

Christ Love for His Own John 13:1

John 13:1 Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.

The New King James Version, (1982). (Jn 13:1). Nashville: Thomas Nelson.

Introduction:

The modern world's version of love is unabashedly narcissistic, totally self-focused, and shamelessly manipulative. It sees others merely as a means of self-gratification. Not surprisingly, relationships between selfish people usually do not last. If a current partner fails to live up to expectations (or they find someone more exciting), they move on. People are takers, not givers; humility is considered a weakness; selfishness a virtue.

In sharp contrast to that self-centered kind of love, the Bible teaches that the essence of love is self-sacrifice. Instead of tearing others down, biblical love seeks to build them up (1 Cor. 8:1); instead of first pursuing its own good, it pursues the good and

interests of other people (1 Cor. 10:24); instead of seeking to have its needs met, it seeks to meet the needs of another (Gal. 5:13; Heb. 6:10).

The Bible's teaching about love reaches its pinnacle in 1 Corinthians 13:4–8, the most magnificent description of love ever penned:

1 Corinthians 13:4–7 (NKJV)

⁴ Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up; ⁵ does not behave rudely, does not seek its own, is not provoked, thinks no evil; ⁶ does not rejoice in iniquity, but rejoices in the truth; ⁷ bears all things, believes all things, hopes all things, endures all things.

To love like that requires above all else humility, for only humble people can put the interests of others ahead of their own

Philippians 2:3–5 (NKJV)

³ *Let nothing be done* through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. ⁴ Let each of you look out not only for his own interests, but also for the interests of others.

⁵ Let this mind be in you which was also in Christ Jesus,

Thus Paul exhorted the Ephesians to act “with all humility and gentleness, with patience, showing tolerance for one another in love” (Eph. 4:2)

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 60). Chicago, IL: Moody Publishers.

When we come to John 13 we are immediately confronted with the Love Christ has for his disciples. This is very refreshing after having seen the rejection of the Jews in John 12 followed by the subsequent judgment of God by hardening their hearts and blinding their eyes.

John 13-17 is saturated with promises and pledges of life and love for His disciples. It is some of the most amazing and marvelous words given by our Lord in all of the Bible. Nothing comes close. These words are unique to John's Gospel. Matthew, Mark, and Luke do not tell us these things. They are occupied with the historical events leading to the crucifixion, while John spends most of his time on the Words of Christ in those last hours.

These words are powerful and persuasive, encouraging and enabling. They move your soul. They can make you weep with joy and fling despair and anxiety to the wind. All the world seems to stop as the Lord speaks.

These 5 chapters 13-17 have more mentions of love than any other section in all the Bible. In this section we get a glimpse into the heart of God like nowhere else. We enter into the Holy of Holies and stand

in awe of the humble, sacrificial and eternal love of a Sovereign God for Sinners. Words can't plumb the depths, our thoughts cannot attain the heights. We are left speechless overwhelmed with the glory of Christ.

Thus understood verse 1 here serves as an introduction to the great esoteric teaching of Christ to the apostles (John 13:2 to 17:26), called by Barnas Sears *The Heart of Christ* Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Jn 13:1). Nashville, TN: Broadman Press.

Review

Lesson

I. The Passover of Christ

II. The Passion of Christ

III. The Particular Love of Christ

IV. The Perfect Love of Christ

I. The Passover of Christ

13:1 Now before the Feast of the Passover,

Προ δε της εορτης του πασχα

Newberry, T., & Berry, G. R. (2004). [The interlinear literal translation of the Greek New Testament](#) (Jn 13:1). Bellingham, WA: Logos Bible Software.

The **Feast of the Passover** was the annual Jewish festival commemorating God's deliverance of Israel from bondage in Egypt. The name derived from the angel of death's passing over the houses of the Hebrews when he killed the firstborn of the Egyptians (Ex. 12:7, 12–13). This Passover would be the last divinely authorized one. From this point on there would be a new memorial—not one recalling the lambs' blood on the doorposts but the blood of the Lamb of God (1:29, 36; Rev. 5:6; 6:9; 7:10, 17; 14:4, 10; 15:3; 19:9; 22:1, 3) “poured out for many for forgiveness of sins” (Matt. 26:28). The Last Supper celebrated by the Lord with His disciples gave Him opportunity to use the elements of the Passover meal to form a transition from the old covenant Passover to the new covenant Lord's Supper (1 Cor. 11:23–26).

An apparent discrepancy exists at this point between John's chronology and that of the Synoptic Gospels. The latter clearly state that the Last Supper was a Passover meal (Matt. 26:17–19; Mark 14:12–16; Luke 22:7–15). John 18:28, however, records that the Jewish leaders “led Jesus from Caiaphas into the Praetorium, and it was early [Friday morning; the day of the crucifixion]; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the

Passover.” Further, according to John 19:14 Jesus’ trial and crucifixion took place on “the day of preparation for the Passover,” not the day after the eating of the Passover meal. Thus the Lord was crucified at the same time that the Passover lambs were being killed (cf. 19:36; Ex. 12:46; Num. 9:12). The challenge, then, is to explain how Jesus and the disciples could have eaten the Passover meal on Thursday evening if the Jewish leaders had not yet eaten it on Friday morning.

The answer lies in understanding that the Jews had two different methods of reckoning days. Ancient Jewish sources suggest that Jews from the northern part of Israel (including Galilee, where Jesus and most of the Twelve were from) counted days from sunrise to sunrise. Most of the Pharisees apparently also used that method. On the other hand, the Jews in the southern region of Israel counted days from sunset to sunset. That would include the Sadducees (who of necessity lived in the vicinity of Jerusalem because of their connection with the temple). Though no doubt confusing at times, that dual method of reckoning days would have had practical benefits at Passover, allowing the feast to be celebrated on two consecutive days. That would have eased the crowded conditions in Jerusalem, especially in the temple, where all the

lambs would not have had to be killed on the same day.

Thus, there is no contradiction between John and the Synoptics. Being Galileans, Jesus and the Twelve would have viewed Passover day as running from sunrise on Thursday to sunrise on Friday. They would have eaten their Passover meal on Thursday evening. The Jewish leaders (the Sadducees), however, would have viewed it as beginning at sunset on Thursday and ending at sunset on Friday. They would have eaten their Passover meal on Friday evening. (For a further discussion of this issue, see Harold W. Hoehner, *Chronological Aspects of the Life of Christ* [Grand Rapids: Zondervan, 1977], 74–90; Robert L. Thomas and Stanley N. Gundry, *A Harmony of the Gospels* [Chicago: Moody, 1979], 321–22).

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 62–63). Chicago, IL: Moody Publishers.

II. The Passion of Christ

Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father,

1 Προ δε της εορτης του πασχα ειδως ο Ιησους οτι εληλυθεν αυτου η ωρα ινα μεταβη εκ του κοσμου τουτου προς τον πατερα

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 13:1). Bellingham, WA: Logos Bible Software.

The word *passion* is from the Latin *pati*, which simply means “to endure” or “to suffer.” The term *passion of Christ* has taken on a technical or semi-technical meaning in theology, referring to the time from Jesus’ prayer in the [Garden of Gethsemane](#) to His death on the cross—the time of His greatest suffering.

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John repeated Jesus’ declaration that His **hour had come** (12:23); no longer was it future as in 2:4; 7:30; and 8:20 (cf. 7:6, 8). The Lord knew that the time had come

MacArthur, J. F., Jr. (2008). *John 12–21* (p. 63). Chicago, IL: Moody Publishers.

John 2:4 (NKJV)

⁴ Jesus said to her, **“Woman, what does your concern have to do with Me? My hour has not yet come.”**

John 7:30 (NKJV)

³⁰ Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come.

John 8:20 (NKJV)

²⁰ These words Jesus spoke in the treasury, as He taught in the temple; and no one laid hands on Him, for His hour had not yet come.

John 12:23 (NKJV)

²³ But Jesus answered them, saying, **“The hour has come that the Son of Man should be glorified.**

He was in full control of everything that was happening, and was never a victim of circumstances, or of men’s evil schemes.

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 63). Chicago, IL: Moody Publishers.

Acts 4:27–28 (NKJV)

²⁷ “For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together ²⁸ to do whatever Your hand and Your purpose determined before to be done.

when Jesus **knew that His hour had come**

knew Pf Act Part.

Having known

1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying."

Jesus knew what was coming not because he could see random events take place. Not just that he is omniscience. But because He knew the pre-ordained plan of God.

Second perfect active participle, emphasizing the full consciousness of Christ. He was not stumbling into the dark as he faced “his hour”

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 13:1). Nashville, TN: Broadman Press.

John 18:3–4 (NKJV)

³ Then Judas, having received a detachment *of troops*, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. ⁴ Jesus therefore, knowing all things that would come upon Him, went forward and said to them, **“Whom are you seeking?”**

Matthew 16:21 (NKJV)

²¹ From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

Matthew 17:22–23 (NKJV)

²² Now while they were staying in Galilee, Jesus said to them, “The Son of Man is about to be betrayed into the hands of men, ²³ and they will kill Him, and the third day He will be raised up.” And they were exceedingly sorrowful.

Matthew 20:17–19 (NKJV)

¹⁷ Now Jesus, going up to Jerusalem, took the twelve disciples aside on the road and said to them, ¹⁸ “Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death, ¹⁹ and deliver Him to the Gentiles to mock and to scourge and to crucify. And the third day He will rise again.”

Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father,

1 Προ δε της εορτης του πασχα ειδως ο Ιησους οτι εληλυθεν αυτου η ωρα ινα μεταβη εκ του κοσμου τουτου προς τον πατερα

μεταβαινω [*metabainō*], old word, to go from one place to another

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 13:1). Nashville, TN: Broadman Press.

Depart (μεταβῆ). The compounded preposition μετά, signifies *passing over* from one sphere into another

Vincent, M. R. (1887). *Word studies in the New Testament* (Vol. 2, p. 225). New York: Charles Scribner's Sons.

John 16:5–7 (NKJV)

⁵ “But now I go away to Him who sent Me, and none of you asks Me, ‘Where are You going?’ ⁶ But because I have said these things to you, sorrow has filled your heart. ⁷ Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

John 16:28 (NKJV)

28 I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.”

John 1:1 (NKJV)

1 In the beginning was the Word, **and the Word was with God,** and the Word was God.

1 Εν αρχη ην ο λογος και ο λογος ην **προς τον Θεον** και Θεος ην ο λογος

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 1:1). Bellingham, WA: Logos Bible Software.

Now before the Feast of the Passover, when Jesus knew that His hour had come **that He should depart from this world to the Father,**

1 Προ δε της εορτης του πασχα ειδως ο Ιησους οτι εληλυθεν αυτου η ωρα **ινα μεταβη εκ του κοσμου τουτου προς τον πατερα**

προς τον Θεον
προς τον πατερα

Although this is not a direct reference, you can't help but see the parallel of intimacy with the Father

Christ longed for the former glory with the Father

John 17:4–5 (NKJV)

4 I have glorified You on the earth. I have finished the work which You have given Me to do. 5 And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

III. The Particular Love of Christ

John 13:1 Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world,

1 Προ δε της εορτης του πασχα ειδως ο Ιησους οτι εληλυθεν αυτου η ωρα ινα μεταβη εκ του κοσμου τουτου προς τον πατερα αγαπησας τους ιδιους τους εν τω κοσμω

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 13:1). Bellingham, WA: Logos Bible Software.

This is a unique way of referring to the Love he has for his disciples. It is a particular love. Not General. It is specific not spacious.

Not all love is alike.

Your love for your wife is different than you love for your children. Your love for your children is different from your extended family. And your love for your extended

family is different than that of a stranger. And even your love of a stranger is different than that of your enemy. God's Love for the world is not a blank slate that all fall into. He does not love all the same.

There is a greater love and a lesser love
There is a Redemptive love and love of the creature.

His general love He has for His Creation and Humanity can be seen in his compassion, benevolence, mercy and providence.

Psalm 145:9 (NKJV)

⁹ The Lord *is* good to all,
And His tender mercies *are* over all His works.

Matthew 5:43–48 (NKJV)

⁴³ “You have heard that it was said, ‘*You shall love your neighbor and hate your enemy.*’ ⁴⁴ But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, ⁴⁵ that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. ⁴⁶ For if you love those who love you, what reward have you? Do not

even the tax collectors do the same? ⁴⁷ And if you greet your brethren only, what do you do more *than others*? Do not even the tax collectors do so?

⁴⁸ Therefore you shall be perfect, just as your Father in heaven is perfect.

Luke 6:35–36 (NKJV)

³⁵ But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. ³⁶ Therefore be merciful, just as your Father also is merciful.

Luke 23:34 (NKJV)

³⁴ Then Jesus said, “Father, forgive them, for they do not know what they do.”

Acts 7:60 (NKJV)

⁶⁰ Then he knelt down and cried out with a loud voice, “Lord, do not charge them with this sin.” And when he had said this, he fell asleep.

Proverbs 25:21–22 (NKJV)

²¹ If your enemy is hungry, give him bread to eat;
And if he is thirsty, give him water to drink;
²² For so you will heap coals of fire on his head,
And the Lord will reward you.

1 Peter 3:8–9 (NKJV)

⁸ Finally, all *of you be* of one mind, having compassion for one another; love as brothers, *be* tenderhearted, *be* courteous; ⁹ not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

But when it says,
John 3:16 (NKJV)

¹⁶ For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

This does not mean that God loves everyone the same.

It is an amazing reality that he loves the world at all. with all the sin and rebellion and hatred of God And yet he can still love sinners. AMAZING

So there is a general love
But there is a special love, a redemptive love that God sets on his own.

John 13:1

having loved His own who were in the world,
αγαπησας τους ιδιους τους εν τω κοσμω

τους ιδιους

His own

idios: one's own, distinct

Original Word: ἴδιος, α, ν

Part of Speech: Adjective

Transliteration: idios

Phonetic Spelling: (id'-ee-os)

Definition: one's own, distinct

Usage: one's own, belonging to one, private, personal; one's own people, one's own family, home, property.

2398 ἴδιος (a primitive word, NAS dictionary) – properly, uniquely one's own, peculiar to the individual. 2398 /ἴδιος ("uniquely one's own") is "**stronger than the simple possessive pronoun ('own')**". This emphatic adjective means 'private, personal' " (WS, 222).

John 13:1

having loved His own who were in the world,
αγαπησας τους ιδιους τους εν τω κοσμω

having loved Aorist Active participle

αγαπησας Having Loved.

There is flavor or sense of the predetermined elective love of God here. The Aorist is point action in the past.

or can be seen as just simple undefined action or the action as a whole. But take with with rest of Gods Word, it seems clear to me that there is more here than just a simple undefined action, but rather a predetermined past determination to set His love on some that he would call His own.

We see this in the terms referring to Gods elective love

Romans 8:29 (NKJV)

²⁹ For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren.

1 Peter 1:2 (NKJV)

² elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ:

Grace to you and peace be multiplied.

Romans 11:2 (NKJV)

² God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying,

Exodus 33:12 (NKJV)

¹² Then Moses said to the Lord, “See, You say to me, ‘Bring up this people.’ But You have not let me know whom You will send with me. Yet You have said, ‘I know you by name, and you have also found grace in My sight.’”

Psalm 1:6 (NKJV)

⁶ For the Lord knows the way of the righteous,
But the way of the ungodly shall perish.

Jeremiah 1:5 (NKJV)

⁵ “Before I formed you in the womb I knew you;
Before you were born I sanctified you;
I ordained you a prophet to the nations.”

Matthew 7:23 (NKJV)

²³ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

John 10:14 (NKJV)

¹⁴ I am the good shepherd; and I know My *sheep*, and am known by My own.

2 Timothy 2:19 (NKJV)

¹⁹ Nevertheless the solid foundation of God stands, having this seal: “The Lord knows those who are His,”

and, “Let everyone who names the name of Christ depart from iniquity.”

This is word “know” is in reference to the special, redemptive, love that was set on us before we were born. Not because of any good in us or any lovable quality. We had nothing in us the drew His attention.

Romans 9:11–14 (NKJV)

¹¹ (for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), ¹² it was said to her, “*The older shall serve the younger.*” ¹³ As it is written, “*Jacob I have loved, but Esau I have hated.*”

We see this love in the words of Christ in the New Testament

John 15:13 (NKJV)

¹³ Greater love has no one than this, than to lay down one’s life for his friends.

John 15:9 (NKJV)

⁹ “As the Father loved Me, I also have loved you; abide in My love.

John 17:9 (NKJV)

⁹ “I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.

John 17:12 (NKJV)

¹² While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.

John 17:15 (NKJV)

¹⁵ I do not pray that You should take them out of the world, but that You should keep them from the evil one.

John 17:17 (NKJV)

¹⁷ Sanctify them by Your truth. Your word is truth.

John 17:26 (NKJV)

²⁶ And I have declared to them Your name, and will declare *it*, that the love with which You loved Me may be in them, and I in them.”

Arthur Pink

“Nothing so warms the heart of the saint as a spiritual contemplation of God’s love. As he is occupied with it, he is lifted outside of and above his wretched self. A believing apprehension fills the renewed soul with holy

satisfaction, and makes him as happy as it is possible for one to be this side of heaven. To know and believe the love which God has toward me is both an earnest and a foretaste of heaven itself.”

“The Love of God to Us”

IV. The Perfect Love of Christ

John **13:1** Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.

1 Προ δε της εορτης του πασχα ειδως ο Ιησους οτι εληλυθεν αυτου η ωρα ινα μεταβη εκ του κοσμου τουτου προς τον πατερα αγαπησας τους ιδιους τους εν τω κοσμω εις τελος ηγαπησεν αυτους

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 13:1). Bellingham, WA: Logos Bible Software.

This wording is one possible rendering of the Greek, which might more literally be translated, ‘he loved

them to the end [*eis telos*]. The words ‘to the end’ might be taken adverbially to mean ‘to the uttermost’, ‘utterly’, and hence the niv’s paraphrase.

1 Thessalonians 2:16 (NKJV)

¹⁶ forbidding us to speak to the Gentiles that they may be saved, so as always to fill up *the measure of* their sins; but wrath has come upon them to the uttermost.

But if ‘end’ (*telos*) is taken temporally, the clause means that Jesus loved them to the very end of his life.

Matthew 10:22 (NKJV)

²² **And you will be hated by all for My name’s sake. But he who endures to the end will be saved.**

Carson, D. A. (1991). [*The Gospel according to John*](#) (p. 461). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

5056 *télos* (a neuter noun) – properly, consummation (the end-goal, purpose), such as closure with all its results.

[This root (tel-) means "reaching the end (aim)."

It is well-illustrated with the old pirate's telescope, unfolding (extending out) one stage

at a time to function at full-strength (capacity effectiveness).]

His Love as comprehensive His Love as Completion

1. His Love as Comprehensive

John 15:13 (NKJV)

¹³ Greater love has no one than this, than to lay down one's life for his friends.

Romans 5:6–8 (NKJV)

⁶ For when we were still without strength, in due time Christ died for the ungodly. ⁷ For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. ⁸ But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

1 John 4:9–12 (NKJV)

⁹ In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. ¹⁰ In this is love, not that we loved God, but that He loved us and sent His Son *to be*

the propitiation for our sins. ¹¹ Beloved, if God so loved us, we also ought to love one another.

2. His Love as Completion

Romans 8:31–39 (NKJV)

³¹ What then shall we say to these things? If God *is* for us, who *can be* against us? ³² He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? ³³ Who shall bring a charge against God's elect? *It is* God who justifies. ³⁴ Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. ³⁵ Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ As it is written:

*“For Your sake we are killed all day long;
We are accounted as sheep for the slaughter.”*

³⁷ Yet in all these things we are more than conquerors through Him who loved us. ³⁸ For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, ³⁹ nor height nor depth, nor any other created thing, shall be

able to separate us from the love of God which is in Christ Jesus our Lord.

Ephesians 2:4–7 (NKJV)

⁴ But God, who is rich in mercy, because of His great love with which He loved us, ⁵ even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), ⁶ and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus, ⁷ that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.

