

The Inscrutable Question: Washing of Hands in the Seder Compared with Washing of Feet at the Last Passover, John 13:1-10

14) The account is found in the Gospel of John in what is classified as the Upper Room Discourse:

John 13:1 - Now before the Passover festival, Jesus, fully cognizant that the hour [of the Cross] had come, that He [His true humanity] should depart from this cosmos to be face to face with the Father, having loved His own [disciples] who were in the cosmos to the fullest extent.

v. 2 - During supper, the devil, already having put into the stream of consciousness of Judas Iscariot to betray Him,

NOTE: Judas Iscariot's Status Quo:

1. Believer's who are under the sin unto death are under maximum demon influence.
2. In the case of Judas Iscariot, his close association with Messiah plus his negative volition motivated Satan to get involved in Judas's decision making through satanic influence.
3. The sin unto death is terminal carnality, which involves motivation and function from the viewpoint will of Satan and demons.
4. Perpetual carnality creates a vacuum in which satanic thinking can enter. Terminal carnality is the exact opposite of **πλήρωμα / pleroma** / , when believers become witnesses for Christ. Instead, Judas became a witness for the defense.

v. 3 - Jesus, fully aware that the Father had given all things into His keeping and that He had proceeded forth from the Father and was going back to the Father,

John 13:4 - Got up from supper and having disrobed [took off His robe], took a towel and tied it around Himself [the actions of a servant].

v. 5 - He poured water into a basin. He started to wash the disciples' feet and to dry them with the towel that was around Himself.

NOTE: The isagogics of foot washing:

1. In the first century, private residences were not equipped with the assets required for bathing. Communities such as Jerusalem had public baths available to its citizens.
2. When a person went to a public bath he bathed his entire body and was therefore cleansed. However, while returning to his home his feet would become defiled by walking on the dusty streets of the city.
3. Therefore, on arrival home, if he had a servant, that person would bring forth a basin filled with water, wash the person's feet, and then towel them off.
4. In ordinary homes the host furnished the water but the guest washed his own feet. That Jesus Christ would take on this duty was confusing to the disciples and even a shock to Peter.
5. However, the Lord is teaching the doctrines of eternal security and rebound. The complete bath at the public facility is analogous to salvation and eternal security.
6. But as the believer moves through life he sins and needs a method to wash them away. The believer walking away from the public bath gets his feet dirty and they require a washing on arrival home.
7. This is analogous to rebound: confession alone to God alone as per 1 John 1:9. Rebound is purification while the bath is regeneration. Only believers can rebound therefore Judas Iscariot was a believer but one who was in the advanced stages of reversionism.

8. Whereas Judas Iscariot was negative, out of fellowship, and under maximum discipline, Peter was confused.

John 3:6 - So He came face to face with Simon Peter. "Lord, are You washing my feet?"

v. 7 - Jesus answered him thus, "You do not understand the full meaning of what I am doing yet. But you will understand after some events take place [**crucifixion, burial, resurrection, New Testament revelation**].

v. 8 - Peter said to Him, "You will never wash my feet!" Jesus answered Peter like this, "If I do not wash you [**through rebound**], you are having no part in Me [**no part in My inheritance**]."

v. 9 - Simon Peter said, "Lord, not only my feet but also my hands and my head."

NOTE: Peter's Emotion Hinders His Discernment:

1. Peter wants the Lord to know that it is entirely improper for him to be washing everyone's feet since that is the job of a servant.
2. Where others are permitting the Lord to do so, Peter intends to take a stand in protest against what he thinks is a demeaning activity.
3. Peter has an emotional desire to be seen as the all-submissive disciple and therefore fails to discern the lesson the Lord is teaching.
4. If the believer does not accept the problem-solving device of rebound made possible by the sacrifice of Christ, then he cannot have fellowship with God and as a result cannot execute the Christian way of life.
5. And if the believer through personal sin cannot execute the Christian way of life then he cannot advance to spiritual maturity and receive the imputation of his inheritance at the Judgment Seat of Christ.
6. Judas Iscariot has chosen this course and will have no conveyance of escrow blessings. Peter without knowing it is threatening to do the same thing.
7. Further, in order to drive His point home, Peter insists that if the Lord is going to wash his feet that He might as well give him a bath. The Lord has to straighten this out.

John 13:10 - Jesus said to him, "He who has fully bathed [**perfect passive participle of λούω / louo /: regeneration**] only needs to wash his feet [**νίπτω / nipto /: rebound**] in order to be completely cleansed [**καθαρός / katharos /: purify; see 1 John 1:9**]. Several of you are cleansed [**current on rebound**], but not every one of you [**Judas Iscariot needed to rebound**].

NOTE: The difference between washing and cleansing:

1. Bathing is a washing of the entire body and an illustration of regeneration of the soul at salvation. Cleansing is a washing of the feet only and an illustration of rebound recovery by a repentant sinner.
2. In the historical environment of the time in which this event occurred, a guest could not have fellowship with his host if he had dirt on his feet and refused to cleanse them while visiting.
3. Likewise, the believer cannot have fellowship with God with unconfessed sin in his life. Such a person moves into reversionism if he refuses to rebound.
4. All sins are forgivable when the believer rebounds. This is because Jesus Christ died as a substitute for all sins, not just a few.

5. Judas Iscariot could have rebounded from betraying Jesus Christ, but he chose not to. The other disciples understood the doctrine but not the illustration.