

#14 JOHN C 13, Willhauck C 9 The Final Discourse Begins

- I Introductions and announcements, joys and concerns.
- II Prayer.
- III Review: John ends his first section with a question and a summary in Jn 12:37-50. The question: If Jesus is truly Messiah, why did many of his people not see and accept this. The summary is to make sure the readers have grasped his key points.
- IV Overview: C 13 is the introduction to the last discourse by Jesus to his disciples at the last supper, C14-16 followed by Jesus' prayer, C17.
- V 12:37-43. John struggles with the question of why many Jews did not accept Jesus. This is also Paul's theme in Rom 9-11. His first answer is from Is 6:10 which fails to answer the same question: Why do people not see the light? Grasp the truth? Isaiah says, with irony, it may be God's fault. Isaiah rejects this and firmly holds people responsible for their decisions and choices. John suggests a very practical answer: Fear of identifying with an unpopular cause.
- What reasons do you know of that people do not accept Jesus as Messiah.
- VI 12:44-50. John closes with a brief lecture by Jesus. Essential points:
1. I have come to reveal the person and purpose of God. This is a gift of God like a light shining in the darkness.
 2. I do not condemn those who reject me. They are judged and condemned by the choice they have made.
 3. My message is from God and is authentic.
- VII 13:1. John soberly announces the next section. At the end of Jesus' life, time is short for revealing his love and concern for his disciples. 13:2. Why does Judas make his fateful offer? See Willhauck 75. Neither Mt 26:14-16 nor Mk 14:10,11 suggest the involvement of any outside entity or force, but Lk 22:3-6 and Jn 13:2, 27 do. Which explanation seems most real to you? Do Luke and John, the later writers have greater insight or are they expressing popular opinion?
- VIII The foot washing scene has two components: the act, v4-10 and the explanation, v12-17. In dusty Palestine where people walked barefoot or wore sandals, the offer of water to wash one's feet was an act of hygiene and hospitality. Normally the host provides water, etc. and the person washed his own feet as in Gen 18:4, 43:24 but in rich households a slave could do it for you. I Sam 25:41. See Luke 7:44.
- Jesus is making a powerful statement about the future role of leaders and ministers among his disciples by acting as a servant or slave. Peter, quite naturally, objected. Jesus tells Peter refusal would end the relationship. Peter responds that if it's this important, I want to be washed all over; he wanted to be seen as fully committed.
- IX After the act comes the explanation. v13-15 are blunt and specific: As I, your teacher and master, have washed your feet, you should wash each other's feet. I teach by example. How have Christians interpreted the command of v14? See I Tim 5:10.
- X Fellowship vs betrayal and/or denial is a solemn thread woven in C13. v2. Devil, Gk diabolos. v21-30, Judas departs. v27, Satan, Heb, tempter. v37,38. The bold self-confidence of Peter, doomed to fail.
- XI v31-35. The final discourse begins. Jesus must prepare his fragile disciple group for his absence. He begins gently with a new commandment.
- XII Discussion: Foot washing, when practiced today, is liturgical. Prepare to share a practical act or service that you have observed or performed that is comparable to washing someone's feet.
- XIII Next time: JOHN C14, Willhauck C10 The Advocate Will Come.