

#16 JOHN C 15,16, Willhauck C 10 The Discourse continues.

I Introductions and announcements, joys and concerns.

II Prayer.

III Review: The first section of John, the Book of Signs, ends with the restoration of Lazarus in C 11 to provide a basis for Jesus' statement, "I am the resurrection and the life." This is followed by the entry into Jerusalem in C 12 and the Maundy Thursday, Last Supper discourse that begins in C 13. Jesus provides an action parable by washing the disciples' feet and commanding them to do likewise. In C 14 the discourse continues with some of the boldest assertions in all religious literature: "I am the Way, the Truth, and the Life." "Whoever has seen me has seen the Father"

IV Overview: Every human organization of whatever size is fragile and vulnerable to falling apart. This is due to ignorance and selfishness, or, as the Greek Stoic philosophers said, due to Pride, Envy, Greed, Sloth, Malice, Intemperance, Lust. In this magnificent last discourse, Jesus is teaching and demonstrating principles to try to maintain unity:

1. Love (respect, knowledge, affection, responsibility) one another.
2. Humble service to others, @.in the foot washing.
3. Serenity in difficult times. (My peace I give unto you.)
4. Loyalty, continuity.
5. Remember my teaching.
6. Learn to trust the Holy Spirit, Paraklete, Spirit of truth.

These principles are not easy or intuitive; therefore Jesus and John thought repetition necessary.

V John 15:1-17. As Jesus and party left the dining room, they walked through the garden. The grapevine caused Jesus to stop and give his vine-branches discourse, the last of the seven "I am's", Willhauck 31. A good metaphor is a helpful teaching device. It illustrates a concept in a memorable way. All metaphors are limited because the two concepts are not identical. Analyze this metaphor: Who is the gardener? Who is the vine? Who are the branches?

What does the gardener do?	What does the Father do?
What does the vine do?	What does Jesus do?
What do the branches do?	What do the disciples do?
What is the expected fruit?	For the Disciples?

After drawing the picture, Jesus explains and amplifies. Key points"

v7	v8
v10-13	v15-17

VI John 15:18-16:4. Humans have always dreamed that when Messiah comes to correct this faulty world order of grief and suffering, that the messianic age will be a time of peace and harmony. Jesus gently warns us that time has not yet come. This passage warns of future suffering. Examples:

1. Jesus, a good man and sinless, is going to be executed by Rome.
2. The early Christians were opposed, even to execution, by other religions, economic interests and political forces.
3. The Thirty Year War in Europe, 1618-1648, was awesome in the extent of savage destruction. This was the sequel to the Reformation and the Counter-Reformation, a war of Christian killing Christian.
4. In the 21st century, American Christians perceive America as the agent of peace, progress and enlightenment in the world. The world seems to not be rejoicing.

VII 16:5-15. This section of discourse returns to the theme of Paraklete. Functions of Paraklete: v8-10 v13 v14

VIII The discourse ends with a brief, emotional inter-change with disciples followed by Jesus' prayer--for disciples, for subsequent believers, and for the world. We will continue with 16:20-33 and c17, Willhauck C 10.