

BINCY MATHEW

The Johannine
Footwashing as the Sign
of Perfect Love

*Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe*

464

Mohr Siebeck

Wissenschaftliche Untersuchungen zum Neuen Testament 2. Reihe

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The Johannine Footwashing as the Sign of Perfect Love

An Exegetical Study of John 13:1–20

Mohr Siebeck

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ISBN 978-3-16-155145-1 / eISBN 978-3-16-155595-4
DOI 10.1628/978-3-16-155595-4

ISSN 0340-9570 / eISSN 2568-7484
(Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe)

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available on the Internet at <http://dnb.dnb.de>.

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The book was printed on non-aging paper by Laupp & Göbel in Gomaringen and bound by Buchbinderei Nädele in Nehren.

Printed in Germany.

To all who taught me to wonder at the Word of God and to all
who personified the sign (*hypodeigma*) of Jesus' love

Acknowledgements

Ever since my childhood the image of Jesus washing the feet of his disciples fascinated my imagination. When I joined my religious community this image became a reference point of my spiritual journey. At a certain point of time in my life I was drawn to it as if it was a divine plan. This book represents my journey to the world of the Word of God which resulted in a doctoral thesis, which had been submitted to Katholieke Universiteit Leuven, Belgium in 2016. Enormous number of people have contributed to the final form of this work. With deep sentiments of gratitude, I remember all of them, their support, encouragement and accompaniment.

My biggest debt of gratitude is to God himself who made me set sail on this journey and constantly accompanied me until I reached my final destination. I am also deeply indebted to my supervisor, Prof. Dr. Reimund Bieringer. The completion of this doctoral dissertation would not have been possible if he had not guided me with kindness, and constant and encouraging support. His insightful corrections and suggestions, interdisciplinary outlook, non-compromising academic discipline, and above all his fatherly care and concern have undoubtedly formed me a systematic researcher. Not only has his academic supervision guided me but also his noble personal life was a formative example for me.

My sincere gratitude is also due to Prof. Dr. Sr. Niceta Vargas; Prof. Dr. Christos Karakolis; and Prof. Dr. Gilbert Van Belle, for the attentive reading and insightful corrections on this project. I greatly value the support of Prof. Dr. Tobias Nicklas, Prof. Dr. Jörg Frey and the editors for accepting my dissertation for publication in the WUNT II series. I also thank the staff of Mohr Siebeck for their timely help and patient guidance with the publication of this work. I remember with gratitude the support and accompaniment of Prof. Dr. Thomas Knieps, who was my guide and a good friend during my Masters in Theology at KU Leuven.

I sincerely thank my colleagues at the Research Unit of Biblical Studies and the members of the Research Group of Prof. Dr. Bieringer. I remember with gratitude the professors and the staff of the Faculty of Theology at KU Leuven for generously contributing to my academic formation. I also express my sincere thanks to the staff members at the Research Secretariat and at the Libraries of the KU Leuven, who offered their service in a number of ways. I

am also indebted to *Kirche in Not*, Frau Elizabeth Thewalt, and my religious community in Germany for assisting me with financial support for my study and stay in Leuven. A sense of gratitude is due to the sisters of Miniemen-instituut who have provided me a safe and happy accommodation, a caring home away from home during my studies at KU Leuven.

Words are not enough to thank Sr. Dr. Joan Infante, who was a real companion not only in the world of biblical studies but also in my personal life. I remember gratefully my colleagues Srs. Therese Thui, Patricia Santos, and Dr. Soeng Yu Li, Loretta, Dr. Laura, Teodor, Andrey, and Frs. Maria Michael, Dr. Sojan Karottu and Dr. Thomas Vadakkal for their friendship and unwavering support. I also render my sincere thanks to Fr. Dr. Guillaume Migbisiegbe, Dr. Bieke Mahieu, Frs. Remias Yesudas and Rex Fortes for their patient and ever-willing assistance in proof reading and correcting some part of this text.

Thanks are not sufficient to acknowledge the prayerful support of my parents, sisters, brother, and relatives. I am deeply indebted to Dr. Joshy Pazhukkathra CMI, whose unwavering support and insightful guidance were a real source of inspiration during this academic journey. I am very grateful to my superior general Sr. Little Tresa SH, the provincial superior Sr. Mercitta Chalil SH, the former provincial superiors Sr. John Mary SH and Sr. Celine Arackal SH, the co-ordinator in Germany Sr. Liza Nellinilkumthadathil SH, Sr. Nirmala SH, and all other sisters of my congregation, whose love and prayers constantly support me.

I extend my deepest gratitude to all who prayed continually, supported relentlessly and joyfully undertook sacrifices for me in different ways and in different places being the *hypodeigma* of Jesus' love.

Mananthavady
February 15, 2017

Bincy Mathew

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Abbreviations

AB	Anchor Bible
ABD	Anchor Bible Dictionary
ABenR	American Benedictine Review
ABG	Arbeiten zur Bibel und ihrer Geschichte
ABR	Australian Biblical Review
ABRL	Anchor Bible Reference Library
AcBib	Academia Biblica
ACNT	Augsburg Commentary on the New Testament
ACS	American Classical Studies
AJFG	Anti-Judaism and the Fourth Gospel
AJPS	Asian Journal of Pentecostal Studies
ALD	Aramaic Levi Document
AnBib	Analecta Biblica
ANF	Ante-Nicene Fathers
ANLEX	Analytical Lexicon of the Greek New Testament
ANTF	Arbeiten zur neutestamentlichen Textforschung
AOTC	Abingdon Old Testament Commentaries
ArBib	Aramaic Bible
AssSeign	Assemblées du Seigneur
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
ATJ	Ashland Theological Journal
AUS	American University Studies Series
BABELAO	Bulletin de l'Académie Belge pour l'Etude des Langues Anciennes et Orientales
BBR	Bulletin for Biblical Research
BCAGS	Brill's Companion to Ancient Greek Scholarship
BDAG	Danker, Frederick W., Walter Bauer, William F. Arndt, and F. Wilbur Gingrich. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i>
BDB	Brown, Francis, S. R. Driver, and Charles A. Briggs. <i>Hebrew and English Lexicon of the Old Testament</i>
BDF	Blass, Friedrich, Albert Debrunner, and Robert W. Funk. <i>Greek Grammar of the New Testament and Other Early Christian Literature</i>
BDR	Blass, Friedrich, Albert Debrunner, Friedrich Rehkopf. <i>Grammatik des neutestamentlichen Griechisch</i>
BECNT	Baker Exegetical Commentary on the New Testament
BELS	Bibliotheca Ephemerides Liturgicae. Subsidia
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BGNTL	Baker's Greek New Testament Library
BI	Biblical Interpretation
Bib	Biblica

BibBR	Bibliographies for Biblical Research
BJRL	Bulletin of the John Rylands Library
BKAT	Biblischer Kommentar, Altes Testament
BLG	Biblical Languages, Greek
BMGC	Bryn Mawr Greek Commentaries
BMJ	British Medical Journal
BNTC	Black's New Testament Commentaries
Bolls	Bollingen Series
BR	Biblical Research
BRS	Biblical Resource Series
BSGRT	Bibliotheca scriptorum graecorum et romanorum
BTS	Biblical Tools and Studies
BU	Biblische Untersuchungen
BVC	Bible et vie chrétienne
BW	Biblical World
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
BZ	Biblische Zeitschrift
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CahRB	Cahiers de la Revue biblique
CBC	Cambridge Bible Commentaries on the New Testament
CBET	Contributions to Biblical Exegesis and Theology
CBQ	Catholic Biblical Quarterly
CBQMS	Catholic Biblical quarterly. Monograph Series
CBRA	Collectanea Biblica et Religiosa Antiqua
CCS	Cambridge Companion to Socrates
CEC	Context of Early Christianity
CEJL	Commentaries on Early Jewish Literature
CGLC	Cambridge Greek and Latin Classics
CJ	Classical Journal
CNT	Commentaire du Nouveau Testament
CNTTS	Center for New Testament Textual Studies
CTR	Criswell Theological Review
CRINT	Compendia rerum iudaicarum ad Novum Testamentum
DCG	Dictionary of Christ and the Gospels
DCH	Dictionary of Classical Hebrew
DDD	Dictionary of Deities and Demons in the Bible
DJBA	Dictionary of Jewish Babylonian Aramaic of the Talmudic and Geonic Periods
DNTB	Dictionary of New Testament Background
DSD	Dead Sea Discoveries
DTMT	Dictionaries of Talmud, Midrash and Targum
DTTML	Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature
EABS	European Association of Biblical Studies
EBC	Expositor's Bible Commentary
EBib	Etudes bibliques
EBR	Encyclopedia of the Bible and Its Reception
ECC	Eerdmans Critical Commentary
ED	Euntes Docete
EDAL	English Dictionary for Advanced Learners
EDG	Etymological Dictionary of Greek

EDNT	Exegetical Dictionary of the New Testament
EDSS	Encyclopedia of the Dead Sea Scrolls
EFN	Estudios de Filología neotestamentaria
EGD	English-Greek Dictionary
EHST	Europäische Hochschulschriften, Theologie
EncJud	Encyclopaedia Judaica
ENT	Erläuterungen zum Neuen Testament
EQ	Evangelical Quarterly
ET	Eglise et Théologie
ETL	Ephemerides Theologicae Lovanienses
EWNT	Exegetisches Wörterbuch zum Neuen Testament
ExpTim	Expository Times
FB	Forschung zur Bibel
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
Greg	Gregorianum
HALOT	Hebrew and Aramaic Lexicon of the Old Testament
HBM	Hebrew Bible Monographs
HBS	Herders biblische Studien
HDCLA	Harper's Dictionary of Classical Literature and Antiquities
HNT	Handbuch zum Neuen Testament
HRCS	Hatch, Edwin, and Henry A. Redpath. <i>Concordance to the Septuagint and Other Greek Versions of the Old Testament</i>
HT	Helps for Translators
HTB	Histoire du texte biblique
HThKNT	Herders Theologischer Kommentar zum Neuen Testament
HTS	Hervormde Teologiese Studies/Theological Studies
IBS	Irish Biblical Studies
IBT	Interpreting Biblical Texts
ICC	International Critical Commentary
ICS	Illinois Classical Studies
IDB	Interpreter's Dictionary of the Bible
IESS	International Encyclopaedia of the Social Sciences
Int	Interpretation
IATG	Internationales Abkürzungsverzeichnis für Theologie und Grenzgebiete
ITQ	Irish Theological Quarterly
IVPNTC	InterVarsity Press New Testament Commentary Series
JCH	Jewish and Christian Heritage Series
JCPS	Jewish and Christian Perspectives Series
JCTCRS	Jewish and Christian Texts in Contexts and Related Studies
JETS	Journal of the Evangelical Theological Society
JGRChJ	Journal of Greco-Roman Christianity and Judaism
JOST	Johannine Studies
JQR	Jewish Quarterly Review
JSHJ	Journal for the Study of the Historical Jesus
JSJSup	Supplements to the Journal for the Study of Judaism
JSNT	Journal for the Study of the New Testament
JSNTSup	Journal for the Study of the New Testament. Supplement Series
JSOT	Journal for the Study of the Old Testament
JSPSup	Journal for the Study of the Pseudepigrapha. Supplement Series
JTS	Journal of Theological Studies
JTSA	Journal of Theology for Southern Africa

KBANT	Kommentare und Beiträge zum Alten und Neuen Testament
KBS	Katholieke Bijbelstichting
KEK	Kritisch-exegetischer Kommentar über das Neue Testament
KNT	Kommentar zum Neuen Testament
L&N	Louw-Nida. <i>Greek-English Lexicon of the New Testament. Based on Semantic Domains</i>
LASBF	Liber annuus Studii biblici franciscani
LB	Linguistica Biblica
LBRS	Lexham Bible Reference Series
LCL	Loeb Classical Library
LD	Lectio Divina
LEC	Library of Early Christianity
LHBOTS	Library of Hebrew Bible/Old Testament Studies
LNTS	Library of New Testament Studies
LS	Louvain Studies
LSJ	Liddell, H. George, Robert Scott, Henry S. Jones. <i>A Greek-English Lexicon</i>
LSSkt	Det laerde selskabs skrifter. Teologiske skrifter
LTPM	Louvain Theological and Pastoral Monographs
MAMA	Monumenta Asiae Minoris Antiqua
MCL	Martin Classical Lectures
MLBS	Mercer Library of Biblical Studies
MMCA	Michigan Monographs in Classical Antiquity
Mn.S	Mnemosyne Supplements
MTZ	Münchener theologische Zeitschrift
NCBC	New Century Bible Commentary
NCBNT	New Clarendon Bible. New Testament
NCS	Noyes Classical Studies
NEchtB	Neue Echter Bibel
Neot	Neotestamentica
NETS	<i>A New English Translation of the Septuagint and Other Greek Translations Traditionally Included under that Title</i>
NIB	New Interpreter's Bible
NIBCNT	New International Biblical Commentary on the New Testament
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
NIDNTT	New International Dictionary of New Testament Theology
NIDOTTE	New International Dictionary of Old Testament Theology and Exegesis
NIGTC	New International Greek Testament Commentary
NIV	<i>The Holy Bible. New International Version</i>
NLC	The New London Commentary on the New Testament
NLT	New Literary History
NovT	Novum Testamentum
NRSV	<i>The Holy Bible. New Revised Standard Version</i>
NovTSup	Novum Testamentum Supplements
NSKE	Neutestamentliche Studien zur kontextuellen Exegese
NTD	Neue Testament Deutsch
NTL	New Testament Library
NTOA	Novum Testamentum et orbis antiquus
NTR	New Testament Readings
NTS	New Testament Studies

NTTS	New Testament Tools and Studies
NTTSD	New Testament Tools, Studies and Documents
OBO	Orbis Biblicus et Orientalis
OBT	Overtures to Biblical Theology
OEAGR	Oxford Encyclopedia of Ancient Greece and Rome
OEANE	Oxford Encyclopedia of Archaeology in the Near East
OED	Oxford English Dictionary
ÖTKNT	Ökumenischer Taschenbuchkommentar zum Neuen Testament
OTL	Old Testament Library
OTTP	Old Testament Translation Problems
PBI	Pontifical Biblical Institute
PCNT	Paideia. Commentaries on the New Testament
PEQ	Palestine Exploration Quarterly
PNTC	Pelican New Testament Commentaries
PS	Passion Series
PVTG	Pseudepigrapha Veteris Testamenti Graecae
PzB	Protokolle zur Bibel
QD	Quaestiones disputatae
RAC	Reallexikon für Antike und Christentum
RB	Revue Biblique
RBL	Review of Biblical Literature
RCatT	Revista Catalana de Teologia
RelSRev	Religious Studies Review
RevScRel	Revue des Sciences Religieuses
RExp	Review & Expositor
RFCC	Religion in the First Christian Centuries
RNT	Regensburger Neues Testament
RRENAB	Réseau de Recherche en Narratologie et Bible
RSO	Revisita degli studi orientali
RTP	Revue de théologie et de philosophie
SA	Studia Anselmiana
SANT	Studien zum Alten und Neuen Testaments
SANt	Studia Aarhusiana Neotestamentica
SAPERE	Scripta Antiquitatis Posterioris ad Ethicam Religionemque pertinentia
SBET	Scottish Bulletin of Evangelical Theology
SBLAB	Society of Biblical Literature. Academia Biblica
SBLDS	Society of Biblical Literature. Dissertation Series
SBL SBS	Society of Biblical Literature. Sources for Biblical Study
SBLSCS	Society of Biblical Literature. Septuagint and Cognate Studies
SBS	Stuttgarter Bibelstudien
SBT	Studies in Biblical Theology
SE	Studia Evangelica
SF	Studia Friburgensia
SGRR	Studies in Greek and Roman Religion
SJLA	Studies in Judaism in Late Antiquity
SJSJ	Supplements to the Journal for the Study of Judaism
SJT	Scottish Journal of Theology
SKKNT	Stuttgarter kleiner Kommentar, Neues Testament
SLCS	Studies in Language Companion Series
SNT	Supplements to Novum Testamentum
SNTA	Studiorum Novi Testamenti Auxilia

SNTSMS	Society for New Testament Studies. Monograph Series
SNTW	Studies of the New Testament and its World
SP	Sacra Pagina
SPCK	Society for Promoting Christian Knowledge
SPIB	Scripta Pontificii Instituti Biblici
ST	Studia Theologica
STDJ	Studies on the Texts of the Desert of Judah
Str-B	Strack-Billerbeck. <i>Kommentar zum Neuen Testament aus Talmud und Midrasch</i>
SUNT	Studien zur Umwelt des Neuen Testaments
SVTP	Studia in Veteris Testamenti Pseudepigrapha
TAB	Texte und Arbeiten
TANZ	Texte und Arbeiten zum neutestamentlichen Zeitalter
TaS	Texts and Studies
TBT	The Bible Today
TCL II LT	Translations of Christian Literature. Series II. Latin Texts
TDNT	Theological Dictionary of the New Testament
TDOT	Theological Dictionary of the Old Testament
TENT	Texts and Editions for New Testament Study
Thayer	Thayer, Joseph H. <i>A Greek-English Lexicon of the New Testament</i>
Them	Themelios
THKNT	Theologischer Handkommentar zum Neuen Testament
TI	Theological Inquiries
TLG	Thesaurus Linguae Graecae
TLL	Thesaurus Linguae Latinae
TLNT	Theological Lexicon of the New Testament
TNTC	Tyndale New Testament Commentaries
TSAJ	Texts and Studies in Ancient Judaism
TW	Theologie und Wirklichkeit
TWOT	Theological Wordbook of the Old Testament
TWNT	Theologisches Wörterbuch zum Neuen Testament
TynBul	Tyndale Bulletin
TZ	Theologische Zeitschrift
UNT	Untersuchungen zum Neuen Testament
USFSFCJ	University of South Florida International Studies in Formative Christianity and Judaism
UTR	Utrechtse Theologische Reeks
VC	Vigiliae Christianae
VS	Verbum Salutis
VT	Vetus Testamentum
WBC	Word Biblical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
YCS	Yale Classical Studies
ZBK	Züricher Bibelkommentare
ZM	Zeitschrift für Mission
ZNW	Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der Älteren Kirche
ZSNT	Zacchaeus Studies. New Testament
ZTK	Zeitschrift für Theologie und Kirche

General Introduction

The Fourth Gospel draws the reader into its world through its specific characteristics, which include intricate metaphorical expression, ironic mystification, narrative twists and turns and a vibrant network of contrasting pairs. The footwashing is one such event where the reader might think s/he has a clear perception of what John means, but in reality does not. On the one hand, John presents an apparently clear-cut, straightforward narrative of the footwashing, on the other hand, he engages the reader with manifold interpretations. The footwashing has a reputation as one among the narratives that have insurmountable effects not only on believers but also on any reader of the Fourth Gospel. The account of the footwashing in the Fourth Gospel exhibits a unique incident of Jesus voluntarily washing the feet of his disciples, an action which has no proper parallel in antiquity. This account fascinates not only biblical exegetes, but also liturgists, sociologists, artists, and even people of other faiths.

In New Testament scholarship, a theology of humble service or radical inversion of status and roles finds one of its primary supports from the Johannine narrative of the footwashing (13:1–20) because Jesus, the Lord and the Teacher, sets himself as the *ὑπόδειγμα* to follow. While a theology of humble service fascinates the Christian imagination, in-depth research shows that an explanation of the footwashing as humble service or Christian humility or a reversal of social roles fails to fully capture the Johannine presentation of Jesus washing the feet of his disciples at the last supper. A number of features explain the revelatory character of the footwashing: the solemn introduction to the footwashing, the extraordinary emphasis on the authority of Jesus, the extraordinary effect of the washing on the lives of the disciples, the unimaginable inclusion of Judas, the self-affirmation of Jesus as the Master and the Lord of the disciples, the extraordinary revelation of Jesus as *ἐγώ εἰμι*. That is to say, the Johannine *ὑπόδειγμα* (cf. 13:15) implies more than an example for imitation but a concrete and a fundamental sign of Jesus' perfect form of love (cf. *εἰς τέλος ἠγάπησεν*, 13:1) by which Jesus victoriously conquers the world, completes the mission, and offers a part in his life (*ἔχετε μέρος*, 13:8) for 'his own' (cf. *οἱ ἴδιοι*, 13:1).

In critical studies on the pericope of the footwashing, scholars wrestle with three main problems. The first concerns the text of the footwashing. John 13:10 presents the difficult textual problem of the presence and absence of the phrase

εἰ μὴ τοὺς πόδας. The question here is whether the phrase εἰ μὴ τοὺς πόδας should be considered as an integral part of Jn 13:10. Scholarly opinion is divided. The second problem focuses on the question of the text's unity. While studying the love relationships in the Fourth Gospel, Fernando Segovia assumes certain important passages of the Gospel as later additions (Jn 13:1b–3, 12–20, 31–14:31; 15:1–17:26; 21:1–25) and leaves them out.¹ Accordingly, he argues that the Johannine footwashing originally contains only Jn 13:1a, and vv. 4–11. He is one among many scholars who hold that there were several stages of redaction or many editions of the pericope of the footwashing before it took its present form. The theories of multilayer composition assume the lack of narrative unity and semantic integrity. Finally, the third problem concerns the semantics. Among the canonical Gospels, only the Fourth Gospel contains the account of Jesus washing the feet of the disciples (Jn 13:1–20). The act of footwashing, loaded with meaning, exhibits a unique incident without parallel. What is perplexing is the abundance of meanings given to the footwashing pericope. These meanings can broadly be categorized into two: a sacramental understanding and a non-sacramental understanding, each of them with numerous sub-categories. A comprehensive study by Christopher Thomas proposes that the footwashing was an additional ritual of the removal of the post-baptismal sins practiced in the Johannine community.² However, J. A. T. Robinson observes that the primary meaning of the footwashing should be seen in relation to Jesus' ministry rather than that to a conjectural practice of the community.³ In the present research, we would like to address these three unsettled areas in the interpretation of the pericope of the footwashing through an in-depth analysis of the text of the footwashing.

A. Aim of the Study

This project aims to address the questions surrounding the footwashing narrative, particularly the literary, structural, and semantic unity of the footwashing pericope within the intra-textual contours of the Fourth Gospel. We have, therefore, formulated the following research questions in order to enter into the text systematically.

¹ Fernando F. Segovia, “‘Peace I Leave with You; My Peace I Give You’: Discipleship in the Fourth Gospel,” in *Discipleship in the New Testament* (Philadelphia, Pa.: Fortress, 1985), 78–81.

² See John C. Thomas, *Footwashing in John 13 and the Johannine Community*, JSNTSup 61 (Sheffield: JSOT, 1991), 126–172.

³ See John A. T. Robinson, “The Significance of the Footwashing,” in *Neotestamentica et Patristica*, ed. W. C. van Unnik, NovTSup 6 (Leiden: Brill, 1962), 145.

(i) What is the present state of the research on the footwashing? What are the proposals and counter-proposals concerning its meaning? Are they adequate to interpret the text of John 13?

(ii) Since the reading of the footwashing is significantly affected by the text-critical decision in 13:10, it is important to consider the implications of reading the text with the phrase εἰ μὴ τοὺς πόδας or without the phrase. Therefore, an important consideration would be: what is the earliest recoverable text? Along with it, we consider the implications of two washings (λούω and νίπτω) present in the long reading.

(iii) The appearance of the footwashing narrative in the central section of the Gospel definitely points to its narrative importance to the entire Fourth Gospel, with which the passion narrative in John commences. Such a dramatic introduction of the passion narrative naturally raises the question of the actual meaning and function of the pericope of footwashing in the Fourth Gospel. This question must take into account the apparent narrative problems involved in the pericope, especially the long introductory verses (vv. 1–3), the implication of v. 10, the seeming repetitions of the theme of betrayal (vv. 2,10b–11,18–19), the apparent double interpretation of the footwashing (vv. 6–11 and 12–20), the technique of misunderstanding (vv. 6–8), the Synoptic like logia (vv. 16,20), etc. It is also important to know what meaning such an act conveyed to the Johannine readership in the first century.

(iv) Since the pericope of the footwashing is one of the unique events recorded within Jesus' last supper narrative in the Fourth Gospel, a natural question is what would have influenced John to record such an unparalleled instantiation of the footwashing? As we will see, the footwashing pericope has a strong connection with John's own narration of the anointing of Jesus at Bethany (Jn 12:1–8), the washing of the feet of Jesus in Lk 7:36–50, the servant saying in Lk 22:27, the question of greatness in Mt 10:24, and the mission saying in Mt 10:40. From these correlations, it is important to ask what the fourth evangelist wants to convey to his readers. Is he connecting the act of washing with Jesus' death on the cross? Is he reinterpreting Jesus' mission and departure which are presented in the other Gospels? Or is he correcting the Synoptic interpretation of Jesus' mission and his passion?

(v) Jesus describes his act as a ὑπόδειγμα (v. 15), a word which is used only once in the entire Gospel. We must, therefore, ask, how does John present Jesus' act as a ὑπόδειγμα – is it a Christological term or an ethical term? What are the analogical signs through which the reader understands Jesus' ὑπόδειγμα? The question is, how does the footwashing become a sign of love that interprets and transcends the act of washing the feet? What does it signify? What are its implications for the lives of the disciples?

In this study, addressing these questions, we argue that the footwashing is a symbolic prefiguration of Jesus' death on the cross enacted during the last supper to manifest his perfect love for his own (cf. εἰς τέλος ἠγάπησεν αὐτοῦς,

v. 1). This loving action is Jesus' gift of life to those who commit themselves to this washing (cf. ἔχεις μέρος μετ' ἐμοῦ, v. 8), which is expected to flow out from the participants (of the footwashing) to others unconditionally because the source of such action is the normative action of the Master and the Lord (εἰ ἐγὼ ... καὶ ὑμεῖς; καθὼς ἐγὼ ... καὶ ὑμεῖς, vv. 14–15). In this regard, the mission proper in the Fourth Gospel is the call to become bearers of Jesus' love in the world; and such a manifestation of love in action is the only channel through which future believers can come to receive or believe in Jesus and the Father (v. 20). Indeed, the three main areas of the Fourth Gospel are artistically entwined in the footwashing: Christology, soteriology and discipleship. As John makes use of the setting of a meal and the ancient custom of the footwashing, it is intriguing to explore the Johannine literary adaptations to explain John's ὑπόδειγμα of love. This research enters into critical dialogue with the Johannine literature in order to explain the different influences, literary nuances, seeming disjunctions, and above all the meaning of the pericope of the footwashing.

B. Structure of the Study

Taking into account the above questions, this project will be developed in nine chapters. The first five chapters establish and clarify the preliminary questions of the study. The remaining four chapters (chs. 6–9) offer an exegetical analysis of the text.

In order to situate the study and understand the current status of the question of footwashing, we shall look at the last 25 years of scholarly literature (1990–2015). This preliminary investigation intends to present different scholarly positions on the meaning of the footwashing, especially its sacramental or non-sacramental understanding. This initial examination soon makes clear that one needs to settle one of the most hotly debated issues concerning the footwashing, namely, the question of the long or the short reading, that is, the presence or the absence of the phrase εἰ μὴ τοὺς πόδας in 13:10. After a critical analysis of the issue we further ask: what was the meaning of the practice of footwashing in the ancient Jewish, Greek, and Roman cultures in the first century? A subsequent question is whether or not the Johannine footwashing is a corollary to this ancient socio-cultural practice. Although some scholars undertook a survey of the Jewish, Greek, and Roman practice of footwashing, we felt the need to reconsider them in the present study in order to understand what the authentic and inauthentic parallels are. Chapter four delimits the text of the footwashing within the macro unit of ch. 13, which has been traditionally considered as part of the so-called farewell discourse(s) (chs. 13–17). We highlight significant connections that the footwashing has with the preceding chapters (chs. 1–12) as

well as those following it (chs. 14–21). The result of this study will show that there are three self-contained yet closely connected units in ch. 13, namely, vv. 1–20; 21–30; and 31–38. We consider ch. 13 in the immediate context of the footwashing and argue that the first sub-division (vv. 1–20) is unique with its references to the action of the footwashing. After making a detailed analysis of the verbal and conceptual parallels in vv. 1–20, we propose a chiasmic structure (inverted parallelism) for the first unit, which explains ‘Jesus’ ὑπόδειγμα in action;’ and the disciples’ obligation to carry out the ὑπόδειγμα in concrete actions as the center of the chiasm. After critically analyzing the structure and role of the footwashing pericope, we shift our focus to the last supper narratives in the Synoptics and compare them to the Johannine footwashing. Although various traditions are proposed to explain the inconsistencies in John, none of them adequately explain the redactional activity behind the footwashing. We take the so-called ‘Louvain Hypothesis’ as the most plausible approach to explaining the Johannine redaction of the footwashing. According to this approach, the Synoptic Gospels are the primary source of the Fourth Gospel. This study will argue that the author of the Fourth Gospel is a creative thinker who borrows the Synoptics material but reworks it creatively to present a new theological insight concerning the life and death of Jesus and their effect on the lives of the disciples. The most plausible aim of this redaction is to present the death of Jesus as the result of his unending love for ‘his own,’ such that his disciples, being the partakers in his life, may follow and become his representatives in the world. These five chapters form a preliminary background for the study and they highlight the importance and relevance of the present study of the Johannine footwashing.

We take each member of the proposed chiasmic structure and analyse them thoroughly. The A and A' members of the chiasm (vv. 1 and 20) are studied in detail in chapter six based on the notion of the mission of Jesus and the mission of Jesus’ disciples. We shall argue that the literary and theological meaning of the Johannine footwashing emerges from the new interpretation of it as ‘love in action.’ This mission of enacting love is to be continued through which the future believers will incorporate themselves into the community of Jesus’ disciples. Chapter seven analyzes the B and B' members of the chiasm (vv. 2 and 18–19). In these verses, Jesus’ boundless love is contrasted to the devil’s treacherous plan to thwart God’s plan through one of his own disciples, Judas. The analysis will make clear that while Judas breaches the laws of table-fellowship, Jesus, through the two exemplary acts ‘of the footwashing’ and ‘of the giving of the morsel,’ bridges it and victoriously controls the events. We will also see how John conveys the pain of breaching the code of friendship at the table fellowship through Ps 41:10 in 13:18 and how the action of betrayal is transformed into a moment of the highest Christological realization that Jesus is ἐγὼ εἶμι (v. 19). In chapter eight, C and C' members of the chiasm, namely, v. 3 and vv. 16–17 are studied in detail. The authority of Jesus is the central point

of these verses and the subsequent blessings of the disciples. We argue that the evangelist's insistence on Jesus' authority before and after the footwashing eliminates any possibility of interpreting the footwashing as a mere slave-like action. The text of the footwashing also answers the question about greatness. In the context of the footwashing, the real great one is a 'master' who washes the feet of the disciples or a 'lord' who washes the feet of his servants (v. 16). This understanding of greatness is contrasted to the idea of the first century master-servant or teacher-disciple inequality. 'Being blessed' in John depends on doing the action of the Master (v. 17). The center of the chiasm (D and D'), Jesus' example of love (vv. 4–11) and the disciples' obligation to 'do' the example (vv. 12–15), will be analyzed in chapter nine. It is our contention that each part of the chiasm achieves a deeper understanding of the footwashing from a revelatory perspective. While both parts complement each other, we argue that the first part of the chiasm is presented from Jesus' perspective and the second part is presented from the perspective of the disciples. Such a strategic delineation of Jesus' act heightens our understanding that the doers of ὑπόδειγμα effectively possess a part (μέρος) in the life of Jesus, thus, they are called μακάριοι (v. 17). This analysis will show how John creatively combines Christological, soteriological, and ecclesiological concerns in the footwashing. John presents the unique event of the footwashing in a unique location which gives clarity to the meaning of Jesus' death as the perfect form of his boundless love. We shall indicate that the appropriation of this loving action in the hard realities of life is the core of the Johannine discipleship. Moreover, this obligation to follow the ὑπόδειγμα itself is unique because, it is not concerned with whose feet are to be washed, be it those of the deserters, the betrayer, and the denier, or the Beloved Disciple. Thus, we will argue that the universal salvific significance of Jesus' death as the proof of his revelatory love for the world will be continued through the disciples, the receivers of Jesus' footwashing. By this very reason, the ὑπόδειγμα of Jesus' love is a gift and task for Jesus' disciples.

C. Methodology of the Study

Every piece of literature manifests historical and literary layers. The biblical text, in addition to literary and historical dimensions, holds revelatory content. Since the biblical text stands as the privileged medium of the divine-human encounter any strict discipline of interpretation at times fail to encompass the full realities of the text.⁴ In this study, we employ the historical-critical method.

⁴ See Sandra M. Schneiders, *The Revelatory Text: Interpreting the New Testament as Sacred Scripture*, 2nd ed. (Collegeville, Minn.: Liturgical Press, 1999), 97–174; Reimund Bieringer and Mary Elsbernd, *Normativity of the Future: Reading Biblical and Other*

The historical-critical method helps the researcher to analyze the text as objectively as possible without sacrificing historical sensitivity, although the interpreter him/herself is the product of many influences.⁵ In this study we have tried to see the possible parallel instances of footwashing outside and inside the Bible in order to understand whether they can really be seen as parallels. We have also given special attention to the method of textual-criticism to establish the earliest recoverable text of Jn 13:10. A special attention has also been given to the structure of the text which results in the proposal of a chiastic pattern of Jn 13:1–20. We have made a detailed exegetical analysis of the text based on the proposed chiastic structure.

D. Presuppositions

As Rudolf Bultmann observes no one enters into a text as a *tabula rasa* but with certain knowledge of the concerned text, with specific questions and particular ways of answering them.⁶ We enter into the text of the footwashing with some ‘pre-understandings’ which will frame our understanding of and approach to the text. These pre-understandings are not prejudiced ones, rather they are reasonably defended using sound intellectual methods by Johannine scholars.

The first understanding is that the text of the footwashing is a piece of literature as well as a written document of and for faith. As a piece of literature, this unique and distinct unit of the text shows the artistic and creative work of the fourth evangelist. Any piece of literature shows the intricate connection between history, society, and imagination. Therefore, careful attention “to the artful use of language, to the shifting play of ideas, conventions, tone, sound, imagery, syntax, narrative viewpoint, compositional units,”⁷ can inform a learned reader of the circumstances, purposes, and specific uses of language in a composition. As we have mentioned, the biblical texts are not just any piece of written text but are generated of and for faith communities, presenting a religious worldview. The explanatory aspect of the biblical text is therefore related to the environment of its composition. Since the author of the Fourth Gospel precisely presents the purpose of his writing in 20:31 (cf. 1:12), stating that it is written to awaken or sustain faith in Jesus, it should be interpreted

Authoritative Texts in an Eschatological Perspective, ANL 61 (Leuven: Peeters, 2010), 1–91.

⁵ Cf. David R. Law, *The Historical Critical Method: A Guide for the Perplexed* (London: T. & T. Clark, 2012), 1–24.

⁶ See Rudolf Bultmann, “Is Exegesis without Presuppositions Possible?,” in *New Testament and Mythology and Other Basic Writings*, ed. selected edited and translated by Schubert M. Ogden (London: SCM, 1985), 145.

⁷ Robert Alter, *The Art of Biblical Narrative* (New York: Basic Books, 1981), 12.

within the framework of religious belief. The content of the writing is encapsulated as *σημεῖα* (cf. 20:31),⁸ which expresses the inexhaustible richness of the subject matter and the aim of generating or sustaining faith. Both of these understandings are inextricably entwined in the present study of the footwashing.

Secondly, we are not immediately concerned with debates about the authorship of the Fourth Gospel, place of origin and composition. We presume that the entire Gospel is the work of a single author and his subsequent redactional elaboration. In view of the ‘Louvain Hypothesis’ we consider that the Gospel is the product of a single author, as that it exhibits unity of narrative, stylistic strategies, and cohesive elements throughout the Gospel.⁹ In this project, ‘John,’ ‘Johannine,’ ‘the evangelist,’ ‘the fourth evangelist,’ ‘the Fourth Gospel,’ represent either the Gospel or the evangelist without entering into the debate on the original identity of the author.

Thirdly, we presume that the Gospel is formed and handed down in a specific community, traditionally known as the Johannine community,¹⁰ circle,¹¹ or school,¹² with a specific theological agenda. However, we acknowledge that since the term *ἐκκλησία* never appears in the Gospel, the community itself should be understood as a conjectural term. As we will see, John employs *οἱ μαθηταί* as a wider term which includes everyone who believes in Jesus irrespective of time, gender and place.

Fourthly, we presume that the Johannine last supper was not a Passover meal in contrast to the same as the Passover meal in the Synoptics (Mk 14:22–25; Mt 26:20–26; Lk 22:15–20).¹³ In John there are three chronological indicators for this view, namely: (i) the last supper is held before the feast of the Passover (cf. Jn 13:1,2); (ii) the Jewish accusers of Jesus did not enter into praetorium because of fear of defilement, so that they might eat the Passover meal (cf. Jn 18:28); and (iii) the crucifixion is described to have occurred on the day of the preparation for Passover (cf. Jn 19:14). Moreover, the author utilizes the meal

⁸ See chapter 9.

⁹ See chapter 4.

¹⁰ Raymond E. Brown, *The Community of the Beloved Disciple: The Life, Loves, and Hates of an Individual Church in New Testament* (New York: Paulist, 1979), 25–58, 88–91.

¹¹ Oscar Cullmann, *The Johannine Circle*, trans. John Bowden (Philadelphia, Pa.: Westminster, 1976).

¹² Alan R. Culpepper, *The Johannine School: An Evaluation of the Johannine School Hypothesis Based on an Investigation of the Nature of the Ancient Schools* SBLDS, 26 (Missoula, Mont.: Scholars, 1975).

¹³ There is disagreement over whether the Johannine last supper was or was not a Passover meal. Annie Jaubert, “The Calendar of Qumran and the Passion Narrative in John,” in *John and Qumran*, ed. James H. Charlesworth (London: Geoffrey Chapman, 1972), 62–75, argues that Jesus did celebrate the Passover following the Essene calendar. See pp. 237ff.

context with the intention of setting the scene rather than giving a precise significance to the meal itself.

Fifthly, we do not discuss the question of the unity of the farewell discourse. However, we presume along with much scholarly opinion that a recognizable stylistic unity can be seen in the entire farewell discourse.¹⁴ Although 14:31 raises a serious difficulty for the literary integrity of the farewell discourse, it could also be a literary strategy to slow down the discourse.

E. Sources of the Study

Unless otherwise indicated, the Hebrew citations are from *Biblia Hebraica Stuttgartensia*; The Septuagint citations are from the Göttingen edition of the LXX, *Septuaginta: Vetus Testamentum Graecum Auctoritate Societatis Litterarum*, in consultation with Alfred Rahlfs' edition of *Septuaginta: Vetus Testamentum Graece*; New Testament Greek citations are from Nestle-Aland edition *Novum Testamentum Graece* (NA²⁸); English quotations follow *A New English Translation of the Septuagint and Other Greek Translations Traditionally Included under that Title* (NETS) and the *New Revised Standard Version Bible* (NRSV). We have made use of digital tools: *BibleWorks 9: Software for Biblical Exegesis & Research* and *Thesaurus Linguae Graecae: A Digital Library of Greek Literature*. In this study, we make use of other sources, including Greek lexica and other dictionaries, grammars, concordances, and other current biblical studies related to the subject matter of the present research. We use *The SBL Handbook of Style* for the abbreviations and Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations* styles for bibliographical references. We make practical changes and variations whenever required and use them consistently. Detailed bibliographical information can be found in the bibliography. We have used gender-inclusive language throughout the project.

¹⁴ See Fernando F. Segovia, *The Farewell of the Word: The Johannine Call to Abide* (Minneapolis, Minn.: Fortress, 1991); Scott L. Kellum, *Unity of the Farewell Discourse: The Literary Integrity of John 13:31–16:33*, JSNTSup 256 (London: T. & T. Clark, 2004).

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