

(19) Footwashing (Jn. 13:1-20)

1. John 13:1-4 forms a grammatically remarkable introduction to this portion of the Gospel of John. It stands as a new introduction to a new segment of the Book.
 - a. He was in the world, and the world was made through Him, and the world did not know Him (Jn. 1:10).
 - b. His hour had come that He would depart out of the world to the Father (Jn. 13:1).
 - c. He came to His own, and those who were His own did not receive Him (Jn. 1:11).
 - d. Having loved His own who were in the world, He loved them to the end (Jn. 13:1).
 - e. The participles of vv.2-3 demonstrate that all the attendant circumstances are in place, having been put in place over the days, weeks, years, millennia leading to this upper room on this Passover eve.
 - 1) The Devil crafted a plan and drafted an instrument (Jn. 13:2).
 - 2) God the Father crafted a plan and called an instrument for volitional obedience (Jn. 13:3 cf. Ps. 40:6-8; Heb. 10:5-7. See also Jn. 3:35,36).
 - f. Jesus simple actions after dinner vividly painted the next day's anticipated activity (Jn. 13:4).
 - 1) He arose. ἐγείρω egeirō #1453_{143x}; raise, rise, lift up. Used often of the resurrection but also idiomatically as a Hebraism reflecting עָרַב quwm #6965.
 - 2) He laid aside His garment. τίθημι tithēmi #5087_{100x}; to put or place, lay, lay down (cf. Jn. 10:11,15,17,18; 13:4,37,38; 15:13; 1st Jn. 3:16).
 - 3) He girded Himself. διαζώννυμι diazōnumi #1241 cf. Jn. 21:7,18; Acts 12:8; 1st Pet. 1:13.
2. Judas, the son of Simon Iscariot.
 - a. Ἰούδας Σίμωνος Ἰσκαριώτου Ioudas Simōnos Iskariōtou (Jn. 6:71; 13:2,26). Ἰούδας ὁ Ἰσκαριώτης Ioudas ho Iskariōtēs (Mt. 10:4).
 - b. The Betrayer/Traitor/Deliverer. παραδίδωμι paradidōmi #3860 (Mt. 10:4; Mk. 3:19; Lk. 6:16).
 - c. [Anchor Bible Dictionary](#) has good information on the names employed.
3. Footwashing is an illustration of spiritual cleansing (Jn. 13:10-11).
 - a. This prophetic pantomime should not be confused with hospitality-connected foot washing (Lk. 7:44-47; 1st Tim. 5:10).
 - b. An OT believer cannot oida the Footwashing doctrine, but a NT believer will ginōskō it (Jn. 13:7).
 - c. Wash. νίπτω niptō #3538_{17x} (5x in Jn. 9; 8x in Jn. 13).
 - d. Bathe. λούω louō #3068_{5x} (Jn. 13:10; Acts 9:37; 16:33; Heb. 10:22; 2nd Pet. 2:22).
 - e. Clean. καθάρως katharos #2513_{26x} (Mt. 5:8; Jn. 13:10,11; 15:3; Rom. 14:20; 1st Tim. 1:5; 3:9; 2nd Tim. 1:3; 2:22; Tit. 1:15_{x3}; Heb. 10:22).
 - f. 11 disciples had bathed (were saved) (Jn. 13:10,11,18,19). The cleansing needs for a believer are different than the cleansing needs for an unbeliever (Ps. 51:2,7; 1st Jn. 1:7,9).
4. The work of Christ between laying down and taking up is a work of spiritual cleansing.
 - a. His life (Jn. 10:18).
 - b. His glory (Jn. 17:5; Phil. 2:5-11).
 - c. The cleansing work of the cross (1st Cor. 6:11; Eph. 5:26; Tit. 2:14; 3:5-7; Heb. 9:14; 10:22).
5. The application of this demonstration is not to replicate a ritual without reality, but to live out the reality in humble service on behalf of the Body of Christ (Jn. 13:12-20).
 - a. The application comes to exist in the hereafter (Jn. 13:12 cf. v.7).
 - b. Jesus is Teacher and Lord. The Apostle and High Priest of our Confession trained the first Apostles to go forth and establish the foundation of His heavenly calling (Jn. 13:13,15; Heb. 3:1).
 - c. The demonstration illustrates humility: the attitude of the servant rather than the served (Jn. 13:14,16 cf. Lk. 12:37; 22:27).
 - d. Knowing a doctrine is only step one. Making application is where the blessing of inner happiness is produced (Jn. 13:17).
 - e. The Apostles will be sent forth even as Jesus Christ was sent forth (Jn. 13:20; 17:18; 20:21 cf. Lk. 9:48; 10:16).