

# The Humility and Love of Christ

## 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.

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

<sup>7</sup> Jesus answered and said to him, "**What I am doing you do not understand now, but you will know after this.**"

<sup>8</sup> 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.”

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

<sup>10</sup> 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.” <sup>11</sup> For He knew who would betray Him; therefore He said, “You are not all clean.”

<sup>12</sup> 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? <sup>13</sup> You call Me Teacher and Lord, and you say well, for so I am. <sup>14</sup> If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.

<sup>15</sup> For I have given you an example, that you should do as I have done to you. <sup>16</sup> 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. <sup>17</sup> If you know these things, blessed are you if you do them.

## Introduction

Lowliness and Humility are the great opposites of entitlement. Entitlement is the belief that I am owed something.

I am owed respect

I am owed honor

I am owed a decent life

I am owed a good relationship

I am owed, I am owed, off to work I go

In our society when it is stated that nearly 50% of millennials believe socialism is best of Government System, the attitude and belief of Entitlement flourishes. When you pour Socialistic teaching on the attitude of entitlement that has grown in the soil of self-centeredness, you have a recipe for disaster.

So many today are saying,

You owe me a job

You owe me a college education

You owe me a decent wage

You owe me healthcare

You owe me tolerance

You owe me everything.

This also has devastating effects on the spiritual condition of the culture.

Those who believe they deserve everything do not understand that they do not deserve anything.

Except Death, and Hell.

The Gospel seed only takes root in a soil that has been humbled and had no sense of entitlement.

Some have said that we are rapidly producing an unredeemable culture.

This is why so many have a hard time with the teaching of the wrath and justice of God. They cannot find it within themselves to believe that they are not entitled to Gods Love.

It is believed that God owes them love.

After all look how wonderful I am.

Humility however springs from the parched desert of deserving nothing.

It is the person who recognizes that he is deserving only of death and that anything above the flames of Hell is Grace.

It is in this context of True Genuine God wrought Humility that you can love the unlovable. That you can serve the most cantankerous and hateful person. That you can meet the need of person in the deepest of sin. That you can love and forgive the one who repeatedly offends you and sins against you.

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

## 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.

<sup>2</sup> And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's *son*, to betray Him,

**13 Now before the Feast of the Passover,**

This would have been Thursday Evening, as the northern parts of Israel, would have started passover

meal hours before the Southern parts. They have gathered in the pre appointed and selected place to eat their last passover meal with Jesus.

...when Jesus knew that His hour had come

The Hour that Jesus has anticipated and predicted has now come. The time of His passion, his suffering and crucifixion is at hand.

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

Jesus has completely and sacrificially loved his own. A special, specific, redemptive love that was sovereignly set on the disciples. He loved them to the end, εἰς τέλος, completely to the max... but also to the very end chronologically. To the end of his life and beyond to all eternity.

<sup>2</sup> And supper being ended

Judging by the time marker in v. 30,

## John 13:30 (NKJV)

<sup>30</sup> Having received the piece of bread, he then went out immediately. And it was night.

....the meal that is about to begin is an *evening meal* (*deipnon*; cf. notes on 12:2). Assuming that the opening clause means that this meal had just been served

Carson, D. A. (1991). [The Gospel according to John](#) (p. 461). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**13:2.** Two textual variants control discussion of this verse: (a) the manuscript evidence for the present participle *ginomenou* and for the aorist participle *genomenou* is very evenly divided. The former is often taken to mean that the meal was ‘in progress’ (hence ‘during supper’, rsv), but might mean that it ‘was being served’ (niv); the latter is often taken to mean that supper was over (‘supper being ended’, av), but could be interpreted to mean that supper had just been served. Verses 4 and 26 make it impossible to believe that supper was over, and for that reason many prefer the present participle. Conversely, that makes the aorist participle the harder reading (especially if it is understood as in the av), and for that reason intrinsically more likely to have been changed by a copyist. It is therefore attractive to suppose that the aorist is original, but that it should be understood to mean that supper had just been served (an instance of what has traditionally been called the ‘ingressive aorist’).

(b) There is a nest of variants surrounding the name ‘Judas Iscariot, son of Simon’, but none affects the basic identification of the man. On the bearing of the contest between the genitive and the nominative of ‘Judas’, cf. notes above; on ‘Iscariot’, cf. notes on 6:71.

Carson, D. A. (1991). [The Gospel according to John](#) (p. 469). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

2 the devil having already put it  
into the heart of Judas Iscariot,  
Simon’s *son*, to betray Him,

Why this, now? At the beginning of one of the most beautiful displays of humility and love, we have this

very ugly reminder of the evil entering in to Judas' heart. The glimmering glory of Son of God is placed on the black canvas of sin and evil.

But as we study the text we become aware the the beauty and glory of Christ and the Amazing Love and Humility are seen in glaring light as he stoops to wash the disciples feet...even the feet of Judas. The point is that the devil had already put it into the heart of Judas before Jesus began to wash his feet. Therefore we can conclude that Judas was already entertaining the thoughts of his betrayal of Jesus as he was washing the feet of Judas.

“Before proceeding with the narrative, however, John ensures that his readers will grasp just how strongly this episode attests the loving character of Jesus. The disciples whose feet he was about to wash include Judas Iscariot, son of Simon, whose treacherous plot had already been conceived.”

Carson, D. A. (1991). *The Gospel according to John* (p. 461). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

2 the devil having already put it  
into the heart of Judas Iscariot,  
Simon's son, to betray Him,

having already put  
βεβληκοτος



## VRAP-SGM

**Original Word:** βάλλω

**Part of Speech:** Verb

**Transliteration:** balló

**Phonetic Spelling:** (bal'-lo)

**Definition:** to throw, cast

**Usage:** (a) I cast, throw, rush, (b) often, in the weaker sense: I place, put, drop

Some try to render this as the devil putting this in his own heart, base on some variant greek text.

“Yet it is difficult to discern exactly what the devil is understood to do here. The Greek phrase *diabolou ēdē beblēkotos eis tēn kardian*, if rendered quite literally, yields the translation “the devil had already put it into the heart,” without specifying whose heart is in view: is it the heart of Judas or the heart of the devil himself? This may be a way of stating that “the devil had already decided” (that is, “put it into his [the devil’s] own heart”), and that is the translation adopted here. This reading takes the *hina* clause (“that Judas would hand over”) as indicating the content of what the devil decided, with *Ioudas* as the subject of the verb “hand over”; thus the entire sentence would read, “The devil had already decided that Judas ... would hand Jesus over.” But for John, that does not let Judas off the hook; Judas is not merely a pawn of the devil. As

noted, the devil often leads to and incites sin, especially in the form of disobedience or apostasy. But even if the source or cause of sin lies outside the individual, that does not excuse the sin. In fact, sinful deeds demonstrate the need for release from the powers that determine or incite sinful behavior that incurs guilt or punishment (8:34; Rom 3:9; 6:6–10). Hence the ruler of this world must be judged and overthrown (12:31; 14:30; 16:11).”

Thompson, M. M. (2015). *John: A Commentary* (First edition, pp. 284–285). Louisville, KY: Westminster John Knox Press.

But that really would not make much sense since the devil had already had it in his heart all along to kill Christ.

Revelation 12:4 (NKJV)

<sup>4</sup> His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born.

It is better to understand as the text reads that the devil put it into the heart of Judas to betray Jesus.

As D.A. Carson put it,  
 “the devil and Judas are now in a conspiracy of evil to bring Jesus to the cross”

Carson, D. A. (1991). *The Gospel according to John* (p. 462). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

But with that said,  
What exactly does it mean that the devil put it into the hear of Judas.

First, a couple of foundational thoughts are needed.

1. The Devil is a created being, albeit a supernatural, spirit being, an angel, a fallen angel.

2. The Devil, being a created being is not Omnipresent. He cannot be everywhere at once.

3. The Devil is not Omniscience. He does not know all things and is not able to read the thoughts of humans. (Example Job)

4. The Devil does have the ability to possess or indwell creatures. (Mark 5:1-13 demoniac of Gadarene)

5. The Devil/demons, have the ability to communicated through the human, via their minds and mouth.

6. So we conclude that the devil can influence the thoughts of men externally and internally.

Ephesians 2:2 (NKJV)

<sup>2</sup> in which you once walked according to the course of this world, according to the prince of the power of the

air, the spirit who now works in the sons of disobedience,

### **Luke 22:31** (NKJV)

<sup>31</sup> And the Lord said, “Simon, Simon! Indeed, Satan has asked for you, that he may sift *you* as wheat.

### **Matthew 13:19** (NKJV)

<sup>19</sup> When anyone hears the word of the kingdom, and does not understand *it*, then the wicked *one* comes and snatches away what was sown in his heart. This is he who received seed by the wayside.

### **2 Corinthians 4:3–4** (NKJV)

<sup>3</sup> But even if our gospel is veiled, it is veiled to those who are perishing, <sup>4</sup> whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

### **Acts 5:3** (NKJV)

<sup>3</sup> But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back *part* of the price of the land for yourself?

### **John 6:70** (NKJV)

<sup>70</sup> Jesus answered them, “Did I not choose you, the twelve, and one of you is a devil?”

### **Luke 22:3** (NKJV)

<sup>3</sup> Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve.

Judas's greed and ambition had long since opened the door to the Devil's influence (cf. 12:4–6). Although Satan inspired his betrayal of Jesus Christ, Judas was fully responsible for his heinous act. His own evil heart desired the same thing Satan did—Jesus' death. Satan and Judas were in complete accord; they were coconspirators in the plot to kill Jesus Christ. Soon, Judas would be under Satan's complete control (v. 27) and would carry out his plan to betray the Son of God

MacArthur, J. F., Jr. (2008). [\*John 12–21\*](#) (p. 64). Chicago, IL: Moody Publishers.

Does Satan know our thoughts?

There is nothing in the Bible to indicate that Satan is omniscient. There are no verses that say he knows everything or that he can read our thoughts. But he is very adept at predicting human behavior because he's seen it operate for so long. He can anticipate what you might do in a given situation without knowing your thoughts because of his knowledge of humankind and because he has a supernatural mind. But in terms of being omniscient and being able to read your thoughts (as God can), the Bible does not support that idea at all. It never tells us that angels are omniscient. And if a holy angel isn't omniscient, neither is a fallen one. So, Satan can't read our thoughts, even if he's great at predicting human behavior because he's seen so much of it. JM

"I know that Satan has more power than one would normally find among human beings. At the same time, I know that Satan is not divine; he is not God, does not have divine powers or attributes. He is a creature with the limitations that are found normally with creatureliness. He is an angel. The Bible doesn't give us an exhaustive list of the powers of angels. They are more powerful than people but far less powerful than God. Obviously God can read your mind. God is omniscient. He knows your thoughts as you think them—"There is not a word on my tongue, but behold, O LORD, You know it altogether" ([Ps. 139:4](#)). The tendency is for Christians to think that since God is a supernatural being and can read our minds, then Satan, also a supernatural being, must be able to read minds, too. But Satan's powers are not equal to God's." RC Sproul

So the first and most obvious character of this black canvas of evil is that Judas is already filled with thoughts of betrayal, self centered greed. His initial hopes of Jesus being a Messiah to set up the

kingdom and overthrow Rome have been dashed.

Now he looks for what ever he can get out of it. Sadly he will settle for 30 pcs of silver for the Life fo Christ. The Deepest Evil is set in motion in Judas. The Worst of humanity is on display. The Demonic World led by the Devil are swirling in and around Judas filling his mind with thought of betrayal and greed.

**Luke 22:22 (NKJV)**

<sup>22</sup> And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!”

**Matthew 26:24 (NKJV)**

<sup>24</sup> **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.”**

The other fly in the ointment, is the ugliness and self centeredness of the other 11 disciples who were arguing among themselves as to who is the greatest the kingdom.

**Luke 22:24 (NKJV)**

<sup>24</sup> Now there was also a dispute among them, as to which of them should be considered the greatest.

## not the first time this dispute arose

Luke 9:46 (NKJV)

<sup>46</sup> Then a dispute arose among them as to which of them would be greatest.

They had become the epitome of arrogance and Pride. Having been with Christ for nearly 3 years and seen the miracles, signs and wonders. Having sat and heard the profound, authoritative teaching of Christ. Having witnessed the wisdom and application of doctrine unlike any other Rabbi they had ever heard. And since they had been sent out 2 by 2 and given authority to cast out demons and do miracles. Then watching many walk away and not follow Christ and hearing Christ tell them that they are the chosen ones. They are uniquely loved by Him.

Instead of Humble gratitude, they became the opposite.... full of pride and self exaltation.

## Had they forgot the scriptures.

Proverbs 16:18–19 (NKJV)

<sup>18</sup> Pride *goes* before destruction,

And a haughty spirit before a fall.

<sup>19</sup> Better *to be* of a humble spirit with the lowly,

Than to divide the spoil with the proud.

Proverbs 11:2 (NKJV)

<sup>2</sup> When pride comes, then comes shame;  
But with the humble *is* wisdom.

Proverbs 18:12 (NKJV)

<sup>12</sup> Before destruction the heart of a man is haughty,  
And before honor *is* humility.

Proverbs 29:23 (NKJV)

<sup>23</sup> A man's pride will bring him low,  
But the humble in spirit will retain honor.

Isaiah 2:11-12 (NKJV)

<sup>11</sup> The lofty looks of man shall be humbled,  
The haughtiness of men shall be bowed down,  
And the Lord alone shall be exalted in that day.

<sup>12</sup> For the day of the Lord of hosts  
*Shall come* upon everything proud and lofty,  
Upon everything lifted up—  
And it shall be brought low—

Daniel 4:30–31 (NKJV)



<sup>30</sup> The king spoke, saying, “Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?”

<sup>31</sup> While the word *was still* in the king’s mouth, a voice fell from heaven: “King Nebuchadnezzar, to you it is spoken: the kingdom has departed from you!

#### Matthew 26:33–35 (NKJV)

<sup>33</sup> Peter answered and said to Him, “Even if all are made to stumble because of You, I will never be made to stumble.”

<sup>34</sup> Jesus said to him, “Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times.”

<sup>35</sup> Peter said to Him, “Even if I have to die with You, I will not deny You!”

And so said all the disciples.

#### Matthew 26:74 (NKJV)

<sup>74</sup> Then he began to curse and swear, *saying*, “I do not know the Man!”

Immediately a rooster crowed.

#### 1 Corinthians 4:1–7 (NKJV)

4 Let a man so consider us, as servants of Christ and stewards of the mysteries of God. <sup>2</sup> Moreover it is required in stewards that one be found faithful. <sup>3</sup> But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself. <sup>4</sup> For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord. <sup>5</sup> Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.

<sup>6</sup> Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other. <sup>7</sup> For who makes you differ *from another*? And what do you have that you did not receive? Now if you did indeed receive *it*, why do you boast as if you had not received *it*?

Add to all of this, that the supper had already begun and no one was about to stoop down of there lofty perch and take care of the menial tasks of washing feet. A basic human need, that usually the

servants or slaves of the house would do. they were to good to do.

This sets the Stage for beautiful Humble Service of Christ.

## I. The Setting

## II. The Servility

<sup>3</sup> Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, <sup>4</sup> rose from supper and laid aside His garments, took a towel and girded Himself. <sup>5</sup> 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.

<sup>3</sup> Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, <sup>4</sup> rose from supper

knowing

Pf. A Pt. first position in sentence

accenting the full consciousness of Jesus

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 13:3). Nashville, TN: Broadman Press.

**eidó: be aware, behold, consider, perceive**

**Original Word:** οἶδα

**Part of Speech:** Verb

**Transliteration:** eidó

**Phonetic Spelling:** (i'-do)

**Definition:** be aware, behold, consider, perceive

**Usage:** I know, remember, appreciate.

1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying."

### 3 Things he knows

1. The Father has placed all things into His Hands
2. He came from the Father
3. He is going back to the Father.

All of these speak of the Position, Power and Authority and Glory of a Sovereign Creator.

1. All things are given into Christ Hands  
John 17:2 (NKJV)

<sup>2</sup> as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.

John 5:22 (NKJV)

<sup>22</sup> For the Father judges no one, but has committed all judgment to the Son,  
Matthew 28:18 (NKJV)

<sup>18</sup> And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth.

## 2. He came from the Father

John 3:13 (NKJV)

<sup>13</sup> No one has ascended to heaven but He who came down from heaven, *that is*, the Son of Man who is in heaven.

John 6:46 (NKJV)

<sup>46</sup> Not that anyone has seen the Father, except He who is from God; He has seen the Father.

John 7:29 (NKJV)

<sup>29</sup> But I know Him, for I am from Him, and He sent Me.”

John 8:42 (NKJV)

<sup>42</sup> Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.

John 17:8 (NKJV)

<sup>8</sup> For I have given to them the words which You have given Me; and they have received *them*, and have known surely that I came forth from You; and they have believed that You sent Me.

## 3. He is going back to the Father.

John 7:33 (NKJV)

<sup>33</sup> Then Jesus said to them, “I shall be with you a little while longer, and *then* I go to Him who sent Me. John 16:5 (NKJV)

<sup>5</sup> “But now I go away to Him who sent Me, and none of you asks Me, ‘Where are You going?’ John 16:28 (NKJV)

<sup>28</sup> I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.”

and that He had come from God  
and was going to God,

The use of προς τον θεον [*pros ton theon*] recalls the same words in 1:1. Jesus is fully conscious of his deity and Messianic dignity when he performs this humble act.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 13:3). Nashville, TN: Broadman Press.

By stressing Jesus’ exaltation, John revealed the depth of His humility. Incredibly, incomprehensibly, the glorious Creator and Ruler of the universe was about to humbly wash the disciples’ dirty feet—a menial task reserved for the lowest of slaves (even Jewish slaves were not required to perform it, only Gentiles).

“With such power and status at his disposal, we might have expected him to defeat the devil in an immediate and flashy confrontation, and to

devastate Judas with an unstoppable blast of divine wrath. Instead, he washes his disciples' feet, including the feet of the betrayer" (D. A. Carson, *The Gospel According to John*, The

Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1991), 462).  
MacArthur, J. F., Jr. (2008). *John 12-21* (p. 65). Chicago, IL: Moody Publishers.

**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.

Doubtless the disciples would have been happy to wash his feet; they could not conceive of washing one another's feet, since this was a task normally reserved for the lowliest of menial servants. Peers did not wash one another's feet, except very rarely and as a mark of great love. Some Jews insisted that Jewish slaves should not be required to wash the feet of others; this job should be reserved for Gentile slaves, or for women and children and pupils (*Mekhilta* § 1 on Ex. 21:2).

Carson, D. A. (1991). *The Gospel according to John* (p. 462). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

In one well-known story, when Rabbi Ishmael returned home from synagogue one day and his mother wished to wash his feet, he refused on the ground that the task was too demeaning. She took the matter to the rabbinic court on the ground that she viewed the task, in his case, as an honour (*cf.* SB 1. 707)

Carson, D. A. (1991). *The Gospel according to John* (p. 462). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

The reluctance of Jesus' disciples to volunteer for such a task is, to say the least, culturally understandable; their shock at his volunteering is not merely the result of being shamefaced, it is their response to finding their sense of the fitness of things shattered.

There is no instance in either Jewish or Greco-Roman sources of a superior washing the feet of an inferior: *cf.* Chris Thomas, *op. cit.*, ch. 3.

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

But here Jesus reverses normal roles. His act of humility is as unnecessary as it is stunning, and is simultaneously a display of love (v. 1), a symbol of saving cleansing (vv. 6–9), and a model of Christian conduct (vv. 12–17).

Carson, D. A. (1991). *The Gospel according to John* (pp. 462–463). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

We must picture the disciples reclining on thin mats around a low table. Each is leaning on his arm,



usually the left; the feet radiate outward from the table. Jesus pushes himself up from his own mat. The details are revealing: Jesus *took off his outer clothing, and wrapped a towel round his waist*—thus adopting the dress of a menial slave, dress that was looked down upon in both Jewish and Gentile circles (SB 2. 557; Suetonius, *Caligula*, 26). Thus he *began to wash his disciples' feet*, thereby demonstrating his claim, 'I am among you as one who serves' (Lk. 22:27; *cf.* Mk. 10:45 par.). The one who was 'in very nature God ... made himself nothing' and took 'the very nature of a servant' (Phil. 2:6–7). Indeed, he 'became obedient to death—even death on a cross!' (Phil. 2:8). The matchless self-emptying of the eternal Son, the eternal Word, reaches its climax on the cross. This does not mean that the Word *exchanges* the form of God for the form of a servant; it means, rather, that he so dons our flesh and goes open-eyed to the cross that his deity is *revealed* in our flesh, supremely at the moment of greatest weakness, greatest service (*cf.* notes on 1:14).

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

By humbly washing Judas's feet, which He would shortly do, Jesus met the greatest injury and insult imaginable with humble love. Consistent with His command to show love to one's enemies (Matt.

5:44), He did just that. But tragically, Judas was unmoved by the Lord's manifestation of love for him; the same act that drew the other disciples to Christ repelled him.

MacArthur, J. F., Jr. (2008). *John 12–21* (p. 64). Chicago, IL: Moody Publishers.

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.<sup>5</sup> 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)

<sup>13</sup> You call Me Teacher and Lord, and you say well, for so I am. <sup>14</sup> If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another's feet. <sup>15</sup> For I have given you an example, that you should do as I have done to you. <sup>16</sup> 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. <sup>17</sup> If you know these things, blessed are you if you do them.

Mark 10:43–45 (NKJV)

<sup>43</sup> Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. <sup>44</sup> And whoever of you desires to be first shall be slave of all. <sup>45</sup> 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)

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

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

<sup>5</sup> Let this mind be in you which was also in Christ Jesus, <sup>6</sup> who, being in the form of God, did not consider it robbery to be equal with God, <sup>7</sup> but made Himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men. <sup>8</sup> 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.

### **1 Corinthians 13:1–7 (NKJV)**

13 Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. <sup>2</sup> And though I have *the gift of prophecy*, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. <sup>3</sup> And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, but have not love, it profits me nothing.

<sup>4</sup> Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up; <sup>5</sup> does not behave rudely, does not seek its own, is not provoked, thinks no evil; <sup>6</sup> does not rejoice in iniquity,

but rejoices in the truth; <sup>7</sup> bears all things, believes all things, hopes all things, endures all things.

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

Romans 12:14 (NKJV)

<sup>14</sup> Bless those who persecute you; bless and do not curse.

Romans 12:16–21 (NKJV)

<sup>16</sup> 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.

<sup>17</sup> Repay no one evil for evil. Have regard for good things in the sight of all men. <sup>18</sup> If it is possible, as much as depends on you, live peaceably with all men. <sup>19</sup> Beloved, do not avenge yourselves, but *rather* give place to wrath; for it is written, “*Vengeance is Mine, I will repay,*” says the Lord.

<sup>20</sup> 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.”*

<sup>21</sup> Do not be overcome by evil, but overcome evil with good.

### 1 Peter 3:8–9 (NKJV)

<sup>8</sup> Finally, all *of you be* of one mind, having compassion for one another; love as brothers, *be* tenderhearted, *be* courteous; <sup>9</sup> 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

<sup>6</sup> Then He came to Simon Peter. And *Peter* said to Him, “Lord, are You washing my feet?”

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

<sup>8</sup> 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.”

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

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

<sup>10</sup> 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.” <sup>11</sup> For He knew who would betray Him; therefore He said, “You are not all clean.”

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

<sup>12</sup> 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? <sup>13</sup> You call Me Teacher and Lord, and you say well, for so I am. <sup>14</sup> If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another's feet. <sup>15</sup> For I have given you an example, that you should do as I have done to you. <sup>16</sup> 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. <sup>17</sup> If you know these things, blessed are you if you do them.