

One of You is a Traitor

John 13:10

John 13:10-18 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*."

The context of these verses surrounds the last supper that Jesus will spend with his disciples just before the Passover, and just before his crucifixion. But as we saw last time the immediate context has to do with our Lord washing the feet of his disciples.

In the process of Jesus coming to Peter to wash his feet, Peter responds, "Never shall You wash my feet!" To which Jesus responds, "If I do not wash you, you have no part with Me."

We went into some detail last time what having a part or portion with Jesus means. But in this one statement it becomes clear to Peter what Jesus meant, which is why we read:

John 13:9 ⁹ Simon Peter said to Him, "Lord, *then wash* not only my feet, but also my hands and my head."

Which brings us to our text today.

John 13:10-18 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*."

We'll touch on the one who was not clean later. But it's important to understand what Jesus meant when using the metaphor of someone bathing and becoming clean. The first thing to note is that Jesus was not promoting personal hygiene, and yet he was addressing an actual cleansing; something by the way, that Peter seems to understand, at least on one level.

So, what does Jesus mean when he says, "he who has bathed needs only to wash his feet, but is completely clean?" The act of bathing or washing in the ancient world took into account that though the entire body may be cleansed with water, once leaving the house the one thing that was prone to be dirtied almost immediately was the feet.

Walking in dry and dusty places assured that the feet were going to get dirty sooner than later. This is why, as we saw last time, it was customary for a guest to offer water to wash, not the bodies, but the feet of their guests.

Keep in mind what has just taken place. Before Jesus began to wash the feet of his disciples, they had already partaken of the supper; they already ate. Then we read:

John 13:4-5 ⁴ [Jesus] 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.

What John does not record for us in this gospel, as it relates to this very supper, is what Jesus said during the supper, previous to him washing the feet of his disciples. Matthew recounts it this way.

Matthew 26:26-28 ²⁶ While they were eating, Jesus took *some* bread, and after a blessing, He broke *it* and gave *it* to the disciples, and said, "Take, eat; this is My body." ²⁷ And when He had taken a cup and given thanks, He gave *it* to them, saying, "Drink from it, all of you; ²⁸ for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

Either Peter had short term memory loss, or he just didn't make the connection to being washed in the blood of the lamb who came to take away the sin of the world.

Remember, this last supper is in the context of the Old covenant that God made with Moses and Israel in the desert. So, up to this point in Christ's ministry the Jews were still operating in an Old covenant setting, thus Jesus was obligated to work according to Old covenant law. In this way he was fulfilling the law. And part of the law that Jesus was about to fulfill shortly after this supper, was the law of shedding innocent blood for the forgiveness of sin. This law was given to Moses on Mount Sinai.

Exodus 24:4-5 ⁴ Moses wrote down all the words of the LORD. Then he arose early in the morning, and built an altar at the foot of the mountain with twelve pillars for the twelve tribes of Israel. ⁵ He sent young men of the sons of Israel, and they offered burnt offerings and sacrificed young bulls as peace offerings to the LORD.

Burnt offerings and peace offerings all pointed to God's prescribed way of being reconciled to Him through the blood of the sacrificial animals. And what did Moses do with the blood of these animals that pointed to atonement for the sins of Israel?

Exodus 24:8 ⁸ So Moses took the blood and sprinkled *it* on the people, and said, "Behold the blood of the covenant, which the LORD has made with you in accordance with all these words."

The blood of the covenant which the Lord has made, in accordance to all the words spoken to Moses, was the covenant that provided the way back to Eden, or the Promised Land; that original meeting place with Adam and Eve, the very place where they rebelled against their God and Creator, placing all mankind under the curse of sin and death.

You'll notice, however, that when Moses speaks of this covenant, what we know as the Old covenant, he simply identifies it as the blood of the covenant. In other words, the covenant or the arrangement that God made with Israel to reestablish a peaceful relationship with the nation, came through blood atonement of sacrificial animals. But the writer of Hebrews makes it clear what those animal sacrifices did not accomplish.

Hebrews 10:4 For it is impossible for the blood of bulls and goats to take away sins.

So, what was the point of all of those laws, particularly the law related to atonement through the blood of bull and goats, if they didn't take away sin? The previous verse tells us.

Hebrews 10:3 ³ But in those *sacrifices* there is a reminder of sins year by year.

So, how was sin taken away through the Levitical law of atonement? The same way our sin is taken away; through faith in the One who would fulfill the law of atonement, Jesus Christ. Israel was to understand that their sin was taken away through faith as they believed in the one to come who was foreshadowed through those sacrifices.

The one foreshadowed through those sacrifices was the one promised to reconcile Adam and Eve in the garden, who was the seed of the woman. When pronouncing judgment on Satan, who tempted Eve, God makes this declaration to the serpent.

Genesis 3:15 ¹⁵ And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel."

The word enmity could also be translated hostility, which infers a clash or war between the two seeds that God says will result in the seed of the woman bruising or crushing the head of Satan. The NIV makes this a little clearer.

^{NIV} **Genesis 3:15** And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

The striking of the heel of the seed of the woman is an allusion to the striking of the Savior who would take away our sin, where this striking appeared as a fatal blow as Christ died on the cross, but turned out to be a mere foot wound, if you will, as he will be resurrected and walk out of that tomb on the third day.

But the striking or crushing of the seed of the serpent, or Satan, is a fatal head wound from which the enemy cannot recover as the seed of the woman ultimately vanquishes the last enemy, which is death. This is what Paul was addressing when announcing the result of Christ's resurrection from the dead.

1 Corinthians 15:26-27 ²⁶ The last enemy that will be abolished is death. ²⁷ For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET.

These are the same feet that were bruised, but only for three days, after which he rose in victory. This last supper is the sign post to direct us to the one who would fulfill those words of God given in the garden to Adam and Eve. The Mosaic law therefore was designed to draw our attention to the one who would be our blood atonement.

Galatians 3:24-26 ²⁴ Therefore the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith. ²⁵ But now that faith has come, we are no longer under a tutor. ²⁶ For you are all sons of God through faith in Christ Jesus.

This is why Abraham could be considered righteous before God long before the law was given to Israel.

Romans 4:3 ³ For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS."

What did Abraham believe that resulted in his righteousness before God? He believed in the Messiah promised in the Garden to Adam and Eve, who is the seed of the woman. That seed prophesied in the Garden is the same seed fulfilled in Jesus Christ.

Galatians 3:16 ¹⁶ Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as *referring* to many, but *rather* to one, "And to your seed," that is, Christ.

Whether an Old Testament saint, or a New testament saint, they both find their forgiveness of sin and their right standing before God in exactly the

same way; through the shed blood of the Messiah; foretold in Old testament atonement laws.

This is the crux of our text where the Passover is about to take place and Jesus is reminding his disciples of the importance of this most solemn rite and what he is going to accomplish, as he is the Passover lamb. And now we can come back to our text and the issue of bathing.

John 13:9-10 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.."

What does it mean to be clean in this context of the last supper? Remember, this supper is a lead-up to the Passover, which first took place (depending on who's time line you're using) around 1450 BC. In other words, about 1,500 years before this last Passover that Jesus would celebrate with his disciples.

But it was in this supper where Jesus draws a direct line between the first Passover, and the one they are now celebrating. But he then defines what that original Passover now represents. Remember, the first Passover was the result of the Jews, still under the bondage of Egypt, following the command of the Lord to sacrifice a lamb and put its blood over the door post to keep the angel of death from taking the life of the first-born of all families in Egypt.

Exodus 12:26-27 ²⁶ "And when your children say to you, 'What does this rite mean to you?' ²⁷ you shall say, 'It is a Passover sacrifice to the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.'" And the people bowed low and worshiped.

That blood is now what Jesus focuses on in this supper as he identifies what that blood really pointed to.

Matthew 26: ²⁸ for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

Being bathed and made clean is now synonymous with Christ's blood in a new covenant being poured out for the forgiveness of sins. Peter and the rest of the disciples had already believed that Jesus was the Christ.

Matthew 16:13-17 ¹³ Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, "Who do people say that the Son of Man is?" ¹⁴ And they said, "Some *say* John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets." ¹⁵ He said to them, "But

who do you say that I am?" ¹⁶ Simon Peter answered, "You are the Christ, the Son of the living God." ¹⁷ And Jesus said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal *this* to you, but My Father who is in heaven.

They exercised the same faith as Abraham who also looked forward to the Christ and it was reckoned to him as righteousness. What Peter and the rest of the disciples did not fully understand at this point in the redemptive drama is that it would take the death of Jesus to accomplish this.

He had taught this on a number of occasions during the course of his earthly ministry, and it just seemed to pass right over the heads of the disciples. Matthew records this.

Matthew 17:22-23 ²² And while they were gathering together in Galilee, Jesus said to them, "The Son of Man is going to be delivered into the hands of men; ²³ and they will kill Him, and He will be raised on the third day." And they were deeply grieved.

Why were they deeply grieved? It seems that they didn't hear the tail end of that sentence following, "they will kill him, which plainly states, "and He will be raised on the third day." The killing of Jesus is apparently all they heard.

Later in Matthew Jesus tells his disciples once again, that he must die, but that he will be raised from the dead.

Matthew 20:18-19 ¹⁸ "Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, ¹⁹ and will hand Him over to the Gentiles to mock and scourge and crucify *Him*, and on the third day He will be raised up."

Why did they not understand the plain words of Jesus? The apostle John gives us a hint.

John 2:18-22 ¹⁸ The Jews then said to Him, "What sign do You show us as your authority for doing these things?" ¹⁹ Jesus answered them, "Destroy this temple, and in three days I will raise it up." ²⁰ The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?" ²¹ But He was speaking of the temple of His body. ²² So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.

There were a number of things the disciples would later come to realize concerning all of the teachings of Jesus after his resurrection. But during the lead up to Christ's death, their thinking was somewhat clouded.

During the time at which Jesus' friend, Lazarus had died, the grieving sisters, (Mary and Martha) who had previously sent word to Jesus about their brother being sick unto death, confronted Jesus who returned to Bethany to approach the tomb of Lazarus, now four days in death.

John 11:21 ²¹ Martha then said to Jesus, "Lord, if You had been here, my brother would not have died.

And here's what Jesus says to her.

John 11:23-27 ²³ Jesus said to her, "Your brother will rise again." ²⁴ Martha said to Him, "I know that he will rise again in the resurrection on the last day." ²⁵ Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies, ²⁶ and everyone who lives and believes in Me will never die. Do you believe this?" ²⁷ She said to Him, "Yes, Lord; I have believed that You are the Christ, the Son of God, *even* He who comes into the world."

Jesus speaks of resurrection in the context of the death of Lazarus. Martha fully understood the biblical teaching of the resurrection, but somehow overlooked the fact that a resurrection only happens after a death. And Jesus reminds her that resurrection can only be accomplished by a miracle from God Himself, thus the statement, "I am the resurrection and the life."

But even this statement makes no sense unless Jesus himself dies first with the sure knowledge that He will rise from the grave victorious over sin and death. And here in our text of John 13, we are only a day from the crucifixion of Jesus and the disciples can't seem to see past the death of Jesus.

This is where Peter's cleansing is necessarily found in Christ's substitutionary atonement through his shed blood. Peter must be cleansed in fulfillment of the Levitical law of the blood of bulls and goats that foreshadowed Christ's blood shed on the cross.

But what of the statement from Jesus to Peter: **John 13:10** "He who has bathed needs only to wash his feet, but is completely clean; and you are clean,

The first thing to rejoice in with this statement is that the cleansing to which Jesus refers accomplishes a complete cleansing. What cleansing would accomplish this? How about a cleansing that has nothing to do with actually bathing. How about a cleansing that deep cleans, like right down to your very heart.

Psalms 51:7-10 ⁷ Purify me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow. ⁸ Make me to hear joy and gladness, Let

the bones which You have broken rejoice. ⁹ Hide Your face from my sins And blot out all my iniquities. ¹⁰ Create in me a clean heart, O God, And renew a steadfast spirit within me.

David is not addressing personal hygiene. But he is talking about a real cleansing of the soul. And how is this accomplished? It's entirely a work of God.

Ezekiel 36:25-28 ²⁵ "Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. ²⁶ "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. ²⁷ "I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. ²⁸ "You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God.

The writer of Hebrews takes part of this passage from Ezekiel and connects it to the One who accomplished this cleansing through a blood atonement.

Hebrews 10:19-22 ¹⁹ Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, ²⁰ by a new and living way which He inaugurated for us through the veil, that is, His flesh, ²¹ and since *we have* a great priest over the house of God, ²² let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled *clean* from an evil conscience and our bodies washed with pure water.

This is exclusively God's doing through the miracle of regeneration; what Jesus identifies as being born from above or born again.

Titus 3:5-7 ⁵ He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, ⁶ whom He poured out upon us richly through Jesus Christ our Savior, ⁷ so that being justified by His grace we would be made heirs according to *the* hope of eternal life.

We are cleansed completely by the one act foreshadowed in the Passover, and that is the death of an innocent victim whose blood is applied to the doorpost, or heart, of an individual who has placed their faith in that perfect sacrifice found in our Lord and Savior, Jesus Christ.

This is the message of the Passover. It is the cleansing by blood which takes us back to that last supper where Jesus addresses Peter and reminds him, and the rest of the disciples, of what it means to be cleansed of heart.

Matthew 26:27-28 ²⁷ And when He had taken a cup and given thanks, He gave *it* to them, saying, "Drink from it, all of you; ²⁸ for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

But if our sins are forgiven in Christ and we have been totally or completely cleaned, why do our feet need to be constantly cleansed as Jesus literally washes the feet of the disciples and says:

John 13:10 "He who has bathed needs only to wash his feet..."

Jesus was reminding Peter that though we walk in the assurance of the forgiveness of our sins, as Christ has washed us whiter than snow, the flesh still walks in a world that tempts us away from the path on which Christ has placed us. The dirt of this world still affects our walk and we need to constantly flee from those things that would dishonor the One who has given us life eternal.

This is what is called sanctification, where we are being conformed into the image of the One who is all holy.

1 Peter 1:14-16 ¹⁴ As obedient children, do not be conformed to the former lusts *which were yours* in your ignorance, ¹⁵ but like the Holy One who called you, be holy yourselves also in all *your* behavior; ¹⁶ because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY."

How is this accomplished? Jesus makes it clear how our sanctification is grounded in the one thing we all have access to, and that is the word of God.

John 17:17 ¹⁷ "[Father] Sanctify them in the truth; Your word is truth.

There is no true sanctification or holiness that can be accomplished in our lives outside of knowing and walking in God's word. But this sanctifying process is effectually applied as the Spirit of God takes that word and begins to employ it to our hearts and minds. And this is what Jesus was addressing when he speaks to the need of Peter's feet needing to be cleansed.

Peter would find out very shortly, after this supper, how his feet would take a detour from the path of following his shepherd, as he will deny Jesus three times, leading up to the crucifixion of Christ. And it would be in the same passage in Matthew 26 where Jesus prophesies Peter's stumble.

Matthew 26:31-35 ³¹ Then Jesus said to them, "You will all fall away because of Me this night, for it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE

SCATTERED.' ³² "But after I have been raised, I will go ahead of you to Galilee." ³³ But Peter said to Him, "*Even* though all may fall away because of You, I will never fall away." ³⁴ Jesus said to him, "Truly I say to you that this *very* night, before a rooster crows, you will deny Me three times." ³⁵ Peter said to Him, "Even if I have to die with You, I will not deny You." All the disciples said the same thing too.

Notice that even the scattering of the disciples of Jesus was prophesied and an integral part of how this redemptive drama was planned by the Father as the prophet Zechariah records it.

^{NAU} **Zechariah 13:7** "Awake, O sword, against My Shepherd, And against the man, My Associate," Declares the LORD of hosts. "Strike the Shepherd that the sheep may be scattered;"

If you've been cleansed by the blood of the Lamb as you placed your faith in his perfect life, death, and resurrection for the forgiveness of your sins before a holy God, then you have been completely cleansed of your guilt and cannot be charged with those sins as they have been paid in full at the cross.

This is precisely what the apostle Paul wrote the church in Rome.

Romans 8:33-39 ³³ Who will bring a charge against God's elect? God is the one who justifies; ³⁴ who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. ³⁵ Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ Just as it is written, "FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED." ³⁷ But in all these things we overwhelmingly conquer through Him who loved us. ³⁸ For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, ³⁹ nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Our cleansing from the penalty of sin, in Christ, is complete. But our feet need the continual application of the Holy Spirit's sanctifying cleansing in our daily life as he washes our hearts, minds and wills through that word of God he inspired the prophets and apostles to write for our edification and sanctification.

But even our sanctification, which again is a word used to describe our being conformed into the image of Christ on a daily basis, is a work that God has planned for our lives.

Ephesians 2:10 ¹⁰ For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

The salvation that was given to us as a free gift in Christ includes our calling, our justification, our sanctification and ultimately our glorification. It's a complete package. That's what Paul records for us in Romans.

Romans 8:29-31 ²⁹ For those whom He foreknew, He also predestined *to become* conformed to the image of His Son, so that He would be the firstborn among many brethren; ³⁰ and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified. ³¹ What then shall we say to these things? If God *is* for us, who *is* against us?

But we should never take our salvation for granted. If we've been given eternal life in Christ let's walk in the light of that life found in our Savior, knowing that this work that God began in us, He will bring to fruition.

Philippians 1:6 ⁶ *For I am* confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.

And the day of Jesus Christ ends this way.

John 6:39-40 ³⁹ "This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. ⁴⁰ "For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."

Revelation 22:20-21 ²⁰ He who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus. ²¹ The grace of the Lord Jesus be with all. Amen.