 13:11, 18). This suggests that Judas was not converted.

John 13:11. Judas had rejected the life-giving, cleansing words of Jesus (cf. 6:63; 15:3), so he was yet in his sins. Judas did have his feet literally washed, but he did not enter into the meaning of the event. John stressed Jesus’ supernatural knowledge (cf. 2:25; 4:29) of Judas’ deception.

John 13:12–14. After giving this object lesson in humility the Lord questioned the disciples in order to draw out the significance of the lesson: **Do you understand what I have done for you? He asked them** (cf. v. 7). **Teacher** (*didaskalos*) and **Lord** (*kyrios*) show that Jesus is on a higher level than they. Yet He had done a humble service for them. Meeting others’ needs self-sacrificially is what they ought to do too.

John 13:15–16. The foot-washing was **an example** (*hypodeigma*, “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 the need to wash dust from the feet of one’s guests. Whereas the Lord’s Supper was practiced by the early church as an ordinance, it 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 Tim. 5:10) speaks not of her involvement in a church ordinance but of her humble slavelike service to other believers. Not to follow the example of Jesus is to exalt oneself above Him and to live in pride. **No servant is greater than his master** (cf. John 12:26).

John 13:17. God blesses His servants not for what they **know** but for their responses to what they know. Christian happiness (**you will be blessed**) comes through ² obedient service (**if you do them, i.e., these things** Jesus commanded).

2. JESUS' PREDICTION OF HIS BETRAYAL (13:18–30).

John 13:18–19. Jesus had just said that blessedness comes through obedience (v. 17). Now He added that there would be no blessedness for one of the disciples. His selection of Judas was not an accident or a failure in God's plan. Jesus chose a betrayer among His 12 disciples (cf. 6:70–71) in order **to fulfill the Scripture**, namely, Psalm 41:9. As David was betrayed by his trusted table companion Ahithophel, who then hanged himself (2 Sam. 16:20–17:3, 23), so Judas, Jesus' close companion, betrayed Him and then hanged himself. Though Judas' deed was foreknown by God, he was fully culpable. The fact that Jesus knew all this in advance (**before it happens**) and that it fit the Scriptures helped the disciples after the fact to **believe** God sent Jesus (John 13:19; cf. 14:29).

² Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 320). Wheaton, IL: Victor Books.

John 13:20. As Jesus has a high and holy dignity because of His commission from the Father, so the disciples represented Jesus. **Anyone** who accepted the disciples was thus accepting Jesus, the **One** they represented, and in turn that person was also accepting the Father.

John 13:21. **Jesus was troubled in spirit.** The word “troubled” is *etarachthē* (“stirred or agitated”), the same word used of Jesus in 11:33; 12:27 (also used by Jesus in 14:1, 27). Being human, Jesus was troubled over Judas’ soon betrayal of His love and friendship. Being divine, Jesus knew in advance that it would happen. Jesus sensed the spiritual hardness and deadness which sin had produced in Judas. The word **testified** and the formula **I tell you the truth** stress the solemn announcement of Jesus’ words.³

John 13:22. That anyone in this close fellowship could do this to Jesus was almost beyond comprehension. Judas had covered his tracks so well that none of the others suspected him.

John 13:23–24. **Simon Peter**, the leader and perhaps the most emotional disciple, wanted to deal with the traitor. Luke (22:38, 49–50) mentioned that the disciples had two swords! **The disciple whom Jesus loved** was evidently John, the author of this Gospel (cf. *Introduction*). John and Judas were **reclining next to** Jesus, but

³ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 320–321). Wheaton, IL: Victor Books.

Peter's position at the table was not near enough to ask Jesus privately. So he **motioned to** John and asked him to **ask** Jesus whom He meant.

John 13:25–27. By **leaning** John could touch **Jesus**, so **he asked ... Lord, who is it?** Giving the morsel **to Judas** was an uncaught sign of recognition to John, but it was also the Lord's final extension of grace to **Judas**. A host's giving a morsel **of bread** to a guest was a sign of friendship. How ironic that Jesus' act of friendship to Judas signaled Judas' betrayal of friendship.

Satan entered into him (cf. v. 2) is one of the most terrible expressions in the Scriptures. Satan now used Judas as his tool to accomplish his will. **Do quickly** is literally "do it more quickly," which may imply Jesus' words spurred Judas to act in God's proper timing.

John 13:28–30. Since **no one** grasped the significance of Jesus' words, even the beloved disciple must have missed the intent of the sop until later. As **Judas ... went out**, no one thought anything but good of him. They assumed that he, as the group's treasurer (cf. 12:6), was going **to buy food for the Passover feast or to give something to the poor**. He had deceived his peers but not Jesus. **And it was night** in any other Gospel might ⁴ simply be a time notice, but in John's Gospel it probably also has symbolic significance. Judas was leaving the Light (8:12; 12:35, 46) and going out into the darkness of sin (3:19).

⁴ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 321). Wheaton, IL: Victor Books.

B. Jesus' Coming Departure (13:31–38).

John 13:31–32. After the departure of Judas, the events leading to Jesus' death fell into place quickly. **Jesus** was then free from the tension which Satan in Judas had produced. Also the long tension building up toward His death (Luke 12:50) would soon be over. The words **glorified** and **glorify** occur five times in these two verses. Jesus' unique glory was revealed in His death. The Father was also glorified in Jesus' death because God's love, His condescension, and His righteousness were made known (cf. John 1:14; Rom. 3:21–26). The words **God ... will glorify Him at once** looked ahead to the Resurrection and the Ascension.

John 13:33. **My children** translates *teknia*, ("little children"; the diminutive of *tekna*, "children"). This term of love expressed Jesus' concern for them. It is used only here by Jesus in this Gospel. John used it seven times in his first epistle (1 John 2:1, 12, 28; 3:7, 18; 4:4; 5:21), and Paul used it once (Gal. 4:19). Jesus announced once again that He would be gone and they would not be able to find Him (cf. Matt. 23:29; John 7:34; 8:21; 12:8, 35). This was true in both His death and His Ascension.

John 13:34–35. The 11 disciples would survive in His absence by obeying His example of **love**. The command is **new** in that it is a special **love** for other believers based on the sacrificial love of Jesus: **As I have loved you, so you must love one another**. Christians' love and support for one another enable them to survive⁵ in a hostile world. As Jesus was the embodiment of God's love, so now each disciple

⁵ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 321–322). Wheaton, IL: Victor Books.

should embody Christ's love. This love is a sign to the world as well as to every believer (1 John 3:14).

John 13:36–38. Peter, quick to speak, picked up on what Jesus had said about going away (v. 33). He wanted to know **where** Jesus was **going** (cf. Thomas' similar request; 14:5). Peter's love was such that he wanted to be with Jesus. But **Jesus replied** that it was not possible right then for Peter to be with Him. **Peter** could not conceive of any situation that would make Jesus' words necessary. He was certain that his love and courage were up to any challenge, including death. **I will lay down my life for You**, he affirmed. But Peter did not know himself as well as he thought, nor did he know the satanic power at work against him (cf. Luke 22:31–32). Jesus' prediction of Peter's defection (**you will disown Me three times**) must have completely shocked the other disciples. They may have wondered if Peter was the traitor (cf. John 13:21–25).⁶

⁶ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 322). Wheaton, IL: Victor Books.