

## THRU THE BIBLE EXPOSITION

### **John: Believing On The Christ, The Son Of God, For Eternal Life**

#### **Part XXXV: Trusting In Christ For His Example Of Gracious Spiritual Service**

**(John 13:1-17)**

#### **I. Introduction**

- A. John asserts that Christ as the unique Son of the Father displayed God's grace, His unmerited favor, John 1:14.
- B. That unmerited favor is richly exemplified in John 13:1-20, and we view this passage for insight and edification:

#### **II. Trusting In Christ For His Example Of Gracious Spiritual Service, John 13:1-17.**

- A. As Jesus prepared to eat His last Passover meal with His disciples, John's Gospel focused on how He, the Son of God, had come from heaven's glory and was about to return to that glory, John 13:1-3:
  - 1. John 13:1-2 relates that Jesus knew the time had come that He should be betrayed and leave the world for the Father, having loved His own disciples which were in the world, loving them right up to the cross.
  - 2. John 13:3 notes He also knew the Father had given all things into His hands, that He had come from the Father and was about to return to Him where He would be exalted in heaven's glory. (Ephesians 1:20-22)
- B. Thus, regardless of His past divine heavenly glory and His soon return to that glory, Jesus amazingly assumed the role of a slave, stooping to wash His disciples' feet, John 13:4-5! (Bible Know. Com., N. T., p. 320)
- C. The depth of Jesus' condescension even to His partially ignorant disciples at the time overwhelmed Peter, and the conversation between him and Jesus helps illustrate the depth of Jesus' self-abasement, John 13:6-11:
  - 1. As Jesus was washing His disciples' feet, He came to Peter who asked the question, with the word, "You" being first in the sentence, the emphatic position, and "feet" in the last place, the second most emphatic position, to mean: "Lord, do *You* wash *my feet?!*" (John 13:6; Ibid.; U. B. S. Grk. N. T., 1966, p. 382)
  - 2. Jesus replied that Peter did not then "understand absolutely" (*oida*) what He did, but later he would "come to know by experience" (*ginosko*), John 13:7; U. B. S. Grk. N. T., 1966, p. 382; Moulton & Milligan, The Voc. of the Grk. N. T., 1972, in citing J. B. Lightfoot, The Ep. of St. Paul to the Galatians, 1974, p. 171.
  - 3. When Peter objected to Jesus' washing his feet as would a slave, Jesus explained that if He did not wash Peter's feet, he had no "part" *meros*, or no "share" with Christ, signifying no spiritual relationship with Him, John 13:8; Ibid., B. K. C., N. T.; Arndt & Gingrich, A Grk.-Eng. Lex. of the N. T., 1967, p. 506-507. This teaches that only believers in Christ are spiritually related to Him and enjoy His cleansing from sin.
  - 4. Peter then asked the Lord to wash both his feet, his hands and his head (John 13:9), and Christ replied that he who has "bathed his whole body" (*louo*, Ibid., 481-482) did not need but to "wash" (*nipto*, Ibid., p. 542) just his feet, being otherwise clean, John 13:10a. He added that you (plural = *humeis*, Ibid., U. B. S. Grk. N. T.), the disciples, were clean, "but not every one of you" (John 13:10b ESV), and we explain this:
    - a. Though Roman Catholicism teaches Jesus meant that after infant baptism only penance is needed, He taught that after salvation, one only confesses his sins to stay in fellowship with God, Ibid., B. K. C., N. T.
    - b. The reference to "not every one of you" speaks of the unsaved disciple, Judas Iscariot, Ibid.; John 13:11.
- D. After Jesus had finished washing His disciples' feet, He applied its example to His disciples, John 13:12-17:
  - 1. Returning to His place at the table, Jesus began to explain His feet washing act, noting His disciples rightly called Him Teacher (*ho didaskalos*) and Lord (*ho kurios*), John 13:12-13; Ibid.; Ibid., U. B. S. Grk. N. T.
  - 2. Jesus then asserted that if He, their Teacher and Lord, had washed their feet in infinite self-condescension to minister to their needs, they ought also to do likewise in ministering to one another, John 13:14.
  - 3. This command did not make feet washing an ordinance for the Church as some teach, for Jesus added that His feet washing act had been a *hupodeigma*, an "example, pattern" (Ibid., Arndt & Gingrich, p. 851) of self-condescending service in a **general** sense, John 13:15. His point was this: if Christ as the Lord of heaven's glory had stooped to wash the feet of His disciples in infinite self-condescension, they were obliged in humility to address the needs of fellow believers in every realm of ministry, John 13:16!
  - 4. Jesus added that if His disciples knew these things, they would be happy if they did them, John 13:17!

***Lesson:*** *Jesus exemplified infinite unmerited favor as the Lord of heaven in stooping as a human slave to wash His disciples' feet, exempling that His disciples were obliged to stoop in self-condescension to minister to one another.*

***Application:*** *(1) May we believe on Christ as the Lord of glory and of infinite grace, of infinite unmerited favor unto man, that we might have eternal life, John 3:16. (2) May we His disciples follow Jesus' example to stoop to address the needs of one another in true humility in every realm of Christian ministry.*