SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

John 13

Loved to the End — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus loved His own to the end — enough to kneel at their feet, to wash a betrayer, and to warn a boaster. He tells me to receive His washing and then to love my brothers the same way He loved me.

00 The Text

JOHN 13 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

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."

21 When Jesus had said this, △ He became troubled in spirit, and testified and said, "Truly, truly, I say to you, that ⚠ one of you will betray Me."

22 The disciples began looking at ⟳ one another, at a loss to know of which one He was speaking.

23 There was reclining on Jesus' bosom one of His disciples, whom Jesus loved.

24 So Simon Peter gestured to him, and said to him, "Tell us who it is of whom He is speaking."

25 He, leaning back thus on Jesus' bosom, said to Him, "Lord, who is it?"

26 Jesus then answered, "That is the one for whom I shall dip the morsel and give it to him." So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot.

27 After the morsel, ⚠ Satan then entered into him. Therefore Jesus said to him, "What you do, do quickly."

28 Now no one of those reclining at the table knew for what purpose He had said this to him.

29 For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor.

30 So after receiving the morsel he went out immediately; ◷ and it was night.

31 Therefore when he had gone out, Jesus said, "△ Now is the Son of Man glorified, and God is ⟳ glorified in Him;

32 if God is ⟳ glorified in Him, God will also ⟳ glorify Him in Himself, and will ⟳ glorify Him immediately.

33 "Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.'

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."

36 Simon Peter said to Him, "Lord, where are You going?" Jesus answered, "Where I go, you cannot follow Me now; but you will follow later."

37 Peter said to Him, "Lord, why can I not follow You right now? ⚠ I will lay down my life for You."

38 Jesus answered, "Will you lay down your life for Me? Truly, truly, I say to you, ⚠ a rooster will not crow until you deny Me three times.

Marked in the text

- **v1** "His hour had come" — Time / place / contrast
- **v1** "He loved them to the end" — God — His character & actions
- **v2** "the devil having already put into the heart of Judas Iscariot" — Sin / warning
- **v3** "the Father had given all things into His hands" — God — His character & actions
- **v4** "taking a towel, He girded Himself" — God — His character & actions
- **v7** "you will understand hereafter" — Promise / blessing
- **v8** "If I do not wash you, you have no part with Me" — Sin / warning
- **v10** "is completely clean" — Promise / blessing
- **v14** "you also ought to wash one another's feet" — Command / instruction
- **v15** "I gave you an example" — Command / instruction
- **v17** "you are blessed if you do them" — Promise / blessing
- **v18** "HAS LIFTED UP HIS HEEL AGAINST ME" — Sin / warning
- **v19** "you may believe that I am He" — God — His character & actions
- **v21** "He became troubled in spirit" — God — His character & actions
- **v21** "one of you will betray Me" — Sin / warning
- **v27** "Satan then entered into him" — Sin / warning
- **v30** "and it was night" — Time / place / contrast

- **v31** “Now is the Son of Man glorified” — God — His character & actions
- **v34** “A new commandment I give to you” — Command / instruction
- **v34** “as I have loved you” — God — His character & actions
- **v35** “By this all men will know that you are My disciples” — Promise / blessing
- **v37** “I will lay down my life for You” — Sin / warning
- **v38** “a rooster will not crow until you deny Me three times” — Sin / warning
- **v5** “feet” — Key repeated word (every occurrence)
- **v5** “wash” — Key repeated word (every occurrence)
- **v12** “washed” — Key repeated word (every occurrence)
- **v14** “one another” — Key repeated word (every occurrence)
- **v31** “glorified” — Key repeated word (every occurrence)
- **v32** “glorify” — Key repeated word (every occurrence)

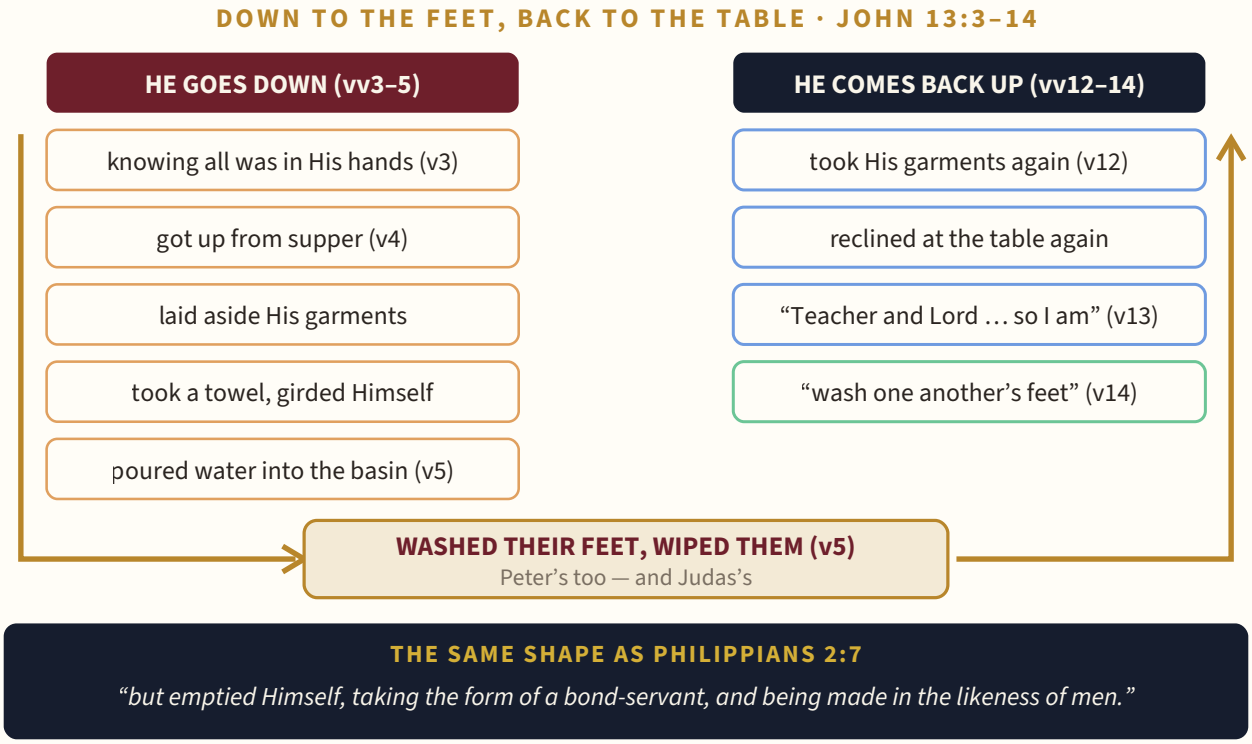
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · JOHN 13:1

"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."

FIGURE · DOWN TO THE FEET, BACK TO THE TABLE



Read down the left and up the right: the One who knew all things were in His hands went all the way down to His disciples' feet, then rose, reclined again, and told them to do the same.

Setting. The last evening before the cross, "before the Feast of the Passover" (v1), at supper in a room in Jerusalem. Jesus' "hour" has come (v1; compare 2:4; 12:23). The Twelve recline around a low table; Judas is among them, and the devil has already put the betrayal into his heart (v2). This is the first night of the Upper Room Discourse (chapters 13–17).

Structure:

- vv1–11 — **the towel:** knowing His hour had come and that all things were in His hands, Jesus gets up, lays aside His garments, girds Himself with a towel, pours water and washes the disciples' feet. Peter refuses — "Never

shall You wash my feet!" — then asks for a full bath. "He who has bathed needs only to wash his feet … you are clean, but not all of you" (v10).

- vv12–20 — **the example:** "Do you know what I have done to you?" Teacher and Lord washed their feet; they ought to wash one another's. A slave is not greater than his master; blessed if you do them (v17). Not all are chosen — Psalm 41:9 must be fulfilled. He tells them beforehand "so that … you may believe that I am He" (v19).
- vv21–30 — **the night:** troubled in spirit, Jesus says one of them will betray Him. Peter signals the disciple reclining on Jesus' bosom to ask; Jesus gives the morsel to Judas; Satan enters him; "What you do, do quickly." No one understands. Judas goes out — "and it was night" (v30).
- vv31–38 — **the commandment:** "Now is the Son of Man glorified" (vv31–32). "Little children … where I am going, you cannot come" (v33). A new commandment: love one another, even as I have loved you; by this all men will know (vv34–35). Peter: "I will lay down my life for You." Jesus: a rooster will not crow until you deny Me three times (vv36–38).

Repeated words, with counts:

- "wash / washed" ×9 — wash vv5, 6, 8 (×2), 9, 10, 14; washed vv12, 14.
- "feet" ×8 — vv5, 6, 8, 9, 10, 12, 14 (×2).
- "know / knew / knowing" ×9 — knowing vv1, 3; knew vv11, 28; know vv12, 17, 18, 22, 35.
- "Lord" ×7 — vv6, 9, 13, 14, 25, 36, 37.
- "love / loved" ×7 — loved v1 (×2), 23, 34; love v34 (×2), 35.
- "Simon / Peter" — Peter ×6 (vv6, 8, 9, 24, 36, 37); "Simon" ×6, four of them Peter and two Judas's father (vv2, 26).
- "one another" ×5 — vv14, 22, 34 (×2), 35.
- "glorified / glorify" ×5 — glorified v31 (×2), 32; glorify v32 (×2).
- "God" ×5 — vv3 (×2), 31, 32 (×2).
- "morsel" ×4 — vv26 (×2), 27, 30.
- "Truly, truly, I say to you" ×4 — vv16, 20, 21, 38.
- "send / sent" ×4 — sent v16 (×2), 20; send v20.
- "betray / betraying" ×3 — vv2, 11, 21; "clean" ×3 — vv10 (×2), 11; "follow" ×3 — vv36 (×2), 37.

Contrasts: the Father had given all things into His hands (v3) ⟷ He took a towel (v4). "Never shall You wash my feet!" ⟷ "not only my feet, but also my hands and my head" (vv8–9). Clean ⟷ not all clean (vv10–11). Knowing ⟷ doing (v17). The disciple on Jesus' bosom (v23) ⟷ the disciple who goes out (v30). Night (v30) ⟷ glory (v31). "I will lay down my life for You" ⟷ "Will you lay down your life for Me?" (vv37–38).

Shape of the chapter: a basin (1–11), a lesson (12–20), a morsel (21–30), a commandment and a warning (31–38). It opens with Jesus' love for His own and closes with one of His own about to deny Him — and the love does not change.

Chapter theme (my words): The Lord who holds all things kneels to wash His disciples' feet, betrayer and denier included, and then commands them to love one another the way He has loved them. Love is the mark of the disciple; self-confidence is not.

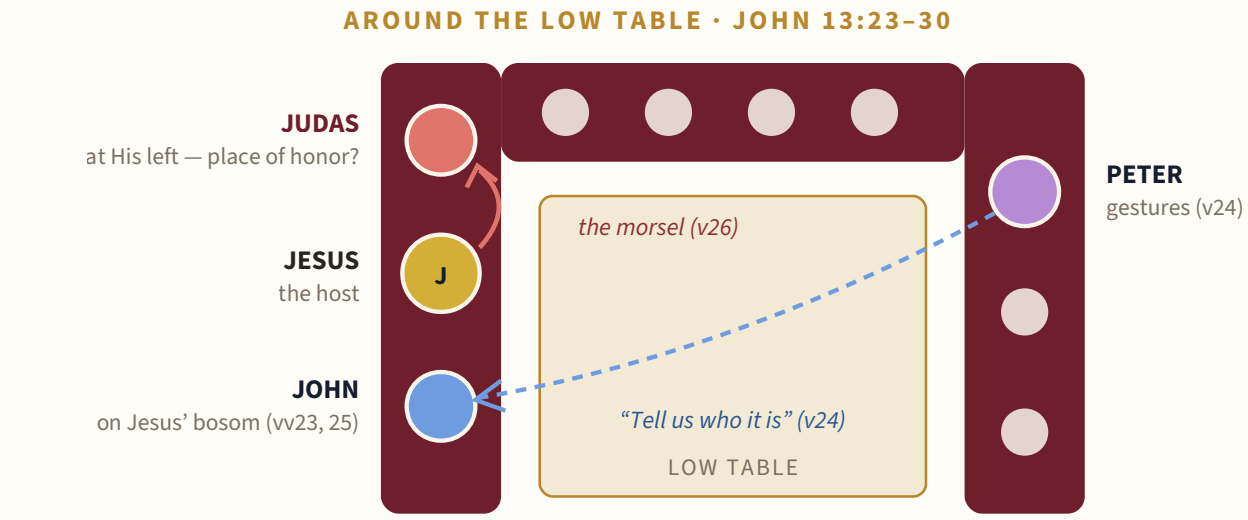
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · JOHN 13:8

"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.""

FIGURE · WHO RECLINED WHERE



The text fixes only John's place: reclining in front of Jesus, he could lean back on His chest (vv23, 25). Judas at Jesus' left is a reconstruction (Sproul; Morris, cited by Guzik) — it explains how the morsel could pass quietly, and why no one at the table understood (v28).

A schematic of the reclining supper: John's place is in the text; Judas's place beside Jesus is a common reconstruction that makes sense of the quiet handing of the morsel.

FIGURE · TWO FAILURES, TWO ENDINGS

JOHN 13	JUDAS ISCARIOT	SIMON PETER
WARNED	“one of you will betray Me” (v21)	“you deny Me three times” (v38)
HIS HEART	the devil put it in his heart; Satan entered (vv2, 27)	“I will lay down my life for You” (v37)
WHAT HE DID	took the morsel and went out immediately (v30)	denied Him three times (18:17, 25, 27)
JESUS’ WORD	“What you do, do quickly” (v27)	“I have prayed for you” (Luke 22:32)
WHERE IT LED	“and it was night” (v30)	turned again and restored — “Tend My sheep” (21:17)

Sproul: “It is not just Judas, but Simon as well.” Both fell that night; only one came back.

Read across each row: Judas and Peter were both warned and both fell, but one went out into the night and the other was prayed for and restored.

Is this the Passover meal? John says “before the Feast of the Passover” (v1) and later has the priests not yet eating the Passover on Friday morning (18:28; 19:14); the other Gospels call the Last Supper a Passover meal. Guzik treats the timing as an open question. I won’t build anything on it; the point John makes is the “hour.”

Why did Jesus wash their feet? Two meanings, and the chapter gives both. First, a cleansing only He can give (vv6–10): “If I do not wash you, you have no part with Me.” Second, an example we must follow (vv12–17): “you also ought to wash one another’s feet.” Morris (in Guzik) calls it “a parable in action.” Henry: “no miracle, unless we call it a miracle of humility.” Sproul: “Only a gentile slave could be required to do such a menial task.”

Bathed and washed (v10). *Louō* is the whole bath; *niptō* is the feet. Spurgeon separates the once-for-all cleansing by Christ’s blood from the daily washing a child of God needs after walking through the world. Sproul: “One touch of the cleansing power of Christ cleanses us from all sin.” Justification is not repeated; confession and cleansing go on (1 John 1:9).

Is foot washing an ordinance? Some churches practice it, and I respect that. Sproul: “Jesus is not instituting a sacrament to be repeated on a regular basis among the people of God,” and Guzik cites Calvin against turning it into ceremony while neglecting its meaning. All four agree on the main thing: humble, costly service of one another is commanded.

“His own” (v1). Sproul reads it as particular redemption — “an atonement not for the whole world, but for His own.” Many evangelicals read John’s “world” texts (3:16; 1 John 2:2) more broadly. Both agree that Jesus loves His own to the end, and that Judas, though he sat at the table, was not clean (vv10–11).

Was Judas ever a believer? Jesus says "not all of you are clean" (v10), "I know the ones I have chosen" (v18), and in 6:64, 70 that He knew from the beginning who would betray Him. Guzik: "Judas had the best example and the greatest Teacher, and was still lost." Spurgeon: the others never suspected him. Judas was near Jesus, never His.

Who is responsible — Satan or Judas? Both, and God is not surprised. The devil "put into the heart" (v2), Satan "entered into him" (v27), and Scripture had foretold it (v18). Bruce (in Guzik) says Satan entered only because Judas let him; Henry: "Christ needed not to expel him, he expelled himself." God's plan never excuses a man's sin.

"I am He" (v19). In Greek simply *egō eimi*. Sproul hears the divine name, as in 8:58 and 18:5–6. Jesus predicts the betrayal so that when it happens their faith in who He is will grow, not collapse.

What is "new" in the new commandment? — the teachers differ. Sproul: "There is nothing new about that commandment" — the newness is "the context of the betrayal." Spurgeon: new in extent ("as I have loved you," not "as yourself"), motive and nature. Henry: renewed after neglect, and "so strangely new as to be always so." Guzik/Tenney: *kainos*, fresh in quality. I land here: the command is old; the standard — the cross — is new.

Peter and Judas. Both are warned, both fail. Guzik: "Peter's denial was terrible, but it wasn't the same as what Judas did." Sproul: "It is not just Judas, but Simon as well." The difference is not the size of the sin but where each man went with it.

Word study (Greek):

- **to the end — *telos* (G5056):** the end, goal, completion; compare *tetelestai*, "It is finished" (19:30).
- **towel — *lention* (G3012):** a servant's linen cloth; only vv4–5.
- **bathed — *louō* (G3068):** to bathe the whole body; perfect tense in v10.
- **wash — *niptō* (G3538):** to wash a part — hands, face, feet.
- **part — *meros* (G3313):** a share, portion; no washing, no share in Him.
- **example — *hypodeigma* (G5262):** a pattern to copy (or a warning); six NT uses.
- **heel — *pterna* (G4418):** only here; lifting the heel against a friend (Ps 41:9).
- **I am — *egō eimi* (G1510):** "I am He" (v19); the divine name echoed (Exod 3:14).
- **troubled — *tarassō* (G5015):** stirred up; of Jesus (11:33; 12:27; 13:21), then "do not let your heart be troubled" (14:1, 27).
- **bosom — *kolpos* (G2859):** John on Jesus' bosom (v23), as the Son in the bosom of the Father (1:18).
- **morsel — *psōmion* (G5596):** a mouthful of bread; all four NT uses in this scene.
- **glorify — *doxazō* (G1392):** five times in vv31–32.
- **little children — *teknion* (G5040):** only here in the Gospels; seven times in 1 John.
- **new — *kainos* (G2537):** new in kind and quality, not merely in time (*neos*).

Key insights to carry (from the Deep Dive):

1. **He knew everything — and took a towel** (vv3–4). Security in the Father frees a man to serve.
2. **Bathed once, washed daily** — *louō* and *niptō* (v10).
3. **Pride can look like humility** — Peter's refusal; a part with Jesus begins with receiving (Guzik).
4. **Blessed is in the doing** (v17).
5. **Jesus washed the feet of the man who would betray Him.**
6. **Closeness to Jesus is not the same as faith in Jesus** — Judas.

7. **"And it was night"** (v30) — Judas expelled himself (Henry).
8. **The cross is the glory** — *doxazō* five times in vv31–32.
9. **New in kind, not just in time** — *kainos*; the measure is "as I have loved you."
10. **Two failures, two endings** — Judas went out; Peter was prayed for and restored.

Cross-references: Exod 3:14; Lev 19:18; Ps 41:9; Isa 53:12; Matt 26:14–16; Mark 10:45; Luke 22:3, 24–27, 31–34, 62; John 1:11, 18; 2:4; 6:64, 70; 8:12, 24, 58; 12:23–33; 18:5–6, 17, 25–27; 19:30; 21:15–19; Phil 2:5–11; 1 Pet 5:5; 1 John 1:9; 2:7–8; 3:16.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · JOHN 13:14

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

Example to follow — the towel. Jesus knew the Father had given all things into His hands, and that is exactly why He could kneel (vv3–4). Most of the men I walk with are not too proud to serve because they feel big; they are too insecure. They need to look strong. A man who knows who he is in the Father can pick up a towel. This week I want to do one hidden, menial thing for a brother — no announcement, no credit.

Sin to confess — Peter's kind of pride. "Never shall You wash my feet!" sounds humble, but it is a man who would rather do it himself. I confess the times I would not let Jesus — or a brother — help me, because being helped felt like weakness. A part with Jesus begins with receiving (Guzik). I have to let Him wash me before I can wash anyone else.

Promise to trust — "you are clean." If I have been bathed in Christ, I am "completely clean" (v10). I don't need to get saved again every time I fall; I need my feet washed — honest confession, and His daily cleansing. That is good news for men who are afraid one relapse undoes everything.

Warning to heed — Judas. Judas sat near Jesus, carried the money, heard every sermon, and still went out into the night. Being in the room is not the same as belonging to Him. I want my men to ask the honest question, and I ask it of myself: is there a hidden love — money, a habit, a resentment — that I am letting the enemy use as a door?

Command to obey — love one another, even as I have loved you. Not as I feel like it, not as they deserve, but as He did: patiently, practically, to the end, including the brother who lets me down. Jesus said the world would know we are His by this — not by our programs or our arguments (v35).

Comfort for the man who failed — Peter. Peter promised more than he could keep. Jesus told him the truth about himself and prayed for him before he fell (Luke 22:32). Then He met him again by a charcoal fire and gave him work to do (21:15–17). Failure was not the end for Peter, and it is not the end for any man who comes back.

Questions for the table (from the Deep Dive):

1. Jesus knew all things were in His hands — and that freed Him to kneel (vv3–4). Where does my insecurity keep me from serving? (13:3–5; Phil 2:7) *A victor, not a victim: security in the Father makes a man able to stoop.*
2. Like Peter, where do I refuse to let Jesus — or a brother — do something for me? (13:6–10) *A part with Jesus begins with receiving, not achieving.*
3. Whose feet is Jesus asking me to wash this week — and whose is the hardest to wash? (13:14–17) *He washed Judas's feet too. Blessed is in the doing.*
4. Judas was close to Jesus for three years and was still lost. What is the difference between being near Jesus and belonging to Him? (13:18, 21–30) *The best example and the greatest Teacher are not enough without a new heart.*
5. "By this all men will know …" If someone watched our group for a month, what would they conclude about our love? (13:34–35; 1 John 3:16) *Brotherly love is the badge of Christ's disciples.*

6. Peter promised more than he could deliver. What promise have I made to God in my own strength — and what does Luke 22:32 say to me? (13:36–38; Luke 22:32; John 21:17) *Jesus knew Peter's weakness and prayed for him before he fell.*

Worship. The hands into which the Father had given all things held a towel and a basin. The One who is "I am" knelt on the floor of a borrowed room and washed dirt off a fisherman's feet — and a traitor's. He called the cross His glory. That is my Lord.

Prayer. Lord Jesus, You loved Your own to the end. Wash me — not only my feet but every hidden place I have kept from You — and keep me clean. Take the pride out of me that will not be served, and the pride that will not serve. Guard my heart from every door Judas left open. Teach me and the men I serve to love one another the way You loved us, so the world will know we are Yours. And when I fail like Peter, pray for me, turn me again, and give me work to do. Amen.

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