

The Humility and Love of Christ Pt 2

John 13:1-17

John 13:1–17 (NKJV)

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.

Introduction

We have all heard this repeatedly growing up

“Just be yourself”

If you have watched any of the last Disney movies in the past 20 years or so, then you have heard this repeated over and over. It is a common theme. Its considered to be some of the greatest advice you can give someone. It is stated that above all things, you are called to be yourself. Believe in yourself, it your time, your moment, your body, your destiny.

Advertisements are all directed to “meism”.

Why to I need this, why do I want this, because it makes me feel good.

We have planted, watered and fed a deep rooted narcissism that has taken hold of our culture at an alarming rate.

There is actually a disorder called “Narcissistic Personality Disorder”

60% of millennials stated that the moral litmus test to make a decision is “how do I feel about that.”

Millennials post 1000 selfies on instagram every 10 seconds

The average millennial will take over 25,000 selfies of their face before they die.

More than 250 people worldwide have died while taking selfies in the last six years, according to a [new study](#) from researchers associated with the All India Institute of Medical Sciences, a group of public medical colleges based in New Delhi. The findings, which

analyzed news reports of the 259 selfie-related deaths from October 2011 to November 2017, were published in the July-August edition of the Journal of Family Medicine and Primary Care.

Of the 259 deaths, researchers found the leading cause to be drowning, followed by incidents involving transportation — for example, taking a selfie in front of an oncoming train — and falling from heights. Other causes of selfie-related deaths include animals, firearms and electrocution.

“The selfie deaths have become a major public health problem,” Agam Bansal, the study’s lead author, told *The Washington Post*.

https://www.washingtonpost.com/news/morning-mix/wp/2018/10/03/more-than-250-people-worldwide-have-died-taking-selfies-study-finds/?utm_term=.79b3ca0e1fe2

The selfie generation is one the most selfish generations in history.

We have become so enamored and in love with ourselves that we cannot see or hear the cries for help. We can’t serve the one in need because we can’t see thru the reflection of our own face in the cell phone.

We have become islands unto ourselves, and see the need to selflessly sacrifice our time in service to others as an intrusion on our isolation.

The “just be yourself, selfie saturated society” has left us dead on the inside... unable and unwilling to give ourselves to others

Choosing Humility in a Self-Centered Age | Quincy Mix | TEDxFurmanU

But this is not what Christ has called us to. He has called his own to come out from among them and be separate, says the Lord.

We are light in darkness

We are life in death

We Truth in the midst of falsehood

Our passage take us away from self and into a world of complete selfless sacrifice the Biblical love and Humility.

The Example is set by the King of Kings and Lord of Lords. The creator of all humanity... Jesus Christ.

Lesson

I. The Setting

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,

I. The Setting

II. The Servility

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.

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

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.

Footwashing was practiced in both Jewish and Greco-Roman contexts, and for many of the same reasons: as a means of personal cleanliness, as an act of hospitality, and as part of ritual purification for priests and worshipers in cultic settings. As an act of personal hygiene, hands and feet were washed more frequently than the rest of the body since they also become dirtier more easily.⁵ As an act of hospitality, footwashing offered guests the opportunity, such as they would have had in their own homes, to wash their feet after travel. Footwashing could be done by the guest or by a servant or other person for the guest. Finally, footwashing was often part of the preparation of a priest or religious functionary for participation in cultic rituals. For example, according to the Mosaic law, priests are to wash their hands and their feet "so that they may not die" (i.e., because they had entered the holy place unwashed; Exod 30:19, 21).

Here Jesus performs an act of service typically rendered by a slave: he will soon die a death suffered by slaves, death by crucifixion. But this very death completes the disciples' cleansing by Jesus. Jesus walks this path, and he walks it willingly, because of his love for his disciples. In turn he calls them to imitate his service of love as they follow him. In washing his disciples' feet, Jesus makes it plain that the structures of status and honor that govern society, played out in customs of hospitality where those of inferior status wash the feet of their superiors, are not to hold sway among his followers. Jesus' disciples are to follow him and, in doing so, to learn the patterns of their life together from him (13:14–16; cf. 13:34–35; 15:13).

Earlier in the Gospel, Jesus had spoken of the necessity of "eating his flesh" and "drinking his blood" in order to have life (6:51–58). Now he insists that he must wash the feet of his disciples in order for them to have "a part with him" (13:8). While the footwashing clearly provides a model for the disciples to emulate, its function is not merely exemplary: it also prefigures Jesus' death as an act of service and self-giving love that completes his cleansing of his disciples through his word, deed, life, and death, thus binding them for all time to him. The footwashing shows that Jesus' death completes the purification of the disciples, even as in the Synoptic accounts Jesus' body and blood are given for the forgiveness of sins (Matt 26:28) and to seal his covenant with his disciples (Matt 26:28; Mark 14:24; Luke 22:20).

Thompson, M. M. (2015). *John: A Commentary* (First edition, pp. 281–282). Louisville, KY: Westminster John Knox Press.

This passage is all about the great example of Biblical Love that Jesus had for his disciples which even included Judas Iscariot

verse 1

“having loved His own who were in the world, He loved them to the end.”

There are 3 Things we learn about Biblical Love

1. Biblical love is a love that serves

John 13:13–17 (NKJV)

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.

Mark 10:43–45 (NKJV)

⁴³ Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. ⁴⁴ And whoever of you desires to be first shall be slave of all. 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.”

2. Biblical love finds its foundation in humility

Philippians 2:3–8 (NKJV)

³ Let nothing *be done* through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. ⁴ Let each of you look out

not only for his own interests, but also for the interests of others.

⁵ Let this mind be in you which was also in Christ Jesus, ⁶ who, being in the form of God, did not consider it robbery to be equal with God, ⁷ but made Himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men. ⁸ And being found in appearance as a man, He humbled Himself and became obedient to *the point of death*, even the death of the cross.

3. Biblical love loves those that seek to harm you and hate you.

Romans 12:14 (NKJV)

¹⁴ Bless those who persecute you; bless and do not curse.

Romans 12:16–21 (NKJV)

¹⁶ Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.

¹⁷ Repay no one evil for evil. Have regard for good things in the sight of all men. ¹⁸ If it is possible, as much as depends on you, live peaceably with all men. ¹⁹ Beloved, do not avenge yourselves, but

rather give place to wrath; for it is written,
“*Vengeance is Mine, I will repay,*” says the Lord.

²⁰ Therefore

*“If your enemy is hungry, feed him;
If he is thirsty, give him a drink;
For in so doing you will heap coals of fire on his
head.”*

²¹ Do not be overcome by evil, but overcome evil
with good.

1 Peter 3:8–9 (NKJV)

⁸ Finally, all *of you be* of one mind, having
compassion for one another; love as brothers, *be*
tenderhearted, *be* courteous; ⁹ not returning evil for
evil or reviling for reviling, but on the contrary
blessing, knowing that you were called to this, that
you may inherit a blessing.

I. The Setting

II. The Servility

III. The Simplification

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!”

⁶ Then He came to Simon Peter.

And *Peter* said to Him, “Lord, are
You washing my feet?”

Not surprisingly **Simon Peter**, never at a loss for words, was the first to protest. When Jesus **came to** him, Peter, displaying the embarrassment of them all, asked incredulously, “**Lord, do You wash my feet?**” The disciples were still fervently expecting

the inauguration of the kingdom (cf. Acts 1:6), and Peter was appalled at this act of self-abasement on the part of the divine King. For a superior to wash the feet of an inferior was unheard of in either Jewish or Roman culture

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 66). Chicago, IL: Moody Publishers.

Doubtless all of the disciples were extremely embarrassed by these proceedings. For most of them, their embarrassment bred beleaguered silence; for Peter, it meant he had to object

As at Caesarea Philippi (Mk. 8:32–33 par.), his objection is candid and well-motivated, but totally ignorant of his Master’s course.

Carson, D. A. (1991). [The Gospel according to John](#) (p. 463). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Mark 8:29–33 (NKJV)

²⁹ He said to them, “**But who do you say that I am?**”

Peter answered and said to Him, “You are the Christ.”

³⁰ Then He strictly warned them that they should tell no one about Him.

³¹ And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed,

and after three days rise again. ³² He spoke this word openly. Then Peter took Him aside and began to rebuke Him.

Matthew 16:22 (NKJV)

²² Then Peter took Him aside and began to rebuke Him, saying, “Far be it from You, Lord; this shall not happen to You!”

³³ But when He had turned around and looked at His disciples, He rebuked Peter, saying, “**Get behind Me, Satan! For you are not mindful of the things of God, but the things of men.**”

The Greek construction of his question suggests indignant emphasis: ‘Are *you* going to wash *my* feet?’

Carson, D. A. (1991). *The Gospel according to John* (p. 463). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Κυριε **σου μου** νιπτεις τους ποδας

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 13:6). Bellingham, WA: Logos Bible Software.

Emphatic contrast in position of σου μου [*su mou*] (away from ποδας [*podas*]), “Dost thou my feet wash?” “Peter, we may suppose, drew his feet up, as he spoke, in his impulsive humility” (Bernard).

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 13:6). Nashville, TN: Broadman Press.

But Peter’s outburst reflected his ignorance, as the Lord’s reply indicates

⁷ Jesus answered and said to him,
“What I am doing you do not
understand now, but you will know
after this.”

Only later, after Christ’s death, resurrection, and ascension, would Peter (and the rest of the disciples) finally realize that in the incarnation “the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Matt. 20:28).

As the disciples cannot yet understand how the one whom they venerate as the Messiah must go to the cross, so they cannot understand the symbol-laden acts that anticipate it. Peter and the others will understand *later*—or, better, ‘after these things’ (Gk. *meta tauta*). This does not refer to the footwashing, but to the passion to which the footwashing points. After Jesus’ death/exaltation, and certainly after the descent of the Spirit who comes in consequence of that tragic and glorious event, they will understand. Peter’s failure to comprehend is of a piece with many such failures, on the part of enemies and disciples alike, during the period of Jesus’ public ministry (cf. notes on 2:22; 7:37–39; 12:16; 16:13; 20:9; cf. Carson, ‘Mis’).

Carson, D. A. (1991). [The Gospel according to John](#) (p. 463). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Many years later Peter would write,

You were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ. (1 Peter 1:18–19)

He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. (1 Peter 2:24)

For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit. (1 Peter 3:18)

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 66). Chicago, IL: Moody Publishers.

⁸ Peter said to Him, “You shall never wash my feet!”

⁸ Λεγει αυτω Πετρος Ου μη
νιψης τους ποδας μου εις τον
αιωνα

Newberry, T., & Berry, G. R. (2004). [The interlinear literal translation of the Greek New Testament](#) (Jn 13:8). Bellingham, WA: Logos Bible Software.

Strong double negative ού μη [*ou mē*] with first aorist active subjunctive of νιπτω [*niptō*] with εις τον αιωνα [*eis ton aiōna*] (for ever) added and μου [*mou*] (my) made emphatic by position.

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Jn 13:8). Nashville, TN: Broadman Press.

His expression is strong, but despite his outrage he is still thinking at no higher level than what is socially fitting. If there were nothing more at stake than the naked act of footwashing, Jesus' response would seem petty, unbearably rigid. It would sound like fake humility: 'I command you to let me be humble and let me wash your feet—or you're fired!

Carson, D. A. (1991). *The Gospel according to John* (p. 463). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

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."

Jesus' reply served two purposes. First, it corrected Peter's (and the rest of the Twelve's) misunderstanding of His messianic mission. In His first advent, Jesus did not come as the conquering King but as the selfless sacrifice for the sins of His people (Isa. 53:4–6, 10–12; Eph. 5:2; Heb. 9:26; 10:12); to humble "Himself by becoming obedient to the point of death, even death on a cross" (Phil. 2:8). Peter needed to accept the reality of the Lord's humiliation.

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

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 67). Chicago, IL: Moody Publishers.

Psalm 51:1–2 (NKJV)

- 1 Have mercy upon me, O God,
According to Your lovingkindness;
According to the multitude of Your tender mercies,
Blot out my transgressions.
- 2 Wash me thoroughly from my iniquity,
And cleanse me from my sin.

Ezekiel 36:24–27 (NKJV)

²⁴ For I will take you from among the nations, gather you out of all countries, and bring you into your own land. ²⁵ Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. ²⁶ I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. ²⁷ I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do *them*.

Zechariah 13:1 (NKJV)

13 “In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness.

Acts 22:16 (NKJV)

¹⁶ And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.’

1 Corinthians 6:9–11 (NKJV)

⁹ Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, ¹⁰ nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. ¹¹ And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

Ephesians 5:25–26 (NKJV)

²⁵ Husbands, love your wives, just as Christ also loved the church and gave Himself for her, ²⁶ that He might sanctify and cleanse her with the washing of water by the word,

Titus 3:4–6 (NKJV)

⁴ But when the kindness and the love of God our Savior toward man appeared, ⁵ not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, ⁶ whom He poured out on us abundantly through Jesus Christ our Savior,

Hebrews 10:22 (NKJV)

²² let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

John 3:5 (NKJV)

⁵ Jesus answered, “**Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.**”

Revelation 1:5 (NKJV)

⁵ and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.

To Him who loved us and washed us from our sins in His own blood,

Revelation 7:14 (NKJV)

¹⁴ And I said to him, “Sir, you know.”

So he said to me, “These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.

This washing comes thru faith and the word of Christ

and only those who place their faith in Jesus Christ as Lord and confess their sins are cleansed by Him and are united to Him in eternal life.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 67). Chicago, IL: Moody Publishers.

John 15:3 (NKJV)

³ You are already clean because of the word which I have spoken to you.

John 17:17 (NKJV)

¹⁷ Sanctify them by Your truth. Your word is truth.

Ephesians 5:26 (NKJV)

²⁶ that He might sanctify and cleanse her with the washing of water by the word,

1 John 1:7–9 (NKJV)

⁷ But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

⁸ If we say that we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess

our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.

⁹ Simon Peter said to Him, “Lord, not my feet only, but also *my* hands and *my* head!”

Though he may have missed the Lord’s point and thought He was referring to a physical washing, whatever Jesus was offering, Peter wanted all of it.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 67). Chicago, IL: Moody Publishers.

It does not seem wise to postulate (as some do) that ‘hands’ are mentioned because they are the part of the body that Jews would most naturally expect to contract ritual uncleanness first, since ritual cleanliness is not in view. Nor does the mention of ‘head’ serve by metonymy as a reference to the whole person—as if Peter wants a complete bath! In that case, why does Peter mention his hands as a separate part? Such interpretations are too heavy-handed. Peter’s response sounds more like unrestrained exuberance.

Carson, D. A. (1991). [The Gospel according to John](#) (p. 464). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

- I. The Setting
- II. The Servility
- III. The Simplification

IV. The Salvation

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.”

“He who is bathed needs only to wash *his* feet, but is completely clean;

10 Λεγει αυτω ο Ιησους Ο λελουμενος ου χρειαν εχει η τους ποδας νιψασθαι αλλ εστιν καθαρος ολος

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 13:10). Bellingham, WA: Logos Bible Software.

who is bathed Perfect Passive Part.

3068 λούō – properly, to wash (cleans), especially the entire person (bathing the whole body). 3068 / λούō (and its derivative, 628 /απολούō) implies "fully-washing" (literally and metaphorically) – i.e. a complete bathing to cleanse the entire person (body).

to wash

nιptό: to wash

Original Word: νίπτω

Part of Speech: Verb

Transliteration: niptó

Phonetic Spelling: (nip'-to)

Definition: to wash

Usage: I wash; mid. I wash my own (hands, etc.).

clean; **katharos: clean (adjective)**

Original Word: καθάρως, ἄ, ὄν

Part of Speech: Adjective

Transliteration: katharos

Phonetic Spelling: (kath-ar-os')

Definition: clean (adjective)

Usage: clean, pure, unstained, either literally or ceremonially or spiritually; guiltless, innocent, upright. 2513 *katharós* (a primitive word) – properly, "without admixture" (BAGD); what is separated (purged), hence "clean" (pure) because unmixed (without undesirable elements); (figuratively) spiritually clean because purged (purified by God), i.e. free from the contaminating (soiling) influences of sin.

(1) The majority of modern expositors omit the Greek words *ei mē tous podas*, 'except his feet', generating a translation such as 'A person who has had a bath (*louō*) does not need a wash (*niptō*)' – assuming the two verbs *louō* and *niptō* must be sharply distinguished. The verb *niptō* ('to wash') is also the verb used in v. 8, 'Unless *I wash you ...*' The

idea, then, is that the disciples had *already* ‘had a bath’, and their ‘whole body is clean’. Peter therefore does not need a complete wash. The act of footwashing is a symbol of this complete washing, and not some additional cleansing. If it were a mere additional cleansing, it would be a *relatively* insignificant step, which is incompatible with v. 7. Later copyists, failing to understand this point, added the words ‘except his feet’, and drastically changed the meaning. The shorter reading must therefore be accepted as the original, and is attested by Codex Sinaiticus (Alexandrian text, fourth century), various Latin readings from the fourth to the twelfth centuries (Western text), and by the text known to Origen (Caesarean, third century).

Carson, D. A. (1991). *The Gospel according to John* (pp. 464–465). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

(2) Nevertheless it must be admitted that the preponderance of textual evidence favours retention of the phrase, generating a rendering such as ‘A person who has had a bath does not need to wash, *except his feet*’ (or, more idiomatically with the niv, ‘... needs only to wash his feet’). It is far from clear that the move from *louō* to *niptō* is critical to a proper interpretation, for not only is the older semantic distinction between the two verbs often ignored by hellenistic writers (as most scholars admit), but John is particularly given to using

pairs of verbs synonymously, for purely stylistic reasons (*e.g. oida* and *ginōskō* for ‘to know’; *pempō* and *apostellō* for ‘to send’; *agapaō* and *phileō* for ‘to love’; *cf.* especially Morris, *SFG*, pp. 293–319). In this view, Jesus is going on to give a fresh lesson. In vv. 6–8 the footwashing symbolizes the cleansing that is the result of Christ’s impending cross-work. But Peter’s unrestrained (and thoughtless) exuberance (v. 9) opens up the opportunity to turn the footwashing to another point: the initial and fundamental cleansing that Christ provides is a once-for-all act. Individuals who have been cleansed by Christ’s atoning work will doubtless need to have subsequent sins washed away, but the fundamental cleansing can never be repeated

Carson, D. A. (1991). *The Gospel according to John* (p. 465). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

In physical terms, those who have already **bathed** do not need to take another bath every time their feet get dirty. They need **only to wash their feet** because they are **completely clean**. Similarly the complete cleansing of the redeemed at salvation never needs to be repeated.

His atoning death provides complete forgiveness of all their sins

Colossians 2:13 (NKJV)

¹³ And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

Titus 2:14 (NKJV)

¹⁴ who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.

1 John 1:7 (NKJV)

⁷ But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

1 John 1:9 (NKJV)

⁹ If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.

God has graciously justified and imputed Christ's righteousness to believers

2 Corinthians 5:21 (NKJV)

²¹ For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

Philippians 3:8–9 (NKJV)

⁸ Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ ⁹ and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith;

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).

1

1 John 1:9 (NKJV)

⁹ If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.

Philippians 2:12–16 (NKJV)

¹² Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; ¹³ for it is God who works in you both to will and to do for *His* good pleasure.

¹⁴ Do all things without complaining and disputing, ¹⁵ that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as

lights in the world, ¹⁶ holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.

The first application used the footwashing to symbolize Christ's atoning, cleansing death; this second application makes the points just elucidated; the third and final application teaches lessons in humility (vv. 12–17)

Carson, D. A. (1991). *The Gospel according to John* (p. 465). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

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.**”

and you are clean,

This is an amazing statement. Imagine having lived under the Jewish system of annual and perpetual sacrifices. There was never a permanent cleansing. Never a completed sacrifice. There could never be the sense that it is done and no more to do.

Only Christ can do this.

A complete, whole, perfect, eternal sacrifice by the Son of God that would eternally satisfy the Perfect Righteousness of a Just God. Animal sacrifices were only coverings and only temporal. But Christ is Complete and finished.

Hebrews 10:1–14 (NKJV)

10 For the law, having a shadow of the good things to come, *and* not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. ² For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. ³ But in those *sacrifices there is* a reminder of sins every year. ⁴ For *it is* not possible that the blood of bulls and goats could take away sins.

⁵ Therefore, when He came into the world, He said:

*“Sacrifice and offering You did not desire,
But a body You have prepared for Me.*

⁶ *In burnt offerings and sacrifices for sin
You had no pleasure.*

⁷ *Then I said, ‘Behold, I have come—
In the volume of the book it is written of Me—
To do Your will, O God.’ ”*

⁸ Previously saying, “*Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them*” (which are offered according to the law), ⁹ then He said, “*Behold, I have come to do Your will, O God.*” He takes away the first that He may establish the second. ¹⁰ By that will we have been sanctified through the offering of the body of Jesus Christ once *for all*.

¹¹ And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. ¹² But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, ¹³ from that time waiting till His enemies are made His footstool. ¹⁴ For by one offering He has perfected forever those who are being sanctified.

Also please note a second point about this statement that is equally important.

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.”**

are Present Active Ind

_eimi: I exist, I am**Original Word:** εἰμί**Part of Speech:** Verb**Transliteration:** eimi**Phonetic Spelling:** (i-mee')**Definition:** I exist, I am**Usage:** I am, exist.

So the disciples are currently, presently and continually clean. As we have already seen, this is a reference to spiritually clean, forgiven of sin and made righteous.

Yet at this time, Jesus had not died on the Cross, the sacrifice had not been accomplished. Justice had not been satisfied.

So how are they made clean, how are they righteous.

We know that, in the New Testament era, [salvation](#) comes by grace through faith in Jesus Christ ([John 1:12](#); [Ephesians 2:8-9](#)). Jesus is [the Way](#) ([John 14:6](#)). But, before Christ, what was the way?

A common misconception about the Old Testament way of salvation is that Jews were saved by keeping the Law. But we know from Scripture that that is not true. [Galatians 3:11](#) says, “Now it is evident that no one is justified before God by the law, for ‘The righteous shall live by faith.’” Some might want to dismiss this passage as only applying to the New Testament, but Paul is quoting [Habakkuk 2:4](#)—salvation by faith, apart from the Law was an *Old Testament* principle. Paul taught that the purpose of the Law was to serve as a “tutor to bring us to Christ, that we might be justified by faith” ([Galatians 3:24](#)). Also, in

[Romans 3:20](#) Paul makes the point that keeping the Law did not save either Old or New Testament Jews because “no one will be declared righteous in his sight by observing the law.” The Law was never intended to save anyone; the purpose of the Law was to make us “conscious of sin.”

If the Old Testament way of salvation was not keeping the Law, then how were people saved? Fortunately, the answer to that question is easily found in Scripture, so there can be no doubt as to what was the Old Testament way of salvation. In [Romans 4](#) the [apostle Paul](#) makes it very clear that the Old Testament way of salvation was the same as the New Testament way, which is by grace alone, through faith alone, in Christ alone. To prove this, Paul points us to Abraham, who was saved by faith: “Abraham believed God, and it was credited to him as righteousness” ([Romans 4:3](#)). Again, Paul quotes the Old Testament to prove his point—[Genesis 15:6](#), this time. Abraham could not have been saved by keeping the Law, because he lived over 400 years before the Law was given!

Paul then shows that David was also saved by faith ([Romans 4:6-8](#), quoting [Psalm 32:1-2](#)). Paul continues to establish that the Old Testament way of salvation was through faith alone. In [Romans 4:23-24](#) he writes, “The words ‘it was credited to him’ were written not for him alone, but also for us, to whom God will credit righteousness—for us who believe in him who raised Jesus our Lord from the dead.” In other words, righteousness is “credited” or given to those who have faith in God—Abraham, David, and we all share the same way of salvation.

Much of [Romans](#) and [Galatians](#) addresses the fact that there is only one way of salvation and only one gospel message. Throughout history people have tried to pervert the gospel by adding human works to it, requiring certain things to be done to

“earn” salvation. But the Bible’s clear message is that the way of salvation has always been through faith. In the Old Testament, it was faith in the promise that God would send a Savior someday. Those who lived in the time of the Old Testament looked forward to the Messiah and believed God’s promise of the coming Servant of the Lord ([Isaiah 53](#)). Those who exercised such faith were saved. Today we look back on the life, death, and resurrection of the Savior and are saved by faith in Jesus Christ’s atonement for our sins ([Romans 10:9-10](#)).

The gospel is not an exclusively New Testament message. The Old Testament contained it as well: “The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: ‘All nations will be blessed through you.’ So those who have faith are blessed along with Abraham, the man of faith” ([Galatians 3:8-9](#), quoting [Genesis 12:3](#)).

As early as [Genesis 3:15](#), we see the promise of a coming Savior, and throughout the Old Testament there are hundreds of promises that the Messiah would “save His people from their sins” ([Matthew 1:21](#); cf. [Isaiah 53:5-6](#)). [Job’s](#) faith was in the fact that he knew that his “Redeemer lives, and that in the end he will stand upon the earth” ([Job 19:25](#)). Clearly, Old Testament saints were aware of the promised Redeemer, and they were saved by faith in that Savior, the same way people are saved today. There is no other way. Jesus is “the stone you builders rejected, which has become the capstone.’ Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” ([Acts 4:11-12](#), quoting [Psalm 118:22](#)).

<https://www.gotquestions.org/>

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.”

But not all (ἀλλ’ οὐχι παντες [*all’ ouchi pantes*]). Strongly put exception (οὐχι [*ouchi*]). Plain hint of the treachery of Judas who is reclining at the table after having made the bargain with the Sanhedrin

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 13:10). Nashville, TN: Broadman Press.

¹¹ For He knew who would betray Him;

We know that this is referring to Judas

John 13:18–19 (NKJV)

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*.

John 6:64 (NKJV)

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 would betray Him.

John 6:70–71 (NKJV)

⁷⁰ Jesus answered them, “**Did I not choose you, the twelve, and one of you is a devil?**” ⁷¹ He spoke of Judas Iscariot, *the son* of Simon, for it was he who would betray Him, being one of the twelve.

John 17:12 (NKJV)

¹² **While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.**

Matthew 26:24–25 (NKJV)

²⁴ **The Son of Man indeed goes 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.”**

²⁵ Then Judas, who was betraying Him, answered and said, “Rabbi, is it I?”

He said to him, **“You have said it.”**

Matthew 9:4 (NKJV)

⁴ But Jesus, knowing their thoughts, said, **“Why do you think evil in your hearts?”**

John 2:25 (NKJV)

²⁵ and had no need that anyone should testify of man, for He knew what was in man.

1 Samuel 16:7 (NKJV)

⁷ But the Lord said to Samuel, “Do not look at his appearance or at his physical stature, because I have refused him. For *the Lord* does not *see* as man sees; for man looks at the outward appearance, but the Lord looks at the heart.”

1 Chronicles 28:9 (NKJV)

⁹ “As for you, my son Solomon, know the God of your father, and serve Him with a loyal heart and with a willing mind; for the Lord searches all hearts and understands all the intent of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever.

Matthew 9:4 (NKJV)

⁴ But Jesus, knowing their thoughts, said, “**Why do you think evil in your hearts?**”

Mark 2:7–8 (NKJV)

⁷ “Why does this *Man* speak blasphemies like this? Who can forgive sins but God alone?”

⁸ But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, “**Why do you reason about these things in your hearts?**”

Revelation 2:23 (NKJV)

23 I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works.

Acts 1:24 (NKJV)

24 And they prayed and said, “You, O Lord, who know the hearts of all, show which of these two You have chosen

11 For He knew who would betray Him; therefore He said, **“You are not all clean.”**

Matthew 26:24 (NKJV)

24 **The Son of Man indeed goes 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.”**

What a tragedy of a wasted life. He had the most evidence and revelation placed in front of him. He was exposed to the Son of God for 3 years. And yet he loved darkness so much, he was unwilling to come to the light. He is the example of the warning of Hebrews

Hebrews 2:1 (NKJV)

2 Therefore we must give the more earnest heed to the things we have heard, lest we drift away.

Hebrews 2:3 (NKJV)

3 how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*,

Hebrews 3:12–13 (NKJV)

¹² Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; ¹³ but exhort one another daily, while it is called "*Today*," lest any of you be hardened through the deceitfulness of sin.

- I. The Setting
- II. The Servility
- III. The Simplification
- IV. The Salvation

V. The Standard

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?”

sat down

anapiptó: to fall back

Original Word: ἀναπίπτω

Part of Speech: Verb

Transliteration: anapiptó

Phonetic Spelling: (an-ap-ip'-to)

Definition: to fall back

Usage: I lie down, recline (at a dinner-table), fall back upon (the breast of another person reclining at dinner).

[English Standard Version](#)

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?”

[New American Standard Bible](#)

So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, "Do you know what I have done to you?"

“Do you **know** what I have done to you?”

know

1097 ginōskō – properly, to know, especially through personal experience (first-hand acquaintance). 1097 /ginōskō ("experientially know")

(γινωσκετε τι πεποιηκα υμιν; [*ginōskete ti pepoiēka humin?*]). “Do ye understand the meaning of my act?”

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 13:12). Nashville, TN: Broadman Press.

13 **You call Me Teacher and Lord,
and you say well, for so I am.**

13 υμεις φωνειτε με **Ο διδασκαλος και ο κυριος** και καλως λεγετε ειμι γαρ

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 13:13). Bellingham, WA: Logos Bible Software.

It is significant that Jesus approves (καλως [*kalōs*], well) the application of both titles to himself as he accepts from Thomas the terms κυριος [*kurios*] and θεος [*theos*]. **For I am** (είμι γαρ [*eimi gar*]). Jesus distinctly claims here to be both Teacher and Lord in the full sense, at the very moment when he has rendered this menial, but symbolic, service to them. Here is a hint for those who talk lightly about “the peril of worshipping Jesus!”

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 13:13). Nashville, TN: Broadman Press.

14 **If I then, your Lord and
Teacher, have washed your feet,**

**you also ought to wash one
another's feet.**

14 εἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς ποδας ὁ κύριος καὶ ὁ διδάσκαλος καὶ
ὕμεις ὀφείλετε ἀλλήλων νίπτειν τοὺς ποδας

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 13:14). Bellingham, WA: Logos Bible Software.

If I then (εἰ οὖν ἐγὼ [*ei oun egō*]). Argumentative sense of οὖν [*oun*] (therefore). Condition of first class, assumed to be true, with first aorist active indicative of νίπτω [*nīptō*]

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 13:14). Nashville, TN: Broadman Press.

you also ought to wash

Present active indicative of the old verb ὀφείλω [*opheilō*], to owe a debt (Matt. 18:30). The mutual obligation is to do this or any other needed service. The widows who washed the saints' feet in 1 Tim. 5:10 did

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 13:14). Nashville, TN: Broadman Press.

opheiló: to owe

Original Word: ὀφείλω

Part of Speech: Verb

Transliteration: ophiló

Phonetic Spelling: (of-i'-lo)

Definition: to owe

Usage: I owe, ought.

3784 ophilō (a primitive verb, NAS dictionary) – to owe, be indebted, i.e. obliged to rectify a debt ("ought").

3784 /opheílō ("owe") refers to being morally obligated (or legally required) to meet an obligation, i.e. to pay off a legitimate debt. [3784 (opheílō) "originally belonged to the legal sphere; it expressed initially one's legal and economic, and then later one's moral, duties and responsibilities to the gods and to men, or to their sacrosanct regulations. . . . opheílō expresses human and ethical responsibility in the NT" (DNTT, 2, 662.663).]

[Matthew 18:28 V-IIA-3S](#)

GRK: αὐτοῦ ὃς ὠφείλεν αὐτῷ ἑκατὸν

NAS: who **owed** him a hundred

KJV: which **owed** him

INT: of his who **owed** him a hundred

[Matthew 18:28 V-PIA-2S](#)

GRK: εἴ τι ὀφείλεις

NAS: Pay back what **you owe.**'

KJV: me that **thou owest.**

INT: if any **you owe**

[Matthew 18:30 V-PPM/P-ANS](#)

GRK: ἀποδοῦ τὸ ὀφειλόμενον

NAS: he should pay back what **was owed.**

KJV: till he should pay **the debt.**

INT: he should pay that which **was owing**

[Matthew 18:34 V-PPM/P-ANS](#)

GRK: πᾶν τὸ ὀφειλόμενον

NAS: he should repay all **that was owed** him.

KJV: all **that was due** unto him.

INT: all that **was owing**

¹⁵ For I have given you an example, that you should do as I have done to you.

example

hupodeigma: a figure, copy, example

Original Word: ὑπόδειγμα, ατος, τό

Part of Speech: Noun, Neuter

Transliteration: hupodeigma

Phonetic Spelling: (hoop-od'-igue-mah)

Definition: a figure, copy, example

Usage: (a) a figure, copy, (b) an example, model.

13:14–15. One of the ways human pride manifests itself in a stratified society is in refusing to take the lower role. But now that Jesus, their *Lord and Teacher*, has washed his disciples' feet—an unthinkable act!—there is every reason why they *also should wash one another's feet*, and no conceivable reason for refusing to do so. Jesus says, *I have set you an example (hypodeigma—the word suggests both 'example' and 'pattern'; cf. Heb. 4:11; 8:5; 9:25; Jas. 5:10; 2 Pet. 2:6) that you should do as I have done for you.* Little becomes Jesus' followers more than humility. Christian zeal divorced from transparent humility sounds hollow, even pathetic

Carson, D. A. (1991). *The Gospel according to John* (pp. 467–468). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

If the Lord of Glory was willing to humble Himself and take on the role of the lowest of slaves, how could the disciples do any less? Jesus had once asked, “Why do you call Me, ‘Lord, Lord,’ and do not do what I say?” (Luke 6:46); here He was in effect saying, “Why do you call Me ‘Lord, Lord,’ and do not follow My example?”

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 68). Chicago, IL: Moody Publishers.

15 For I have given you an example, that you should do as I have done to you.

as

kathos: just as, as

Original Word: καθώς

Part of Speech: Adverb

Transliteration: kathos

Phonetic Spelling: (kath-oce')

Definition: according as, just as

Usage: according to the manner in which, in the degree that, just as, as.

2531 kathós (an adverb derived from [2596](#) /katá, "according to" and [5613](#) /hōs, "as compared to, to the extent of") – properly, "in proportion, to the degree that" (J. Thayer); just as (in direct proportion), corresponding to fully (exactly).

Some argue from this passage that foot washing is an ordinance for the church, along with baptism and the Lord’s Supper (Communion). But Jesus said, “**I gave**

you an example that you also should do as I did to you,” not, “what I did to you.” Further, “Wise theologians and expositors have always been reluctant to raise to the level of universal rite something that appears only once in Scripture” (Carson, *John*, 468). (The only other reference to foot washing, 1 Tim. 5:10, is not in the context of a church rite, but of good deeds performed by individuals.)

To elevate the outward act of foot washing to the status of an ordinance is to minimize the important lesson Jesus was teaching. The Lord gave an example of humility, not of foot washing; His concern was for the inner attitude, not the outward rite. The latter is meaningless apart from the former.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 68–69). Chicago, IL: Moody Publishers.

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.

To refuse to follow Jesus’ example of humble service is to pridefully elevate oneself above Him, since **a slave is not greater than his master, nor**

is one who is sent greater than the one who sent him (cf. similar sayings

John 15:20 (NKJV)

²⁰ Remember the word that I said 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 keep yours also.

Matthew 10:24 (NKJV)

²⁴ "A disciple is not above *his* teacher, nor a servant above his master.

Luke 6:40 (NKJV)

⁴⁰ A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher.

Luke 22:27 (NKJV)

²⁷ 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.

. No servant dares to regard any task as beneath him if his master has performed it.

¹⁷ If you know these things, blessed are you if you do them.

The Lord's concluding thought, **“If you know these things, you are blessed if you do them,”** reflects the biblical truth that blessing flows from obedience. The opening words of the Psalms emphasize that truth:

How blessed is the man who does not walk in the
counsel of the wicked,
Nor stand in the path of sinners,
Nor sit in the seat of scoffers!
But his delight is in the law of the Lord,
And in His law he meditates day and night.
He will be like a tree firmly planted by streams of
water,
Which yields its fruit in its season
And its leaf does not wither;
And in whatever he does, he prospers. (Ps. 1:1–3)

Psalm 119:1 declares, “How blessed are those whose way is blameless, who walk in the law of the Lord” (cf. Ps. 128:1). In Proverbs 16:20 Solomon declared, “He who gives attention to the word will find good, and blessed is he who trusts in the Lord.” “My mother and My brothers,” Jesus declared, “are these who hear the word of God and do it” (Luke 8:21). Later in Luke's gospel, He affirmed, “Blessed are those who hear the word of God and observe it” (Luke 11:28).

This passage reveals one essential way that believers can obey God and receive His blessing: by following the example of His Son. “The one who says he abides in Him,” John wrote in his first epistle, “ought himself to walk in the same manner as He walked” (1 John 2:6). Serving others in the humility of love is imitating Jesus Christ (cf. Phil. 2:5).

MacArthur, J. F., Jr. (2008). [*John 12–21*](#) (p. 69). Chicago, IL: Moody Publishers.