

The Gospel of John

Chapter 13, Verses 1-11

Review

- **General Introduction**

- *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
- one of the **five Johannine books**, all of which are among the last books in the Bible to have been written
- written in Greek, primarily to those who already believed in Christ, including **both Jews and Gentiles**

Review

- **Flow of the Narrative to this Point:**
 - Prolog: the Word became flesh **(1:1-18)**
 - John the Baptist introduced Jesus, Jesus performed many signs, and Jesus' ministry soon surpassed John's **(1:19-3:36)**.
 - Retreating to Galilee, Jesus passed through Samaria where he was recognized as the Savior of the World. **(Chapter 4)**.
 - In Galilee crowds followed Jesus, but for the wrong reasons, and they finally could not accept his teaching. All but the 12 disciples turned away from him **(Chapter 6)**.

Review

- **Flow of the Narrative to this Point:**
 - The Jews persecuted and hated Jesus, because he healed on the Sabbath and called God his father. **(Chapter 5)**
 - Although Jesus knew the Jews there were plotting to kill him, he came to Jerusalem for the *Feast of Tabernacles*, and began to teach openly. By the end of Chapter 8, Jesus was obliged to hide himself from those who would throw stones at him **(Chapters 7 & 8)**

Review

- **Flow of the Narrative to this Point:**
 - Jesus found and gave sight to a *man blind from birth*. The man believed and worshipped Jesus. The Pharisees, by contrast, remained spiritually blind. **(Chapter 9)**
 - Jesus described himself as the “*door of the sheep*” and “*the good shepherd who lays down his life for the sheep*.” The Pharisees did not believe him, he said, because they were not his sheep. Once again they picked up stones to throw at him. So Jesus crossed the Jordan to where John had been baptizing at first and many believe in him there. **(Chapter 10)**

Review

- **Flow of the Narrative to this Point:**
 - Despite the danger, Jesus returned to Judea. When he raised Lazarus from the dead, many of the Jews believed in him. But some reported what Jesus had done to the Pharisees, and they gathered the Council, which from that time forward plotted Jesus' death. **(Chapter 11)**

Review

- **Flow of the Narrative to this Point:**
 - Despite objections from Judas Iscariot, Mary anointed Jesus with expensive ointment. He then entered Jerusalem riding on a donkey, while those who had seen Lazarus raised from the dead continued to bear witness. The crowds cheered and even some Greeks were coming to see Jesus. The Council saw all of this as a dangerous trend, and continued plotting to kill Jesus. Later his disciples would remember that all of these things had happened in fulfillment of prophecy. **(12:1-22)**

Review

- **Flow of the Narrative to this Point:**
 - Jesus was troubled by the prospect of his own death. But he preferred God's glory to his own life, and he knew that his death would be for the benefit of his disciples. God honored him for his obedience and spoke from heaven for the benefit of those who would believe. **(12:23-33)**
 - The Jews questioned Jesus regarding how he could be both the Messiah and the Son of Man who would be lifted up. He urged them to believe in him while they still had the chance. At this point, Jesus public ministry ended. **(12:34-36)**

Review

- **Commentary by John**

- John comments on the fact that the Jews' inability to believe in Jesus, despite the many signs he performed, was neither unusual nor surprising for them. This had always been their behavior. Furthermore, the rejection of Christ had been in specific fulfillment of Biblical prophecy. **(12:37-43)**

Review

- **Summary of teaching by Jesus**
 - Jesus' teaching from the first twelve chapters are here summarized (**John 12:44-50**)
 - Jesus and the Father are one.
 - Jesus came from the Father for the salvation of the world.
 - Whomever rejects Jesus condemns himself.
 - Whomever believes in Jesus has eternal life.

Comment

- Jesus' ministry as described in the first twelve chapters of John's gospel is essentially one in which the eternal Word becomes flesh and is introduced to and **rejected by Israel** in fulfillment of Biblical prophecy.
- However some in Israel have believed and there has been some indication that more, both in Israel and also among the gentiles, will come to believe in the future.
- In what follows Jesus addresses himself **to believers**.

John 13:1-7

13:1過越の祭の前に、イエスは、この世を去って父のみもとに行くべき自分の時がきたことを知り、世にいる自分の者たちを愛して、彼らを最後まで愛し通された。

13:2夕食のとき、悪魔はすでにシモンの子イスカリオテのユダの心に、イエスを裏切ろうとする思いを入れていたが、

John 13:1-7

13:3 イエスは、父がすべてのものを自分の手にお与えになったこと、また、自分は神から出てきて、神にかえろうとしていることを思い、

13:4 夕食の席から立ち上がって、上着を脱ぎ、手ぬぐいをとって腰に巻き、

13:5 それから水をたらいに入れて、弟子たちの足を洗い、腰に巻いた手ぬぐいでふき始められた。

John 13:1-7

13:6 こうして、シモン・ペテロの番になった。すると彼はイエスに、「主よ、あなたがわたしの足をお洗いになるのですか」と言った。

13:7 イエスは彼に答えて言われた、「わたしのしていることは今あなたにはわからないが、あとでわかるようになるだろう」。

John 13:1-7

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.

² During supper, when the devil had already put it 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 had come from God and was going back to God,

John 13:1-7

⁴ rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist.

⁵ Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him.

⁶ He came to Simon Peter, who said to him, "Lord, do you wash my feet?"

⁷ Jesus answered him, "What I am doing you do not understand now, but afterward you will understand."

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- We recall that it was six days before the Passover that Jesus returned to Bethany where (on the evening of that same day or another evening thereafter) he was anointed by Mary, and on the following morning he entered Jerusalem on a donkey.

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- What follows is still before the Feast of the Passover.
- Indeed everything that happens in Chapters 13 – 19 (including the crucifixion itself) takes place before the Passover, according to John's gospel.

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- So what follows is not the Passover meal, according to John's reckoning.

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- So what follows is not the Passover meal, according to John's reckoning.
- The synoptic gospels, by contrast, remember the last supper as having been a Passover meal. (e.g. Luke 22:8)

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- In any case, all that follows in the next several chapters took place immediately before the crucifixion.

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- Jesus knew the crucifixion was near.

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- Jesus knew the crucifixion was near.
- He knew he would go to the Father after the crucifixion.

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- “his own who were in the world” had been loved by Jesus up until this point.

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- “his own who were in the world” had been loved by Jesus up until this point.
- Who were they?

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- Who were they? His flock (Chapter 10).

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- “his own who were in the world” had been loved by Jesus up until this point.
- Who were they? His flock (Chapter 10). Christians.
- Some of these are with him at this supper.

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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.**

- I think John means to say that what follows is a story of how Jesus continued to love these people, right up until he was crucified.

Comment

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- This is the same love which the Father and the Son always had, for all of their own, including all who ever had been, were, or would be in the world.

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- His ascent to the Father did nothing to diminish his love.
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- The same love that sent Jesus into the world.

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- This is the same love which the Father and the Son always had, for all of their own, including all who ever had been, were, or would be in the world.
- The same love that sent Jesus into the world.
- The same love that led to the creation of the world.

John 13:2

夕食のとき、悪魔はすでにシモンの子イスカリオテのユダの心に、イエスを裏切ろうとする思いを入れていたが、

During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him,

- This story of Jesus' love, begins during an evening meal.

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- Almost certainly John is remembering the same last supper as the synoptic gospels do.

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During supper, *when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him,*

- Almost certainly John is remembering the same last supper as the synoptic gospels do.
- All of them, for example, remember that this was when Judas was identified as the one who would betray Jesus.

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During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him,

- John considered it important to take note of the fact that the seeds of this betrayal had already been planted in the heart of Judas by this point in time, and that these had been planted by the devil.

Comment

- There is a sense in which all evil is incited by Satan.

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- There is (I think) a sense in which all evil is incited by Satan.

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 - Satan is like a bellows directed at a flame (Calvin).
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- There is (I think) a sense in which all evil is incited by Satan; but this is never an excuse for us:
 - Satan is like a bellows directed at a flame (Calvin).
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 - All men resist Satan to some degree.

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 - Satan is like a bellows directed at a flame (Calvin).
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- There is (I think) a sense in which all evil is incited by Satan; but this is never an excuse for us:
 - Satan is like a bellows directed at a flame (Calvin).
 - He can only cause sin to flare up in us, to the extent that we were evil to begin with.
 - All men resist Satan to some degree, but none perfectly, except for Jesus.
 - Satan tried but he never could bring Jesus to sin.

John 13:3

イエスは、父がすべてのものを自分の手にお与えになったこと、
また、自分は神から出てきて、神にかえろうとしていることを思い、

Jesus, knowing that the Father had given all things into his hands, and
that he had come from God and was going back to God,

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- Jesus knew all of these things.

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Jesus, knowing that **the Father had given all things into his hands**, and that he had come from God and was going back to God,

- Jesus knew all of these things:
 - Who he was.

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Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was **going back to God**,

- Jesus knew all of these things:
 - Who he was.
 - Where he came from.
 - Where he was going.

John 13:4

夕食の席から立ち上がって、上着を脱ぎ、手ぬぐいをとって腰に巻き、

rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist.

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- It was against this background (i.e. the divinity of Christ, his beloved flock, the devil prowling like a wolf, the cross) that Jesus rose from supper and this familiar story unfolds.

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- He lays aside his outer garments, to later take them up again, just as he will lay aside his life, to take it up again.

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- He lays aside his outer garments, to later take them up again, just as he will lay aside his life, to take it up again.
- If this symbolism is valid (and some see it) then we have a picture of Christ in death.

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- The towel is a tool of the job he is about to do.

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- The towel is a tool of the job he is about to do, and tying this about his waist suggests that he will not take it off until the work is finished.

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rose from supper. He laid aside his outer garments, *and taking a towel, tied it around his waist.*

- The towel is a tool of the job he is about to do, and tying this about his waist suggests that he will not take it off until the work is finished --- i.e. washing the feet of everyone in the room.

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- Nobody in the room can take this job away from Jesus, not so long as he has the towel tied around his waist.

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- Nobody in the room can take this job away from Jesus, not so long as he has the towel tied around his waist.
- But I suppose they might find another towel and help him finish!

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それから水をたらいに入れて、弟子たちの足を洗い、腰に巻いた手ぬぐいでふき始められた。

Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him.

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- The washing of other people's feet was a service that only the lowest of servants might ever perform.

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Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him.

- The washing of other people's feet was a service that only the lowest of servants might ever perform.
- Among Jews, not even slaves were expected to do this.

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Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him.

- Rather than using the towel which he had tied around his waist to protect his garments from the dirt from their feet, he actually used the towel to wipe them off.

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He came to Simon Peter, who said to him, "Lord, do you wash my feet?"

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- Some understand that Jesus came to Simon Peter first of all, but I do not think this is required by the grammar.
- He might have come to Peter last, or in the middle of his process of washing everyone's feet.

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He came to Simon Peter, *who said to him, "Lord, do you wash my feet?"*

- In any case, John remembers that it was specifically Peter, and seemingly only Peter, who questioned what Jesus was doing to him.

Discussion

- When Peter questioned Jesus about what he was doing, was that a good thing or a bad thing?

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- When Peter questioned Jesus about what he was doing, was that a good thing or a bad thing?
 - Peter's protestations probably were, to some extent, a mark of his respect for Jesus.

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 - Peter's protestations probably were, to some extent, a mark of his respect for Jesus, but so also his disrespect. He was questioning the actions of Christ and ultimately God.
 - Likewise, what may seem to be his humility, is actually his pride. He supposes that he can and should be doing things for Jesus rather than accepting what Jesus is doing for him.
 - For sure Peter was demonstrating his ignorance, as Jesus will say in the following verse.

John 13:7

イエスは彼に答えて言われた、「わたしのしていることは今あなたにはわからないが、あとでわかるようになるだろう」。

Jesus answered him, "What I am doing you do not understand now, but afterward you will understand."

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- Although we have discussed it what senses it was bad or good for Peter to question Jesus, it is worth noticing that Christ did not condemn him.
- He simply told Peter that he did not understand yet.

John 13:8-11

13:8ペテロはイエスに言った、「わたしの足を決して洗わないで下さい」。イエスは彼に答えられた、「もしわたしがあなたの足を洗わないなら、あなたはわたしとなんの係わりもなくなる」。

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13:11 イエスは自分を裏切る者を知っておられた。それで、「みんながきれいなのではない」と言われたのである。

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⁸ Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me."

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- Jesus is informing Peter that such rebellion as he proposes will put him straight out of the Kingdom of God.

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- Jesus is informing Peter that such rebellion as he proposes will put him straight out of the Kingdom of God.
- Having a share in the kingdom depends on what Jesus does for us, not on what we do for him.

John 13:9

シモン・ペテロはイエスに言った、「主よ、では、足だけではなく、どうぞ、手も頭も」。

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- Some see here a complete change of heart.
- Others see Peter still trying to dictate to the Son of God how things will be.

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- In any case, Peter's ignorance remains intact.
- He supposes that his share in the kingdom has something to do with which body parts Jesus washes with water.
- He is missing the point of the lesson Jesus is teaching.

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イエスは彼に言われた、「すでにからだを洗った者は、足のほかは洗う必要がない。全身がきれいなのだから。あなたがたはきれいなのだ。しかし、みんながそうなのではない」。

Jesus said to him, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you."

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- If we omit the clause the verse may be somewhat easier to understand.

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Jesus said to him, "The one who has bathed does not need to wash, ~~except for his feet~~, but is completely clean. And you are clean, but not every one of you."

- The meaning would be that Peter and the others there with Jesus (except for Judas) are completely clean because of what Jesus is about to do on the cross and, therefore, there would be no point in Peter receiving more washing.

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- The foot washing that Jesus is presently doing is a symbol of the real washing that he will do on the cross and part of the example that Jesus wishes to set for his disciples, but it is not a magical act which can or should be repeated.

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- If we put back the clause, "except for his feet," then the sense of the verse may not be much different.

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- The bath which makes all of them (except for Judas) completely clean becomes the once and for all washing which Christ accomplishes on the cross. This does not need to be repeated, except for the washing of their feet.

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- Perhaps a key is found in the lesson that follows (vv 12-17)

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- But Judas was not the last churchman to betray Christ.

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- This is almost always true, and it helps us to know this.
- In every group that appears to reject Christ, there are probably some who are saved, like Paul.
- Among every group who appears to accept Christ, there are probably some counterfeit Christians, like Judas.