

Dr. Dave Turner, John, Session 15, Farewell Discourse 1: Introduction, Footwashing, and Betrayal – John 13:1-30 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Turner, John, Session 15, John 13:1-30, Biblicalelearning.org, BeL

Dr. David Turner's session on John 13:1-30 introduces the Farewell Discourse, examining its various scholarly titles and its theological significance as a transformation of Jesus' presence until his return. The session **analyzes the setting of the Last Supper,** noting discrepancies with Synoptic accounts regarding the Passover and exploring the potential arrangement of attendees based on the triclinium tradition. **The lecture focuses on Jesus' act of foot washing,** interpreting it as an example of humility and service, while also considering its potential symbolism of cleansing and foreshadowing of the cross. **Finally, the discussion covers the betrayal of Judas,** referencing Psalm 41 to provide context and reflecting on the practical implications of foot washing for contemporary believers.

**2. 11 - minute Audio Podcast Created on the basis of
Dr. Turner, John, Session 15 – Double click icon to play in
Windows media player or go to the Biblicalelearning.org [BeL]
Site and click the audio podcast link there (New Testament →
Gospels → John).**



**Turner_John_Session
n15.mp3**

3. Briefing Document: Turner, John, Session 15, John 13:1-30

Briefing Document: John 13:1-30 - Farewell Discourse Introduction, Foot Washing, and Betrayal

Overview:

This briefing document summarizes Dr. David Turner's analysis of John 13:1-30, the beginning of what is often called the Farewell Discourse (Chapters 13-17) in the Gospel of John. Turner contextualizes this section within the broader structure of John, examines the historical and cultural setting of the Last Supper and foot washing, delves into the theological significance of these events, and explores the foreshadowing of Jesus' betrayal.

Main Themes and Important Ideas/Facts:

1. The Literary Context: Transition from the Book of Signs to the Book of Glory

- John's Gospel is structured with a "Book of Signs" (chapters 1-12) focused on Jesus' public ministry and miracles, and a "Book of Glory" (chapters 13-17) where Jesus reveals and teaches about the glory of God, preceding the Passion narrative (chapters 18-20).
- Chapter 12 ends with a note of disappointment: "even though Jesus had done so many signs, yet they did not believe in him." However, Turner notes that this statement is somewhat relativized by the acknowledgment that some did believe.
- The public ministry has ended, and the religious leaders are seeking Jesus' arrest and execution.
- Chapters 13-17 focus on Jesus preparing his disciples for his departure, which is not a total absence but a transformation of God's presence through the Holy Spirit (the *parakletos*).

2. Terminology: Farewell Discourse, Upper Room Discourse, Testamentary Discourse, Transformation of Presence Until Return Discourse

- **Upper Room Discourse:** This term, while common, originates from Mark and Luke's accounts, not John. John mentions Jerusalem as the location but provides no specific details about an "upper room."

- **Farewell Discourse:** This term is derived from the content of John, as Jesus speaks of leaving. However, it's not a complete farewell, as Jesus promises to see them again (after resurrection and through the Spirit).
- **Testamentary Discourse:** Scholars use this to describe Jesus' words as a "last will and testament," similar to Jacob in Genesis or Paul in 2 Timothy. While there are similarities, Turner cautions against fully adopting this term, emphasizing that Jesus is not abandoning his disciples but sending the Holy Spirit.
- **Transformation of Presence Until Return Discourse:** This term, coined by Turner, highlights the shift from Jesus' physical presence to his presence through the Holy Spirit until his eschatological return. While theologically descriptive, it's not a catchy term.

3. Geographical and Historical Context:

- The traditional location of the Last Supper is often associated with the Western Hill of Jerusalem (often called Mount Zion today), where the house of Caiaphas and Herod's Palace were believed to be.
- The Dormition Abbey on modern Mount Zion is a traditional but not historically verifiable location commemorating the upper room.
- Ancient paving near the Church of St. Peter Gallicantu might be relevant to the events.
- The meal in John 13 is placed "just before the Passover festival" (NIV), which differs from the Synoptic Gospels' portrayal of it as the Passover meal itself.
- Turner notes scholarly debate on this discrepancy, including the possibility that John emphasizes Jesus as the "Lamb of God" and thus avoids direct mention of the Passover lamb.
- Unlike the Synoptics, John 13 does not include the institution of the Lord's Supper.

4. The Foot Washing (John 13:4-11):

- The foot washing is unique to John's Gospel and occurs during the meal.
- Turner discusses the practice of reclining at meals (possibly in a triclinium) and how it might have influenced the interactions between Jesus and the disciples (e.g., the beloved disciple leaning back against Jesus).

- The foot washing was typically a task for a servant or slave, highlighting Jesus' humility.
- Peter's initial protest reflects this anomaly and his reluctance to accept Jesus performing such an act.
- Jesus explains that the foot washing signifies more than just humility; it also involves cleansing ("unless I wash you, you have no part with me").
- The statement "you are clean, though not every one of you" foreshadows Judas' betrayal.

5. Explanation and Significance of the Foot Washing (John 13:12-20):

- Jesus explicitly states that the foot washing is an example for the disciples: "Now that I, your Lord and teacher, have washed your feet, you should wash one another's feet. I've set before you an example. You should do as I have done for you."
- This emphasizes reciprocal service and humble care for one another.
- Jesus connects this act to the principle that "no servant is greater than his master."
- He stresses that blessing comes not just from knowing these things but from doing them.

6. The Foreboding and Announcement of Betrayal (John 13:18-30):

- Jesus alludes to the betrayal, stating, "He who shared my bread has turned against me," fulfilling Scripture (Psalm 41:9).
- He reveals this beforehand so that when it happens, the disciples will believe in his divine knowledge ("I am who I am").
- Jesus is "troubled in spirit" and explicitly announces that one of them will betray him.
- The beloved disciple, leaning back against Jesus at Peter's prompting, asks for the betrayer's identity.
- Jesus identifies Judas by giving him a dipped piece of bread.
- "As soon as Judas took the bread, Satan entered into him."

- Jesus tells Judas, "What you are to do, do quickly." The other disciples do not understand the meaning of this instruction, assuming Judas is going to buy supplies or give to the poor.
- The narrative concludes with Judas leaving: "as soon as Judas had taken the bread, he went out, and it was night," a symbolically dark statement.

7. Biblical and Cultural Background of Foot Washing:

- In the Bible, priests washed their hands and feet, but for others, foot washing was primarily an act of hospitality.
- Examples from Genesis 18 (Abraham), Luke 7 (wealthy host failing to wash Jesus' feet), and 1 Timothy 5 (widows showing hospitality by washing saints' feet) illustrate this.
- Walking on dirty streets in ancient times made foot washing essential for cleanliness and comfort.

8. The Betrayal and Psalm 41:

- Jesus' quotation of Psalm 41:9 ("He who shared my bread has turned against me") highlights the intimate betrayal by a close friend.
- Turner suggests that Jesus is not necessarily seeing Psalm 41 as a direct prophecy but as a historical experience of betrayal (possibly David and Ahithophel during Absalom's rebellion) that finds a greater and more profound parallel in his own betrayal by Judas.
- The suicide of Ahithophel mirrors that of Judas, raising questions of divine providence and typology.

9. Contemporary Significance of Foot Washing:

- The foot washing serves as a model of humility and reciprocal service in the Christian life.
- Churches today enact this in various ways (youth retreats, Passion Week services, weddings) as an object lesson.
- Some denominations (e.g., Mennonites) practice foot washing regularly as a significant ordinance alongside baptism and the Lord's Supper.
- Turner is not convinced Jesus intended it as a formal ordinance but sees value in the practice as a reminder of humble service.

- The foot washing also has a sense of cleansing, potentially related to ongoing sanctification and the forgiveness of daily sins (alluded to in 1 John 1:9).
- Turner suggests the foot washing foreshadows the ultimate act of humility and love: the cross.

Concluding Thoughts:

Turner emphasizes the importance of internalizing the images of Jesus humbly washing feet and identifying his betrayer. Reflecting on Jesus' example of service should lessen the concern of being the one who betrays him. The passage calls for a life of humble service modeled after Christ.

4. Study Guide: Turner, John, Session 15, John 13:1-30

Study Guide: John 13:1-30

I. Literary Context and Structure

- **The Book of Signs and the Book of Glory:** Describe the two main sections into which many scholars divide the Gospel of John and the chapters they encompass.
- **The Farewell Discourse:** What chapters in John are typically referred to as the Farewell Discourse? What other terms are sometimes used, and why might the term "farewell discourse" be somewhat inadequate?
- **Structure of the Discourse:** According to the lecture, what is the overall structure of the Farewell Discourse (John 13-17)? Identify the proposed "bookends" and their significance.
- **Interaction in the Discourse:** Is the Farewell Discourse a monologue? Provide examples of interaction from the disciples. What significant event occurs at the end of John 14 that impacts the discourse?
- **Focus of John 13:** What are the primary events and themes covered in John 13?

II. Geographical and Historical Background

- **Location of the Discourse:** What does John's Gospel say about the location of the meal in John 13? How does this compare to the Synoptic Gospels and the traditional "upper room"?
- **The Triclinium:** Describe the typical arrangement and social dynamics of a meal eaten in the triclinium style. How might this relate to the interaction between Jesus and the disciples in John 13?
- **Jerusalem Topography:** Briefly describe the locations of the Temple Mount, the City of David (Mount Zion in Old Testament times), and the Western Hill (often called Mount Zion today). Where is the Last Supper traditionally thought to have occurred based on Synoptic accounts?
- **Ancient Steps:** What is the significance of the ancient paving and steps near the Church of St. Peter Gallicantu?
- **The Passover Meal:** How does John's account of the meal in chapter 13 relate to the Passover meal as described in the Synoptic Gospels? What are some possible explanations for the differences?

III. Key Events and Teachings in John 13

- **The Foot Washing:** Describe the event of Jesus washing the disciples' feet. What was Peter's initial reaction and why? What does Jesus teach Peter about the significance of this act?
- **Interpretation of Foot Washing:** According to the lecture, what are the different ways the foot washing can be interpreted? Consider humility, service, and cleansing.
- **The Betrayer:** How does Jesus first allude to the betrayal in John 13? How is the identity of the betrayer revealed? What is the reaction of the disciples?
- **Judas' Departure:** Describe the final interaction between Jesus and Judas in John 13. What is the symbolic significance of the statement, "it was night"?
- **The New Commandment:** Although not explicitly detailed in this excerpt, the introduction to the Farewell Discourse mentions a key commandment given by Jesus. What is this commandment and why is it significant in the context of his departure?

IV. Intertextual Connections

- **Psalms 41:** How does Jesus connect his impending betrayal to Psalm 41:9? Explain the original context of the psalm and the lecturer's interpretation of Jesus' use of this verse.
- **David and Ahithophel:** What historical event in the life of King David might Psalm 41 be referencing? What parallels does the lecturer draw between this event and the betrayal of Jesus?
- **Typology:** Briefly explain the concept of typology as it relates to the Old Testament and the New Testament. How might the betrayal narrative in John 13 be understood through a typological lens?
- **1 John 1:9:** What connection does the lecturer draw between the cleansing aspect of foot washing and 1 John 1:9? Explain the potential theological implications of this connection.
- **Hospitality in the Ancient World:** Explain the cultural significance of foot washing in the ancient Near East. Provide biblical examples beyond John 13 where foot washing is mentioned.

V. Modern Implications

- **Enacting Foot Washing Today:** According to the lecture, how do different Christian traditions and individuals practice foot washing today?
- **The Example of Jesus:** What is the central message or example that Jesus provides through the act of washing his disciples' feet?
- **Humility and Service:** How does the foot washing serve as a model for Christian living in terms of humility and service to others?
- **Beyond Ritual:** Does the lecturer believe that Jesus intended foot washing to become a regular ritual on par with baptism and communion? Explain the reasoning.
- **Personal Reflection:** How does reflecting on the foot washing and the betrayal narrative impact your understanding of Jesus and his relationship with his followers?

Quiz: John 13:1-30

1. Describe the transition that occurs in the Gospel of John after chapter 12, according to the lecture. What is the focus of the "Book of Glory" (chapters 13-17)?
2. Explain why the lecturer is hesitant to call the discourse in John 13-17 the "upper room discourse." What evidence from the Gospel of John is lacking to support this term?
3. Summarize the two primary ways the expression "having loved his own who were in the world, he loved them to the end" (John 13:1) can be interpreted.
4. What was Peter's initial objection to Jesus washing his feet, and how did his response change after Jesus' explanation? What does this reveal about Peter's character?
5. Explain the dual significance of the foot washing as presented in the lecture. How is it both an example of humility and an act of cleansing?
6. How does Jesus identify his betrayer to the beloved disciple in John 13? What action immediately follows this identification?
7. Discuss the cultural significance of reclining at meals in the ancient world, particularly in the context of a triclinium. How did the arrangement of guests reflect social status?

8. Explain how Jesus uses Psalm 41:9 in John 13:18. What is the lecturer's perspective on whether this psalm is a direct prophecy about Jesus?
9. According to the lecture, what is the primary way the act of foot washing should be understood and practiced by believers today?
10. What does the lecturer suggest is the "last redemptive act" Jesus performed for his disciples before his crucifixion, and how does this connect to his commandment to love one another?

Quiz Answer Key

1. After chapter 12, the Gospel of John transitions from the "Book of Signs," which focuses on Jesus' public miracles, to the "Book of Glory" (chapters 13-17). This section centers on Jesus revealing and teaching about the glory of God to his disciples in preparation for his departure.
2. The lecturer is hesitant to call the discourse the "upper room discourse" because the Gospel of John does not explicitly mention an upper room in this context. While the upper room is mentioned in Mark and Luke's accounts of the Last Supper and in Acts, John only states that the discourse takes place in Jerusalem.
3. The expression "loved them to the end" can be understood in two ways: either that Jesus loved his disciples until the very end of his earthly ministry and life, or that he loved them completely and fully, to the greatest possible extent.
4. Peter initially objected to Jesus washing his feet because he believed it was inappropriate for his Lord and teacher to perform such a humble act. However, after Jesus explained that Peter would have no part with him unless he was washed, Peter dramatically shifted his response, asking Jesus to wash not only his feet but also his hands and head. This illustrates Peter's passionate and often impulsive nature.
5. The foot washing is significant both as an example of humility and reciprocal service, demonstrating how believers should humbly serve one another regardless of status. It also carries a symbolic meaning of cleansing, suggesting a need for ongoing purification even after one has been initially made clean.
6. Jesus identifies his betrayer by replying that it is the one to whom he will give a dipped piece of bread. After dipping the bread, Jesus gives it to Judas, the son of Simon Iscariot. Immediately after Judas takes the bread, Satan enters into him, and Jesus tells him, "What you are to do, do quickly."

7. Reclining at meals, particularly in a triclinium setting, was a common practice among people of means in the ancient world. The arrangement of guests around the U-shaped tables reflected their social hierarchy, with those of higher status positioned in a way that others would lean towards them.
8. Jesus quotes Psalm 41:9 ("He who shared my bread has turned against me") to show that his betrayal by a close friend was not unforeseen and fulfills Scripture. The lecturer suggests that the psalm reflects the historical experiences of a Davidic figure and that Jesus' betrayal is a greater manifestation of this type of betrayal, rather than the psalm being solely a direct prophecy about him.
9. The lecturer suggests that the act of foot washing should primarily be understood as a model of humility and reciprocal service that believers should emulate in their interactions with one another. While ritualistic foot washing exists in some traditions, the emphasis should be on the underlying principles of serving others humbly.
10. The lecturer suggests that the foot washing was the "last redemptive act" Jesus performed for his disciples before his crucifixion because it demonstrated the depth of his love and provided a tangible example of the selfless service he commanded them to show to one another in John 13:34-35.

Essay Format Questions

1. Analyze the significance of the foot washing in John 13:1-20. Discuss its symbolic meaning, its implications for the relationship between Jesus and his disciples, and its relevance for Christian living today.
2. Compare and contrast John's account of the Last Supper in John 13 with the Synoptic accounts. What are the key differences, and what might be the theological reasons behind these variations? Consider the absence of the institution of the Lord's Supper and the inclusion of the foot washing.
3. Explore the intertextual connection between John 13:18 and Psalm 41:9. Discuss the original context of the psalm and analyze how Jesus' use of this verse illuminates his understanding of his impending betrayal. Consider the concept of typology in your response.

4. Discuss the Farewell Discourse (John 13-17) as a "transformation of presence until return discourse," as suggested by the lecturer. Analyze the significance of Jesus' departure and the promise of the Paraclete (Holy Spirit) in understanding the ongoing presence of Jesus with his followers.
5. Evaluate the cultural and historical context of the meal described in John 13, paying particular attention to the practice of reclining and the potential setting of a triclinium. How does understanding these background details enhance our interpretation of the interactions between Jesus and his disciples in this chapter?

Glossary of Key Terms

- **Book of Signs:** A term many scholars use to describe the first section of the Gospel of John (chapters 1-12), which focuses on Jesus' public miracles as signs pointing to his identity and divine nature.
- **Book of Glory:** A term often used for the second major section of John (chapters 13-17), which centers on Jesus' final teachings and glorification in preparation for and through his passion.
- **Farewell Discourse:** The collection of Jesus' teachings and prayers to his disciples in John chapters 13-17, given in the context of his final meal with them before his crucifixion.
- **Parakletos:** A Greek term (παράκλητος) used in the Gospel of John to refer to the Holy Spirit as the helper, comforter, advocate, or counselor whom Jesus promised to send to his disciples after his departure.
- **Triclinium:** A formal dining arrangement in ancient Roman and Greek cultures, consisting of three couches arranged around a low square table, allowing diners to recline while eating.
- **Synoptic Gospels:** The Gospels of Matthew, Mark, and Luke, which share a significant amount of similar content and are often studied together for their parallel accounts of Jesus' life and ministry.
- **Passover:** A major Jewish festival that commemorates the liberation of the Israelites from slavery in Egypt. The Last Supper is traditionally understood to have been a Passover meal.

- **Intertextuality:** The relationship between texts, referring to how one text draws upon or references other texts. In this context, it refers to the connection between John 13 and Old Testament passages like Psalm 41.
- **Typology:** A way of interpreting the Old Testament in which events, persons, or institutions are seen as prefiguring or foreshadowing corresponding realities in the New Testament, particularly in the life and work of Jesus Christ.
- **Progressive Sanctification:** A theological term referring to the ongoing process by which a believer is made more holy and Christ-like through the work of the Holy Spirit throughout their life after conversion.
- **Redemptive Act:** An action that brings about salvation or deliverance from sin and its consequences. While the foot washing is not considered redemptive in the same way as the cross, the lecturer discusses a potential connection.
- **Hermeneutics:** The theory and practice of interpretation, especially the interpretation of biblical texts. It involves principles and methods used to understand the meaning of Scripture.

5. FAQs on Turner, John, Session 15, John 13:1-30, Biblicalelearning.org (BeL)

Frequently Asked Questions on John 13:1-30

1. How does the Gospel of John structure Jesus' final teachings and events before his crucifixion? The Gospel of John is often analyzed as having two main sections: the "Book of Signs" (chapters 1-12), which details Jesus' public ministry and miracles, and the "Book of Glory" (chapters 13-17), where Jesus focuses on his glory being revealed through his departure and prepares his disciples. Chapters 18-20 then cover the passion of Jesus. John 13 marks the transition from the Book of Signs to the Book of Glory, as Jesus begins his farewell discourse to his disciples.

2. What are the different ways scholars describe the discourse in John 13-17, and why might one be more appropriate than others when specifically focusing on John's Gospel? The discourse is commonly called the "Upper Room Discourse" or the "Farewell Discourse." However, Dr. Turner points out that "upper room" is not explicitly mentioned in John's Gospel but is derived from the Synoptic Gospels. "Farewell Discourse" captures the element of Jesus leaving, but it doesn't fully convey that he promises to return to them in various ways, including through the Holy Spirit. Some scholars also call it a "testamentary discourse," likening it to a last will and testament. Dr. Turner suggests "transformation of presence until return discourse" as a more theologically accurate description for John, highlighting the shift from Jesus' physical presence to his presence through the Holy Spirit until his final return, though he acknowledges this term is not catchy.

3. What is the significance of the location where the Last Supper and subsequent discourse are believed to have taken place? While John's Gospel doesn't explicitly mention an "upper room," the traditional location, often associated with the modern Mount Zion (the Western Hill of Jerusalem), is where the last meal and parts of the subsequent events are thought to have occurred based on Synoptic parallels and archaeological findings like ancient steps. This area also held significance as it potentially housed the house of Caiaphas and the palace of Herod, connecting the discourse to the impending events of Jesus' arrest and trial. However, Dr. Turner cautions against definitively labeling the location as the "upper room" based solely on John's text.

4. How does John's account of the meal in John 13 relate to the Synoptic Gospels' portrayal of the Passover meal, and why might there be differences? John 13:1 states the meal occurred "just before the Passover festival," which differs from the Synoptic Gospels that explicitly describe the Last Supper as a Passover meal. Some scholars suggest John deliberately avoids explicitly calling it Passover to emphasize Jesus as the ultimate "Lamb of God," overshadowing the traditional Passover lamb. Furthermore, John's account lacks the institution of the Lord's Supper (bread and wine), which is central to the Synoptic Passover accounts. Dr. Turner suggests John has a different theological agenda, focusing on the meaning of Jesus' actions and words in preparation for his departure rather than a chronological record.

5. What is the meaning and significance of Jesus washing the disciples' feet in John 13, especially in light of the cultural context? Foot washing in ancient times was primarily an act of hospitality, usually performed by a servant or someone of low status, due to the dirty conditions of roads and footwear. By taking on this role himself, Jesus provides a powerful example of humility and servant leadership for his disciples. Peter's initial protest highlights the unexpected nature of this act from their Lord and teacher. Jesus explains that this act is not only an example to be followed ("you should wash one another's feet") but also carries a sense of cleansing, implying a need for ongoing spiritual cleansing even for those who are already "clean."

6. How does Jesus' reference to Psalm 41:9 ("He who shared my bread has turned against me") illuminate the betrayal by Judas? Dr. Turner suggests that Jesus' use of Psalm 41 is not necessarily a direct prophecy being fulfilled in a simplistic way, but rather an acknowledgment that his experience of betrayal by a close friend echoes a similar pain and treachery experienced by the Psalmist (likely a Davidic figure). The betrayal in Psalm 41, potentially referring to Ahithophel's betrayal of David during Absalom's rebellion, serves as a type or foreshadowing of the more profound betrayal Jesus faces. Jesus interprets his own suffering and betrayal in light of these Old Testament experiences, highlighting the intensified nature of his betrayal as the ultimate Davidic figure.

7. What are the key themes that emerge in the broader discourse from John 13-17, beyond the foot washing and the identification of the betrayer? The broader discourse focuses on Jesus' departure and the transformation of his presence through the coming of the Holy Spirit (the Paraclete), who will remind the disciples of Jesus' teachings and guide them. A central theme introduced early in the discourse is the new commandment to love one another as Jesus has loved them. This theme is mirrored at the end of Jesus' prayer in chapter 17 with his plea for unity among his followers. The discourse also includes interactive moments with questions and concerns raised by the disciples, and a shift in location is noted towards the end of chapter 14 as they prepare to leave for the Garden of Gethsemane.

8. How should the act of foot washing in John 13 be understood and practiced by Christians today? Dr. Turner emphasizes that the foot washing serves as a model for humble, reciprocal service among believers. It calls for a practical demonstration of love and a willingness to take on lowly tasks to serve others. While some church traditions practice literal foot washing as a regular ordinance, Dr. Turner is not convinced this was Jesus' explicit intention, but he sees value in the practice as a powerful reminder of the need for humility and service. He also highlights the aspect of ongoing cleansing implied in the foot washing, drawing a potential connection to the concept of progressive sanctification and the cleansing from sin described in 1 John. Ultimately, the core message is to embody the servant heart of Christ in our interactions with one another.