



**Sunday School Lesson**  
**John 13:1-20**  
 by Lorin L. Cranford  
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**Humility Demonstrated**



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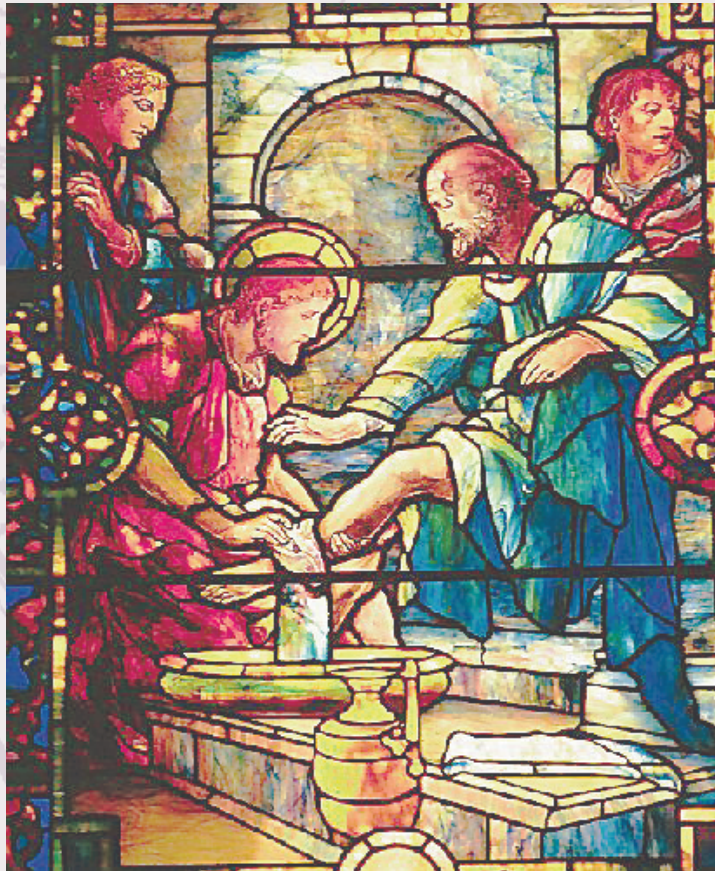
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With this study a new unit of four lessons begins in the Smyth-Helwys Formations series on "What Did Jesus Do?" A play off Charles Sheldon's popular book [In His Steps](#) first published in 1896, which posed the question "What would Jesus do?", this series looks back to some significant actions of Jesus as a model for contemporary Christians to follow. The individual lesson titles replicate Sheldon's format with a series of questions: How would Jesus love?, Who would Jesus help?, How would Jesus work?, and What would Jesus preach?



been completed. Our present study in chapter thirteen provides us a glimpse into a significant action of Jesus either during or just after the eating of the Passover meal. The exact timing of this is somewhat uncertain because of different wording of the Greek text inserted in verse two over the centuries of copying this text: δείπνου γινομένου (during the supper) or δείπνου γενομένου (after the supper). We will examine this in more detail in the study below.

Jesus demonstrates what he intends his disciples to emulate: the humility illustrated by washing their feet.

The focus of this first lesson is once more connected to the Thursday evening of the Passion Week when Jesus instituted the Lord's Supper. John never narrates the supper itself, but instead provides stories touching on actions and sayings of Jesus in connection with it. In chapter 15, last week's study, we caught a glimpse into a part of his Farewell Discourse offered to the disciples after the supper had

Some attention will be devoted in our study to the view of our Primitive Baptist brethren who see [in this](#) a third ordinance after baptism and the Lord's Supper that the church should practice in a formalized manner. Also the Roman Catholic interpretation of this over the centuries provides some interesting perspectives as well.

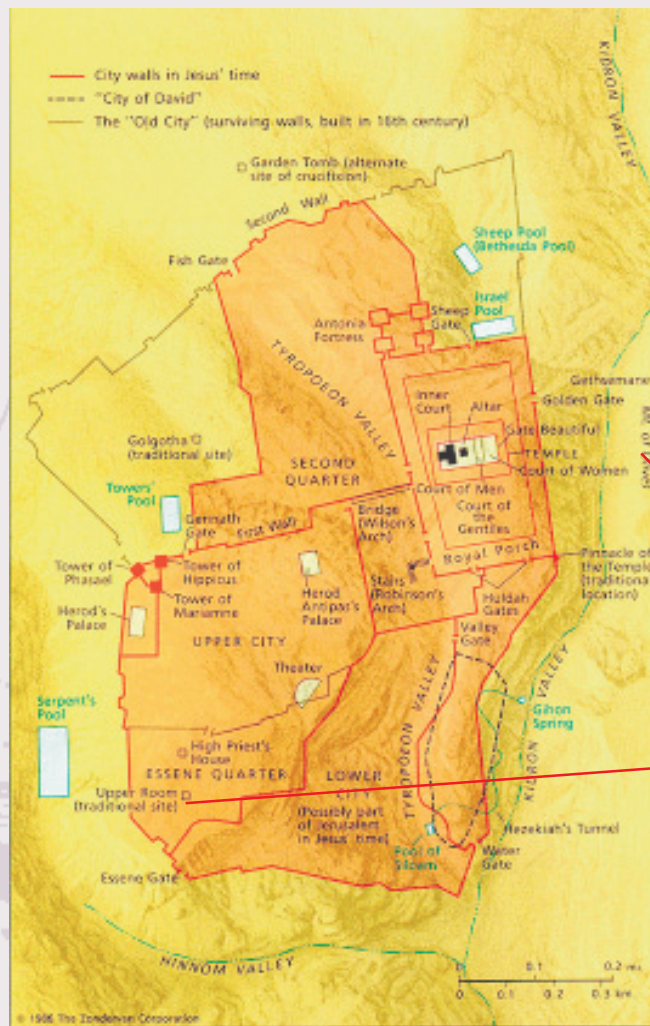
## I Context

Since the previous study came from [John 15](#), we will summarize the relevant parts of the historical and literary context from that lesson. New elements as appropriate to chapter thirteen will be added to that material.

### a. Historical

Regarding **external history**, the traditional understanding since the Church Fathers has placed the fourth gospel late in the beginning Christian century and coming from the hand of the Apostle John while he was living in Ephesus. Thus dated in the 80s to mid 90s this would be the last of the four gospels to be penned. The gospel was targeting the believing communities on the western coast of the ancient Roman province of Asia as an encouragement of them to faith as is explained in 20:31: “[But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.](#)” The nature of this purpose statement is slanted toward bringing to faith those who were showing interest in this new religion that was based on Jesus of Nazareth. Modern scholarship is more comfortable with a Johannine community as the context of the origin of this writing, since identifying the apostle John specifically is based solely on one stream of Church Father tradition, while other streams of tradition identify other individuals as the source. Quite clearly chapter twenty-one, with its adoption of a different narrative slant, is a later addition by this Johannine community. But most are agreeable to the contention that the perspective in the fourth gospel represents the views of a believing community that had the apostle John as its major source of understanding the life and ministry of Jesus.

Regarding the **internal history** of our passage, the question revolves around where this episode took



place. The place markers that provide some clue begins with the mentioning of a supper in 13:2, which took place before the festival of the Passover (13:1). The next place marker denoting movement from point A to point B is in 18:1: “[After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered.](#)” This places Jesus in the Garden of Gethsemane for the arrest. Thus the indicators point in the direction of the last supper and then to the upper room where this is described in the Synoptic Gospels. Most will concur with this, although deep division of thought exists over the time reference in 13:1 “[before the festival of the Passover.](#)” Does this indicate a

Wednesday evening event, over against a Thursday evening event in the synoptics? We will explore that in greater detail in the Notes section below.

The understood **sources** used in the writing of this gospel document tend to revolve around a Book of Signs as the resource for chapters one through twelve, and a Book of Glory for chapters thirteen through twenty-one. Although neither document has ever surfaced, shifts in writing style, along with other discourse markers, seem to suggest something along these lines. Yet, one would not want to be dogmatic about this perspective.

### b. Literary

The **literary genre** of 13:1-20 is a combination of narrative and discourse. The beginning part, vv. 1-11, is almost completely narrative with the latter part a dialogue between Jesus and Peter. Verse one stands as a topic sentence setting the stage for what follows. Most commentators will suggest that it introduces much more than vv. 2-20. Very likely it should be seen as introductory to 13:2 through 17:26.

Verses 12-20 shifts over to a short discourse where Jesus is the only person speaking. Inside it are axiomatic sayings such as in verse 16.

The **literary context** of 13:1-20 is somewhat challenging to determine with precision. If the above assessment of 13:1 is on target, then the larger context is 13:1-17:26. As such it is the beginning segment of the events and words of Jesus during the supper before they departed for the Mount of Olives, as 18:1 suggests. One question that has intrigued scholars is why John does not describe the formal institution of the Last Supper as is done in the Synoptic Gospels (cf. Mt. 26:26-29 // Mk. 14:22-25 // Lk. 22:15-20). Rather clearly he is describing things said and done during the events of that night. But the same question arises regarding Jesus' baptism with no satisfactory answer there either. Simply put, we don't know why he approaches the supper the way we find it in the text. Perhaps the language of the Last Supper, found somewhat in [John 6:35-40](#), has precluded the need for a formal description: "35 Jesus said to them, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. 36 But I said to you that you have seen me and yet do not believe. 37 Everything that the Father gives me will come to me, and anyone who comes to me I will never

drive away; 38 for I have come down from heaven, not to do my own will, but the will of him who sent me. 39 And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. 40 This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day." But the larger context of 6:22-59 disputes this conjecture.

As the beginning event of the supper episode in John, 13:2-20 stands as a dramatic illustration of Jesus' love expressed in the concrete action of his washing the feet of the disciples, including that of Judas who does not depart until after this event; cf. [13:21-31](#).

## II. Message

The **literary structure** of 15:1-20 is relatively easy to determine. The [Semantic Diagram](#) and the resulting [Exegetical Outline](#) in the larger internet version of this study illustrates clearly the perceived structure. The text revolves around three foundational segments: 1) a declaration of Jesus' love for his disciples (v. 1); 2) an illustration of that love in Jesus washing their feet (vv. 2-11); and 3) an explanation of the significance of this action (vv. 12-20). Our study will revolve around this understood structure.

### a. Jesus' love, v. 1

#### Greek NT

<13:1> Πρὸ δὲ τῆς ἐορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς.

#### NASB

1 Now 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.

#### NRSV

1 Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end.

#### NLT

1 Before the Passover celebration, Jesus knew that his hour had come to leave this world and return to his Father. He now showed the disciples the full extent of his love.

#### Notes:

This single sentence in the Greek text contains the core expression, "he loved them to the end." Everything before that plays off this basic assertion.

First, we need to explore the foundational declaration, and then we will link the qualifiers one at a time onto this basic assertion by the gospel writer. Literally, the Greek text says, "to the end he loved them," placing the subject/verb/object as the absolute last elements of the sentence, and thus in the position of greater emphasis.

Jesus loved his disciples deeply. John wanted

to make that point in a significant fashion in this narrative that records the beginning of the end of Jesus' early life. Several times the love of Jesus for his disciples has been mentioned (here and 15:9, 12). In 11:5 Jesus' love for Mary, Martha and Lazarus is declared. That love was expressed with tears for Mary's grief over the loss of her brother (11:35). Numerous times one of the twelve is singled out as "the one whom Jesus loved": 13:21; 19:26; 21:7, 20. Although never named specifically, the contexts suggest it was the apostle John. In 15:9-10 disciples

are admonished to “abide” in Jesus’ love. Thus, one central point is the assertion of Jesus’ love for his disciples, including both the Twelve and other followers. That love was constant and unwavering. It wasn’t a “warm feeling”; it was sacrificing commitment and devotion to his disciples.

In this declaration of Jesus’ love, a long list of modifiers is attached to the core assertion.

First, working backward to the outside (cf. the [block diagram](#) of this text), comes the phrase “to the end” (εἰς τέλος). In this context it is a time reference meaning that to the very end of his life Jesus loved his disciples. Or, the Greek could be expressed as “to its completion” signifying that not until Calvary would Jesus’ love for his disciples be completed.

Second is the phrase “having loved his own who were in the world” (ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ). This somewhat redundant participle phrase adds emphasis to “his own in the world.” The disciples were a part of that dark world with all kinds of spiritual risks and dangers. In its evil, one could lose sight of being loved. Sin and rebellion could test that love. Yet, Jesus loved the disciples, even with all their weaknesses and faults.

Third is “knowing that his hour had come to depart from this world and go to the Father” (εἰδὼς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα). For the Lord there was a conscious awareness that death was close by. One of the re-occurring themes of this larger section of 13-17 is the discussion of Jesus’ departure to the Father: 14:1-31; 16:16-24. Nothing is said about Jesus being crucified, as surfaces repeatedly in the Synoptic Gospels. In John this language of departure is woven together with the discussion of the coming of the Holy Spirit as his replacement and continuing presence. This in turn is a part of a repeated warning about coming persecution on the disciples. The severing of ties with a departure is never easy for those who love one another. Thus, Jesus’ love for the disciples is cast in the somber tones of an imminent departure.

Fourth is “Now before the festival of the Passover” (Ἰπρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα). This time marker is both clear and confusing. The feast of Passover is clear. The time of the supper is less certain, either on Wednesday or Thursday evening. The Jewish festivals play an important role in telling the story of Jesus in the fourth gospel, as Gerard S. Sloyan (“John,” *Interpretation*, iPreach) says:

Jesus, according to John, has been located in Judea since early in chapter 7, first at the feast of Sukkoth

(Booths, 7:2,10), then Hanukkah (Dedication, 10:22), and finally six days before Pesah (Passover, 12:1). He makes brief departures from Jerusalem and Bethany for safety’s sake (10:39-40; 12:36). Now the action is brought up to “before the feast of the Passover” (v. 1), which turns out to be the night before the eve of the feast.

Passover was the celebration of the exodus of the Israelites from bondage in Egypt. By the beginning of the Christian era it had been combined with the seven day Feast of Unleavened Bread which began on the high sabbath day of Passover celebration. Frank Gorman, Jr. (“Passover,” *Eerdmans Dictionary of the Bible*, Logos Systems) observes:

The Synoptic Gospels locate Jesus’ last meal with the disciples and his arrest on the night in which the Passover sacrifice was slaughtered and the Passover meal eaten (Mark 14:12–16; Matt. 26:17–19; Luke 22:7–13). For the Synoptic writers, the Last Supper was itself a Passover meal that was reinterpreted in light of the theological reflections of the early Church. John, however, seeks to link Jesus’ death with the actual slaughter of the Passover sacrifices (cf. John 13:1; 19:14, 31, 42). In this way, John interprets the death of Jesus in terms of the sacrificial slaughter of the Passover sheep (cf. John 1:29; 19:36). The association of the death of Jesus and the Passover sacrifice had already been made by Paul (1 Cor. 5:7–8). Thus, the Israelite ritual observance of Passover was appropriated and adapted by the Christian community as it sought to understand and interpret the life and death of Jesus in relationship to its own ritual practices.

Thus, although it is common among contemporary scholars to see John setting the meal on Wednesday evening and the Synoptics placing it on Thursday evening, such an interpretation of John’s statement here is not mandated by the text. The tendency to overlook the symbolical link in John to the sacrificing of the Passover lamb may contribute to this perceived tension between John and the Synoptic Gospels. In any case, the important point is the symbolism attached to the supper by both sets of gospel stories. The supper pointed to the sacrificing of a lamb as a symbol of cleansing of sin in order to become acceptable to God. For the Synoptics the supper emphasized that but more in the context of liberation and covenant relationship with God.

The major point here is Jesus’ love. These contextual markers that introduce this core statement help us understand the setting in which that love could be expressed in very concrete fashion. Thus we are reminded that Jesus’ love is not an abstraction. It is real and expresses itself in a very concrete

manner.

**b. Jesus' deed, vv. 2-11**

**Greek NT**

<13:2> καὶ δεῖπνου γινομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτου, <13:3> εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει, <13:4> ἐγείρεται ἐκ τοῦ δεῖπνου καὶ τίθησιν τὰ ἱμάτια καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν· <13:5> εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. <13:6> ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· λέγει αὐτῷ, Κύριε, σύ μου νίπτεις τοὺς πόδας; <13:7> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα. <13:8> λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψης μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ, Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. <13:9> λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. <13:10> λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος οὐκ ἔχει χρεῖαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. <13:11> ἤδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες καθαροὶ ἐστε.

**NASB**

2 During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him, 3 Jesus, 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. 5 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. 6 So He came to Simon Peter. He said to Him, "Lord, do You wash my feet?" 7 Jesus answered and said to him, "What I do you do not realize now, but you will understand hereafter." 8 Peter said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." 9 Simon 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, but not all of you." 11 For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."

**NRSV**

2 The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper 3 Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, 4 got up from the table, took off his outer robe, and tied a towel around himself. 5 Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. 6 He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" 7 Jesus answered, "You do not know now what I am doing, but later you will understand." 8 Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." 9 Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" 10 Jesus said to him, "He who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." 11 For he knew who was to betray him; for this reason he said, "Not all of you are clean."

**NLT**

2 It was time for supper, and the Devil had already enticed Judas, son of Simon Iscariot, to carry out his plan to betray Jesus. 3 Jesus knew that the Father had given him authority over everything and that he had come from God and would return to God. 4 So he got up from the table, took off his robe, wrapped a towel around his waist, 5 and poured water into a basin. Then he began to wash the disciples' feet and to wipe them with the towel he had around him. 6 When he came to Simon Peter, Peter said to him, "Lord, why are you going to wash my feet?" 7 Jesus replied, "You don't understand now why I am doing it; someday you will." 8 "No," Peter protested, "you will never wash my feet!" Jesus replied, "But if I don't wash you, you won't belong to me." 9 Simon Peter exclaimed, "Then wash my hands and head as well, Lord, not just my feet!" 10 Jesus replied, "A person who has bathed all over does not need to wash, except for the feet, F66 to be entirely clean. And you are clean, but that isn't true of everyone here." 11 For Jesus knew who would betray him. That is what he meant when he said, "Not all of you are clean."

## Notes:

Verses 2-11 describe the washing of the disciples' feet in connection with the Passover supper. Two segments surface. 1) the larger emphasis on washing all the disciples' feet (vv. 2-5) and 2) the interaction with Peter over washing his feet (vv. 6-11).

The social background of what Jesus did here is important to the understanding of its meaning. Often, although not always, when an aristocrat invited individuals into his home for a banquet he would have slaves posted at the entrance to his house. A major task for them would be to wash the feet of the arriving guests. Since the "shoes" most everyone wore in that era were a primitive sandal, this washing of the feet took on more importance than it would have today. More importantly, it was a visible sign of welcome into the home of the banquet host. In a society that was enormously class conscious, invitations to a banquet that could help (or hurt) your social standing were critically important. Throwing such banquets was a major way to enhance and lift one's social status as well. Thus proper treatment of guests was all the more important. Jesus' action then is to be understood against the backdrop of the first century custom.

Verses 2-5 -- one long sentence in the Greek -- contains a series of short core statements leading up to the final climactic one:

1. he got up
2. he took off his outer garment
3. he tied a towel around his waist
4. he poured water into a bowl
5. he began washing the feet and drying them with the towel.

Here the custom of feet washing by the slave is painted with rather typical strokes. **1)** Jesus "got up." from the supper" (ἐγείρεται ἐκ τοῦ δείπνου). Evening meals at this point in time were taken around a table while reclining on a one-arm couch with the left shoulder resting on the arm. **2)** He "took off his outer garment" (τίθησιν τὰ ἱμάτια). Jewish males typically wore two layers of clothing: 1) the long single piece of cloth wrapped around the body called the either the ἱμάτιον (himation) or the ἐπενδύτης (ependutes). Here himation is used. 2) the tunic, a shirt like garment worn under the himation, called the χιτῶν (chiton). See Mt. 5:40 for both terms used together. **3)** "taking

a towel, he girded himself" (λαβὼν λέντιον διέζωσεν ἑαυτόν). The towel, a λέντιον (lention), was typically a cloth made of linen and was used to dry things. Jesus wrapped it around his waist for convenience and accessibility. **4)** "He poured water into a bowl" (εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα). The νιπτῆρ (nipter) was a washbasin, probably made of baked clay. **5)** He began washing the disciples' feet and wiping them with the towel tied around his waist (ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος). By dipping his hands in the basin he poured water over their feet and rubbed them clean. Then he used the towel to dry off the feet. This pattern was typical in that culture.

The shocking aspect is who is doing it, and the qualifying elements attached to these verbal expressions indicating what Jesus understood as he was doing this. Jesus was the host, not the slave. For

him to do this was to humble himself to the level of a slave. Something extremely atypical in that culture.

Also important are the pre-qualifiers in verses two and three. First, the time indicator in relation to the supper. Here is some uncertainty. A majority of early and important copies of the Greek text read δείπνου γινομένου (during the supper), but several other early and important copies read δείπνου γενομένου (after the supper). Thus it's not clear whether this took place as a part of the supper activities, or whether it came after everyone had finished eating. Most English

translations will adopt the first reading of the Greek text and thus translate it as "during the supper."

The identification of the "supper" (δείπνον) is a major issue here. The Greek word just suggests the main meal of the day, normally eaten in the late afternoon and early evening. But the signals of the larger context strongly point to the Passover meal described in the Synoptic Gospels ([Mt. 26:17-30](#) // [Mk. 14:12-26](#) // [Lk. 22: 7-23](#)). None of the synoptic writers use the term *deipnon*, that John uses here, in their description. But most scholars are convinced all four writers are describing the Passover supper that Jesus ate with his disciples and then used as a backdrop to the Lord's Supper. Given this connection, what is the symbolism of Jesus' action of feet washing at the supper? Some really "creative" interpretative efforts surface here, extending out to read



Christian baptism as the intended symbol.

The most natural and simplest explanation is the lesson of humility as a concrete expression of Jesus' love for the disciples. His calling of them early on was to be servants and to serve others, rather than to lord it over other people. Servant flows out of genuine love for others. John made the introductory point of how much Jesus loved his disciples. The natural expression of that would be to show it. Here he does show his love in taking a servant posture in doing the simplest of deeds as an expression of acceptance and welcome.

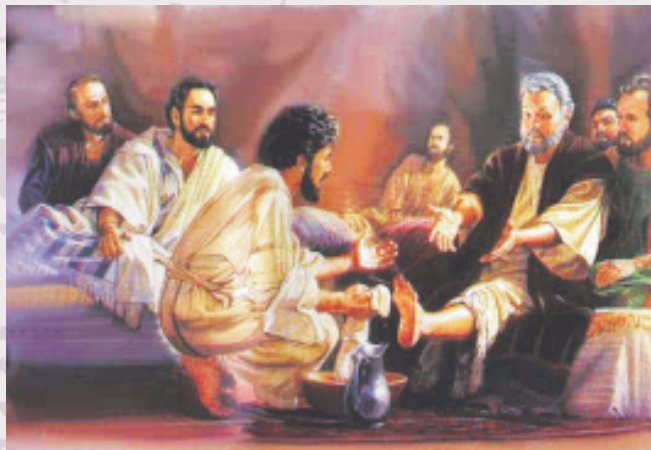
Although in general Christian groups over the centuries have not seen in this action a formalized ceremony as a church ordinance equal to baptism and the Lord's Supper, [some](#) have so understood this passage. Primitive Baptists practice foot washing as an ordinance along with baptism and the Lord's Supper. In Roman Catholic tradition, foot washing is not an ordinance. But it is a custom practiced by bishops and popes as an expression of humility. Usually, the bishops and the pope will wash the feet of lowly priests in this ceremony.

Nothing in the Johanne passage suggests that a formalized ceremony should emerge from this passage. The practice is mentioned in the New Testament only in one other place, 1 Tim. 5:10: "9 Let a widow be put on the list if she is not less than sixty years old and has been married only once; 10 she must be well attested for her good works, as one who has brought up children, shown hospitality, *washed the saints' feet*, helped the afflicted, and devoted herself to doing good in every way." Here the widow has shown both hospitality and servanthood by washing the feet of the saints. But no formalized ceremony can be derived from either of the two descriptions of feet washing.

Another important qualifier is found in v. 2: "The devil had already put it into the heart of Judas son of Simon Iscariot to betray him" (τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτου). John sets the readers up with this statement to anticipate [vv. 21-30](#), which will describe Jesus' prediction of betrayal and the departure of Judas from the group. This event is described

in somewhat similar terms in the Synoptic Gospels ([Mt. 26:20-25](#) // [Mk. 14:17-21](#) // [Lk. 22:21-23](#)). Thus this act of humility by Jesus takes on greater significance with him washing Judas' feet as well, while knowing what Judas had already plotted to do.

The final qualifier is in verse 3: "Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God.." (εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει). Here John takes us into the mind of Jesus and allows us to see what Jesus was thinking during all this. As a qualifier to the feet washing expressions, we see a heightened humility. The Heavenly Father had committed power and authority into Jesus' hands. He was a lord, not a slave! Jesus realized where he had come from and where he was going -- heaven, the right hand of Almighty God. He was God's Son, not a slave! Yet, knowing all this, he did the work of a slave to his disciples as an expression of his love.



The second part of our passage, vv. 6-11, focuses upon a dialogue between Jesus and Peter. Immediately the nature of the Greek text changes dramatically. From long, heavily modified core statements the text goes to short core statements serving mostly as a foundation for expressing the conversation going back

and forth between Jesus and Peter.

When Jesus approached Peter to wash his feet (v. 6), Peter asks, "Lord, are you going to wash my feet?" Jesus responds (v. 7), "You do not know now what I am doing, but later you will understand." Whether Peter was the first one Jesus came to (so the church father Augustine believed) or the last one (so the church father Origen believed) cannot be determined by the text. In this initial exchange between the two, we notice Peter's reluctance. He felt uncomfortable having Jesus, his Lord, do a slave's work to him. George Beasley-Murray (*WBC*) calls attention to ancient Jewish attitudes about feet washing: "The menial nature of footwashing in Jewish eyes is seen in its inclusion among works which Jewish slaves should not be required to do (*Mekh Exod. 21.2.82a*, based on Lev 25:39); the task was reserved for Gentile slaves and for wives and children." Obviously, Peter had not grasp the picture of servanthood being extended to him. All he could

see was Jesus humiliating himself in a demeaning manner. Jesus acknowledged Peter's failure to understand, but assured him that he eventually would understand.

Peter's reaction to Jesus reassurance was, "You will never wash my feet." In strong denial Peter refused to allow Jesus to wash his feet. He still could not get beyond the negative social custom perspective. Jesus responded equally strongly to this rejection: "Unless I wash you, you have no share with me." ( Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ) Here is a hinge point in the conversation, as well as a clue to interpreting the symbolism of the feet washing action. Is Peter's salvation at risk here? Some take this view. "Share with me" equals salvation. At first glance, the way the Greek word μέρος (meros, share) is used "among Jews of having a part in an inheritance, notably in the promised land, and then eschatologically in the kingdom of God (cf. Luke 15:12; Matt 24:51; Rev 20:6; and for the thought here, Luke 22:29–30)" [Beasley-Murray, WBC] suggests this as possible. The idea of close fellowship with Jesus eschatologically is developed latter in 14:3 ("And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also.") and 17:24 ("Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.").

But Peter's reaction to this warning and especially Jesus' response to Peter (vv. 9-10) argue strongly against such an understanding: "9 Simon Peter said to him, 'Lord, not my feet only but also my

hands and my head!' 10 Jesus said to him, 'One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.'" Peter does an 180 degree reversal, and Jesus has to remind him that he and the others are already "clean", i.e., in full relationship with Jesus and acceptable to God. He doesn't need another "bath" (λελουμένος). What Jesus was offering Peter with the "wash" (τοὺς πόδας νίψασθαι) was full participation in the servanthood that Jesus was modelling before him. This was the critical lesson for Peter to grasp.



Noted both in Jesus' words and in John's commentary statement in verse 11 is Jesus' awareness of Judas' plot of betrayal that had already been set up with the religious authorities. Thus not all of the twelve had had a salvational "cleansing."

What can we learn from Jesus' washing the feet of the Twelve? To be sure, Jesus will provide most of the answer to that question in the following verses.

One supplementary answer emerges not from the text itself, but from the history of interpreting this text. In reading a variety of commentaries and references to how this scripture text has been treated over the centuries, one becomes amazed at the extent of the twisting of the plain meaning of the passage. Jesus did not set up a third church ordinance here. No mystical, secretive salvation language is present in the text. This, in spite of John's tendency to use double entendre consistently in his gospel. This literary style has become the "excuse" for a lot of interpretive nonsense.

### c. Jesus' explanation, vv. 12-20

#### Greek NT

<13:12> Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν [καὶ] ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; <13:13> ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς

#### NASB

12 So 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,

#### NRSV

12 After he had washed their feet, had put on his robe, and had returned to the table, 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 that is

#### NLT

12 After washing their feet, he put on his robe again and sat down and asked, "Do you understand what I was doing? 13 You call me 'Teacher' and 'Lord,' and you are right, because it is true. 14 And since I, the Lord



λέγετε, εἰμὶ γάρ. <13:14> εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας· <13:15> ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. <13:16> ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. <13:17> εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά. <13:18> οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, Ὁ τρώγων μου τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. <13:19> ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγὼ εἰμι. <13:20> ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

### Notes:

Jesus' explanation of the significance of what he has just done in washing the disciples' feet is found in vv. 12-20. It follows the pattern of 1) question/answer (vv. 12-15); 2) axiomatic principle in support (v. 16); 3) beatitude blessing on obedience (v. 17); 4) warning of the betrayal with OT scripture basis (vv. 18-19); 5) solemn saying on divine acceptance as the climax (v. 20).

The interpretation of the significance of Jesus' washing of the disciples' feet is given clearly in vv. 12-15: he gave them an example (ὑπόδειγμα) to follow in humble service to others. This is an ongoing lesson. Human nature gravitates toward being lords; Jesus' example pushes us into being servants. This is the radicalness of Christianity. The axiom in v. 16 reinforces vv. 12-15 contextually. The servants (= disciples) are not greater than their master (= Jesus).

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."

what I am. 14 So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. 15 For I have set you an example, that you also should do as I have done to you. 16 Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. 17 If you know these things, you are blessed if you do them. 18 I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, "The one who ate my bread has lifted his heel against me." 19 I tell you this now, before it occurs, so that when it does occur, you may believe that I am he. 20 Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me."

and Teacher, have washed your feet, you ought to wash each other's feet. 15 I have given you an example to follow. Do as I have done to you. 16 How true it is that a servant is not greater than the master. Nor are messengers more important than the one who sends them. 17 You know these things – now do them! That is the path of blessing. 18 I am not saying these things to all of you; I know so well each one of you I chose. The Scriptures declare, 'The one who shares my food has turned against me,' and this will soon come true. 19 I tell you this now, so that when it happens you will believe I am the Messiah. 20 Truly, anyone who welcomes my messenger is welcoming me, and anyone who welcomes me is welcoming the Father who sent me."

Thus, followers of Jesus are never exempt from following His example. Additionally, Jesus pronounces a formal blessing upon those who both understand and obey his example (v. 17).

The disciples are made aware of the coming betrayal (vv. 18-19) which will be described in more detail in vv. 21-30. This action of Judas is linked to [Psa. 41:9](#). The climax of the entire passage is verse 20 where Jesus links receiving his messenger to receiving him and receiving him to receiving the Father. As such it is an encouragement of the disciples to carry out his commands.

Wow! What a powerful example and message! True love is never a "warm, fuzzy feeling"! It is self-sacrifice and humble servanthood to others. Jesus has both declared and showed us what this means.

## Greek NT

<13:1> Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς. <13:2> καὶ δείπνου γινομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτου, <13:3> εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξηλθεν καὶ πρὸς τὸν θεὸν ὑπάγει, <13:4> ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν· <13:5> εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. <13:6> ἔρχεται οὖν πρὸς Σίμονα Πέτρον· λέγει αὐτῷ, Κύριε, σύ μου νίπτεις τοὺς πόδας; <13:7> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα. <13:8> λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ, Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. <13:9> λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. <13:10> λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος οὐκ ἔχει χρεῖαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. <13:11> ἤδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες καθαροὶ ἐστε.

<13:12> Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν [καὶ] ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; <13:13> ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ. <13:14> εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας· <13:15> ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. <13:16> ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμπαντος αὐτόν. <13:17> εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά. <13:18> οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, Ὁ τρώγων μου τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. <13:19> ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγὼ εἰμι. <13:20> ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἅν τινα πέμπω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμπαντά με.

## NASB

1 Now 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. 2 During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him, 3 Jesus, 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. 5 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. 6 So He came to Simon Peter. He said to Him, "Lord, do You wash my feet?" 7 Jesus answered and said to him, "What I do you do not realize now, but you will understand hereafter." 8 Peter said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." 9 Simon 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, but not all of you." 11 For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."

12 So 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."

## NRSV

1 Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. 2 The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper 3 Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, 4 got up from the table, took off his outer robe, and tied a towel around himself. 5 Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. 6 He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" 7 Jesus answered, "You do not know now what I am doing, but later you will understand." 8 Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." 9 Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" 10 Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." 11 For he knew who was to betray him; for this reason he said, "Not all of you are clean."

12 After he had washed their feet, had put on his robe, and had returned to the table, 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 that is what I am. 14 So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. 15 For I have set you an example, that you also should do as I have done to you. 16 Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. 17 If you know these things, you are blessed if you do them. 18 I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, "The one who ate my bread has lifted his heel against me." 19 I tell you this now, before it occurs, so that when it does occur, you may believe that I am he. 20 Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me."

## NLT

1 Before the Passover celebration, Jesus knew that his hour had come to leave this world and return to his Father. He now showed the disciples the full extent of his love. 2 It was time for supper, and the Devil had already enticed Judas, son of Simon Iscariot, to carry out his plan to betray Jesus. 3 Jesus knew that the Father had given him authority over everything and that he had come from God and would return to God. 4 So he got up from the table, took off his robe, wrapped a towel around his waist, 5 and poured water into a basin. Then he began to wash the disciples' feet and to wipe them with the towel he had around him. 6 When he came to Simon Peter, Peter said to him, "Lord, why are you going to wash my feet?" 7 Jesus replied, "You don't understand now why I am doing it; someday you will." 8 "No," Peter protested, "you will never wash my feet!" Jesus replied, "But if I don't wash you, you won't belong to me." 9 Simon Peter exclaimed, "Then wash my hands and head as well, Lord, not just my feet!" 10 Jesus replied, "A person who has bathed all over does not need to wash, except for the feet, F66 to be entirely clean. And you are clean, but that isn't true of everyone here." 11 For Jesus knew who would betray him. That is what he meant when he said, "Not all of you are clean."

12 After washing their feet, he put on his robe again and sat down and asked, "Do you understand what I was doing? 13 You call me 'Teacher' and 'Lord,' and you are right, because it is true. 14 And since I, the Lord and Teacher, have washed your feet, you ought to wash each other's feet. 15 I have given you an example to follow. Do as I have done to you. 16 How true it is that a servant is not greater than the master. Nor are messengers more important than the one who sends them. 17 You know these things – now do them! That is the path of blessing. 18 I am not saying these things to all of you; I know so well each one of you I chose. The Scriptures declare, 'The one who shares my food has turned against me,' and this will soon come true. 19 I tell you this now, so that when it happens you will believe I am the Messiah. 20 Truly, anyone who welcomes my messenger is welcoming me, and anyone who welcomes me is welcoming the Father who sent me."

## Greek NT Diagram

13:1

δὲ

Πρὸ τῆς ἐορτῆς τοῦ πάσχα  
εἰδὼς

ὅτι ἦλθεν αὐτοῦ ἡ ὥρα  
ἵνα μεταβῆ

ἐκ τοῦ κόσμου τούτου  
πρὸς τὸν πατέρα,

ἀγαπήσας τοὺς ἰδίους  
τοὺς ἐν τῷ κόσμῳ

εἰς τέλος

1 ὁ Ἰησοῦς... ἠγάπησεν αὐτούς.

13:2

καὶ  
δειπνοῦ γινομένου,  
τοῦ διαβόλου ἤδη βεβληκότος

εἰς τὴν καρδίαν  
ἵνα παραδοῖ αὐτὸν Ἰούδας

Σίμωνος Ἰσκαριώτου,

13:3

εἰδὼς

ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ  
εἰς τὰς χεῖρας

καὶ

ὅτι ἀπὸ θεοῦ ἐξῆλθεν

καὶ

πρὸς τὸν θεὸν ὑπάγει,

2 13:4 ἐγείρεται

ἐκ τοῦ δείπνου

καὶ

3 τίθησιν τὰ ἱμάτια

καὶ

λαβὼν λέντιον

4 διέζωσεν ἑαυτόν·

13:5

εἶτα

5 βάλλει ὕδωρ

εἰς τὸν νιπτῆρα

καὶ

6 ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν

καὶ

ἐκμάσσειν

τῷ λεντίῳ

ὃ ἦν διεζωσμένος·

13:6

οὖν

7 ἔρχεται

πρὸς Σίμωνα Πέτρον·

8 λέγει αὐτῷ,

Κύριε,

α σύ μου νίπτεις τοὺς πόδας;

9 13:7 ἀπεκρίθη Ἰησοῦς

καὶ

10 εἶπεν αὐτῷ,

β Ὅ ἐγὼ ποιῶ

σὺ οὐκ οἶδας ἄρτι,

δε

γ ----- γνώση

μετὰ ταῦτα.

11 13:8 λέγει αὐτῷ Πέτρος,

δ Οὐ μὴ νίψῃς μου τοὺς πόδας  
εἰς τὸν αἰῶνα.

12 ἀπεκρίθη Ἰησοῦς αὐτῷ,

ε Ἐὰν μὴ νίψω σε,  
οὐκ ἔχεις μέρος  
μετ' ἐμοῦ.

13 13:9 λέγει αὐτῷ Σίμων Πέτρος,

ζ Κύριε,  
η μὴ τοὺς πόδας μου μόνον  
ἀλλὰ καὶ τὰς χεῖρας  
καὶ τὴν κεφαλὴν.

14 13:10 λέγει αὐτῷ ὁ Ἰησοῦς,

θ Ὁ λελουμένος οὐκ ἔχει χρείαν

εἰ μὴ τοὺς πόδας  
νίψασθαι,

ι ἀλλ'  
ἔστιν καθαρὸς ὅλος·

κ καὶ  
ὕμεῖς καθαροὶ ἐστε,

λ ἀλλ'  
οὐχὶ πάντες.

13:11 γὰρ

15 ἤδει τὸν παραδιδόντα αὐτόν·

16 διὰ τοῦτο  
εἶπεν  
μ ὅτι οὐχὶ πάντες καθαροὶ ἐστε.

13:12 οὖν  
Ἦτε ἔνιψεν τοὺς πόδας αὐτῶν  
[καὶ]  
ἔλαβεν τὰ ἱμάτια αὐτοῦ  
καὶ  
ἀνέπεσεν πάλιν,

17 εἶπεν αὐτοῖς,  
ν **Γινώσκετε**  
τί πεποίηκα ὑμῖν;

ξ 13:13 **ὕμεις φωνεῖτέ με**  
Ὁ διδάσκαλος  
καὶ  
Ὁ κύριος,

ο καὶ  
**καλῶς λέγετε,**  
π γάρ  
**εἰμί.**

13:14 οὖν  
εἰ ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας  
ὁ κύριος  
καὶ  
ὁ διδάσκαλος,

ρ καὶ  
**ὕμεις ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας·**  
13:15 γάρ  
**ὑπόδειγμα ἔδωκα ὑμῖν**

καθὼς ἐγὼ ἐποίησα ὑμῖν  
καὶ  
ἵνα...ὕμεις ποιῆτε.

13:16 **ἀμὴν ἀμὴν**  
τ **λέγω ὑμῖν,**

οὐκ ἔστιν δοῦλος μείζων  
τοῦ κυρίου αὐτοῦ

οὐδὲ  
----- ἀπόστολος μείζων  
τοῦ πέμψαντος αὐτόν.

13:17 εἰ ταῦτα οἴδατε,  
υ **μακάριοί ἐστε**  
ἐὰν ποιῆτε αὐτά.

φ 13:18  
χ

οὐ περὶ πάντων ὑμῶν λέγω·  
ἐγὼ οἶδα

τίνας ἐξελεξάμην·

ἀλλ’

ψ

(λέγω)

ἵνα ἡ γραφὴ πληρωθῇ,

ω

Ὁ τρώγων μου τὸν ἄρτον

ἐπῆρεν...τὴν πτέρναν αὐτοῦ.

ἐπ’ ἐμέ

13:19

οα

ἀπ’ ἄρτι

λέγω ὑμῖν

πρὸ τοῦ γενέσθαι,

ἵνα πιστεύσητε

ὅταν γένηται

ὅτι ἐγὼ εἰμι.

13:20

οβ

ἀμὴν ἀμὴν

λέγω ὑμῖν,

ὁ λαμβάνων ἂν τινα πέμψω

ἐμὲ λαμβάνει,

δὲ

ὁ ἐμὲ λαμβάνων

λαμβάνει τὸν πέμψαντά με.

Semantic Diagram:

I.	A.		1	δὲ (13:1)	1 Aor	Act	Ind	3	S	ὁ Ἰησοῦς	
				---	(13:4)						
		1.	a)	2		Pres	Mid	Ind	3	S	(αὐτός)
						καὶ					
		1.	b)	3		Pres	Act	Ind	3	S	(αὐτός)
						καὶ					
			c)	4		Impf	Act	Ind	3	S	(αὐτός)
						εἶτα (13:5)					
		2.	a)	5		Pres	Act	Ind	3	S	(αὐτός)
						καὶ					
II.	B.										
		1.	a)	6		1 Aor	Mid	Ind	3	S	(αὐτός)
						οὖν (13:6)					
		1.	b)	7		Pres	Dep	Ind	3	S	(αὐτός)
						---					
			b)	8		Pres	Act	Ind	3	S	(Σίμωνα Πέτρον)
						---					
			i)	9		1 Aor	Dep	Ind	3	S	Ἰησοῦς
			a)			καὶ					
		2.	ii)	10		2 Aor	Act	Ind	3	S	(αὐτός)
				---							
	b)	11		Pres	Act	Ind	3	S	Πέτρος,		
III.											
			a)	12		1 Aor	Dep	Ind	3	S	Ἰησοῦς
						---					
		3.	b)	13		Pres	Act	Ind	3	S	Σίμων Πέτρος,
						---					
			a)	14		Pres	Act	Ind	3	S	ὁ Ἰησοῦς
						γὰρ					
		4.	i)	15		Perf	Act	Ind	3	S	(αὐτός)
			b)			διὰ τοῦτο					
			ii)	16		2 Aor	Act	Ind	3	S	(αὐτός)
				οὖν (13:12)							
		17		2 Aor	Act	Ind	3	S	(αὐτός)		



## Exegetical Outline

- I. (1) Jesus loved his disciples
- II. (2-16) Jesus washed the disciples feet as an expression of his love.
  - A. (2-6) Jesus demonstrated his love by doing the work of a slave for them.
    1. (2-4) Jesus prepared to wash the disciples' feet
      - a) (2) Once Judas had left Jesus rose up from the supper
      - b) (3) He took his outer garment
      - c) (4) Taking a towel he wrapped it around his waist
    2. (5-6) Jesus washed the disciples' feet
      - a) (5) He put water in the basin
      - b) (6) He began washing the disciples' feet and drying them with his towel
  - B. (7-16) Jesus prevailed in washing Peter's feet against his initial protests.
    1. (7-8) Jesus prepared to wash Peter's feet
      - a) (7) Jesus approached Simon Peter
      - b) (8) Peter asked him if he intended to wash his feet.
    2. (9-11) Jesus confronted Peter's reluctance to allow Jesus to wash his feet.
      - a) (9-10) Jesus responded to Peter's hesitancy
        - i) (9) Jesus replied to Peter's question
        - ii) (10) Jesus told Peter that he would understand later what was happening
      - b) (11) Peter insisted that Jesus not wash his feet.
    3. (12-13) Peter reacted the opposite way when Jesus warned him.
      - a) (12) Jesus warned Peter about the importance of his washing Peter's feet.
      - b) (13) Peter responded with a request that more than his feet be washed.
    4. (14-16)
      - a) (14) Jesus affirmed the "cleanness" of almost everyone in the group
      - b) (15-16) John added a commentary insight about Jesus' knowledge of his betrayal
        - i) (15) John commented on Jesus' foreknowledge of Judas' betrayal
        - ii) (16) This knowledge had prompted Jesus' statement that not all were clean.
- III. (17) Jesus explained in great detail the significance of his washing the disciples' feet.