

“Only the Holy”

John 13:1-32

July 20, 2014

VIDEO: *“One Righteous Man”* (by King’s Kaleidoscope)

INTRO:

- Welcome... do you feel the intensity?
- We’re going with Jesus to the upper room...

Question...

**What emotion do you connect with
“the last supper?”**

- This is an INTENSE time...
- Less than 24 hours before the torturous cross!

Imagine...

**it’s dinner at your house...
and you KNOW that before bedtime...
you’ll be ambushed & taken away...**

**Then, the next day...
you’ll be TORTURED & EXECUTED
IN FRONT OF your family!**

Now I have 2 questions:

- A. What would you say to your loved ones...
- B. What’s the “mood” you feel NOW?

T/S: *Welcome to John, chapter 13...*

SERMON TITLE: *“Only the Holy”*

PREVIEW: John 13:1-32 = **T.R.E.A.S.O.N.**

T = *Truth*

R = *Revealed*

E = *Excluded*

A = *Alienated*

S = *Speak-out!*

O = *Over-taken!*

N = *No-more... Night-crawlers!*

BIG IDEA: *See the season & reason for treason...*

VIDEO: *“Gospel of John 13:1-32”*

T/S: Let's walk thru the T.R.E.A.S.O.N. acronym...

I. T = Truth (exposes Treason)

Truth: (a.k.a. Biblical Sorbet...)

v.1: *Now before the Feast of the Passover, when Jesus knew that His hour had come to depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.*

- A. v.1 divides the Gospel of John (1-12 & 13-21)
 - 1. ***Pouring Out* = Public ministry**
 - 2. ***Pouring In* = Private ministry**

- B. ***"Jesus knew"* = sovereignty!**

- C. ***"...His hour had come"* = CONTEXT fulfilled**

- D. ***"...loved His own"* = Elect > Everybody...**

- E. ***"the end"* = completeness / perfection!**

Romans 8:35-39:

Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Just as it is written, "For Your sake we are being put to death all day long; we were considered as sheep to be slaughtered." But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

II. R = Revealed (Satan is exposed) vv.2-9

**v.2 = During supper,
when the devil had already put it into the heart of Judas
Iscaiot, Simon's son, to betray him,**

**Judas is the 1st focal point
in the upper room discourse!**

Qt: Kent Hughes =

Judas was as perfect an actor, as accomplished a hypocrite as one can find. Theologians surmise that he was a man of more education and higher social standing than the rest of the apostles. He was not from Galilee but from Kerioth, a much better address. **Dr. Ironside said**, "*Judas was the real gentleman of all the teachers.*" He had class compared to the rest. Today Judas would wear a Brooks Brothers suit and a Madison Avenue smile. He would know all the right hymns — when to sit down, when to stand up, when to inject the most persuasive cliché, how to ingratiate himself with the power leaders of the church. No one would suspect him of being a traitor, and they did not then either.

*** see **John 6:70**: Judas is a devil ("**diabolos**")...

*** Like **antichrists** (see **1John**)

*** There are devils in the "*visible church*"

*** see **Acts 5:3**: "*the devil put it into the heart of Ananias...*" whom **God dropped in dramatic fashion...**

*** In a discourse that is to literally serve as an illustrative example on the call, commission, & command to live exemplifying Christ-like love, especially within the context of ekklesia in koinonia, don't miss the fact that Jesus starts with the I purging & purifying of His people!

v.3 = Sovereignty of our Savior

Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God;

NOTE: see parallel Matthew 28:18-20 :-)

Qt: D.A. Carson = *"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"*

vv.4-7 = Served

KEY CONTEXT: Luke tells us the disciples were arguing over who would be greatest in the kingdom...

4so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. **5**After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him. **6**He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" **7**Jesus replied, *"You do not realize now what I am doing, but later you will understand."*

v.8 = Saved

8“No,” said Peter, “you shall never wash my feet.”

Jesus answered, *“Unless I wash you, you have no part with me.”*

v.9 = Sanctified

9“Then, Lord,” Simon Peter replied, “not just my feet but my hands and my head as well!”

III. E = Excluded (vv.10-17)

vv.10-11 = Separated

10Jesus answered,
“Those who have had a bath need only to wash their feet; their whole body is clean. And you are clean, though not every one of you.”

11For he knew who was going to betray him, and that was why he said **not every one was clean.**

- A. Clean vs. unclean
- B. **Salvation vs. sanctification**
- C. **Union vs. Communion**
- D. Visible vs. invisible Church

vv.12-17 = Servants & Sent-ones

12When he had finished washing their feet, he put on his clothes and returned to his place. *“Do you understand what I have done for you?”* he asked them. **13***“You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. 14Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. 15I have set you an example that you should do as I have done for you. 16Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. 17Now that you know these things, you will be blessed if you do them.*

Qt: H.A. Ironside: (how do we wash each other’s feet?)

How do we wash one another's feet? What was the water? The water was the Word. Of what do our feet speak? Our ways. We wash one another's feet when we apply the Word of God to our ways. When a Christian slips a bit you say, perhaps, "He was a wonderfully fine out-and-out Christian, but now he is getting a bit worldly." But what are you

going to do about it? You can just ignore it and pass it by, or you can criticize and say very unkind things; but neither of these methods will help very much. You can go to the dear brother or sister and tenderly point out from the Word of God the mistake they are making, the sin into which they are falling. You can show them how their lives are becoming defiled. Thus you wash their feet.

Per John 13:17

"Blessed are those who hear the word of God and observe it"

- [Luke 11:28](#)

"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](#)

IV. A = Alienated (vv.18-20)

vv.18-20 = Set-apart-ones

18 *"I am not referring to all of you;*

I know those I have chosen. But this is to fulfill this passage of Scripture: (Ps. 41:9) 'He who shared my bread has turned against me.' **19** *"I am telling you now before it happens, so that when it does happen you will*

believe that I am who I am. 20Very truly I tell you, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me.”

Jesus again contrasts and calls out
the cancerous presence of Judas...

*** if you KNOW you are a saved, set apart, sent one of God...
then you can equally KNOW that those who reject you (on
defining gospel truths), are, in actuality, rejecting God the
Father... Son... & Holy Spirit.

V. S = Speak out! (vv.21-26)

v.21a = Stressed

*After he had said this,
Jesus was **troubled in spirit** and testified...*

vv.21b-26 = Snake in disguise...

*“Very truly I tell you, one of you is going to betray me.”
22His disciples stared at one another, at a loss to know
which of them he meant. 23One of them, the disciple*

whom Jesus loved, was reclining next to him. **24** Simon Peter motioned to this disciple and said, "Ask him which one he means." **25** Leaning back against Jesus, he asked him, "Lord, who is it?" **26** Jesus answered, "*It is the one to whom I will give this piece of bread when I have dipped it in the dish.*" Then, dipping the piece of bread, he gave it to Judas, the son of Simon Iscariot.

NOTE: ...even "Judas, who was betraying Him, said, "Surely it is not I, Rabbi?" ([Matt. 26:25](#))

So Jesus turned the lights on!

VI. O = Over-taken (vv.27-29)

v.27a = Satan enters Judas...

*As soon as Judas took the bread,
Satan entered into him.*

Qt: Kent Hughes = "At that moment an immortal soul committed suicide"

v.27b = Sent AWAY... (quickly)

So Jesus told him,
“What you are about to do, do quickly.”

vv.28-29 = Supposing...

28But no one at the meal understood why Jesus said this to him. **29**Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the festival, or to give something to the poor.

Ask yourself:

"What did Jesus say (or... What does God's Word say...) that I am ignoring and/or am oblivious to?"

- We need to read our Bibles better!
- We need to care enough to listen closely...
- We need to believe & obey!
- We need to stop being "managers"...
- We need to commit to BE-ing "missionaries!"

VII. N = No more Night-crawlers

vv.30-32 = Saints (vs. "aints")

30As soon as Judas had taken the bread, he went out.
And it was night.

Qt: *At that moment the day of salvation ended for Judas and hell arrived as Satan then entered into him.* – John MacArthur

31Therefore, when he had gone out...

Closing reminder...

QT: The setting of the Upper Room was a spiritual turning point in which Jesus was doing profound spiritual work. But at the same time, where God is most deeply at work, Satan's attack is that much more acute. It is significant that in Luke's version of the Lord's Supper, at this point Jesus tells Simon Peter that Satan wanted him as well ([Luke 22:31-32](#)). This is stunning. Satan's desire to sabotage the followers of Jesus reached more levels than we realize. Are those most intimately connected with Christ's life and work today similarly vulnerable?

Judas is a parable and a warning. We read his story as "insiders," thinking it depicts someone else. But Judas is a more disturbing figure than Pilate or Caiaphas or any of the other Jewish leaders because he saw the light and understood it... but chose the darkness anyway. - NIV Commentary

Jesus said, "**NOW the Son of Man is glorified**"

A spiritually "clean Church" glorifies God!

*...and God is **glorified** in Him. **32**If God is **glorified** in Him, God will **glorify** the Son in Himself, and will **glorify** Him at once.*

Jesus is going to the cross... to glorify God!

Jesus saves sinners... to glorify God!

As for you and your Christ-likeness

You expose darkness... to glorify God!

You serve selflessly... to glorify God!

You cut out cancer... to glorify God!

You love 'em till they leave... to glorify God!

T/S: Don't miss this...

**EVERYTHING Jesus did...
(and therefore, everything WE DO is to)
Glorify our King!**

Let's Pray

VIDEO: *"Defender"* (King's Kaleidoscope)

"One Righteous Man" (Kin

Sermon Text:

1Now before the Feast of the Passover, **Jesus knowing that His hour had come that He would **depart out of this world to the Father**, having **loved His own** who were in the world, **He loved them to the end**.**

2During supper, **the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him,**

3Jesus, **knowing** that the Father had **given all things** into His hands, and that He had come forth from God and was going back to God, **4**got up from supper, and laid aside His garments; and **taking a towel,** He girded Himself.

5Then He poured water into the basin, and began **to wash the disciples' feet** and to wipe them with the towel with which He was girded.

6So He came to Simon **Peter**. He said to Him, "**Lord, do You wash my feet?**"

7Jesus answered and said to him, "**What I do you do not realize now, but you will understand hereafter.**"

8Peter said to Him, "**Never shall You wash my feet!**"

Jesus answered him, "**If I do not wash you, you have no part with Me.**"

9Simon **Peter** said to Him, "**Lord, then wash not only my feet, but also my hands and my head.**"

10 Jesus said to him, "**He who has bathed needs only to wash his feet,** but is completely clean; and **you are clean,**

10b: but not all of you.”

11For He knew the one who was betraying Him; for this reason He said, “Not all of you are clean.”

12So 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?”

13“You call Me Teacher and Lord; and you are right, for so I am.

14“If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet. 15“For I gave you an example that you also should do as I did to you.

16“Truly, truly, I say to you, a slave is not greater than his master, nor *is* one who is sent greater than the one who sent him.

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

18“I do not speak of all of you.

I know the ones I have chosen;

but *it is* that the Scripture may be fulfilled,

‘HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.’

19“From now on I am telling you before *it* comes to pass, so that when it does occur, you may believe that I am *He*.

20“Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me.”

21When Jesus had said this, He became troubled in spirit, and testified and said, “Truly, truly, I say to you, that one of you will betray Me.”

22The disciples *began* looking at one another, at a loss *to know* of which one He was speaking. 23There was reclining on Jesus’ bosom one of His disciples, whom Jesus loved. 24So Simon Peter gestured to him, and said to him, “Tell *us* who it is of whom He is speaking.” 25He, leaning back thus on Jesus’ bosom, said to Him, “Lord, who is it?”

26Jesus then answered, “That is the one for whom I shall dip the morsel and give it to him.” So when He had dipped the morsel, He took and gave it to Judas, *the son* of Simon Iscariot.

27After the morsel, Satan then entered into him.

Therefore Jesus said to him, “What you do, do quickly.”

28Now no one of those reclining *at the table* knew for what purpose He had said this to him. 29For some were supposing, because Judas had the money box, that Jesus was saying to him, “Buy the things we have need of for the feast”; or else, that he should give something to the poor.

30So after receiving the morsel he went out immediately; and it was night.

31Therefore when he had gone out, Jesus said, “Now is the Son of Man glorified,

and God is glorified in Him;

32if God is glorified in Him, God will also glorify Him in Himself,
and will glorify Him immediately.

Outline:

I. v1 = Transition/Context

II. v2 = Judas/betrayal

III. vv.3-5 = Jesus/sovereignty & service

IV. vv.6-9 = Peter/imperfect passion

V. vv.10-11 = Christ contrasts...

A. Clean vs unclean

B. Salvation vs sanctification

C. Peter vs Judas

D. Visible vs invisible Church

VI. vv.12-17 = Jesus explains/applies

VII. v.18 = Jesus again contrasts & calls out the cancerous presence
of Judas...

VIII. v.19 = Jesus announces His proving, prophetic presence

IX. v.20 = Jesus declares divine unity & uniformity within the sent, faith family of God!

*** if you KNOW you are a saved, set apart, sent one of God... then you can equally KNOW that those who reject you (on defining gospel truths), are, in actuality, rejecting God the Father... Son... & Holy Spirit.

X. v.21 = another "time stamp" is given by Jesus ("after saying these things")... Two addition keys:

- A. Jesus was "troubled"
- B. Betrayal of Judas is "cause"

XI. vv.22-25 =

- A. Disciples are confused...
- B. Peter & John ask who it is...

XII. v.26 = Jesus explained the way that He would identify the fake... faithless wolf. Then, He actually turns the lights on Judas!

- A. See parallel to 1 John/Gospels
- B. See parallel to our time...
- C. We need to turn lights on!

XIII. v.27 =

- A. "then Satan ENTERED Judas"
- B. Jesus dealt with Judas:
 - directly
 - distinctly
 - authoritatively

XIV. vv.28-29 = disciples "miss it" they are confused by Judas' departure...

- A. Note: no one seems to connect the dots - even tho Jesus specifically said that the one to whom He gives the bread is going to betray Him...

- B. Note: see parallels today...
- C. Ask yourself: "What did Jesus say (or... What does God's Word say...) that I am ignoring and/or am oblivious to?"
 - We need to read our Bibles better!
 - We need to care enough to listen closely...
 - We need to believe & obey!
 - We need to stop being "managers" and commit to BE-ing "missionaries!"

XV. v.30 = 2 more time stamps...

- A. "Immediately after"
- B. "It was night..."
 - Metaphor for darkness

XVI. vv.31-32

Intro: [\(John 1-12\)](#) centers on Jesus' *public* ministry within Judaism. Jesus provides a series of signs and discourses that rely heavily on the Jewish institutions and festivals of his day. His audience is wide-ranging as he seeks men and women who will believe. He provokes crises of faith, and in many of the chapters there is a division within his audience: Some choose to believe while others remain in unbelief.

The "Book of Glory" ([John 13-21](#)), however, shifts our attention to Jesus' *private* ministry, to the hour of his glorification (the cross) that has been promised throughout chapters 1-12. His audience has narrowed to the circle of those who truly believe. From chapters 13-17 Jesus is alone with his disciples; chapters 18-21 record Jesus' final glorification. The focus of the first half of John is on *the signs* of Jesus, evidences of his identity borne by miraculous works. The focus of the second half of John is on *the hour*. Jesus now must say farewell to his followers and begin his return to the Father through his arrest, crucifixion, resurrection, and ascension.

- NIV Application Commentary

With the conclusion of chapter 12, there would be more public discourses. Chapters 13-17 record what we have come to know as the Upper Room Discourse. In these five chapters we see intimate teaching about service, love, the Holy Spirit, Heaven, our union with Christ, and prayer. Alexander Maclaren eloquently put forth his estimation saying: ... Nowhere else do the blended lights of our Lord's superhuman dignity and human tenderness shine with such lambent brightness. Nowhere else is his speech at once so simple and so deep. Nowhere else have we the heart of God so unveiled to us. On no other page, even of the Bible, have so many eyes, glistening with tears, looked and had the tears dried. The immortal words which Christ spoke in that upper chamber are his highest self-revelation in speech. - Preaching the Word

v.1:

The Lord loved them to the end. *Telos* (end) means "perfection," or "completeness," and signifies that Jesus loves His own with the fullest measure of love. There is a general sense in which God loves the world ([John 3:16](#)) of lost sinners ([Matt. 5:44-45](#); [Titus 3:4](#)), but He loves His own with a perfect, eternal, redeeming love—a love "which surpasses knowledge" ([Eph. 3:19](#)).

See [Romans 8:35-39](#):

Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Just as it is written, "For Your sake we are being put to death all day long; we were considered as sheep to be slaughtered." But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Even the imminent arrival of His own death could not separate His disciples from His love. That reality becomes even more wonderfully clear in His prayer in the seventeenth chapter.

- MacArthur New Testament Commentary

The **Feast of the Passover** was the annual Jewish festival commemorating God's deliverance of Israel from bondage in Egypt. The name derived from the angel of death's passing over the houses of the Hebrews when he killed the firstborn of the Egyptians ([Ex. 12:7, 12-13](#)). This Passover would be the last divinely authorized one. From this point on there would be a new memorial—not one recalling the lambs' blood on the doorposts but the blood of the Lamb of God ([1:29,36](#); [Rev. 5:6; 6:9; 7:10,17](#); [14:4,10](#); [15:3](#); [19:9](#); [22:1,3](#)) "poured out for many for forgiveness of sins" ([Matt. 26:28](#)). The Last Supper celebrated by the Lord with His disciples gave Him opportunity to use the elements of the Passover meal to form a transition from the old covenant Passover to the new covenant Lord's Supper ([1 Cor. 11:23-26](#)).

- MacArthur New Testament Commentary

This transforming experience of God's grace is precisely what fueled the missionary work of the apostle Paul. He served because he had been served. Paul writes, "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" ([Gal. 2:20](#) RSV). The motivating force behind Paul's life was not the law or a desire to promote his Jewish religiosity. The apostle realized that he had been washed, that God had given himself to him; therefore he can now freely and joyfully give himself to others. - NIV Commentary

All believers are included in this number of whom the Spirit says, "Having loved His own which were in the world, He loved them unto the end." Someone has translated that last expression, "He loved them all the way through." Through what? Through everything. He loved Peter all the way through his boasting and failure, and He loved him back to victory and faithfulness. And, thank God, when once He takes up a poor sinner in grace, He loves him all the way through. It can be said of every Christian, "Having loved His own which were in the world, He loved them unto the end." "For He which hath begun a good work in you will perform it until the day of Jesus Christ." -H.A. Ironside Expository Commentary

v.2: Judas' Satanic Rejection of Christ's Love...

The attention abruptly shifts from the brilliant light of Christ's love to the satanic darkness of Judas's heart. Even before this final **supper** began, **the devil had already put into the heart of Judas Iscariot, the son of Simon, to betray Him.** The contrast between Christ's love and Judas's hatred is stark; the latter provides the black backdrop against which the former appears all the more glorious.

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.... 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 ([v. 30](#); cf. [Matt. 26:24](#)).

- MacArthur New Testament Commentary

"The devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." Oh, the pity of it! Judas, who had walked with Him for three-and-a-half years, had heard His words of grace, seen His works of power, beheld His wonderful life and yet his heart was never won for Christ. Jesus knew all about him; He was not deceived. The Lord said of him, "Have not I chosen you twelve, and one of you is a devil?" Judas had never been regenerated. His hard heart had never glowed with love for Christ. He was one of the twelve, but he was not one who had been actually born again. It shows how one may be temporarily religious and be under the best of instruction and see the most marvelous evidences of the working of divine power and yet after all never truly turn to God as a repentant sinner and own Christ as Lord. The ways of Judas might well speak to everyone of us, warning us to examine ourselves to see whether we be in the faith or not. - H.A. Ironside Expository Commentary

Just a few days before the Last Supper, however, an incident occurred that apparently was the last straw for Judas. At a dinner in Bethany, given in Jesus' honor, Mary the sister of Martha and Lazarus anointed Jesus with a large amount of expensive perfume. Shocked and outraged, Judas protested indignantly, "Why was this perfume not sold for three hundred denarii and given to poor people?" ([John 12:5](#)). Judas, of course, cared nothing for the poor; he "said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it" ([v. 6](#)). Losing out on the opportunity to embezzle from that vast sum of money (three hundred denarii amounted to a full year's wages for an average laborer) infuriated Judas. But so convincing was his outward display of pious hypocrisy that the rest of the disciples joined in his protest ([Matt. 26:8-9](#)). Judas's simmering discontent then boiling over, he immediately after this incident "went to the chief priests and said, 'What are you willing to give me to betray Him to you?' And they weighed out thirty pieces of silver to him. From then on he began looking for a good opportunity to betray Jesus" ([Matt. 26:14-16](#)). - MacArthur New Testament Commentary

v.3: Parallel v.3 & Matthew 28:18-20!

John's declaration that Jesus knew **that the Father had given all things into His hands** (cf. [3:35](#); [17:2](#); [Matt. 11:27](#); [28:18](#)), **and that He had come forth from God** (cf. [3:13](#); [5:37](#); [6:46,57](#); [7:29](#); [8:18,42](#); [12:49](#); [16:27-28](#); [17:8](#)) **and was going back to God** (cf. [6:62](#); [7:33](#); [14:12, 28](#); [16:5, 10, 17, 28](#); [17:11, 13](#)) reiterates and amplifies the apostle's earlier statement that Jesus was about to return to the Father ([v. 1](#)). 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

- MacArthur New Testament Commentary

"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*

v.4:

KEY CONTEXT: Luke tells us the disciples were arguing over who would be greatest in the kingdom...

- Feet washing = "slave's work"
- Jewish slaves were not required...
- Feet washing = lowest of the low!
- Jesus washed feet – so should we!

v.5: Jesus takes the Slave's role...

And so supper began with everyone's feet still unwashed, as each of the Twelve waited for someone else to take action. Finally, in a stunning display of humility that was also a pointed rebuke of the disciples' prideful ambition, the incarnate Son of God **got up from supper, and laid aside His garments; and taking a towel, He girded Himself. Then He poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded.** The rebuked, embarrassed, and chastened disciples watched in awkward, painful silence as the Lord, clad as a slave, knelt before each of them in turn and washed their soiled feet.

- MacArthur New Testament Commentary

Foot-washing Example of Servant's Hearts:

If we are to count ourselves as followers of Christ, there must be humble service in our lives. We must be people of the towel. More specifically, we are to wash one another's feet. While Christ does not exclude washing the feet of those outside the church, it is meant primarily for brothers and sisters in the body of Christ. That is in some respects more difficult. It is easier sometimes to humble ourselves and wash the feet of those we do not know... Jesus is saying that the church has received the essential cleansing by him in the forgiveness of sins, but we can help take away the day-by-day dirt of the world by humbly serving one another. We will thus encourage one another to godliness.

- Preaching the Word

Jesus' act was powerful not because of the footwashing itself, but because of the role he was assuming by doing it. To sweep a floor is commonplace, but for Queen Elizabeth of England to come and sweep my kitchen would be upsetting, not because sweeping is significant but because the Queen is doing it. It is the person of Jesus tied to this lowly role that brings power to this image.

"This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. Dear friends, *since God so loved us*, we also ought to love one another" ([1 John 4:10-11](#), italics added).
- NIV Application Commentary

v.6:

Peter's outburst reflected his ignorance, as the Lord's reply "**What I do you do not realize now, but you will understand hereafter,**" indicates. 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](#)). 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 New Testament Commentary

v.8: Jesus contrasts divine “union” vs. “communion”

The link of communion is so fragile that the least unconfessed sin will break it in a moment and the only way it can be reformed is by confessing and forsaking the sin that snapped it... And so Jesus says, "If I wash thee not, thou canst have no part with Me." He means, "If I am not daily washing thee from the defilement that continually clings to one's feet you cannot have fellowship with Me." Is there anything more precious than knowing that you can go to Him about everything?

- H.A. Ironside Expository Commentary

v.10: Jesus corrects Peter again, clarifies salvation

Jesus is not simply giving them a lesson in humble service (this will come in [13:14](#)); he is doing something that symbolizes his greater act of sacrifice on the cross ([13:7](#)). Only after "the hour" when Jesus is resurrected will any of this make sense (cf. [2:22](#); [12:16](#)). But Peter continues to object in the most strenuous way, and Jesus' rebuke is carefully worded. "If *I* do not wash you . . ." means that the question is not simply one of washing, but a question of *who* does the washing. Peter must participate in the work of Jesus ([13:8-9](#)). He lacks a cleansing that only Jesus can supply.

The language of [13:8](#) is peculiar. If Peter is not washed, he cannot have any "part" (Gk. *meros*) in Jesus. Throughout the LXX, the *meros/meris* word group refers to tribal land promised in Canaan that Israel was to inherit ([Num. 18:20](#); [Deut. 12:12](#); [14:27](#)). It was one of the principal gifts of the covenant. But this gift of God is no longer "land," but life with Jesus (cf. also ch. 15). Jesus is talking about eternal life and union with him (cf. [14:3](#); [17:24](#)). If so, then the footwashing is symbolic of something more than a gesture of fellowship. It is only the death of Jesus (and its acceptance by the believer) that brings eternal life.

- NIV Application Commentary

The complete cleansing of the redeemed at salvation never needs to be repeated. God has graciously justified and imputed Christ's righteousness to believers ([2 Cor. 5:21](#); [Phil. 3:8-9](#)), and His atoning death provides complete forgiveness of all their sins ([Col. 2:13](#); [Titus 2:14](#); [1 John 1:7,9](#)). 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](#)).

- MacArthur New Testament Commentary

He knew who should betray Him, so He said, "You are not all clean." Judas had never known that first cleansing of regeneration. What is it the Saviour is telling us here? Why, this: When a Christian fails and becomes defiled in thought or deed or word, he does not thereby cease to be a Christian; he does not cease to be a child of God and have to begin all over again, but he simply needs to have his feet washed—he needs to have his walk cleansed.

You see, in those days, a rich householder had a large bath in the center court and when he rose in the morning he would step down into the bath and have a complete cleansing. Then he went out with his open sandals, and as the streets of those oriental cities were very filthy, when he came back to the house, one of his servants came and washed his feet. He did not have a bath every time he came in, but he did need to have his feet washed.

When we are cleansed by the precious blood of Christ we are washed all over, once for all. That does not have to take place again. "The blood of Jesus Christ His (God's) Son cleanseth us from all sin." That is, it cleanseth us continually. We are always clean in that sense.

But now, "He that is bathed needeth not save to wash his feet," and feet speak of our walk. We read, "He will keep the feet of His saints," so every time we fail, as believers, we are to go to our blessed Lord, and say, "Cleanse me now by the washing of water by the Word." We read in [Ephesians 5:25, 26](#), "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and

cleanse it with the washing of water by the Word." You see the Word of God is likened to water. In [Psalm 119:9](#) we read, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word." Suppose my hand becomes defiled and unclean. What do I do? Why, I go and apply the water, and after I apply the water, the uncleanness disappears. When my heart and conscience have become defiled, what do I do, I let the blessed Lord apply the water of the Word. "For if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The Word of God is the water which is applied to our hearts and consciences and cleanses us from all defilement.

- H.A. Ironside Expository Commentary

The curious return to the subject of Judas in [13:10b-11](#) (cf. [13:2](#)) indicates that Jesus' work of footwashing has not changed Judas's heart. The fact alone that Jesus washed Judas's feet is stunning and is a testimony to Jesus' patience and love for his followers (even the man who betrays him). Judas is now a man in the grip of the darkness.

- NIV Application Commentary

v.11:

All aspects of Christ's death—including Judas's betrayal—were part of God's predetermined plan ([Acts 2:23](#)). As noted earlier, however, that does not excuse Judas of personal responsibility for his wicked act ([Matt. 26:24](#)).

- MacArthur New Testament Commentary

KEY: vv.7-11 = contrast of Salvation & Sanctification!

v.13: Often overlooked point...

Will you notice one thing here that I am afraid many Christians overlook. He says, "You call Me Master and Lord, and ye say well; for so I am." What do you call Him? He approved these disciples calling Him "Master" and "Lord." Have you ever noticed this in reading the New Testament, that no lover of the Lord Jesus Christ is ever represented as addressing Him individually by His proper name? We never read that Peter said, "Jesus" when addressing Him. We never read that John said it. You never read of anyone saying, "Lovely Jesus," "Sweet Jesus," etc. That is very significant; is it not? How do they speak of Him? "Master," "Lord," "My Lord," "My God," etc. And He commends them for that. "Ye call Me Master and Lord: and ye say well; for so I am." Whenever the Holy Spirit is guiding us in our prayers when we address Him, we will magnify Him. He will lead us to recognize Him as Lord. Some people address our Saviour in a way that they would not address the President of the United States. If you were presented to the President you would not call him by his given name. You would not dare do that. You would use some expression of appreciation of the dignity of his office. You would be afraid to do otherwise. Well, when you address your Saviour next time, just remember that, while His name is Jesus, He is our Master and our Lord, and the Holy Spirit loves to glorify Him.

- H.A. Ironside Expository Commentary

v.15: Jesus' example explained...

How do we wash one another's feet? What was the water? The water was the Word. Of what do our feet speak? Our ways. We wash one another's feet when we apply the Word of God to our ways. When a Christian slips a bit you say, perhaps, "He was a wonderfully fine out-

and-out Christian, but now he is getting a bit worldly." But what are you going to do about it? You can just ignore it and pass it by, or you can criticize and say very unkind things; but neither of these methods will help very much. You can go to the dear brother or sister and tenderly point out from the Word of God the mistake they are making, the sin into which they are falling. You can show them how their lives are becoming defiled. Thus you wash their feet.

Did you every try to wash your brother's feet? There is a Scripture which reads, "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him" ([Lev. 19:17](#)). It takes grace to be kindly faithful. Some say to me, "Oh, well, I have tried it, but it doesn't do any good." We need much grace ourselves to wash another's feet. If you are going to wash your neighbor's feet, you ought to be careful about the temperature of the water. You would not go to anyone and say, "Put your feet into this bucket of scalding water, and I will wash them for you." Ice-water is just as bad. Some people go at you in such a way that you just shrink back from them. Some are so hot, and some are so cold and icy and formal. You don't appreciate either; do you? The proper thing is this, when you see your brother going wrong, get into the presence of the Lord about it. Then remember the word that tells us, as recorded in [Gal. 6:1](#): "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." When you go to your brother like this seeking to apply the Word of God faithfully. He must be in a very bad state indeed if he will not listen.

- H.A. Ironside

As with so many of Jesus' powerful acts, here too he provides a discourse explaining what he has just done ([13:12-17](#)). But while the subject of the footwashing in [13:2-11](#) pertained to Jesus' salvific work on their behalf, his teaching now points to how they might imitate his deeds. These themes are different, though related. Jesus' sacrifice will be the supreme token of his overwhelming love for the world. In his Farewell Discourse, Jesus now wants his followers to

exemplify that same love to one another. His act of sacrifice cannot be repeated, but his model of self-giving love can become a natural feature of the community that follows him and imitates him ([13:14-15](#)).

- NIV Application Commentary

v.16: Jesus' parable...

Jesus' proverb in [13:16](#) echoes well-known words from the Synoptics: "A student is not above his teacher, nor a servant above his master" ([Matt. 10:24](#); cf. [Luke 6:40](#); [John 15:20](#)). His prefacing words, "I tell you the truth" conceal the phrase "truly, truly" (Gk. *amen, amen*, see comments on [John 1:51](#)). Jesus is reinforcing the importance of this often-repeated truth. Servants should not consider themselves to be greater than their masters; if this is so, what is applicable to the master (sacrifice) is likewise applicable to the servant.

- NIV Application Commentary

v.17 = Blessing comes out of Obedience!

"Blessed are those who hear the word of God and observe it"

- [Luke 11:28](#)

"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](#)).

T/S: Connecting v.17 & vv.18-32

He concluded the lesson by proclaiming, "If you know these things, you are blessed if you do them" ([v. 17](#)). Now, in [verses 18 to 30](#), the dialogue turns to the betrayer. Jesus contrasts the eleven eternally blessed loyal disciples with the eternally miserable traitor, Judas. The passage may be divided into four sections: the treachery anticipated (by the Old Testament), the treason announced (by Christ), the Twelve astonished (by the news), and the traitor addressed (by the Lord).

- MacArthur New Testament Commentary

vv.18-30 (intro of section)

He was in Christ's company but he was never of that company. It is quite possible to have an interest in Scripture, to be exercised to a certain extent about a needy world, to act and talk like a Christian, and yet never be born of God. This ought to challenge us to face the questions, "Have I ever honestly come to God as a repentant sinner? And have I put my trust in Him, and yielded my heart and life to Him?"

I said a moment ago that Judas was evidently very highly respected by the disciples. You might ask, "On what do you base that supposition?" He was the chosen one to be the treasurer of the little company. When you choose a treasurer you always want a man of probity and of integrity, of good reputation, one whom you can confide in as one above suspicion of dishonesty. So the impression that Judas made on the disciples in those early days, at least, was that of a man of absolute reliability.

They (11 of the 12 disciples) came from the region about the Sea of Galilee where the poorer class of people dwelt, but Judas came from Judea, from a town called Kerioth and he was perhaps the most distinguished man of the entire apostolic company. And yet he was the one man whose heart Jesus never won and whose conscience Jesus never truly reached.

The Son of God saw through this man during those three-and-a-half years, and He sees through hypocrites today. He sees into the very heart of people who are not real. Outwardly they may appear to be true and genuine, but Christ sees into the heart and He knows if any are not clean.

- H.A. Ironside Expository Commentary

FOR THE THIRD time, the subject of Judas's betrayal enters the story ([13:2](#), [11](#), [18-19](#)). The first footwashing section ended with a reference to Judas ([13:11](#)), and now Jesus' interpretation returns again to thoughts of him ([13:18-19](#)). This builds the impression that Jesus is troubled about this matter ([13:21](#)) and that the betrayal of this man weighs heavily on him. Jesus makes clear that his choice of Judas was no mistake. - NIV Application Commentary

vv.18-20:

He said, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am He." In other words, He says, "I don't want you to think that I was helplessly put into the hands of my captors, that I was taken by surprise. I have foreseen all this. I know what is going to take place; I must be crucified." But He told them that the third day He would arise again from the dead. "When that time comes," He says, "you will understand that I am." Again He uses the Divine Name, "I Am." "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me." It was of

comfort for the apostles, as a little later they were to commence the work of the evangelization of a lost world. They were to go as His representatives. Paul said in after years, "We are ambassadors for Christ." An Ambassador speaks for his Government, and as Christ sends His servants into the world they go out to witness for Him.

- H.A. Ironside Expository Commentary

The Treachery Anticipated

"I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'He who eats My bread has lifted up his heel against Me.'" ([13:18](#))

Jesus wanted to make sure that the rest of the disciples understood when the betrayal and arrest took place that He was not a surprise victim of Judas's treachery. They might wonder why He chose Judas, and how He could have so completely misjudged his character. Therefore the Lord clarified His earlier declaration that the disciples were spiritually clean ([13:10](#)). However He did **not speak of all of** them; in His omniscience (cf. [2:24-25](#)) "He knew the one who was betraying Him; for this reason He said, 'Not all of you are clean'" ([v. 11](#))—only **the ones** whom He had **chosen** (cf. [15:16](#)).

[Zechariah 11:12-13](#) also predicts Judas's betrayal—even giving the exact amount of money he would receive and what he would do with it afterward.

- MacArthur New Testament Commentary

v.18b:

the realization of the betrayal now fits the pattern of Scripture ([13:18b](#)), where earlier in Israel's history David (prefiguring the Messiah) was likewise betrayed. Jesus' citation of [Psalm 41:9](#) (LXX 40:10) underscores the personal affront that this betrayal meant. To "eat bread" is a cultural symbol that refers to personal intimacy, and to expose the bottom of the foot is another symbol of personal contempt. Jesus possesses divine wisdom into these events and yet experiences bewildering dismay as they unfold.

- NIV Application Commentary

vv.19-21:

The Treason Announced

"From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He. Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me." When Jesus had said this, He became troubled in spirit, and testified and said, "Truly, truly, I say to you, that one of you will betray Me." ([13:19-21](#))

As noted in the previous point, Jesus wanted to make sure that Judas's betrayal would not shake the other disciples' faith in Him. By telling them about it **before it came to pass**, He assured that in the future they could look back and know that He knew everything that was going to happen. Thus **when** the betrayal did **occur**, the disciples, though

scattered and fearful, would recognize His omniscient foreknowledge (cf. [2:25](#)) and believe in His deity. As He had done before in John's gospel (e.g., [8:24,28,58](#)), Jesus took for Himself the divine name of God from [Exodus 3:13-14](#), **I am** (the word **He** does not appear in the Greek text). At first glance, Jesus' statement, **Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me** (cf. [Matt. 10:40](#); [Mark 9:37](#); [Luke 10:16](#)) appears to be disconnected from the context. Yet upon further reflection the connection becomes evident. The disciples (the eleven) would be shocked by Jesus' prediction that one of them would betray Him. They might think that having a traitor in their midst would destroy their credibility as a group and end their mission. Further, if the Lord was betrayed to His death, their hope for the immediate establishment of the earthly messianic kingdom would die with Him. But the Lord, dropping this statement into the middle of references to Judas, reassured the eleven apostles that Judas's treachery would not nullify their commission; He was still going to **send** them as His representatives in the world. The very title that Christ gave them ([Luke 6:13](#)) emphasizes that truth; the Greek word translated "apostle" (*apostolos*) refers to one sent out having the full authority of the person who sent him, much like an ambassador today. But though the apostles had a unique, nontransferable authority (cf. [Eph. 2:20](#)), all believers represent Jesus Christ in the world. As Paul reminded the Corinthians, "We are ambassadors for Christ, as though God were making an appeal through us"; begging sinners "on behalf of Christ [to] be reconciled to God" ([2 Cor. 5:20](#); cf. [Eph. 6:20](#)). As citizens of heaven ([Phil. 3:20](#)), believers represent their King to a world of lost sinners, among whom they live "as aliens and strangers" ([1 Peter 2:11](#)).

- MacArthur New Testament Commentary

v.21: Jesus is "troubled in spirit"

"*He was troubled in spirit.*" As He looked forward to what was ahead, He groaned in anguish as He thought of the judgment that the treachery of Judas was to bring down upon that guilty man. No soul will ever be lost without filling His soul with grief... I wonder if He looks down from heaven today and if His holy eyes can discern here and there among those who read these pages one who is unreal and hypocritical, and I wonder if He is saying, "One of you shall betray Me." for, if one professes the Christian name only and does not have genuine heart trust in Him, there is no telling to what depths of iniquity he may sink.

- H.A. Ironside Expository Commentary

Troubled translates a form of the verb *tarasso*, a strong word used figuratively to speak of severe mental or spiritual turmoil. It describes the disciples' terror at seeing the Lord walking on the water ([Matt. 14:26](#)), Zacharias's fear when the angel Gabriel appeared to him in the temple ([Luke 1:12](#)), the disciples' fear when Jesus appeared to them after the resurrection ([Luke 24:38](#)), the deep anguish of Jesus' soul at Lazarus's tomb ([John 11:33](#)), and His distress at the prospect of facing the cross ([John 12:27](#)).

Several things **troubled** the Lord; His unrequited love for Judas, Judas's ingratitude for all the kindness He had shown him, the malevolent presence of Satan, who would shortly possess Judas ([v. 27](#)), the fearful fate that awaited Judas in hell, and the knowledge that the betrayal would lead Him to the cross, with its sin-bearing ([2 Cor. 5:21](#)) and separation from the Father ([Matt. 27:46](#)). - MacArthur N.T. Commentary

vv.22-25:

The Twelve Astonished

The disciples began looking at one another, at a loss to know of which one He was speaking. There was reclining on Jesus' bosom one of His disciples, whom Jesus loved. So Simon Peter gestured to him, and said to him, "Tell us who it is of whom He is speaking." He, leaning back thus on Jesus' bosom, said to Him, "Lord, who is it?" ([13:22-25](#))

Stunned by Jesus announcement, the disciples (with the exception of Judas, of course) were thrown into confusion, as D.A.Carson suggests: The Twelve were already somewhat disoriented by Jesus' allusions to his suffering and death, categories they still could not square with their conviction that he was the promised Messiah. Doubtless references to betrayal and treachery seemed similarly obscure. Perhaps some wondered if Jesus were referring to disciples just outside the ring of the Twelve; others might have wondered if betrayal would be inadvertent. Perhaps the notion of betrayal did not seem very threatening to them, since their Master could calm storms, raise the dead, feed the hungry, heal the sick. What possible disaster could befall him that he could not rectify?
- MacArthur New Testament Commentary

NOTE: ...even "Judas, who was betraying Him, said, "Surely it is not I, Rabbi?" ([Matt. 26:25](#))

vv.26-30:

The Traitor Addressed

Jesus then answered, "That is the one for whom I shall dip the morsel and give it to him." So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot. After the morsel, Satan then entered into him. Therefore Jesus said to him, "What you do, do quickly." Now no one of those

reclining at the table knew for what purpose He had said this to him. For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor. So after receiving the morsel he went out immediately; and it was night. ([13:26-30](#))

Evidently **Jesus** spoke so softly that only John heard when He **answered**, "**That is the one for whom I shall dip the morsel and give it to him**" (see the discussion of [vv. 28-29](#) below). The **morsel** was a piece of unleavened bread, which was dipped into a mixture of bitter herbs, vinegar, water, salt, crushed dates, figs, and raisins. To be given the **morsel** by the host was to be singled out for special honor. Jesus thus made a gesture of honor toward Judas, showing kindness right up to the bitter end (cf. [Rom. 2:4](#)). But he was so far gone into his apostasy that even after the Lord **dipped the morsel... and gave it to Judas** the wretched traitor's heart remained implacably hardened. Judas spurned Christ's final gesture of love to him, just as he had all the previous ones for three years.

- MacArthur New Testament Commentary

Qt: ***At that moment the day of salvation (cf. [2 Cor. 6:2](#)) ended for Judas and hell arrived as Satan then entered into him.***

- John MacArthur

vv.26-27:

Jesus says that the betrayer is the one to whom he provides some dipped bread ([13:26](#)), and then he promptly serves Judas ([13:27](#)). To serve someone a morsel from the table like this was not unusual (see [Ruth 2:14](#)), and the disciples could have taken it as a simple honoring gesture for Judas. If so, it is particularly ironic since this

gesture of respect is the last thing Jesus can do for Judas, and it compares with Judas's last gesture of betrayal in the garden ([18:3-11](#)).

- NIV Application Commentary

v.27: Judas... “do it quickly”

" So Jesus dipped the morsel and handed it to Judas. Judas! Will he receive it? Judas had the impudence to reach out and take it from the One for whose arrest he had already been bargaining. And we read, "After the sop Satan entered into him" —in a new way now. Judas, by this further act, had put himself absolutely under the domination of the devil. Now it is all over with Judas and there is no more possibility of repentance. Jesus recognized that he had crossed the dead-line. So the Lord Jesus turned to him and said solemnly, "What thou doest, do quickly." As much as to say, "Judas, you have sold yourself to the devil. You have despised every opportunity of mercy. You have trampled on My love and grace. You have hardened your heart against the goodness of God. Now, Judas, make an end of it. What thou doest, do quickly."

- H.A. Ironside Expository Commentary

Here we have a man who stood closer to the revelation of God than many. Judas heard Jesus teach and witnessed his miracles. While Peter expresses doubts about Jesus' announced crucifixion and Thomas later doubts the resurrection, we have no description of Judas that shows him as anything but faithful. In the Upper Room, Peter refuses to have his feet washed. But Judas (apparently) complies, accepting the humble role of Jesus.

- NIV Application Commentary

v.28:

After receiving the morsel and hearing Jesus' words of dismissal, Judas **went out immediately**. Now that he had been exposed as the betrayer, he knew that he had to act quickly before the whole plot collapsed. He evidently went straight to the Sanhedrin and told them that the "opportune time" ([Mark 14:11](#)) when they could arrest Jesus "apart from the crowd" ([Luke 22:6](#)) had finally come. Judas knew that after the meal Jesus, "as was His custom" ([Luke 22:39](#)), would head for the Mount of Olives. He knew the exact location of Gethsemane, "for Jesus had often met there with His disciples" ([John 18:2](#)).

- MacArthur New Testament Commentary

v.30: "...it was night"

The departure of Judas is "at night" ([13:30](#)). No doubt we should see this as both literal and symbolic. Night represents the antithesis of Jesus, who is the light. It is the darkness of unbelief and opposition ([9:4](#)), where people stumble ([11:9](#)) and find themselves in a fruitless search for life ([21:3](#)). It is the setting of Nicodemus, a man who must choose to leave the darkness and be reborn to join Jesus ([3:2](#); [19:39](#)). Therefore Judas represents a person described in [3:19](#): "Light has come into the world, but men loved darkness instead of light because their deeds were evil" (cf. also [Luke 22:53](#), where Jesus describes the moment in the Garden of Gethsemane as the time "when darkness reigns").

- NIV Application Commentary

John's footnote that **it was night** is more than the reminiscence of an eyewitness; it has a deeper significance. Not only had darkness descended over Jerusalem but also over Judas's heart. He was now completely under the sway of the power of darkness (cf. [Luke 22:53](#);

[Acts 26:18](#); [2 Cor. 6:14-15](#); [Eph. 6:12](#); [Col. 1:13](#)). The next time Judas appears in the narrative is at the head ([Luke 22:47](#)) of those coming to arrest Jesus ([John 18:3-5](#)). - MacArthur New Testament Commentary

"He then having received the sop went immediately out: and it was night." It is always night when people turn their backs on God. It is always night when they trample the goodness of Jesus beneath their feet. And if you are doing that today, the sun may be bright outside, but it is night inside your heart until Jesus, the light of life, comes in. For Judas, there was never again to be light. - H.A. Ironside Expository Commentary

Although Jesus is divine light shining in the world, the darkness is coming, threatening to extinguish him. At its lowest ebb, Judas departs to betray him, at "night" ([13:30](#)). The Book of Glory is now the upswing of the pendulum as the Book of Signs is the downswing. Why is this an important observation? I stress it because in the theology of John's Gospel, the death of Jesus is not a tragedy. The cross is not a low point (as perhaps in Mark's story). It is the highest moment of Jesus' glory. - NIV Application Commentary

Jesus still reaching out to Judas:

Judas was as perfect an actor, as accomplished a hypocrite as one can find. Theologians surmise that he was a man of more education and higher social standing than the rest of the apostles. He was not from Galilee but from Kerioth, a much better address. **Dr. Ironside said**, "*Judas was the real gentleman of all the teachers.*" He had class compared to the rest. Today Judas would wear a Brooks Brothers suit and a Madison Avenue smile. He would know all the right hymns—

when to sit down, when to stand up, when to inject the most persuasive cliché, how to ingratiate himself with the power leaders of the church. No one would suspect him of being a traitor, and they did not then either.

Once again we see the Lord's heart because in a tight group like the disciples' circle if there had been any suspicion cast upon Judas, the disciples would have picked it up. In my family a raised eyebrow can mean ten pages single-spaced! A pause, an innuendo, the intonation of a voice—we know what is meant. Yet in the Upper Room the Lord knew Judas' heart, but no one else had any idea. Why? Because our Lord was reaching out to Judas in love. Even though he knew Judas' heart, he wanted to reach him. There was no rejection. What a beautiful illustration of how Jesus reaches out with his accepting love to the world. If you do not know him, the love that Jesus first manifested in the Upper Room is something to grab and hold on to. It is a matter of life or death.... ([John 13:10](#)). "Judas, old friend," Jesus was saying, "you're not clean." He was appealing to Judas' conscience, giving him reason to reflect and repent. Can you imagine what it was like when the Lord washed Judas' feet, when those piercing eyes of Jesus met the hollow eyes of Judas? Jesus was reaching out to him. When the Savior quoted [Psalm 41:9](#) about Ahithophel, he was again saying, "Judas, old friend, I've got your number. Why do you not turn around?"

In the culture of that time, to take a morsel from the table, dip it in the common dish, and offer it to someone else was a gesture of special friendship. Back in the Old Testament we read of Boaz inviting Ruth to come fellowship with him: "Come over here. Have some bread and dip it in the wine vinegar!... he offered her some roasted grain" ([Ruth 2:14](#)). Jesus was reaching out to Judas. He was saying, "Judas, here is my friendship. Here is restoration. Judas, here is my heart. All you have to do is take it, old friend. Will you?" But the door had slammed shut. Judas, as Matthew records, replied, "Surely not I, Rabbi?" Jesus responded: "Yes, it is you" ([Matthew 26:25](#)).

At that moment an immortal soul committed suicide. - **Preaching the Word.**

The betrayal of Judas. Another theme that stands apart in this chapter is the betrayal of Judas Iscariot. This is not a minor motif in John, for Jesus returns to it again and again ([13:2](#), [11](#), [18](#), [21](#), [26-30](#)). Jesus had chosen this man as one of his disciples. They had spent at least three years working together. The fact that he was the group's treasurer ([13:29](#)) no doubt tells us that he held a place of trust and esteem. In the Upper Room Jesus even washes his feet.... What was it like for Jesus to wash this man's feet? What was it like for Judas? Even Jesus' gesture of giving Judas a morsel of food ([13:26](#)) reminds some interpreters of the Lord's Supper served to them in this room. Judas participated in this supper (Luke [22:21](#); but see [Mark 14:17-25](#)), and if this morsel represents the sacred elements of the meal, it is striking that immediately after taking it, Judas falls to Satan's control.

This story is more than a description of one man's demise. Throughout the Gospel we have been warned about the struggle between light and darkness. In [1:5](#) we noted the absolute hostility between the two. As the Gospel unfolds, we hear again and again about those who choose the darkness despite their exposure to the light. Audiences divide following Jesus' revelation of himself—some believe and some refuse. But in Judas we have a man who could be no closer to the revelation. In spite of his proximity to the light, he chooses the darkness. John invites us to reflect on the horror of this. Does the same thing happen in the church today?

- NIV Application Commentary

Several lessons emerge from the tragic story **of Judas's betrayal.**

First, Judas is history's greatest example of lost opportunity and wasted privilege. He heard Jesus teach day in and day out. Further, he had the opportunity to personally interact with Him. He witnessed firsthand the miracles Jesus performed that proved He was God in human flesh. Yet Judas refused Christ's invitation to exchange the

oppressive burden of sin for the easy yoke of submission to Him ([Matt. 11:28-30](#)).

Second, Judas is the foremost illustration of the danger of loving money ([1 Tim. 6:10](#)). Money meant more to him than eternal salvation.

Third, Judas typifies the vileness of spiritual betrayal. In every age there have been Judases, who professed to follow Christ but turned against Him. Judas's life is also a sobering reminder of the need for self-examination ([2 Cor. 13:5](#)).

Fourth, Judas was living proof of Christ's patience, mercy and loving-kindness. Even when he arrived with the mob to arrest Him, Jesus still addressed Judas as "friend" ([Matt. 26:50](#)).

Fifth, the example of Judas shows that the Devil will always be at work among God's people. Jesus illustrated that truth in the parable of the wheat and the tares ([Matt. 13:24-30](#), [36-43](#)).

Sixth, Judas proves the deadliness of hypocrisy. He was a fruitless branch, cast into the eternal fire of hell ([John 15:6](#)).

Finally Judas demonstrated that there is nothing sinful men can do to thwart the sovereign will of God. Out of the seeming tragedy of the cross came the triumph of redemption; Satan's apparent victory was in reality his ultimate defeat ([Heb. 2:14](#); [1 John 3:8](#); cf. [Gen. 3:15](#)). God used Judas's treachery for His own glory (cf. [Gen. 50:20](#)).

- MacArthur New Testament Commentary

vv.31-32 =

THE DEPARTURE OF Judas into the night ([13:30](#)) marks a solemn divide in the plot of this Gospel. Jesus is now left with "his own" ([10:27](#)), those who are his intimate followers, to give them his final instructions. The arrival of the Greeks in [12:20](#) signaled that the "hour" was near at hand. Now in [13:31](#) it has

In fact, [13:31](#) to [17:26](#) comprises Jesus' lengthy "Farewell Discourse," in which he not only talks specifically about his departure, but prays a "departure prayer" in a tradition with deep roots in the Old Testament.

With the departure of Judas Iscariot, Jesus speaks directly of his glorification.

- NIV Application Commentary

Love's highest expression is self-sacrifice. As the Lord would later say to His disciples, "Greater love has no one than this, that one lay down his life for his friends" ([John 15:13](#); cf. [10:11](#)). Along these same lines, the apostle John wrote in his first epistle, "We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren" ([1 John 3:16](#)). Jesus, therefore, pointed to His imminent crucifixion in order to underscore what He was about to teach the disciples concerning love.

In this passage, Jesus viewed His death in terms of the glorification that would result from it. Though the crucifixion was the point of His greatest humiliation ([Phil. 2:8](#)), it was also the event by which He is most glorified (cf. [John 17:4-5](#); [Phil. 2:9-11](#)). His entire ministry pointed to the cross ([Mark 10:45](#)), making it the glorious climax of the life He lived perfectly in keeping with His Father's will.

With Judas irrevocably committed to betraying Him, Jesus dismissed him ([v. 30](#)). Only then, **when he had gone out**, did the Lord begin His farewell address to the eleven remaining apostles. With the cross only hours away, Jesus' thoughts turned to the fullness of glory that awaited

Him in the Father's presence ([John 17:5](#)). He made three statements regarding that glory which He would soon reassume.

The first statement, "**Now is the Son of Man glorified**" (cf. [Dan. 7:13-14](#)), refers to His death on the cross the next day. The cross appeared to be a shameful, disastrous defeat for Jesus. Yet it was through the cross, where He gave His life for sinners, that Christ's glory was displayed most clearly. In [Acts 3:13](#) Peter declared to the very people who had crucified Jesus, "The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you delivered and disowned in the presence of Pilate, when he had decided to release Him."

Jesus was glorified through the cross in several ways. First, His death purchased salvation by satisfying the demands of God's justice for all who would believe in Him. Paul wrote to the Colossians that God, "having canceled out the certificate of debt consisting of decrees against us, which was hostile to us... has taken it out of the way, having nailed it to the cross" ([Col. 2:14](#); cf. [1:19-22](#); [Rom. 3:25](#); [5:8-9](#); [Eph. 2:16](#); [Heb. 2:17](#); [1 John 2:2](#); [4:10](#)). The death of Jesus Christ also destroyed the power of sin; by "sending His own Son in the likeness of sinful flesh and as an offering for sin, [God] condemned sin in the flesh" ([Rom. 8:3](#); cf. [6:6](#)). Finally, His death destroyed the power of Satan, ending the reign of terror of "him who had the power of death" ([Heb. 2:14](#); cf. [Isa. 25:8](#); [Hos. 13:14](#); [1 Cor. 15:54-57](#); [2 Tim. 1:10](#); [1 John 3:8](#)).

Not only was Jesus glorified through His death, **God** also was **glorified in Him**. Through the cross, God's glorious nature was supremely put on display.

First, Christ's death displayed God's power. The fiendish hatred of Satan and the desperate wickedness of the world tried with all their might to destroy Jesus Christ, but failed. God manifested His power by raising Him from the dead ([Acts 3:15](#); [4:10](#); [13:30](#); [Rom. 10:9](#); [Gal. 1:1](#); [Col. 2:12](#); [1 Peter 1:21](#)), thus destroying the power of Satan, sin, and death. Second, Christ's death declared God's justice. The penalty for sinners' violation of His holy law had to be paid, and since "the wages of sin is death" ([Rom. 6:23](#)), someone had to die. Therefore "the Lord has caused the iniquity of us all to fall on [Christ]" ([Isa. 53:6](#); cf. [v. 11](#); [Heb. 9:28](#); [1](#)

[Peter 2:24](#)). It was only through the sacrifice of His Son that God could "be just and the justifier of the one who has faith in Jesus" ([Rom. 3:26](#)). Third, Christ's death revealed God's holiness. Never did God so clearly manifest His holy hatred for sin than in the suffering and death of His Son. The Father loves the Son with an infinite love. Yet when Jesus became a curse for believers on the cross ([Gal. 3:13](#)), the Father, whose "eyes are too pure to approve evil, and... can not look on wickedness with favor" ([Hab. 1:13](#)), turned away from Him. That caused Jesus to cry out in agony, "My God, My God, why have You forsaken Me?" ([Matt. 27:46](#)).

Fourth, Christ's death expressed God's faithfulness. From the moment Adam's and Eve's disobedience plunged the human race into sin, God promised a redeemer ([Gen. 3:15](#); cf. [Isa. 52:13-53:12](#); [Matt. 1:21](#)). Even though it cost Him His only Son, He kept that promise.

Finally in keeping with the overall theme of this passage, Christ's death was the most powerful demonstration of God's love in all of history. To the Romans Paul wrote, "God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us" ([Rom. 5:8](#)). "In this is love," John added, "not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins" ([1 John 4:10](#); cf. [vv. 9,14](#); [Gal. 4:4-5](#)).

The last statement Christ made regarding His glorification, **if God is glorified in Him, God will also glorify Him in Himself**, looks beyond the cross to His exaltation to the Father's right hand ([Matt. 26:64](#); [Acts 2:33](#); [5:31](#); [7:55-56](#); [Rom. 8:34](#); [Eph. 1:20](#); [Col. 3:1](#); [Heb. 1:3,13](#); [8:1](#); [10:12](#); [12:2](#); [1 Peter 3:22](#)). Paul had this aspect of Christ's glory in mind when he wrote to the Philippians, "For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name" ([Phil. 2:9](#); cf. [Acts 2:33](#); [7:55](#); [Rom. 8:34](#); [Col. 3:1](#); [Heb. 1:3](#); [10:12](#)). It was to this glory that Jesus longed to return ([John 17:5](#)). The Lord could say that the Father would **glorify Him immediately** because His resurrection and ascension would shortly follow the cross. This was "the joy set before Him" for which He willingly "endured the cross, despising the shame"; His coronation when He "sat down at the right hand of the throne of God" ([Heb. 12:2](#)). - MacArthur N.T. Commentary

v.31:

OUR Lord and His disciples were still in the upper room where they had observed that last passover together, as we learn from the other Gospels, that had been followed by the institution of the Lord's Supper, that sacred feast of love which has been kept by God's beloved people all down through the centuries since. Judas had left the little company. Moved by the worst of motives, controlled by covetousness, he had gone out to meet the chief priests and to receive the money they had promised him in view of a little later betraying the Lord Jesus into their hands. And now as the Saviour was left alone with the eleven whose hearts were strangely troubled because of certain things He had already told them, He spoke with a new joy and said, "Now is the Son of Man glorified, and God is glorified in Him." - **H.A. Ironside Expository Commentary**

v.32:

The thought of the Father's glory was very much in the heart of Jesus at this time. In fact—it may seem strange to some of us to say it—but our Lord apparently was far more concerned about glorifying God than He was about saving sinners. How we like to think the opposite! We like to think that our salvation was the important thing, that the great thing Jesus came to do was to save our souls. And He did come for that. "The Son of Man came," He said, "not to be ministered unto but to minister and to give His life a ransom for many." "Christ also loved the Church and gave Himself for it." But there was something greater than the salvation of sinners that occupied His heart, and that was glorifying the Father. So in the seventeenth chapter when we see Him before God as our great High Priest, anticipating the work of the cross, we hear Him saying, "I have glorified Thee upon the earth, I have finished the work

that Thou gavest Me to do." God's glory is first, and then that finished work of the cross by which our souls are saved. - **H.A. Ironside**

v.31-32: explained & illustrated...

A lady on one occasion came to a servant of God. When asked if she was saved, she replied, "I don't understand it. I see that Jesus died for me, but surely there is something I must do. That seems too simple a way for anyone to be saved."

And the other said, "My dear friend, it was God who sent His Son to die. It was God who put on Him all that our sins deserved. Christ has borne that judgment for you, and now God is satisfied, and if God is satisfied surely you should be."

She looked up somewhat startled as she said, "I had never seen it that way before. Surely I should be satisfied with that which satisfies God. Yes, I can trust Him, I can take Him at His Word."

Have you done that? Do you realize that on the cross the sin question has been settled? Now when you receive the Lord Jesus, you stand cleared of every charge.

He who glorified God on the cross has been raised from the dead, taken up to the Father's right hand, and there God has glorified Him with His own self with the glory which He had with the Father before the world began.

Jesus was looking upon all this as an accomplished fact when He spoke as He did as recorded in verses thirty-one and thirty-two.

- **H.A. Ironside Expository Commentary**

Closing reminder...

The setting of the Upper Room was a spiritual turning point in which Jesus was doing profound spiritual work. But at the same time, where God is most deeply at work, Satan's attack is that much more acute. It is significant that in Luke's version of the Lord's Supper, at this point Jesus tells Simon Peter that Satan wanted him as well ([Luke 22:31-32](#)). This is stunning. Satan's desire to sabotage the followers of Jesus reached more levels than we realize. Are those most intimately connected with Christ's life and work today similarly vulnerable?

Judas is a parable and a warning. We read his story as "insiders," thinking it depicts someone else. But Judas is a more disturbing figure than Pilate or Caiaphas or any of the Jewish leaders. He saw the light and understood it, but chose the darkness anyway.

- NIV Application Commentary