

## Books of the Book Series

### *The Gospel of John* Outline of Script for TV Production 3ABN Studios March 4-12, 2013

#### 18. *The Footwashing (John 13:1-30)*

##### 18. Scene A. The Structure of John 13-17

- Transition to a new section of the gospel
- End of Jesus' public ministry
  - Acting, teaching, debating in public
- Here he ministers to His disciples
  - Prepares them for his "going away"
  - Parallel in Luke 9-19
- Location not given in John
  - Probably "upper room" of Synoptics
    - Matt 26:17-19; Mark 14:12-15; Luke 22:7-12
  - Location of the upper room and Gethsemane
- John 13-17 is in the shadow of the cross
  - Most of the material not in Synoptics
  - Very repetitious
    - Sounds bites (recollections)
    - Not a coherent sermon or narrative
- For the second generation
  - How to live without the physical presence of Jesus
  - Second generation would have to live without disciples
  - Disciples dense in 13-17, they don't get it
    - Better understanding comes after (2<sup>nd</sup> gen)
    - [John 14:12-17; 16:7, 12](#)
- Structure of 13-17 (Six programs)
  - Footwashing (13:1-30)
  - First discourse (13:31 - 14:31)
  - Jesus lingers as they prepare to go out (15-16)
  - Prayer of Jesus (17)

##### 18. Scene B. Structure of the Footwashing Scene

- Ancient customs

Bathe before attending a feast  
Feet get dusty on the way over  
Footwashing = ceremony of entry to house  
Performed by slaves

Footwashing = acted parable of [John 12:26](#)

Structure

1-3– Setting the scene  
4-11– Footwashing itself  
12-17– Explanation  
18-20– Scriptural interlude  
21-30– The betrayal

## 18. Scene C. The Footwashing and Explanation (John 13:1-17)

[John 13:1-3](#)-- Setting the Scene

Not actual Passover feast in John, day before  
Passover at moment of crucifixion (Friday afternoon)  
Jesus wanted to celebrate Passover before cross  
Jews of time allowed for this

Jesus not thinking of Himself (verse 1)  
Fully aware of character of disciples (verse 2)  
Fully aware of His dual identity (verse 3)  
A deliberate act of divinity  
This is what God is like

John 13:4-11– The footwashing itself

Peter responds with usual abruptness  
Greek: “No way in all eternity” (13:8)  
Thinks he’s preventing Jesus’ humiliation  
Really protecting himself from admitting need  
Humility grounded in accepting gospel  
Can’t be learned, byproduct of the gospel  
Two types of spiritual cleansing (body and feet)  
Initial justification  
Ongoing justification (daily soiling)  
Shortcomings don’t call justification into question  
Secure: John 10:27-29  
Judas never clean in the first sense

[John 13:12-17](#)– The explanation

Not only what God is like  
What we can be like  
Stages of faith  
Forgiveness of daily irritations that threaten unity

## 18. Scene D. The Betrayal (John 13:18-30)

### John 13:18-20– Scriptural interlude

Quotes Psalm 41:9

David, Absalom and Ahithophel (2 Sam 15-17)

Bathsheba's grandfather

Footwashing part of supper

Dipping bread and offering = special gesture of friendship

Judas the special recipient of Jesus' attention

Makes betrayal all the more painful

### John 13:21-30– The betrayal

The other disciples never suspect Judas

They trusted him to keep their money (12:6; 13:29)

Judas' strength (handling money) was also his weakness

Jesus never exposes Judas (13:27-30)

Lets him sit in the place of highest honor (His left)

Contrast with Nicodemus

Moves from light to darkness

Footwashing = cure for selfishness

Good things done to earn salvation are selfishness!

## 18. Scene E. Belief and Behavior

Christian belief alone is not adequate

Needs to be acted out in real life

Jesus is both "teacher" and "Lord"

Right to influence behavior as well as belief

Believe what He believes

Live how He lives (12:26)

Ideal, not always reality (13:17)

**We all know more truth than we practice**

## 18. Scene F. Prophetic Interpretation

### John 13:19 (14:29)

Jesus tells things before they happen

So that when they happen, faith will result

Disciples didn't really believe until Jesus was gone from them

Things are never fully clear ahead of time

The purpose of prophecy

1) Affect how we live today

2) Confirm faith after fulfillment

Prophecy open-ended enough to allow God freedom of action

Intricate detail rarely available ahead

Pharisees and Jewish apocalyptic