

# The Gospel of John

Chapter 13, Verses 12-20

# 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:**
  - In Judea 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*.” He said that the Pharisees did not believe him 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)**

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- **Flow of the Narrative to this Point:**
  - Jesus returned to Judea, raised Lazarus from the dead, and many believed. Over the objection of Judas, Mary anointed Jesus with expensive ointment before he entered Jerusalem on a donkey. Later his disciples would recognize that these things had been in fulfillment of prophecy. God spoke from heaven, yet the Jews questioned how Jesus could be at once 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. (11:1 – 12:36)**

# Review

- **Commentary by John**

- John observes that the inability of the Jews to believe in Jesus was not unusual or surprising for them. Such had always been their behavior. Furthermore, their rejection of Christ was in specific fulfillment of Biblical prophecy. **(12:37-43)**
- Chapter 12 ends with a recapitulation of Jesus' teachings to this point, emphasizing his oneness with the Father and the fact that he had come from the Father for the sole purpose of saving all who would believe. **(12:44-50)**

# Review (Last Week's Lesson)

- **Flow of the Narrative to this Point:**
  - Knowing that the time had nearly arrived for him to die and return to the Father, and that the devil had already put it in Judas' heart to betray him, Jesus interrupted an evening meal by washing his disciples' feet. He did this in order to teach them a lesson which they did not understand at first, but would understand later. Peter's resistance to what Jesus did underscores the disciples lack of understanding, at least.  
**(13:1-11)**



# John 13:12-17

**13:12** こうして彼らの足を洗ってから、上着をつけ、ふたたび席にもどって、彼らに言われた、「わたしがあなたがたにしたことがわかるか。

**13:13** あなたがたはわたしを教師、また主と呼んでいる。そう言うのは正しい。わたしはそのとおりである。

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# John 13:12-17

**13:15**わたしがあなたがたにしたとおりに、あなたがたもするように、わたしは手本を示したのだ。

**13:16**よくよくあなたがたに言うしておく。僕はその主人にまさるものではなく、つかわされた者はつかわした者にまさるものではない。

**13:17**もしこれらのことがわかっている、それを行おうなら、あなたがたはさいわいである。

# John 13:12-17

<sup>12</sup> When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you?"

<sup>13</sup> You call me Teacher and Lord, and you are right, for so I am.

<sup>14</sup> If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.

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<sup>16</sup> Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him.

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  - Once he has been washed, he is clean, and does not need to be washed again.
  - Some texts add "except for his feet" which may refer in some fashion to the ongoing process of sanctification.
  - In any case, we must accept this grace of God in Christ, which is a surprising, even shocking, act of humility by God!

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- Such pride has been seen repeatedly in the Jews throughout the first 12 chapters of John's Gospel:
  - They cannot accept that God is humble
  - They cannot accept that salvation does not depend on being Jewish, or wise, or good, ... etc.

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- Some see Jesus' laying down and putting on of his outer garments as a sort of enacted parable or prophecy of his death and resurrection.
- I think this perspective deepens the lesson before us.

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- The act of humility seen in the washing of his disciples feet is as nothing compared to the act of humility seen on the cross.
- Surely his disciples could not understand much of this at that time.
- Even now it is hard for us to understand all of it.

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- Jesus challenges his disciples (and through them us) to try and understand what he has done to them (and to us).

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You call me Teacher and Lord, and you are right, for so I am.

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- Peter's recent behavior has shown the high esteem in which they held Jesus, albeit without understanding.
- Throughout the first 12 chapters of John's gospel, we have seen crowds worship Jesus, but without understanding.

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You call me Teacher and Lord, **and you are right, for so I am.**

- But when people use high titles to address Jesus they are not making any mistake.

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- But when people use high titles to address Jesus they are not making any mistake.
- Jesus himself knows who he is (c.f. 13:3) and he is worthy of every high title they use to refer to him.

## John 13:14

しかし、主であり、また教師であるわたしが、あなたがたの足を洗ったからには、あなたがたもまた、互に足を洗い合うべきである。

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- A. No. The lesson is perfectly general.

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If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.

- In view of who he is, and in consideration of what he has done for them, there is nothing they should be too proud to do for one another.

## John 13:15

わたしがあなたがたにしたとおりに、あなたがたもするように、わたしは手本を示したのだ。

**For I have given you an example**, that you also should do just as I have done to you.

- What Jesus has done is one example of Christian behavior.

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- Q. What is the supreme example?

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For I have given you an example, that **you also should do just as I have done to you.**

- So not only does the cross (and Jesus' other acts such as washing his disciples' feet) demonstrate the character of God, these also show us pictures of how the Holy Spirit will manifest Himself in the actions of Christian believers.

## John 13:16

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Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him.

- Q. What does Jesus mean?
- A. God does not ask us to do more in service to others than he himself has done. Thus to withhold service from others, particularly out of pride, is to claim we are better than God.

# Comment

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- This does not address only, or even primarily, how we respond when people ask us for help.
- It includes the help which we know that others need from us, whether or not they ask for it, as God gives us the light to see such need.

## John 13:17

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- The lessons which Christ is teaching here are beneficial not only to the recipients of Christian service but to the Christians themselves, who through their acts of humble service are expressing the Spirit of Christ within them.

# John 13:18-20

**13:18**あなたがた全部の者について、こう言っているのではない。わたしは自分が選んだ人たちを知っている。しかし、『わたしのパンを食べている者が、わたしにむかってそのかかとをあげた』とある聖書は成就されなければならない。

**13:19**そのことがまだ起らない今のうちに、あなたがたに言うておく。いよいよ事が起ったとき、わたしがそれであることを、あなたがたが信じるためである。



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<sup>18</sup> I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.'

<sup>19</sup> I am telling you this now, before it takes place, that when it does take place you may believe that I am he.

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***I am not speaking of all of you;*** I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.'

- There is no future in which Judas will be capable of the behavior that Christ has just been teaching and modeling.

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- All 12 disciples, including Judas, were chosen by Jesus.
- He knew each of them, including Judas.
- He knew that Judas would finally betray him.

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- Judas' betrayal of Jesus is seen foreshadowed in the words of Psalm 41.9.

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- The expression “lifted his heel” meaning an act of betrayal or rejection may refer to the kicking of a horse or to the shaking off dust from one’s feet. Some see a reference to Genesis 3:15.

## John 13:19

そのことがまだ起らない今のうちに、あなたがたに言うておく。いよいよ事が起ったとき、わたしがそれであることを、あなたがたが信じるためである。

I am telling you this now, **before it takes place**, that when it does take place you may believe that I am he.

- In any case, Jesus is once again preparing his disciples in advance for the time when Judas' betrayal will be fully revealed, so that rather than being discouraged by this, they will see it as another proof of who Jesus was.

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I am telling you this now, before it takes place, **that when it does take place you may believe that I am he.**

- When they see him betrayed by Judas to death on the Cross, then they will remember what Jesus told them beforehand, and believe that Jesus is ... God.

## John 13:20

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Truly, truly, I say to you, *whoever receives the one I send receives me*, and whoever receives me receives the one who sent me."

- Jesus reemphasizes his oneness with his disciples



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- Jesus reemphasizes his oneness with his disciples and with God the father.
- All of this is brought about through the betrayal by Judas, which was foreseen, and is in accordance with God's plan.