

**Common
Elements
of
Home**
in
the

Sacraments

Lenten Bible Study Guide

Wednesdays, February 25 – March 25
6 p.m. in Nativity or on Zoom



Central Lutheran
MINNEAPOLIS

Welcome and Introduction

Welcome to the Lenten season of learning. Over the next five weeks, we will be studying five stories from John's Gospel and connecting them to the sacraments we recognize as Lutherans.

As we continue exploring scripture through "Stories of Home," John's Gospel tells story after story of the abiding and the homing presence of God. From the very beginning, John names the reality that God came to live among and make a home with the people: "And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth" (John 1:14). John's Gospel invites the reader to listen to the stories of Jesus from a very different perspective than the other Gospels.

The Rev. Dr. Karoline Lewis, a seminary professor and author of a beautiful commentary on John, names eight theological themes to listen for in John. As you read, watch and listen for these themes:

1. Jesus' connection to the creative activity of God
2. Jesus' origin
3. Jesus, The Word made flesh is intended to reveal God
4. Jesus as fully divine and fully human
5. Contrasts between day and night, light and dark
6. Discipleship as witness
7. What it means to be in relationship with God
8. God's abundance

As we read these stories together, pay attention to the ways in which the long narratives of John compare to the shorter stories of Matthew, Mark, and Luke. How are they different? What do you notice as you read about Nicodemus? The Samaritan woman? Lazarus? How do the characters respond to Jesus? How does Jesus respond to the characters?

These are interesting questions, so let's get started.

Attend Each Week, or When it Works
In person or via Zoom

As always, these Bible studies are more holy conversations. No previous knowledge is expected, in fact it helps to seek to enter the study as if for the first time; we call this *beginner's mind*. You are invited to attend in person or via Zoom each week, but the invitation is always open for when it works in your schedule. Remember: always join the conversation, regardless of where you are in your faith journey. For this study, you may want to read the assigned readings ahead of time.

You'll want a Bible for our shared study of "Stories of Home." We recommend a good study Bible and any translation you have is fine. A variety of translations enriches our conversations because of the nuances in language. The study texts are listed in the schedule and at the beginning of each lesson. A basic outline of the lesson is included in this booklet, and the pastors will provide additional information and handouts prior to or in class.

Christ Care Prayers begin each lesson; it is a time when we pray for one another and the needs of the world. If you have a prayer concern that you do not want to share in front of the group, you can send a private chat to the pastor who is leading the study.

Thank you for joining this Bible study, these holy conversations.

Schedule

Wednesday, February 25:	Nicodemus – New Birth <i>John 3:1-17</i>	pages 4-5
Wednesday, March 4:	The Woman at the Well – Living Water <i>John 4:5-42</i>	pages 6-7
Wednesday, March 11:	The Man Born Blind – Bread, Life, and Sight <i>John 9:1-41</i>	page 8
Wednesday, March 18:	Lazarus – Bread and New Life <i>John 11:1-45</i>	page 9
Wednesday, March 25:	The Foot Washing – Confession and Forgiveness <i>John 13:1-38</i>	page 10
Wednesday, April 1:	No Class during Holy Week	

Join Online!

You can join the Bible study online via Zoom.

Meeting ID: 868 8139 1325

Passcode: 834703

New Birth

Wednesday, February 25, 6 p.m.

Suggested reading: John 3:1-17

Tonight's Conversation:

Nicodemus comes to Jesus at night looking for answers. Nicodemus is a very powerful person with a lot of privilege, and a lot of expectations laid on top of him. He has so much to lose if people catch him conversing with Jesus. He has this encounter with Jesus (his first of three) that leaves him believing in Jesus, but unable to do that publicly or in the light of day. Honestly, Nicodemus is more confused after he talks with Jesus than before their encounter. Jesus invites him to be "born from above," and it all goes downhill from there.

The first waters you ever encountered was in the womb. The amniotic fluid held you safe and comfy in your mother's body. It was your home. It kept you from getting hurt and it was what you first practiced breathing and sucking. So when Jesus says to Nicodemus, "You have to be born from above," Nicodemus is very confused. He only knows one kind of birth and he had no part in bringing himself into the world. That is the thing about God's love and grace. Nothing we do can bring it about. We do not earn it. We are washed in the waters of baptism and given a new life, a new home and a new name.

Christ Care Prayers

Weekly Conversations and Reflection

1. What is the difference between "being born from above" and "being born again" and "being born anew"?
2. What does "a faith that thrives in the dark" act and look and feel like?
3. What are the stories that surround your birth? Your baptism?
4. What are your experiences with water and feeling like you are home?



John 3:3

Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above."

John 3:17

Indeed, God did not send the Son into the world to condemn the world but in order that the world might be saved through him.

Nicodemus

John 3:1-17

¹Now there was a Pharisee named Nicodemus, a leader of the Jews. ²He came to Jesus by night and said to him, 'Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.' ³Jesus answered him, 'Very truly, I tell you, no one can see the kingdom of God without being born from above.' ⁴Nicodemus said to him, 'How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?' ⁵Jesus answered, 'Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. ⁶What is born of the flesh is flesh, and what is born of the Spirit is spirit. ⁷Do not be astonished that I said to you, "You must be born from above." ⁸The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.' ⁹Nicodemus said to him, 'How can these things be?' ¹⁰Jesus answered him, 'Are you a teacher of Israel, and yet you do not understand these things?

¹¹ 'Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. ¹² If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? ¹³ No one has ascended into heaven except the one who descended from heaven, the Son of Man. ¹⁴ And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵ that whoever believes in him may have eternal life.

¹⁶ 'For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

¹⁷ 'Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

Living Water

Wednesday, March 4, 6 p.m.

Suggested reading: John 4:5-42

Tonight's Conversation:

In last week's lesson, we talked about the curiosity of Nicodemus who visited Jesus at night to find out what kind of teacher Jesus was. In their encounter, Jesus explained the need to be born of the Spirit in order to understand the fullness and the expanse of God.

The story of the Samaritan woman, sometime referred to as, The Woman at the Well, is the story of Jesus meeting a woman in the middle of the day in the middle of her community. Like Jesus' conversation about being born again, Jesus presents the concept of living water to the Samaritan woman. Both stories seem non-sensical at first glance, but theologically, they are deep and rich. Unlike Nicodemus, the religious authority, the Samaritan woman who knows nothing of God, grasps Jesus' explanation and invitation with little or no hesitation while Nicodemus walks away puzzled and confused.

As you read the story of the Samaritan woman, what are the notable contrasts between the two stories? What is it about the Samaritan woman that makes her such a remarkable witness to Jesus and the disciples?

Christ Care Prayers

Weekly Conversations and Reflection

1. What are the notable differences between Nicodemus and the Samaritan Woman?
2. What was the significance of the woman being a Samaritan? Why was her testimony an essential piece of Jesus' story?
3. The Samaritan woman was flawed in many ways. How does her history and lifestyle impact our understanding of the people Jesus will reach? For whom did Jesus come to redeem?
4. In what ways has the common element of water been a source of spiritual cleansing and refreshment for you? In what ways do you continue to live in the promise of your baptism?



John 4:7, 9

⁷ A Samaritan woman came to draw water, and Jesus said to her, 'Give me a drink'. ⁹ The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me, a woman of Samaria?'

John 4:14b-15

^{14b} The water that I will give will become in them a spring of water gushing up to eternal life.' ¹⁵ The woman said to him, 'Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.'

The Woman at the Well

John 4:5-42

⁵ So he [Jesus] came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. ⁶ Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

⁷ A Samaritan woman came to draw water, and Jesus said to her, 'Give me a drink'. ⁸ (His disciples had gone to the city to buy food.) ⁹ The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me, a woman of Samaria?' (Jews do not share things in common with Samaritans.) ¹⁰ Jesus answered her, 'If you knew the gift of God, and who it is that is saying to you, "Give me a drink", you would have asked him, and he would have given you living water.' ¹¹ The woman said to him, 'Sir, you have no bucket, and the well is deep. Where do you get that living water? ¹² Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?' ¹³ Jesus said to her, 'Everyone who drinks of this water will be thirsty again, ¹⁴ but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.' ¹⁵ The woman said to him, 'Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.'

¹⁶ Jesus said to her, 'Go, call your husband, and come back.' ¹⁷ The woman answered him, 'I have no husband.' Jesus said to her, 'You are right in saying, "I have no husband"; ¹⁸ for you have had five husbands, and the one you have now is not your husband. What you have said is true!' ¹⁹ The woman said to him, 'Sir, I see that you are a prophet. ²⁰ Our ancestors worshipped on this mountain, but you^[b] say that the place where people must worship is in Jerusalem.' ²¹ Jesus said to her, 'Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²² You worship what you do not know; we worship what we know, for salvation is from the Jews. ²³ But the hour is coming, and is now here, when the true

worshippers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. ²⁴ God is spirit, and those who worship him must worship in spirit and truth.' ²⁵ The woman said to him, 'I know that Messiah is coming' (who is called Christ). 'When he comes, he will proclaim all things to us.' ²⁶ Jesus said to her, 'I am he, the one who is speaking to you.'

²⁷ Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, 'What do you want?' or, 'Why are you speaking with her?' ²⁸ Then the woman left her water-jar and went back to the city. She said to the people, ²⁹ 'Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?' ³⁰ They left the city and were on their way to him.

³¹ Meanwhile the disciples were urging him, 'Rabbi, eat something.' ³² But he said to them, 'I have food to eat that you do not know about.' ³³ So the disciples said to one another, 'Surely no one has brought him something to eat?' ³⁴ Jesus said to them, 'My food is to do the will of him who sent me and to complete his work. ³⁵ Do you not say, "Four months more, then comes the harvest"? But I tell you, look around you, and see how the fields are ripe for harvesting. ³⁶ The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. ³⁷ For here the saying holds true, "One sows and another reaps." ³⁸ I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour.'

³⁹ Many Samaritans from that city believed in him because of the woman's testimony, 'He told me everything I have ever done.' ⁴⁰ So when the Samaritans came to him, they asked him to stay with them; and he stayed there for two days. ⁴¹ And many more believed because of his word. ⁴² They said to the woman, 'It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Saviour of the world.'

Bread, Life, and Sight

Wednesday, March 11, 6 p.m.

Suggested reading: John 9:1-41

John 9:25

²⁵ He answered, 'I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.'

Tonight's Conversation:

The Man Born Blind (TMBB) is never given a name in John's Gospel. He defies the role of an example though. He gets more lines than Lazarus does a few chapters later. TMBB refuses to be a quiet or passive receiver of Jesus' blessing. He is asked by people to tell his story over and over. Sometimes it's by folks who want to do harm to Jesus, sometimes it's just curious folks. They even try to get a statement from his family. TMBB needed a press spokesperson! Finally, even Jesus seeks out TMBB. Jesus helps him fill in a few lingering questions, and TMBB declares his belief in the Son of Man.

Jesus uses very ordinary things to bring about TMBB's healing: spit, dirt, and water from a pool. Once the healing is accomplished, most people are shocked that something so simple resulted in something so extraordinary. This is through Jesus' word. He speaks and it happens. This is not unlike our experience of the Lord's Supper. Words are spoken, wine and bread are shared, and extraordinary healing and forgiveness happens. We make have a million questions about how and where and why, but TMBB teaches us the answer is all tied up in who: Jesus.

Christ Care Prayers

Weekly Conversations and Reflection

1. Describe all the ways people can be blind.
2. If you had to explain what sin is and how it works to someone who had never heard the word before, how would you?
3. What have you been taught about worthiness and communion (Lord's Supper)?
4. How have you experienced healing through communion?

John 9:33

³³ If this man were not from God, he could do nothing.'



The Man Born Blind

John 9:1-41

¹ As he walked along, he saw a man blind from birth. ² His disciples asked him, 'Rabbi, who sinned, this man or his parents, that he was born blind?' ³ Jesus answered, 'Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. ⁴ We must work the works of him who sent me while it is day; night is coming when no one can work. ⁵ As long as I am in the world, I am the light of the world.' ⁶ When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, ⁷ saying to him, 'Go, wash in the pool of Siloam' (which means Sent). Then he went and washed and came back able to see. ⁸ The neighbors and those who had seen him before as a beggar began to ask, 'Is this not the man who used to sit and beg?' ⁹ Some were saying, 'It is he.' Others were saying, 'No, but it is someone like him.' He kept saying, 'I am the man.' ¹⁰ But they kept asking him, 'Then how were your eyes opened?' ¹¹ He answered, 'The man called Jesus made mud, spread it on my eyes, and said to me, "Go to Siloam and wash." Then I went and washed and received my sight.' ¹² They said to him, 'Where is he?' He said, 'I do not know.'

¹³ They brought to the Pharisees the man who had formerly been blind. ¹⁴ Now it was a sabbath day when Jesus made the mud and opened his eyes. ¹⁵ Then the Pharisees also began to ask him how he had received his sight. He said to them, 'He put mud on my eyes. Then I washed, and now I see.' ¹⁶ Some of the Pharisees said, 'This man is not from God, for he does not observe the sabbath.' But others said, 'How can a man who is a sinner perform such signs?' And they were divided. ¹⁷ So they said again to the blind man, 'What do you say about him? It was your eyes he opened.' He said, 'He is a prophet.'

¹⁸ The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight ¹⁹ and asked them, 'Is this your son, who you say was born blind? How then does he now see?' ²⁰ His parents answered, 'We know that this is our son, and that he was born blind; ²¹ but we do not know how it is that now he sees, nor do we know who opened

his eyes. Ask him; he is of age. He will speak for himself.' ²² His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. ²³ Therefore his parents said, 'He is of age; ask him.'

²⁴ So for the second time they called the man who had been blind, and they said to him, 'Give glory to God! We know that this man is a sinner.' ²⁵ He answered, 'I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.' ²⁶ They said to him, 'What did he do to you? How did he open your eyes?' ²⁷ He answered them, 'I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?' ²⁸ Then they reviled him, saying, 'You are his disciple, but we are disciples of Moses. ²⁹ We know that God has spoken to Moses, but as for this man, we do not know where he comes from.' ³⁰ The man answered, 'Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. ³¹ We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. ³² Never since the world began has it been heard that anyone opened the eyes of a person born blind. ³³ If this man were not from God, he could do nothing.' ³⁴ They answered him, 'You were born entirely in sins, and are you trying to teach us?' And they drove him out.

³⁵ Jesus heard that they had driven him out, and when he found him, he said, 'Do you believe in the Son of Man?' ³⁶ He answered, 'And who is he, sir? Tell me, so that I may believe in him.' ³⁷ Jesus said to him, 'You have seen him, and the one speaking with you is he.' ³⁸ He said, 'Lord, I believe.' And he worshipped him. ³⁹ Jesus said, 'I came into this world for judgement so that those who do not see may see, and those who do see may become blind.' ⁴⁰ Some of the Pharisees near him heard this and said to him, 'Surely we are not blind, are we?' ⁴¹ Jesus said to them, 'If you were blind, you would not have sin. But now that you say, "We see", your sin remains.

Bread and New Life

Wednesday, March 18, 6 p.m.

Suggested reading: John 11:1-45

John 11:35-37

³⁵ Jesus began to weep. ³⁶ So the Jews said, 'See how he loved him!' ³⁷ But some of them said, 'Could not he who opened the eyes of the blind man have kept this man from dying?'

John 11:43-44

⁴³ When he had said this, he cried with a loud voice, 'Lazarus, come out!' ⁴⁴ The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, 'Unbind him, and let him go.'

Tonight's Conversation:

The grief of Mary and Martha is real. Lazarus has died. The anger of Mary and Martha is real, as well. Jesus did not arrive in time to heal dear Lazarus. As the account is told, when Jesus finally arrives at Lazarus' tomb, John records the shortest verse in the Bible: "Jesus wept."

Death is the moment that defines our humanity. We know we will die someday, and we know that our loved ones and dear friends will die. Most days we can deny that reality. Then there are the days when the cell phone rings, the news is shared, and deep emotions are stirred up. Even when we know that death is common, still in the moment we feel so far from home and what we might call "normal." Yet, when we remember the promise that God abides with us, always, there is a grounding in God as our home. There is hope in the God who heals, gives wholeness, and raises from the dead.

Christ Care Prayers

Weekly Conversations and Reflection

1. John's Gospel continually invites us into a relational Jesus. What are the layers of relationships that you hear in this remarkable account?
2. What emotions are here in the Gospel lesson? How does Jesus not shy away from the full range of humanity, but rather embraces and engages with it?
3. Fredrick Buechner, a famous writer and Biblical commentator, pondered Lazarus when he is unbound and let go. When he opens his eyes after being raised from the dead and sees the face of Jesus, Buechner wonders if he asked: "what side am I on?"
4. What are your favorite parts of this lesson? What moments are challenging or deeply encouraging for you?



Lazarus

John 11:1-45

¹Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. ²Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. ³So the sisters sent a message to Jesus, 'Lord, he whom you love is ill.' ⁴But when Jesus heard it, he said, 'This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it.' ⁵Accordingly, though Jesus loved Martha and her sister and Lazarus, ⁶after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

⁷Then after this he said to the disciples, 'Let us go to Judea again.' ⁸The disciples said to him, 'Rabbi, the Jews were just now trying to stone you, and are you going there again?' ⁹Jesus answered, 'Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. ¹⁰But those who walk at night stumble, because the light is not in them.' ¹¹After saying this, he told them, 'Our friend Lazarus has fallen asleep, but I am going there to awaken him.' ¹²The disciples said to him, 'Lord, if he has fallen asleep, he will be all right.' ¹³Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. ¹⁴Then Jesus told them plainly, 'Lazarus is dead. ¹⁵For your sake I am glad I was not there, so that you may believe. But let us go to him.' ¹⁶Thomas, who was called the Twin, said to his fellow-disciples, 'Let us also go, that we may die with him.'

¹⁷When Jesus arrived, he found that Lazarus had already been in the tomb for four days. ¹⁸Now Bethany was near Jerusalem, some two miles away, ¹⁹and many of the Jews had come to Martha and Mary to console them about their brother. ²⁰When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. ²¹Martha said to Jesus, 'Lord, if you had been here, my brother would not have died. ²²But even now I know that God will give you whatever you ask of him.' ²³Jesus said to her, 'Your brother will rise again.' ²⁴Martha said to him, 'I know that he will rise again in the resurrection on the last day.' ²⁵Jesus said to her, 'I am the resurrection and the life. Those who believe in me, even though they die, will live, ²⁶and everyone who lives and

believes in me will never die. Do you believe this?' ²⁷She said to him, 'Yes, Lord, I believe that you are the Messiah,[g] the Son of God, the one coming into the world.'

²⁸When she had said this, she went back and called her sister Mary, and told her privately, 'The Teacher is here and is calling for you.' ²⁹And when she heard it, she got up quickly and went to him. ³⁰Now Jesus had not yet come to the village, but was still at the place where Martha had met him. ³¹The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. ³²When Mary came where Jesus was and saw him, she knelt at his feet and said to him, 'Lord, if you had been here, my brother would not have died.' ³³When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. ³⁴He said, 'Where have you laid him?' They said to him, 'Lord, come and see.' ³⁵Jesus began to weep. ³⁶So the Jews said, 'See how he loved him!' ³⁷But some of them said, 'Could not he who opened the eyes of the blind man have kept this man from dying?'

³⁸Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. ³⁹Jesus said, 'Take away the stone.' Martha, the sister of the dead man, said to him, 'Lord, already there is a stench because he has been dead for four days.' ⁴⁰Jesus said to her, 'Did I not tell you that if you believed, you would see the glory of God?' ⁴¹So they took away the stone. And Jesus looked upwards and said, 'Father, I thank you for having heard me. ⁴²I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.' ⁴³When he had said this, he cried with a loud voice, 'Lazarus, come out!' ⁴⁴The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, 'Unbind him, and let him go.'

⁴⁵Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

Confession and Forgiveness

Wednesday, March 25, 6 p.m.

Suggested reading: John 13:1-38

John 13:2b-5

^{2b}And during supper ³Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, ⁴got up from the table, took off his outer robe, and tied a towel around himself. ⁵Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him.

John 13:34-35

³⁴I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. ³⁵By this everyone will know that you are my disciples, if you have love for one another.'

Tonight's Conversation:

This text, known as the Maundy Thursday text, is unique to the Gospel of John. It is the story of Jesus washing the disciples' feet and giving them a new commandment – a 'mandate', saying, "For I have set you an example, that you also should do as I have done to you." The mutuality between Jesus and the eleven disciples (notice what happens to Judas).

Chapter 13 is the beginning of Jesus' Farewell Discourse. For this and the next five chapters, Jesus will prepare the disciples for his death and departure, making certain the disciples know how much he loves them. In these chapters, we experience Jesus at his pastoral best, making sure the disciples have what they'll need after he returns to the father.

By now you've noticed how much more speaking Jesus does in John than in the other Gospels. Listen carefully to Jesus words and tone as you read this chapter.

Christ Care Prayers

Weekly Conversations and Reflection

1. What do you notice about Jesus' tone as he talks to the disciples in this chapter?
2. Describe what happens with Judas in this chapter? What does Jesus say about Judas? What does Judas do?
3. Think about Peter's response to Jesus when Jesus goes to wash his feet? What do you think about Peter's response?
4. What do you imagine Jesus is thinking as he is washing his friends' feet? What would you be thinking?



The Foot Washing

John 13:1-38

¹Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. ²The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper ³Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, ⁴got up from the table, took off his outer robe, and tied a towel around himself. ⁵Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. ⁶He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' ⁷Jesus answered, 'You do not know now what I am doing, but later you will understand.' ⁸Peter said to him, 'You will never wash my feet.' Jesus answered, 'Unless I wash you, you have no share with me.' ⁹Simon Peter said to him, 'Lord, not my feet only but also my hands and my head!' ¹⁰Jesus said to him, 'One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.' ¹¹For he knew who was to betray him; for this reason he said, 'Not all of you are clean.'

¹²After he had washed their feet, had put on his robe, and had returned to the table, he said to them, 'Do you know what I have done to you?' ¹³You call me Teacher and Lord—and you are right, for that is what I am. ¹⁴So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵For I have set you an example, that you also should do as I have done to you. ¹⁶Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. ¹⁷If you know these things, you are blessed if you do them. ¹⁸I am not speaking of all of you; I know whom I have chosen. But it is to fulfil the scripture, "The one who ate my bread has lifted his heel against me." ¹⁹I tell you this now, before it occurs, so that when it does occur, you may believe that I am he. ²⁰Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me.'

²¹After saying this Jesus was troubled in spirit, and declared, 'Very truly, I tell you, one of you will betray me.' ²²The disciples looked at one another, uncertain of whom he was speaking. ²³One of his disciples—the one whom Jesus loved—was reclining next to him; ²⁴Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. ²⁵So while reclining next to Jesus, he asked him, 'Lord, who is it?' ²⁶Jesus answered, 'It is the one to whom I give this piece of bread when I have dipped it in the dish.' So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. ²⁷After he received the piece of bread, Satan entered into him. Jesus said to him, 'Do quickly what you are going to do.' ²⁸Now no one at the table knew why he said this to him. ²⁹Some thought that, because Judas had the common purse, Jesus was telling him, 'Buy what we need for the festival'; or, that he should give something to the poor. ³⁰So, after receiving the piece of bread, he immediately went out. And it was night.

³¹When he had gone out, Jesus said, 'Now the Son of Man has been glorified, and God has been glorified in him. ³²If God has been glorified in him, God will also glorify him in himself and will glorify him at once. ³³Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, "Where I am going, you cannot come." ³⁴I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. ³⁵By this everyone will know that you are my disciples, if you have love for one another.'

³⁶Simon Peter said to him, 'Lord, where are you going?' Jesus answered, 'Where I am going, you cannot follow me now; but you will follow afterwards.' ³⁷Peter said to him, 'Lord, why can I not follow you now? I will lay down my life for you.' ³⁸Jesus answered, 'Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times.'

Final Note

At the end of these studies, we are grateful for the scholars who have combed through these texts for centuries. Their wisdom and insight provide us with a unique lens through which to read and experience the stories of Jesus. There is something interesting to consider when we think about the differences between the synoptic gospels that that of John. There are fewer stories, yet the stories told, have greater depth and breadth than the parallels in Matthew, Mark, and Luke.

Thank you for studying and talking with others about your study of John this season.

Notes

Notes



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