

DAILY TIME**SECTION 1 | JOHN 13:1-17**

We've all heard them and cringed: men standing with a bullhorn and a brightly colored sign, spewing offensive words to everyone who walks by. Their words could be described in a number of ways, but one sticks out: accusatory. It's *you* that has done something wrong, and so too it's you who needs to change.

The danger of their message is that it is a kind of half-truth. They aren't *all* wrong. All people do stand in rebellion to their creator and need to repent. But first *we need grace*. Jesus was a preacher like many others during his life. He preached a radical message. He demanded obedience. He said things that shocked people. He gathered a large following. He, in fact, told people to repent and pointed out areas in their lives in which they were living in sin.

If Jesus were a campus preacher, would his message sound like the men with the bullhorn? Would he be shrugged off as “just another campus preacher?” Answer below, then read the passage.

¹ It was just before the Passover Festival. Jesus knew that the hour had come for him to leave this world and go to the Father. Having loved his own who were in the world, he loved them to the end. ²The evening

meal was in progress, and the devil had already prompted Judas, the son of Simon Iscariot, to betray Jesus. ³ Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; ⁴ so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. ⁵ After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him. ⁶ He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" ⁷ Jesus replied, "You do not realize now what I am doing, but later you will understand." ⁸ "No," said Peter, "you shall never wash my feet." Jesus answered, "Unless I wash you, you have no part with me." ⁹ "Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!" ¹⁰ Jesus answered, "Those who have had a bath need only to wash their feet; their whole body is clean. And you are clean, though not every one of you." ¹¹ For he knew who was going to betray him, and that was why he said not every one was clean. ¹² When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. ¹³ "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. ¹⁴ Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. ¹⁵ I have set you an example that you should do as I have done for you. ¹⁶ Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. ¹⁷ Now that you know these things, you will be blessed if you do them.

? How were Jesus' words and actions here similar or different from "campus preachers?"

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- ❓ Are there ways in which you are more like the campus preacher man with the bullhorn and less like the foot-washing Jesus?
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SECTION 2 | MATTHEW 16:24-26

²⁴Then Jesus told his disciples, “If anyone would come after me, let him deny himself and take up his cross and follow me. ²⁵For whoever would save his life will lose it, but whoever loses his life for my sake will find it. ²⁶For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?”

Pray through this passage. Read it *slowly* five or six times. Let it soak into your mind and heart. Then reflect on the following:

- ❓ How am I seeking to “save my life?”
- ❓ How can I “lose my life” or “deny myself?”
- ❓ What does Jesus mean in verse 26?
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SECTION 3

Ok, this section is going to require some quick googling. We want you to take a look at a painting of the crucifixion by German Renaissance painter Matthias Grünewald. Just search for "Matthias Grunewald Isenheim Altarpiece," and it should pop up.

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❓ This altarpiece from the 16th century was painted for a monastery hospital chapel. Did you notice the tiny spots all over Christ's body? Grunewald here depicts Christ as having *ergotism*, a painful skin disease which was rampant at the time and place that Grunewald lived. He did this to remind the hospital patients that Christ shared in their afflictions. If Grunewald were to paint Christ today for a campus chapel, how would he depict him?

GROUP TIME

WEEK 8 - A CAMPUS PREACHER UNLIKE THE OTHERS

The crucifixion of Jesus is one of the most depicted scenes in human history. Regardless of your religious affiliation, it is likely that you know of Jesus' death on a Roman cross. You might have read the story a thousand times or seen *The Passion of the Christ*. However familiar the scene is to you, pay careful attention to the details of the story and give your full attention to the text as it is read aloud to the group

JOHN 19:1-3; 14-30

¹Then Pilate took Jesus and had him flogged. ²The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe ³and went up to him again and again, saying, "Hail, king of the Jews!" And they slapped him in the face. [...]

¹⁴It was the day of Preparation of the Passover; it was about noon. "Here is your king," Pilate said to the Jews.

¹⁵But they shouted, "Take him away! Take him away! Crucify him!"

"Shall I crucify your king?" Pilate asked. "We have no king but Caesar,"

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the chief priests answered. ¹⁶ Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus. ¹⁷ Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). ¹⁸ There they crucified him, and with him two others—one on each side and Jesus in the middle. ¹⁹ Pilate had a notice prepared and fastened to the cross. It read: Jesus of Nazareth, the King of the Jews.

²⁰ Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek.

²¹ The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.”

²² Pilate answered, “What I have written, I have written.”

²³ When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

²⁴ “Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.”

This happened that the scripture might be fulfilled that said,

“They divided my clothes among them and cast lots for my garment.”

So this is what the soldiers did.

²⁵ Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, “Woman, here is your son,” ²⁷ and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home. ²⁸ Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.” ²⁹ A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. ³⁰ When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

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- ② Take 2-3 minutes of silence and reflect on this passage. During this time of reflection, write out details from the passage that stuck out to you, questions about something that confused you, or general impressions that you had about this passage.
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- ② One of the prevalent themes in John's account of the crucifixion is *Kingship*. The soldiers mock Jesus as a king; Pilate refers to him as a king multiple times; a sign is hung above his head proclaiming him "King of the Jews"; the Jews protest his kinship. Why is this theme so prevalent and how is it relevant to his crucifixion?
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The infamous emperor Napoleon Bonaparte, though he is not known to have been a Christian, made this remarkable statement:

"I know men and I tell you that Jesus Christ is no mere man. Between Him and every other person in the world there is no possible term of comparison. Alexander, Caesar, Charlemagne, and I have founded empires. But on what did we rest the creation of our genius? Upon force. Jesus Christ founded His empire upon love; and at this hour millions of men would die for Him."

By being crucified, Jesus died for the sins of the world, but he did not do only this. He inaugurated his kingdom which is to be a new kind of kingdom. Although most of the world chooses to rule by force, Jesus's reign is by giving up his life.

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As followers of Jesus, we too follow Jesus to the cross. Earlier this week in section two you reflected on a few verses from Matthew. Flip back to that section and discuss those questions with your group.

❓ How does Jesus's crucifixion change the way we hear his message? Does the meaning of his words change after he submits to death? How do we as Christians on campus follow Jesus to the cross knowing full well we won't be crucified?

LISTENING TO THE DEAD

2nd century theologian Tertullian wrote: "Nailed upon the cross, he exhibited many notable signs by which his death was distinguished from all others. By his own free will, he dismissed from him his spirit with a word, anticipating the executioner's work."

A century later, Hilary of Poitiers reflected on this same thing, saying because "he died of his own will and through his own will gave back his spirit, death had no terror, because it was in his own power." They each declare that death did not take Jesus, but he gave himself over to death. Death has no power over him even on the cross.

LIVING IT OUT

As a group, decide how you're going to apply something from this week's discussion. Write out what you decide here.

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