

Scripture from the New Living Translation is seen in the left column. The New Living Translation is a very accurate but very readable translation of Scripture. NASB, NIV, and ESV are also great translations! Read from several different translations to get a more comprehensive understanding of a passage. The Amplified Version is also great for understanding. It is also really helpful to have your Bible app read the chapters aloud while you follow

Commentary from John MacArthur's "The Study Bible" is seen in the right column. This is an app available for \$5.99 on Android and Apple. The app contains Study Bible Commentary and many study helps. It's worth \$5.99! All of the internal links you see in the right column are clickable inside the app. Each verse is also linked to any sermon, article, or teaching Pastor MacArthur has available on that topic.

John 13 New Living Translation (NLT)

Jesus Washes His Disciples' Feet

13 Before the Passover celebration,

Jesus knew that his hour had come to

leave this world and return to his Father.

He had loved his disciples during his

ministry on earth, and now he loved

them to the very end.^[a]² It was time for

supper, and the devil had already

prompted Judas,^[b] son of Simon Iscariot,

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

John 13:1–17:16 In these remaining chapters before his crucifixion, the record looks at Jesus' devoting himself to his own disciples. While chs. 1–12 center on the rejection of Jesus by the nation (cf. 1:11), chs. 13–17 center on those who did receive him (see 1:12). Beginning in ch. 13, Jesus moved completely away from public ministry to private ministry with those who had received him. Chapters 13–17 were spoken by Jesus as a farewell on the night of his betrayal and arrest to communicate his coming legacy to his followers (chs. 13–16) and pray for them (ch. 17). The cross was only one day away.

John 13:1 to the end. Meaning "to perfection" with perfect love. God loves the world (3:16), and sinners (3:16; Matt. 5:44–45; Titus 3:4) with compassion and common grace, but loves his own with perfect, saving, eternal love.

[John 13:2](#) supper. Passover on Thursday night after sunset. See [Introduction: Interpretive Challenges](#). the devil . . . the heart of Judas. This does not exonerate Judas, because his wicked heart desired exactly what the devil desired, the death of Jesus. The devil and Judas were in accord.

[John 13:3](#) going back to God. Jesus faced the betrayal, agony, and death because he knew he would be exalted to the Father afterward, where he would receive the glory and fellowship he had eternally enjoyed within the Trinity (see [17:4–5](#)). This was the "joy that was set before him" that enabled him to endure "the cross" ([Heb. 12:2](#)).

[John 13:4–5](#) The dusty and dirty conditions of the region necessitated the need for footwashing. Although the disciples most likely would have been happy to wash Jesus' feet, they could not conceive of washing one another's feet. This was because in the society of the time, footwashing was reserved for the lowliest of menial servants. Peers did not wash one another's feet, except very rarely and as a mark of great love. Luke points out ([22:24](#)) that they were arguing about who was the greatest of them, so that none was willing to stoop to wash feet. When Jesus moved to wash their feet, they were shocked. His actions serve also as symbolic of spiritual cleansing ([John 13:6–9](#)) and a model of Christian humility (vv. [12–17](#)). Through this action Jesus taught the lesson of selfless service that was supremely exemplified by his death on the cross.

began to wash the disciples' feet, drying them with the towel he had around him.

⁶When Jesus came to Simon Peter, Peter said to him, "Lord, are you going to wash my feet?"

⁷Jesus replied, "You don't understand now what I am doing, but someday you will."

⁸"No," Peter protested, "you will never ever wash my feet!"

Jesus replied, "Unless I wash you, you won't belong to me."

⁹Simon Peter exclaimed, "Then wash my hands and head as well, Lord, not just my feet!"

¹⁰Jesus replied, "A person who has bathed all over does not need to wash, except for the feet,^[c] to be entirely clean. And you disciples are clean, but not all of you." ¹¹For Jesus knew who would betray him. That is what he meant when he said, "Not all of you are clean."

[John 13:6-10](#) These proceedings embarrassed all of the disciples. While others remained silent, Peter, perhaps on behalf of others (see [Matt. 16:13-23](#)), spoke up in indignation that Jesus would stoop so low as to wash his feet. He failed to see beyond the humble service itself to the symbolism of spiritual cleansing involved ([John 13:7](#); cf. [1 John 1:7-9](#)). Jesus' response made the real point of his actions clear: unless the Lamb of God cleanses a person's sin (i.e., as portrayed in the symbolism of washing), one can have no part with him.

[John 13:10](#) wash, except for his feet. The cleansing that Christ does at salvation never needs to be repeated—atonement is complete at that point. But all who have been cleansed by God's gracious justification need constant washing in the experiential sense as they battle sin in the flesh. Believers are justified and granted imputed righteousness ([Phil. 3:8-9](#)), but still need sanctification and personal righteousness ([Phil. 3:12-14](#)).

[John 13:11-12](#) Not all of you are clean. This verse refers to Judas ([6:70](#)), who was soon to lead the mob to capture Jesus ([18:3](#)).

¹²After washing their feet, he put on his robe again and sat down and asked, “Do you understand what I was doing? ¹³You call me ‘Teacher’ and ‘Lord,’ and you are right, because that’s what I am. ¹⁴And since I, your Lord and Teacher, have washed your feet, you ought to wash each other’s feet. ¹⁵I have given you an example to follow. Do as I have done to you. ¹⁶I tell you the truth, slaves are not greater than their master. Nor is the messenger more important than the one who sends the message. ¹⁷Now that you know these things, God will bless you for doing them.

[John 13:15](#) an example. The word used here suggests both “example” and “pattern” ([Heb. 4:11](#); [8:5](#); [9:25](#); [James 5:10](#); [2 Pet. 2:6](#)). Jesus’ purpose in this action was to establish the model of loving humility

[John 13:17](#) blessed are you if you do them. Joy is always tied to obedience to God’s revealed word (see [15:14](#)).

Jesus Predicts His Betrayal

¹⁸“I am not saying these things to all of you; I know the ones I have chosen. But this fulfills the Scripture that says, ‘The one who eats my food has turned against me.’^[d] ¹⁹I tell you this beforehand, so that when it happens you will believe that I AM the Messiah.^[e] ²⁰I tell you the truth,

[John 13:18](#) I have chosen. A reference to the 12 disciples whom the Lord had selected (see [15:16](#)), whom the Lord knew perfectly, including Judas, who was chosen that the prophecy of [Ps. 41:9](#) would be fulfilled.

anyone who welcomes my messenger is welcoming me, and anyone who welcomes me is welcoming the Father who sent me.”

²¹ Now Jesus was deeply troubled,^[f] and he exclaimed, “I tell you the truth, one of you will betray me!”

[John 13:21](#) troubled. For the meaning of this word, *see note on 12:27*.

²² The disciples looked at each other, wondering whom he could mean.²³ The disciple Jesus loved was sitting next to Jesus at the table.^[g]²⁴ Simon Peter motioned to him to ask, “Who’s he talking about?” ²⁵ So that disciple leaned over to Jesus and asked, “Lord, who is it?”

[John 13:23](#) One of his disciples, whom Jesus loved. This is the first reference to John the apostle, the author of the Gospel (see [Introduction: Author and Date](#)). He specifically mentioned himself at the cross ([19:26–27](#)), at the empty tomb ([20:2–9](#)), by the Sea of Tiberias ([21:1](#); [20–23](#)), and in the next-to-last verse where he is referenced as the author of the Gospel ([21:24](#)).

²⁶ Jesus responded, “It is the one to whom I give the bread I dip in the bowl.” And when he had dipped it, he gave it to Judas, son of Simon

[John 13:26](#) he gave it to Judas. The host at a feast (whose role was filled by Jesus) would dip into a common bowl and pull out a particularly tasty bit and pass it to a guest as a special mark of honor or friendship. Because Jesus passed it so easily to Judas, it has been suggested that he was seated near the Lord in a place of honor. Jesus was demonstrating a final gesture of his love for Judas even though he would betray him.

Iscariot. ²⁷ When Judas had eaten the bread, Satan entered into him. Then Jesus told him, “Hurry and do what you’re going to do.” ²⁸ None of the others at the table knew what Jesus

[John 13:27](#) Satan entered into him. Judas was personally possessed by Satan himself in his betrayal of Jesus. *See note on v. 2.*

meant. ²⁹Since Judas was their treasurer, some thought Jesus was telling him to go and pay for the food or to give some money to the poor. ³⁰So Judas left at once, going out into the night.

Jesus Predicts Peter's Denial

³¹As soon as Judas left the room, Jesus said, "The time has come for the Son of Man^[h] to enter into his glory, and God will be glorified because of him. ³²And since God receives glory because of the Son,^[i] he will give his own glory to the Son, and he will do so at once. ³³Dear children, I will be with you only a little longer. And as I told the Jewish leaders, you will search for me, but you can't come where I am going. ³⁴So now I am giving you a new commandment: Love each other. Just as I have loved you, you should love each other. ³⁵Your love for one another will prove to the world that you are my disciples."

[John 13:30](#) it was night. Although this was a historical reminiscence of John, the phrase may also be imbued with profound theological implications. It was the hour for Judas to be handed over completely to the power of darkness (Satan; cf. [Luke 22:53](#)).

[John 13:31–33](#) glorified. With Judas gone, the final events were set in motion. Rather than looking at the agony of the cross, Jesus looked past the cross, anticipating the glory that he would have with the Father when it was over (see [17:4–5](#); [Heb. 12:2](#)).

[John 13:33](#) as I said to the Jews. That statement is recorded in [8:21](#).

[John 13:34–35](#) Having announced his departure and having insisted that his disciples could not come with him, Jesus began to lay out what he expected of them after his leaving. Love is to serve as the distinguishing characteristic of discipleship (v. 35; cf. 1 John 2:7–11; 3:10–12; 4:7–10; 20–21).

[John 13:34](#) A new commandment . . . as I have loved you. The commandment to love was not new. Deuteronomy 6:5 commanded love for God, and Lev. 19:18 commanded loving one's neighbor as oneself (cf. Matt. 22:34–40; Rom. 13:8–10; Gal. 5:14; James 2:8). However, Jesus' command regarding love presented a distinctly new standard for two reasons: 1) it was sacrificial love modeled after his love ("as I have loved you"; cf. John 15:13), and 2) it is produced through the New Covenant by the transforming power of the Holy Spirit (cf. Jer. 31:29–34; Ezek. 36:24–26; Gal. 5:22).

³⁶ Simon Peter asked, “Lord, where are you going?”

And Jesus replied, “You can’t go with me now, but you will follow me later.”

³⁷ “But why can’t I come now, Lord?” he asked. “I’m ready to die for you.”

³⁸ Jesus answered, “Die for me? I tell you the truth, Peter—before the rooster crows tomorrow morning, you will deny three times that you even know me.

[John 13:36](#) you cannot follow. His work was nearly finished; theirs was just beginning ([Matt. 28:16–20](#); [Mark 16:15](#); [Luke 24:47](#)). Particularly, Peter had a work to do (*see notes on [John 21:15–19](#)*). Only Jesus, as the sinless sacrifice for the trespasses of the world, could go to the cross and die ([1 Pet. 2:22–24](#)). Also, only he could be glorified in the presence of the Father with the glory that he possessed before his incarnation (*see [John 12:41](#); [17:1–5](#)*).

Footnotes:

- a. 13:1 Or *he showed them the full extent of his love*.
- b. 13:2 Or *the devil had already intended for Judas*.
- c. 13:10 Some manuscripts do not include *except for the feet*.
- d. 13:18 Ps 41:9.
- e. 13:19 Or *that the ‘I AM’ has come*; or *that I am the LORD*; Greek reads *that I am*. See Exod 3:14.
- f. 13:21 Greek *was troubled in his spirit*.
- g. 13:23 Greek *was reclining on Jesus’ bosom*. The “disciple Jesus loved” was probably John.
- h. 13:31 “Son of Man” is a title Jesus used for himself.
- i. 13:32 Several early manuscripts do not include *And since God receives glory because of the Son*.