

The Great Betrayal

John 13:10-18

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*." 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.'

The last time we were together we dealt with what it meant to be completely clean in the context of the last supper which was the on-ramp to the Passover, and what that Passover represented in light of Christ's atoning sacrifice for the penalty of our sins.

But when Jesus says to his disciples that he who has bathed is completely clean, he adds the caveat, but not all of you. Remember that Jesus chose 12 disciples to follow him during his earthly ministry. And yet one of those 12 was not a true follower in faith. Much earlier in this gospel of John this is made clear.

John 6:70-71 ⁷⁰ Jesus answered them, "Did I Myself not choose you, the twelve, and *yet* one of you is a devil?" ⁷¹ Now He meant Judas *the son* of Simon Iscariot, for he, one of the twelve, was going to betray Him.

Judas is the one identified in our text today in John 13:11.

John 13:11 ¹¹ For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."

This presupposes that eleven of the twelve were clean, that is, they were true believers who were covered in the blood of the lamb as they had placed their faith in the Messiah who was promised in the OT Scriptures, now fulfilled in Jesus Christ who satisfied all of those Scriptures.

By the way, it was Jesus himself, after His bodily resurrection, who approached two of his disciples on the road to Emmaus and made it clear as to what the Scriptures revealed about the coming Messiah.

Luke 24:26-27 ²⁶ "Was it not necessary for the Christ to suffer these things and to enter into His glory?" ²⁷ Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.

Judas spent three plus years learning at the feet of Jesus, as did the rest of the disciples. All of them were also privileged to witness the miraculous power of our Lord. And so, it was not an intellectual problem that caused Judas to reject Christ, it was a heart problem. One could not get closer to the Messiah than did Judas, and yet unless his eyes were miraculously opened in being born from above by the Holy Spirit, his desire would be that of all people born in Adam, as John recorded in chapter three of this gospel.

John 3:19-20 ¹⁹ "This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. ²⁰ "For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed.

The close proximity of Judas to Jesus did not change Judas' heart, and yet Jesus chose him for the purpose of fulfilling the means by which He would go to the cross for His people as Judas would betray our Lord. Again, this did not take Jesus by surprise as we read earlier in this same context of the last supper.

^{NAU} **John 13:2** During supper, the devil having already put into the heart of Judas Iscariot, *the son* of Simon, to betray Him,

Our salvation was determined by the eternal plan of God the Father, God the Son and God the Holy Spirit, before the foundations of the world, that is before the first atom of our universe was called into existence by our eternal Creator. This is the exact point Peter was making on the day of Pentecost as he spoke to the crowds in Jerusalem.

Acts 2:22-23 ²² "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know--²³ this *Man*, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put *Him* to death.

Judas may have betrayed and delivered Jesus over to the authorities, but Scripture makes it clear that it was God alone who determined when,

where, who, how and why the death of Jesus Christ would take place. Jesus spoke of this very thing earlier in this gospel.

John 10:17-18 ¹⁷ "For this reason the Father loves Me, because I lay down My life so that I may take it again. ¹⁸ "No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."

It was not ultimately Judas, the ruling religious class of Israel, Herod or Pilate who determined the death of Jesus Christ on the cross. This was God's eternal plan to redeem a people for himself and Judas was part of that plan whose heart was dead toward the things of God.

Earlier in the ministry of Jesus, he made the very bold, but true statement regarding the spiritual deadness of the natural man, no matter how much spiritual truth they encounter.

John 6:63-65 ⁶³ "It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life. ⁶⁴ "But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him. ⁶⁵ And He was saying, "For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father."

And just as a side-note, when Jesus says in our text in verse 65 that no one can come to me unless the Father draws him, the word draw is literally translated drag. This not suggesting that the Father drags people against their wills kicking and screaming into the Kingdom of God as some people mischaracterize this doctrine. Rather, it is the imagery of dragging a person from a burning building who has died in the fire, but who is brought out and given life again, as he is now born from again. In this sense he is drawn by the Father as he rescues his child from death.

But at this point back in our text, as Jesus is wrapping up the particulars of this supper leading up to the Passover, he reminds them of why he had washed their feet.

John 13:12 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?"

Of course, they really didn't know what Jesus had done to them. Like Peter, they were all confused and astonished that the Master and Lord would humble himself in this way. But they were going to learn that this foot washing was being used by Jesus as an example of the type of

cleansing that was ongoing for the one who is already completely clean, as we saw in my last teaching in this section.

But then Jesus says something that may seem somewhat mundane, but must not be overlooked so quickly.

John 13:13 ¹³ "You call Me Teacher and Lord; and you are right, for so I am.

From the time that Jesus chose the twelve to himself at the beginning of his ministry, each of them recognized that he was a learned teacher. In fact, even the scribes and Pharisees identified Jesus as Teacher.

Matthew 12:38 ³⁸ Then some of the scribes and Pharisees said to Him, "Teacher, we want to see a sign from You."

Matthew 22:23-24 ²³ On that day *some* Sadducees (who say there is no resurrection) came to Jesus and questioned Him, ²⁴ asking, "Teacher, Moses said, 'IF A MAN DIES HAVING NO CHILDREN, HIS BROTHER AS NEXT OF KIN SHALL MARRY HIS WIFE, AND RAISE UP CHILDREN FOR HIS BROTHER.'

Matthew 22:34-36 ³⁴ But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together. ³⁵ One of them, a lawyer, asked Him *a question*, testing Him, ³⁶ "Teacher, which is the great commandment in the Law?"

And so, most of the Jews recognized that Jesus was a special teacher. In fact, the teachers of the Law in Jerusalem recognized they were way out of their league when it came to accurately handling the word of truth compared to "the" Teacher. On one occasion the Pharisees decided to spiritually fence with Jesus and it didn't go well.

Matthew 22:41-46 ⁴¹ Now while the Pharisees were gathered together, Jesus asked them a question: ⁴² "What do you think about the Christ, whose son is He?" They said to Him, "*The son of David.*" ⁴³ He said to them, "Then how does David in the Spirit call Him 'Lord,' saying, ⁴⁴ 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET "'? ⁴⁵ "If David then calls Him 'Lord,' how is He his son?" ⁴⁶ No one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question.

But though the leaders of Israel had to acknowledge that Jesus was Rabbi, teacher, there is one thing they dared not call him; Lord.

The word Lord in the Greek is Kurios, and it means master. And though it could be used in a generic sense when distinguishing between servant and master, superior to inferior, the context in which it was used of Jesus went far beyond that.

Jesus was not simply a superior or master to his disciples in a religious sense. He is master in an ontological sense, in that he is the very God who created the universe and everything in it, including man, whom he formed from the dust of the earth on day six.

John 1:1-3 ^{NAU} In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things came into being through Him, and apart from Him nothing came into being that has come into being.

When Jesus says, he is Lord, he is acknowledging the position of deity as that same word is used of God the Father.

Matthew 11:25 ²⁵ ... Jesus said, "I praise You, Father, Lord of heaven and earth, that You have hidden these things from *the* wise and intelligent and have revealed them to infants.

The word Lord, as it addresses the Father in relationship to being Master of the universe, is the exact same word Jesus uses of himself, Kurios. And if there is any question that Jesus uses this word in parallel with being Lord as the Father is the Lord, let me remind you of how Jesus identifies himself when being tempted by Satan in the desert for forty days.

Matthew 4:6-7 ⁶ and said to Him, "If You are the Son of God, throw Yourself down; for it is written, 'HE WILL COMMAND HIS ANGELS CONCERNING YOU'; and 'ON *their* HANDS THEY WILL BEAR YOU UP, SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE.'" ⁷ Jesus said to him, "On the other hand, it is written, 'YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.'"

Just as Satan tempted and deceived Eve in the Garden of Eden, Jesus reminds Satan that he is no mere man to be tempted into disobedience to the Father. Remember, Satan was not tempting the Father, but the Son of God. And so, when Jesus says, you shall not put the Lord your God to the test, he was speaking of Himself, the very one whom Satan should be worshipping.

And so, when we come back to our text in John 13:13, Jesus was identifying himself as Lord in the same way as the Father is identified as Lord, Kurios. As Lord and God, Jesus puts his mission and ministry into

perspective as the one sent from the Father, a servant who would redeem all whom the Father gave to him.

John 6:37-39 ³⁷ "All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. ³⁸ "For I have come down from heaven, not to do My own will, but the will of Him who sent Me. 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.

But as the ultimate servant, Jesus reminds his disciples that they too must be servants in this world.

John 13:14-15 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.

What's interesting about this passage is that nowhere in the New Testament do we ever find these disciples ever washing each other's feet after Christ's resurrection. But keep in mind, foot washing was no new thing. And so, Jesus was not establishing a new practice, but was using an existing practice to teach that no one is above the Master and therefore no one is exempt from serving each other in the body of Christ.

In fact, foot washing is placed in the context of overall service to the saints as kind of a litmus test as to how a Christian would consider others in the body of Christ as more important than themselves. We see an example of this when Paul wrote to Timothy.

1 Timothy 5:9-10 ⁹ A widow is to be put on the list only if she is not less than sixty years old, *having been* the wife of one man, ¹⁰ having a reputation for good works; *and* if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints' feet, if she has assisted those in distress, *and* if she has devoted herself to every good work.

Back in our text, as Jesus is exhorting his disciples to wash each other's feet, they would learn over time what the words of Jesus meant in light of foot washing. This is why Jesus makes the statement he does in verse 7 of this chapter.

John 13:7 ⁷ "What I do you do not realize now, but you will understand hereafter."

So, when Jesus addresses eleven of the twelve as being completely clean this was a spiritual cleansing of sin which these same disciples would fully understand as we see in a number of references in the New Testament.

1 Corinthians 6:9-11 ⁹ Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, ¹⁰ nor thieves, nor *the* covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. ¹¹ Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

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.

In a similar way, the washing of the feet was a spiritual cleansing, not so much from the penalty of sin which was already paid in full through the shed blood of Christ, but an on-going sanctification of the one who was already clean.

The apostle Paul writes to the church in Rome as to what it means to be completely clean in Christ.

Romans 8:1 ^{NAU} Therefore there is now no condemnation for those who are in Christ Jesus.

But Paul also addresses what it means to walk in a world of filth that can spiritually dirty our feet, that in turn can tempt us to walk according to the flesh.

1 Peter 4:1-2 ^{NAU} Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, ² so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God.

This process of living for the will of God and no longer living for the lusts of men is called sanctification, or being conformed into the image of Christ so as to honor our Savior with a life led by the Spirit.

Galatians 5:16-17 ¹⁶ But I say, walk by the Spirit, and you will not carry out the desire of the flesh. ¹⁷ For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

Walking by the Spirit is walking according to the means that the Spirit has given us. First and foremost, it is the reality that we are indwelt with the

Spirit of God, the very God who powerfully called the universe into existence. And so, we are given the power of the Spirit to walk in righteousness. But the way in which this is accomplished is through the word of God that the Spirit moved the prophets and apostles to write down for us, what we know as the Bible.

And it is this very word of truth that Jesus addresses as being the means that the Spirit of God uses to sanctify us. This is why Jesus prayed to the Father on our behalf.

^{NAU} **John 17:17 [Father]** "Sanctify them in the truth; Your word is truth.

On the night Jesus was betrayed he wanted his disciples to understand that after his death and resurrection He would no longer be walking among them, but would send the Spirit to empower and encourage them to walk in a world that hates the light. Later in this same gospel he points this out.

John 15:26-27 ²⁶ "When the Helper comes, whom I will send to you from the Father, *that is* the Spirit of truth who proceeds from the Father, He will testify about Me, ²⁷ and you *will* testify also, because you have been with Me from the beginning.

But as it relates to spiritually washing each other's feet, what does that look like? It starts with having a love for the brethren.

John 13:34-35 ³⁴ "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. ³⁵ "By this all men will know that you are My disciples, if you have love for one another."

But this love will work itself out in the way we serve, or spiritually speaking, wash the feet of others. The apostle Paul understood his role of washing the feet of the saints as he loved and served the Lord, and in turn, served the saints.

Romans 12:9-17 ⁹ *Let love be* without hypocrisy. Abhor what is evil; cling to what is good. ¹⁰ *Be* devoted to one another in brotherly love; give preference to one another in honor; ¹¹ not lagging behind in diligence, fervent in spirit, serving the Lord; ¹² rejoicing in hope, persevering in tribulation, devoted to prayer, ¹³ contributing to the needs of the saints, practicing hospitality. ¹⁴ Bless those who persecute you; bless and do not curse. ¹⁵ Rejoice with those who rejoice, and weep with those who weep. ¹⁶ Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation. ¹⁷ Never pay back evil for evil to anyone. Respect what is right in the sight of all men.

Paul is putting meat on the bones of what it means to wash the feet of the disciples. But it must be done with the same attitude of our Lord and Savior, and yes, servant, Jesus Christ, who not only made us clean through his blood shed at the cross, but also gave an example of what it means to wash the feet of the disciples.

Philippians 2:3-7 ³ Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; ⁴ do not *merely* look out for your own personal interests, but also for the interests of others. ⁵ Have this attitude in yourselves which was also in Christ Jesus, ⁶ who, although He existed in the form of God, did not regard equality with God a thing to be grasped, ⁷ but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men.

Back to our text.

John 13:16-19 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*.

Here again, Jesus is pointing out that of the twelve he chose at the beginning of his ministry only eleven were chosen to life. The twelfth was going to fulfill what the Scripture foretold, 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.'

This statement is found in Psalm 41 as it was penned by King David some one thousand years prior to its fulfillment found in Judas.

Psalm 41:7-10 ⁷ All who hate me whisper together against me; Against me they devise my hurt, *saying*, ⁸ "A wicked thing is poured out upon him, That when he lies down, he will not rise up again." ⁹ Even my close friend in whom I trusted, Who ate my bread, Has lifted up his heel against me. ¹⁰ But You, O LORD, be gracious to me and raise me up, That I may repay them.

Jesus would in fact be raised up bodily three days after being in the tomb, fulfilling what was promised to Adam and Eve after their rebellion when God judged Satan and said these words to him.

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 bruising or crushing of the heel of the seed of the woman, that is the promised Messiah, would not destroy that seed, but would be raised up after an apparent death blow at the cross. But the bruising or crushing of the head of the seed of the serpent, found in all who hate the light, would find its ultimate fulfillment in what Paul discloses.

1 Corinthians 15:21-26 ²¹ For since by a man *came* death, by a man also *came* the resurrection of the dead. ²² For as in Adam all die, so also in Christ all will be made alive. ²³ But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, ²⁴ then *comes* the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. ²⁵ For He must reign until He has put all His enemies under His feet. ²⁶ The last enemy that will be abolished is death.

Our text in John 13 is all about the fulfillment of the promised Messiah in Genesis 3, and part of that fulfillment is revealed by the Holy Spirit in Psalm 41 when identifying one of the players in this redemptive drama that God ordained, so as to ensure that the Son of God would gather to himself all that the Father gave him, as we saw a little earlier.

John 6:37-39 ³⁷ "All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. ³⁸ "For I have come down from heaven, not to do My own will, but the will of Him who sent Me. 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.

When we come back to this portion of God's word in John 13 next time, we'll look at what transpires after the supper and how one of the chosen eleven will be told by Jesus that he will betray the Lord three times before the crucifixion of the sacrificial lamb of God who came to take away the sin of the world.