

The Perfect Love of the Savior for His People

John 13:1-20



Introduction

1. John 1-12 centers on the ministry of Jesus to those who rejected Him

John 1:11

He came to His own, and those who were
His own did not receive Him.

Introduction

1. John 1-12 centers on the ministry of Jesus to those who rejected Him
2. John 13-17 centers on the ministry of Jesus to those who accepted Him

John 1:12-13

But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

Theme of John 13:1-20

Jesus Christ, the King of Glory, demonstrated His limitless love for His own by humbling Himself to the form of a slave to serve the disciples as an example for them to follow in demonstrating their love for one another.

The Setting - John 13:1-4

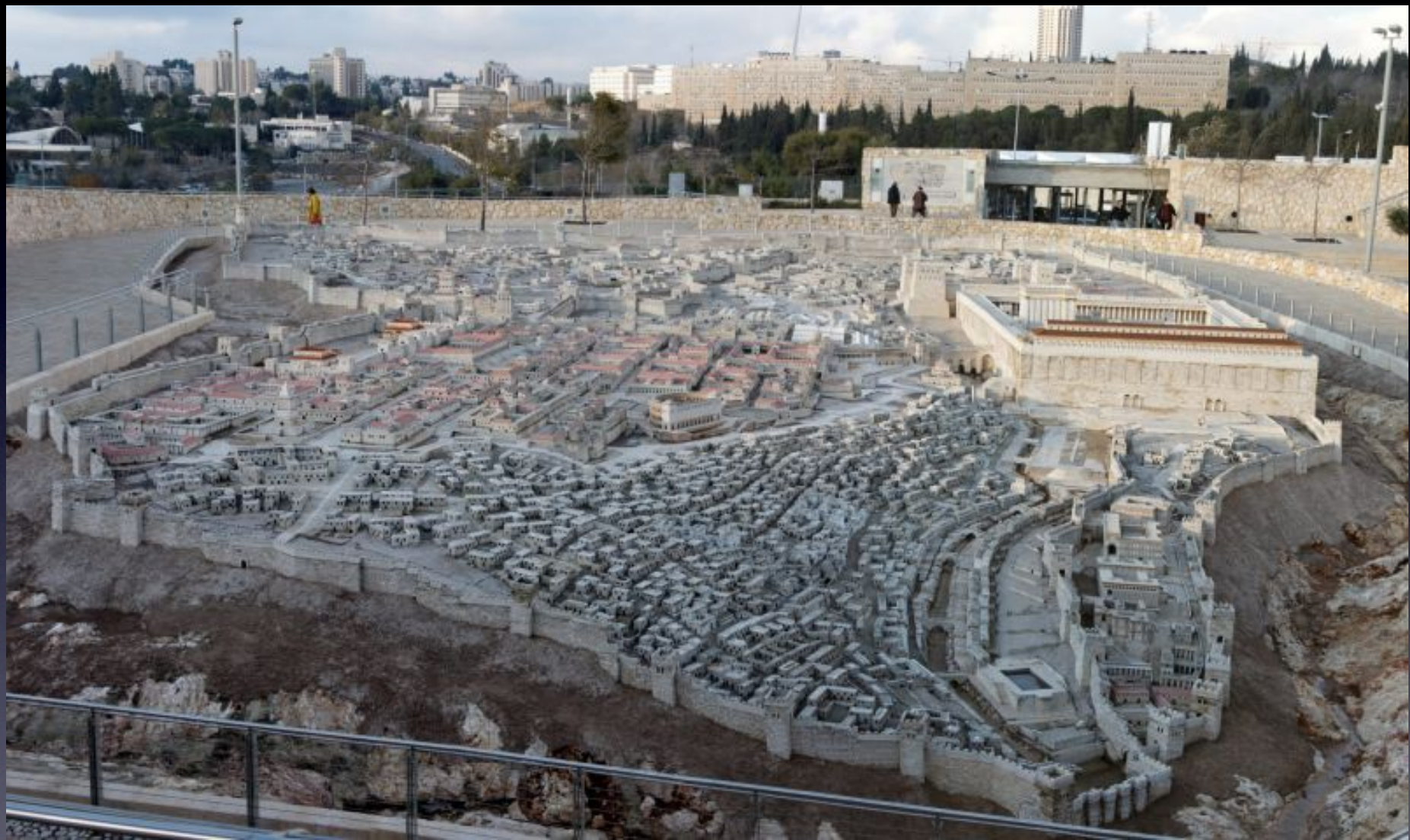
1. It was before the Feast of Passover, Thursday night
2. It was in an Upper Room in Jerusalem

Luke 22:8-13

And Jesus sent Peter and John, saying, “Go and prepare the Passover for us, so that we may eat it.” They said to Him, “Where do You want us to prepare it?” And He said to them, “When you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters.”

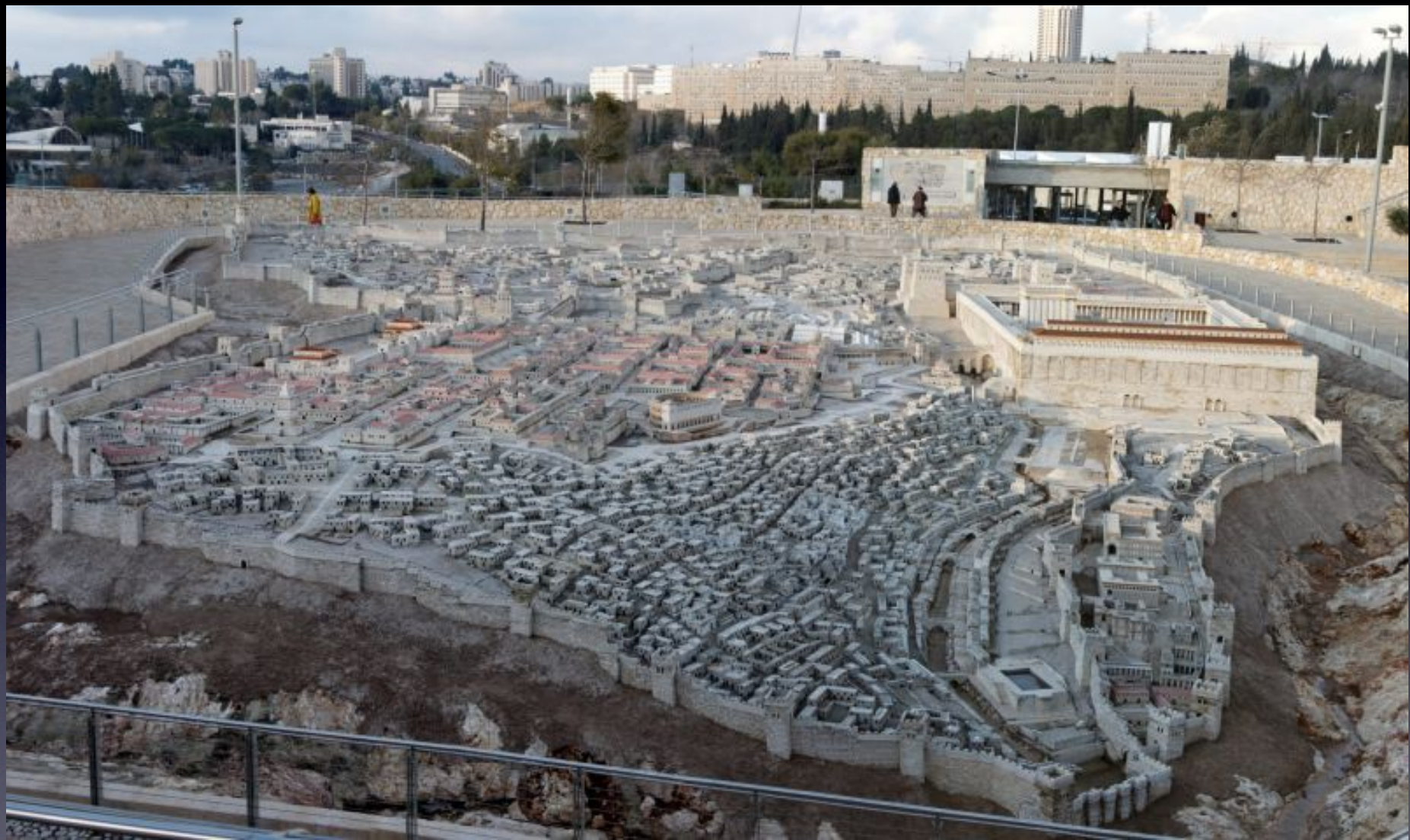
Luke 22:8-13 (continued)

“And you shall say to the owner of the house, ‘The Teacher says to you, “Where is the guest room in which I may eat the Passover with My disciples?” ’ And he will show you a large, furnished upper room; prepare it there.” And they left and found everything just as He had told them; and they prepared the Passover.





John 11:18 -Now Bethany was near Jerusalem,
about two miles off





The Setting - John 13:1-4

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3. Jesus loved His own who were in the world to the full extent of His love

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Knowing His hour had come

Knowing that Judas will betray Him

Knowing He had come forth from God

Knowing the Father had given all things into His hands

Knowing He was to depart out of the world

Knowing He was to return to the Father

The Setting - John 13:1-4

1. It was before the Feast of Passover, Thursday night
2. It was in an Upper Room in Jerusalem
3. Jesus loved His own who were in the world to the full extent of His love
4. Jesus prepared to humbly serve ALL of His disciples

The Humble Service - John 13:5-11

1. Jesus began to wash the disciples feet
2. Peter said, “Lord, do You my feet wash?”
3. Jesus answered, “What I do, you do not intuitively know now, but you will come to know later.”

1 Peter 1:18-19

knowing that 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 2:24

and 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 3:18

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;

The Humble Service - John 13:5-11

1. Jesus began to wash the disciples feet
2. Peter said, "Lord, do You my feet wash?"
3. Jesus answered, "What I do, you do not intuitively know now, but you will come to know later."
4. Peter said, "Never (No No) shall You wash my feet."
5. Jesus answered, "Unless by means of my entire work of humiliation - of which this feet-washing is only a part - I cleanse you from your sins, you will have no saving relationship with Me."

The Humble Service - John 13:5-11

6. Peter said, “Lord, then wash all of me.”

7. Jesus said, “He who is bathed is completely clean and needs only to wash his feet. But Judas was excluded.”

Bathing is JUSTIFICATION

Foot-washing is SANCTIFICATION

For Judas: Foot-washing was TEMPORAL
COMMON GRACE

The Teaching - John 13:12-20

1. Positively: Since I, the Lord and Teacher, washed your feet, you also ought to wash one another's feet. I gave you an example that you also should do AS (NOT WHAT) I did to you.
2. Negatively: A slave is not greater than his master nor the sent greater than the sender.
3. Since you know these things AND if you keep on doing these things, you will be happy.

The Teaching - John 13:12-20

4. Again, these things do not apply to Judas
5. Judas' treacherous betrayal, for which he is responsible, should not undermine the disciples' faith because it has been foretold by Jesus and by Old Testament Scripture.
6. Jesus affirms the unity of authority originating from the Father to the Son to the disciple.

1. Question: Should foot-washing be practiced as an ordinance within the Church?







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Carson: “Wise theologians and expositors have always been reluctant to raise to the level of universal rite something that appears only once in Scripture.” (MacArthur: “The only other reference to foot-washing, 1 Timothy 5:10, is not in the context of a church rite, but of good deeds performed by individuals.”)

1. Question: Should foot-washing be practiced as an ordinance within the Church?

Grudem: In his Systematic Theology, he cites 6 compelling reasons for lack of scriptural support for practicing foot-washing as an ordinance within the Church. #4 is provided here: “To make foot-washing an ordinance like baptism and the Lord’s Supper reduces it to a symbol - and if it is a symbol, then Jesus’ words command us only to perform a symbol, and the real force of Jesus’ command (to act in humility and love) is lost.”

2. Observation: Boice (from Stedman) notes the following parallels in Jesus humbling Himself in the foot-washing of the disciples (John 13) and Jesus humbling Himself in the incarnation (Philippians 2)

Implications:

1. We must continually remind ourselves that Jesus loves us (His own) who are in the world to the full extent of His love
2. We must continually love and serve one another since we know the command of Jesus
3. Those who do not repent and believe in Jesus Christ are excluded from the promises and blessings of God, as was Judas.