

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little.

Isaiah 28:10

First Love Ministries, Inc.
PRAYER STUDY #201
THE GOSPEL ACCORDING TO JOHN
CHAPTER 13

1. The private ministry and last Passover of Jesus
2. Jesus foretells His betrayal.
3. Jesus foretells Peter's denial.

PART ONE-VERSES 1-20

1. Now before the feast of the Passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.
2. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,
3. Jesus knowing that the Father had given all things into His hands, and that He was come from God and went to God,
4. He riseth from supper and laid aside His garments and 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 wherewith He was girded.
6. Then cometh He to Simon Peter, and Peter said unto Him, Lord, dost thou wash my feet?
7. Jesus answered and said unto him, **What I do thou knowest not now, but thou shalt know hereafter.**
8. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, **If I wash thee not, thou hast no part with me.**
9. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
10. Jesus saith unto him, **He that is washed needeth not save to wash his feet, but is clean every whit, and ye are clean, but not all.**
11. For He knew who should betray Him; therefore said He, **Ye are not all clean.**
12. So after he had washed their feet and had taken His garments and was sat down again, He said unto them, **Know ye what I have done to you?**

13. Ye call me Master and Lord; and ye say well, for so I am.
14. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.
15. For I have given you an example that ye should do as I have done to you.
16. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
17. If ye know these things, happy are ye if ye do them.
18. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against me.
19. Now I tell you before it come, that, when it is come to pass, ye may believe that I am He.
20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me.

When was the exact moment when Satan put the thought of betraying the Master into Judas' heart. We don't really know. We do know that Judas, as a disciple and a friend, had walked with Jesus for three years. Most scholars believe that Judas opened himself up to Satan when he disagreed with Jesus and criticized Mary's act of love with the expensive perfume which she used to wash Jesus' feet. Judas was offended by Jesus' defending of Mary. According to Rick Renner, the Greek scholar, the words in verse 2, "the devil having put into the heart of Judas Iscariot" contain the word *ballo*, which means *a very fast action of throwing, thrusting, or injecting something*. The enemy was quick and waiting for the opportunity to inject a seed of betray into Judas, and the open door was offense. This offense drove a wedge between Judas and Jesus. Renner goes on to say, "*It is important that you learn how to recognize those times when the devil tries to inject a seed of division into your heart. He wants to drive a wedge between you and the people you love. Rather than let him get away with this evil tactic, make a decision to resist every temptation to get angry and offended. By resisting these thoughts, you can take a stand against the devil and protect your relationships.*"

Learn from the example of Judas Iscariot. Determine that you will never let any issue get so blown out of proportion that it turns you into a disloyal, lying betraying friend. And if you are hurting right now because someone has recently betrayed and hurt you, choose the route of forgiveness! Remember, what you sow is what you reap-and

if you sow forgiveness now, you will reap forgiveness from others when you need it in the future.”

The act of Jesus washing His disciples’ feet was an act of supreme love and humility. To wash the feet of guests at a banquet was the duty of a slave. Unfortunately, the disciples, according to Luke writing about this same scene, were pridefully disputing among themselves who was the greatest. Perhaps Jesus was trying to teach them the lesson that the last shall be first. At any rate the dusty roads of Palestine, whether wet or dry, would have dirtied the feet of the disciples. If this group were wealthy, they would have had a slave at the door of the house to wash their feet, but they were not wealthy and so this duty of washing dirty feet should have been shared by the disciples. Jesus certainly got their attention when He did what *they* should have done. He did this act to show them how they, and we, should treat people. We should be servant-hearted and show honor to others rather than strive for honor for ourselves.

The imagery here is of a Jewish person returning from the public baths. The feet would get dirty on the return home, but the rest of the body would be clean. C.I. Scofield tells us the believer is cleansed before the law for all sin “once and for all” (Hebrews 10:1-2), but he must, throughout his earthly life, bring his daily sins to the Father through confession. That way he can abide in unbroken fellowship with the Father and with the Son. The blood of Jesus constantly cleanses us from guilt. Nevertheless, in our walk with Christ, we need continual “washing of our feet” because of the defilement of sin. We are saved, but we need to confess and repent daily, or else we lose the ability to hear Him and to have fellowship with Him.

Verse 18 comes from Psalm 41:9. In the Middle East, to eat bread with someone was a sign of friendship and loyalty. This is why David invited Mephibosheth to eat at his table (2nd Samuel 9:7-13) and why it was significant that the prophets of Baal (1st Kings 18:19) eat bread at the table of Jezebel. Surely Jesus’ heart must have been broken since He knew that one of His own followers was going to betray him.

PART TWO-VERSES 21-35

21. When Jesus had thus said, He was troubled in spirit and testified and said, **Verily, Verily I say unto you, that one of you shall betray Me.**
22. Then the disciples looked one on another, doubting of whom He spake.

23. Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved.
24. Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spake.
25. He then lying on Jesus' breast saith unto Him, Lord who is it?
26. Jesus answered, **He it is, to whom I shall give a sop, when I have dipped it.** And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon.
27. And after the sop Satan entered into him. Then said Jesus unto him, **That thou doest, do quickly.**
28. Now no man at the table knew for what intent He spake this unto him.
29. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast, or, that He should give something to the poor.
30. He then having received the sop went immediately out, and it was night,
31. Therefore, when he was gone out, Jesus said, **Now is the Son of man glorified, and God is glorified in Him.**
32. **If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him.**
33. **Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, Whither I go, ye cannot come, so now I say to you.**
34. **A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another.**
35. **By this shall all men know that ye are my disciples, if ye have love one to another.**

There has been much speculation about who was leaning on Jesus' chest or who was that *disciple whom Jesus loved*. I have heard many different opinions. Some think this was Lazarus. Some believe that this was Thomas. Others believe it was the rich young ruler who, it is thought, in the end, gave his fortune away to follow Jesus. Still others think it was some unknown younger disciple who was especially close to Jesus. I have even heard a well-respected teacher say it was Mary Magdalene. In agreement with the vast majority of Biblical scholars, I have not doubt in my own mind that this was John. Not naming himself in his Gospel narrative is classic John. Besides this, we know that he and Jesus had an especially close relationship, for Jesus even put the care of His mother in John's hands. In addition, Simon Peter

and John were apparently very close, and Peter would have felt free to ask John to ask the Master.

The place of Judas at the banquet is especially interesting. He would have had to be close enough for Jesus to speak privately to him without the others overhearing. Most scholars believe that this means that, if John were leaning on Jesus on the right, then Judas must have been next to Jesus on the left. The place on the left was considered by this culture as the place of highest honor and reserved for the most intimate friend of the host. Also, for the host to give the guest a special “sop” dipped in wine was a sign to all present of a special friendship.

The Jews were about to celebrate Passover. It was a time when those who had, shared with those who didn't. Giving to the poor was especially important at Passover. The disciples did not get what was going on and thought that Judas was being sent out with the money bag to give to the poor so that they might be able to celebrate Passover too. It was night not only literally but also figuratively.

Barclay tells us that there was a fourfold glory in these last verses of this section:

1. The glory of the cross which is the glory of the willing sacrifice of Jesus to save the world
2. The glory of God through the obedience of the Son to the Father
3. The glory of God through His own willingness to give His Only Begotten Son
4. The glory of the Son by the Father, which will culminate in the Second Coming

Verses 33 through 35 are spoken by Jesus who knew He had a very short time left. This was the beginning of a long discourse which Jesus spoke and includes the next 4 chapters. He begins with a new commandment of love. We have seen in many church situations over the years that those churches where the members love each other by not only words but also actions are the churches where His Spirit seems the strongest.

PART THREE-VERSES 36-38

36. Simon Peter said unto Him, Lord whither goest thou? Jesus answered him, **Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards.**

37. Peter said unto Him, Lord, why cannot I follow thee now? I will lay down my life for Thy sake.

38. Jesus answered him, **Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice.**

Barclay asks us, *“What is the difference between Peter and Judas? Judas betrayed Jesus, and Peter, in His hour of need, denied Him, even with oaths and curses; and yet, while the name of Judas has become one of blackest shame, there is something infinitely lovable about Peter. The difference is this. Judas’ betrayal of Jesus was deliberate; it was carried out in cold blood; it must have been the result of careful thought and planning; and in the end it callously refused the most poignant appeal. But there was never anything less deliberate than Peter’s denial of Jesus. He never meant to do it; he was swept away by a moment of weakness. For the moment, his will was too weak, but his heart was always right.”*

I AM THE GOD THAT HEALETH THEE

Don Moen

*I am the God that healeth thee. I am the Lord your Healer.
I sent My word to heal your disease. I am the Lord your Healer.*

*You are the God that healeth me. You are the Lord my Healer.
You sent Your word and healed my disease. You are the Lord my
Healer.*

(Exodus 15:26 & Psalm 103:3)

THE STEADFAST LOVE OF THE LORD NEVER CEASES

Edith McNeill

*The steadfast love of the Lord never ceases.
His mercies never come to an end.
They are new every morning,
New every morning.
Great is Thy faithfulness, O Lord.
Great is Thy faithfulness.
(Lamentations 3:22-23)*