

## ***PARTICIPATING IN JESUS' EXAMPLE***

A Comparative Bible Study on the Gospel of John 13 and Mark 14.

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### **I THE HOUR OF GLORY COMES**

- {1} A Now before the festival of the Passover,  
Jesus knew that his hour had come  
B to depart from this **world** and go to the Father.  
B' Having loved his own who were in the **world**,  
A' he loved them to the end [*eis telos-- unto perfection*]
- HOUR OF GLORY  
KOSMOS  
KOSMOS  
TIME OF PERFECTION

### **II WHAT IT TAKES TO HAVE A "SHARE" WITH JESUS**

- {2} A The devil had already put it into the heart of Judas  
son of Simon Iscariot to betray him.  
B And during supper Jesus,  
knowing that the Father had given all things into his hands,  
and that he had come from God and was going to God,  
got up from the table, took off his outer robe,  
and tied a towel around himself.  
Then 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.  
C 1 He came to Simon Peter, who said to him,  
"Lord, are you going to wash my feet?"  
2 Jesus answered, "You do not know now what I am doing,  
but later you will understand."  
C' 1' Peter said to him, "You will never wash my feet."  
2' Jesus answered, "Unless I wash you, you have no share with me."  
B' Simon Peter said to him, "Lord, not my feet only  
but also my hands and my head!"  
A' Jesus 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."  
For he knew who was to betray him;  
for this reason he said, "Not all of you are clean."
- BETRAYER KNOWN  
BY DEVIL  
WASHES DISCIPLE'S  
FEET  
PETER QUESTIONS  
JESUS ASSURES  
PETER QUESTIONS  
JESUS ASSURES  
NOT JUST FEET  
BETRAYER KNOWN  
BY JESUS

### **III THE GREAT EXAMPLE OF SERVANT LEADERSHIP**

- {12} A After 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?"  
B You call me Teacher and Lord--and you are right, for that is what I am.  
C So if I, your Lord and Teacher, have washed your feet,  
you also ought to wash one another's feet.  
C' For I have set you an example,  
that you also should do as I have done to you.  
B' Very truly, I tell you, servants are not greater than their master,  
nor are messengers greater than the one who sent them.  
A' If you know these things, you are blessed if you do them.
- DO YOU KNOW?  
LEADER, YES  
DO WHAT THE  
TEACHER DOES  
DO WHAT THE  
TEACHER DOES  
BUT SERVANT  
AS WELL  
IF YOU UNDERSTAND

### **III' THE GREAT EXAMPLE OF BETRAYAL**

- {18} A *a* I am not speaking of all of you; I know whom I have chosen.  
But it is to fulfill the scripture,  
'The one who ate my bread has lifted his heel against me.'  
{19} *b* I tell you this now, before it occurs, so that when it does occur,  
you may believe that I am he.  
{20} *b'* Very truly, I tell you, whoever receives one whom I send  
receives me;  
and whoever receives me  
receives him who sent me."  
{21} *a'* After saying this Jesus was troubled in spirit, and declared,  
"Very truly, I tell you, one of you will betray me."  
{22} B *1* The disciples looked at one another,  
uncertain of whom he was speaking.  
{23} *2* One of his disciples--the one whom Jesus loved--  
was reclining next to him;  
{24} B' *1'* Simon Peter therefore motioned to him to ask Jesus  
of whom he was speaking.  
{25} *2'* So while reclining next to Jesus, he asked him, "Lord, who is it?"  
{26} A' Jesus 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.
- ONE WILL BETRAY  
THE UNCERTAINTY  
OF THE DISCIPLES  
PERTER'S  
UNCERTAINTY  
BETRAYER IS  
THE ONE

<b>II'</b>	<b>WHAT IT TAKES TO BETRAY ONE'S "SHARE" WITH JESUS</b>	
{27}	A After he received the piece of bread, Satan entered into him.	RECEIVING MORSEL
	B Jesus said to him, "Do quickly what you are going to do."	WHAT JESUS SAID
{28}	B' Now no one at the table knew why he said this to him.	WHAT THEY
{29}	Some 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.	THOUGHT JESUS SAID
{30}	A' So, after receiving the piece of bread, he immediately went out. And it was night.	RECEIVING MORSEL
<b>I'</b>	<b>THE HOUR OF GLORY COMES</b>	
{31}	A When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him.	BECAUSE SON IS GLORIFIED
	B and God has been glorified in him.	GOD IS GLORIFIED
{32}	B' If God has been glorified in him,	IF GOD IS GLORIFIED
	A' God will also glorify him in himself and will glorify him at once.	SON WILL BE GLORIFIED

## I DIFFERENT TAKES ON THE LAST MEAL

Something is different here... John's account of the last meal of Jesus with his disciples has similarities with the other Gospels. All accounts are dated in the hours preceding the Passover; that there was a last meal together was seen as important. Jesus knew the identity of the betrayer in advance. Jesus notes the identity in the passing of a portion of food at a designated moment. The stress is not on a new covenant but on Jesus' personal love for his disciples. But where the gospels have disciples fighting over who should be the greatest, John has a footwashing. John's gospel differs in a number of respects from that of Matthew-Mark-Luke. No mention is made of the preparations by Peter and John, nor of the procedures during the meal, nor anything about the significance of the bread and cup, nothing about the argument over primacy of place among the disciples. Instead, we get a footwashing. What should we make of the differences? They obviously know a very common tradition.

## II GROUP WORK: COMPARE JOHN 13 WITH MARK 14

Determine the major motif of each collection. How do the major motifs in each differ?

### A. John 13:1-32

I	THE HOUR OF GLORY COMES	John 13:1
II	WHAT IT TAKES TO HAVE A "SHARE" WITH JESUS	John 13:2-11
III	THE GREAT EXAMPLE OF SERVANT LEADERSHIP	John 13:12-17
III'	THE GREAT EXAMPLE OF BETRAYAL	John 13:18-26
II'	WHAT IT TAKES TO BETRAY ONE'S "SHARE" WITH JESUS	John 13:27-30
I'	THE HOUR OF GLORY COMES	John 13:31-32

### B. Mark 14:1-53 (from Robert Stephen Reid, *Preaching Mark*. Chalice 1999. P. 145. )

I	AUTHORITIES PLAN TO ARREST JESUS	Mark 14:1-2
II	DISCIPLES FAIL TO UNDERSTAND	Mark 14:3-9
III	JUDAS AND THE POSSIBILITY OF BETRAYAL	Mark 14:10-11
IV	PASSOVER PREPARATION	Mark 14:12-16
IV'	PASSOVER PARTAKEN	Mark 17-26
III'	MORE POSSIBILITIES OF "BETRAYAL"	Mark 14:27-31
II'	DISCIPLES FAIL TO UNDERSTAND	Mark 14:32-42
	<i>Scene 1: Vigilance Required</i>	(32-34)
	<i>Scene 2: Accepting the Cup of Death</i>	(35-36)
	<i>Scene 1': Vigilance Still Required</i>	(36-38)
	<i>Scene 2': Accepting the Betrayal</i>	(39-42)
I'	AUTHORITIES ARREST JESUS	Mark 14:43-53

## III. Work with these two outlines until you are able to have a clear sense of the way in which these two gospel writers are using the tradition to support different motifs. What do the motifs tell us about the world for whom the Gospel is composed? What is important in Mark's AD 70ish or John's AD90ish?

- Are there any specific sayings of Jesus in the John Passover meal that support your view?
- What's the difference between the time Mark is writing and the time John is writing that might account for this different emphasis?
- Think of John's use of Mark as a 1<sup>st</sup> century example of the current music notion of "Sampling"—where portions of music from one artist are selected and employed by another artist who plays variations on the theme, but casts new shadows and new directions on the original.

## IV. What do we need to hear from John?

- What does the story say to us, especially in the way John tells it?
- How has John shifted the emphasis from the Mark story: What is being brought into the spotlight more?
- What are the implications of paralleling the footwashing episode with the betrayal episode? What is the implication of making the question of who among them could be a betrayer the center of the story in John?
- if we were to hear a sermon preaching John's take on this story, how would this sermon be shifting our focus in ways slightly different from Mark's version? What difference does this shift make for you as you are reading John's Gospel message this week?