

# THE GOSPEL OF JOHN

## JOHN 13.27-38



**T. M. Moore**

*A Scriptorium Study*

*And beginning at Moses and all the Prophets,*

*He expounded to them in all the Scriptures the things concerning Himself. Luke 24.27*

**The Fellowship of Ailbe**

The Gospel of John: John 13.27-38  
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## Introduction to *John 13.27-38*

This section of John 13 is bookended by betrayal, that of Judas and that of Peter, both of which lie yet in the future.

But betrayal cannot deter Jesus' love for His disciples. Betrayal cannot prevent Him from glorifying God. And no amount of betrayal will cause Him to cease preparing His disciples for the work He was giving them to do.

Now we understand better what John meant when he said that Jesus loved His disciples "to the end" (Jn. 13.1).

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## 1 Who's in Charge

Read and meditate on John 13.27.

This one verse illustrates the sovereign power of Jesus Christ over all the circumstances and players leading up to His being glorified. Let's take a closer look.

*27 And when this was done,  
and Judas had received from Him the bread,  
then Satan entered him, and Jesus said  
to him, "Do quickly what you do."*

- John 13.27

Reflect

1. What happened immediately after Jesus gave the bread dipped in wine to Judas? Why didn't this happen earlier? Meditate on Matthew 12.22-29. What does it mean that Jesus has "bound" Satan? How can you see this here? What does this suggest about the power Satan possesses? Complete this prayer: *Lord, I know the devil is dangerous, but I also know that he...*

2. The second *him* in verse 27 is, I believe, deliberately vague. One of two referents could be indicated. Explain. These two are essentially one *him*, and Jesus commands them both, both as to what to do and how to do it. Is what they are going to do an *evil* thing or a *good* thing? Explain, and as you do, keep in mind the sovereignty of Jesus in this situation. *Lord, whenever I sin, it's always wrong, and evil; but You can bring good of my sin by...*

3. Meditate on Job 1.9-12 and 2.3-6. Do you see any similarities here with what John reports in John 13.27? How would you describe the relationship between God (and Jesus) and Satan? We must be *wary* of Satan (1 Peter 5.8), but do we need to *fear* him? Why not? *Lord, give me the strength always to resist the devil by...*

4. God can use even the evil intentions and works of the devil and wicked men to glorify Himself. How can what we see in John 13.27 help us to think about the relationship between God, evil, and good? Is evil real? Is God responsible for it? Is evil *final* or *ultimate*? Why not? *Lord, You overcome evil with good. You do all things well, and cause all things – including bad things – to work together for our good. Therefore, when evil happens...*

5. Is there any doubt who's in charge in this situation? Who's calling the shots? Directing the timing? And keeping the end (v. 31) in sight? Explain. What counsel is there for us in this when it comes to our daily lives? Bring together into one the prayers you composed for questions 1-4.

Summary

"Our Lord Jesus the Christ may now appear to be addressing Satan himself rather than the disciple who by careless infatuation had fallen into Satan's power.... It is as though Jesus is saying, 'That work of yours, O Satan, which you alone know and which is ever dear to you, see that you do it quickly.... I have come to overthrow the sovereignty of sin that you have brought to power and to make clear to everyone the one who is truly God by nature. But I know full well your implacable temper. The harm you desire to inflict on all who wish to accomplish works like I have come to do is what you inflict on me now. But you will cause me no more grief by being swift to attack and quick in your assault, even though you will inflict great pain on me at first.' ... Jesus' words are not so much an exhortation as a threat to his enemy. It is as though some handsome youth in early manhood, his heart swelling with fresh vigor at the sight of an opponent running at

full speed to attack him, were to pick up a sharp battle axe in his right hand, and in full knowledge that his enemy will no sooner reach him than die, were to call out, 'What you are going to do, do it quickly, for you will feel the force of my right arm.' And surely this would not be the cry of one who is eager to die but rather the cry of one who knows certainly that he will be victorious and will prevail over the one who wishes to hurt him." *Cyril of Alexandria (375-444 AD)*

Evil exists, and wickedness and sin are its handmaidens. But in Jesus, we need not fear evil nor the evil one, because He has overthrown and bound the devil, so that we may overcome evil with good by looking to Jesus and trusting in Him. How should knowing who's in charge embolden us in our walk with and work for the Lord?

*Closing Prayer*

I waited patiently for the LORD;  
And He inclined to me,  
And heard my cry.  
He also brought me up out of a horrible pit,  
Out of the miry clay,  
And set my feet upon a rock,  
And established my steps.  
He has put a new song in my mouth—  
Praise to our God;  
Many will see it and fear,  
And will trust in the Lord.  
Blessed is that man who makes the LORD his trust,  
And does not respect the proud, nor such as turn aside to lies.  
Many, O LORD my God, are Your wonderful works  
Which You have done;  
And Your thoughts toward us  
Cannot be recounted to You in order;  
If I would declare and speak of them,  
They are more than can be numbered.  
Sacrifice and offering You did not desire;  
My ears You have opened.  
Burnt offering and sin offering You did not require.  
Then I said, "Behold, I come;  
In the scroll of the book it is written of me.  
I delight to do Your will, O my God,  
And Your law is within my heart."

Psalm 40.1-8

**Psalm 40.1-8** (*Dix: For the Beauty of the Earth*)

I waited patiently for God; He inclined and heard my cry,  
Lifted me up above the sod, set me on a Rock on high!  
New songs in my mouth He gave; may He through me many save.

Blessed are all who trust in You, turning both from lies and pride.  
Countless wonders, Lord, You do, and Your thoughts with us abide.  
Lord, Your worth who can declare? None with You can e'er compare.

Off'rings You do not require – open now my ears, O Lord –  
What from me do You desire? Firm delight to do Your Word.

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Take my life in ev'ry part; write Your Law upon my heart.

## 2 In the Dark

Read and meditate on John 13.28-30.

The disciples were clueless, because they were trapped in their experience, rather than informed by the revelation of Christ. We're not different.

*<sup>28</sup>But no one seated at the table seemed to know why Jesus said this to him. <sup>29</sup>Some supposed, since Judas kept the money, he would go and buy the things they needed for the feast, or give some money to the poor, at least. <sup>30</sup>When Judas had received the bread, he went out straight away, and it was night.*

- John 13.28-30

Reflect

1. John said “no one” understood Jesus’ instruction to Judas. He had just asked about the identity of the betrayer, and Jesus had answered him in clear and dramatic fashion. How could John have failed to understand Jesus’ instruction to Judas? Are we ever like this? Complete this prayer: *Lord, I admit, there are times when I read Your Word and seem to hear Your voice, but then...*

2. In the disciples’ experience, Judas had often been sent to handle certain matters relating to the “money box.” Then they heard Jesus’ words to him in that light. Is there a danger that Christians can get stuck in their experience, so that they cannot hear what God is saying to them in His Word, or envision any new things happening in their lives? Explain. *You are making all things new, Lord, and You are making me a new creation. Do not allow me to be trapped in my experience, lest...*

3. Clearly, the disciples were in the dark concerning Jesus’ instructions to Judas. We’ve already seen that they had been arguing about which of them would be the greatest in the Kingdom. Now we find them trapped in their experience and thus unable to understand the Lord’s Word. Besides self-interest and our limited experiences, what other obstacles can leave us in the dark when it comes to understanding God’s will? *Let the light of Your truth shine in me, Lord, to overcome the darkness of...*

4. Ominously, John reports that Judas, having received the bread, “went out immediately. And it was night.” Do you see something symbolic in John’s making the point of telling us it was night? *What* was night? *Let Your light shine on, in, and through me daily, Lord, lest the night of self and doubt...*

5. Beginning in verse 31, Jesus will give His disciples the most important and most hopeful instructions they have heard from Him yet. He will remind them of His purpose in calling them. He will promise great works to be done through them. He will warn them of trials, but assure them of His presence and strength. He will explain the coming of the Spirit and what He will do in and through them. He will assure them of His peace, and of a greater day of glory yet to come. But before He launched into this high and holy revelation, Judas had to exit. Is there anything symbolic in this? Any guidance for us in seeking the Lord’s will and power? Bring together into one prayer the prayers you wrote from questions 1-4.

Summary

““And it was night,” has not been interjected in vain by the Evangelist. The perceptible night at that time was

symbolic, being an image of the night that was in Judas's soul when Satan, the darkness that lies over the abyss, entered him." *Origen of Alexandria (185-254 AD)*

How can we keep from living in the "night"?

*Closing Prayer*

I will lift up my eyes to the hills—  
From whence comes my help?  
My help *comes* from the LORD,  
Who made heaven and earth.  
He will not allow your foot to be moved;  
He who keeps you will not slumber.  
Behold, He who keeps Israel  
Shall neither slumber nor sleep.  
The LORD *is* your keeper;  
The LORD *is* your shade at your right hand.  
The sun shall not strike you by day,  
Nor the moon by night.  
The LORD shall preserve you from all evil;  
He shall preserve your soul.  
The LORD shall preserve your going out and your coming in  
From this time forth, and even forevermore.

Psalm 121.1-8

**Psalm 121.1-8** (*Duke Street: Jesus Shall Reign*)

I lift up my eyes up to the heights:  
Whence comes my help by day, by night?  
My help comes from the Lord above!  
He made creation by His love!

God will not let our footsteps fall;  
He will preserve us all in all.  
He does not slumber, does not sleep;  
God will His chosen people keep.

You are our Keeper and our Shade;  
You have our debt of sin repaid!  
You will preserve us by Your might;  
Naught shall afflict us day or night.

Lord, You will guard our lives from ill;  
You will our trembling souls keep still.  
All our endeavors You will guard;  
Eternal praise be Yours, O Lord!

### 3 Glorified

Read and meditate on John 13.31, 32.

“glorified...glorified...glorified...glorify...glorify...” Do you think Jesus was trying to make a point here?

<sup>31</sup>So then,  
when he had gone out, Jesus said to them,  
“The Son of Man is glorified; in Him  
God, too, is glorified. <sup>31</sup>If God in Him  
is glorified, then God as well in Him  
will glorify Himself, and glorify  
the Son of Man at once.”

- John 13.31, 32

#### Reflect

1. John has emphasized the glory of God in Christ from the beginning of his gospel (cf. Jn. 1.14). The hour for Jesus to be glorified has now arrived, and the glorifying has already begun. When you think of the glory of God, or of God being glorified, or of glorifying God, what comes to mind? What does this mean? Complete this prayer: *Lord, You have called me to Your Kingdom and glory (1 Thess. 1.12), and to live for Your glory in all things (1 Cor. 10.31). So today, Lord...*
2. The Old Testament helps us to understand the glory of God, and why it matters so much. The Hebrew word for glory, *chaved*, means something like “to be heavy.” Think of an instance of the glory of God as it appeared in the Old Testament (e.g., Ex. 3.1-6; Is. 6.1-13; 2 Chron. 7.1-3; Ps. 19.1-4; or cf. Rev. 1.9-20). What is happening when God is being glorified? How do people respond? Why? *I want to know You in Your glory, O Lord, so that...*
3. Jesus said, “Now the Son of Man is glorified...” In what sense? How was the presence of God in glory evident in Jesus at that moment (“immediately”) in the upper room? Do the disciples seem to have been aware that He was being glorified? Jesus announced that He was now glorified. Could the disciples have missed it? Do you think we miss it sometimes, when the glory of God is on display? Explain. *Open my eyes, Lord, to see Your glory wherever it pleases you to reveal it, so that...*
4. The glory of God is always being revealed (Ps. 19.1-4; Rom. 1.18-21). People just aren’t paying attention. God’s project is not simply to *reveal* His glory, but to *cause the knowledge* of His glory to cover the earth as the waters cover the sea (Hab. 2.14). From Jesus’ remarks in verses 31 and 32, it’s clear that He is something like the epicenter, vortex, or touchstone of the glory of God. What is Jesus’ role in God’s project? What is ours? *Let Christ rule in my soul, and live through my words and deeds, O Lord, that I might glorify You in...*
5. In announcing His glory to His disciples, Jesus, in effect, brought them *into* His glory. He would do so more fully in coming days. But here He seems to have extended to them a privilege which is also extended to us, who with the disciples have been called to the Kingdom and glory of God (1 Thess. 2.12). Meditate on Proverbs 25.2. As this applies to the glory of God, what does this calling entail? What are we to do? Bring together into one prayer the prayers you wrote for questions 1-4.

#### Summary

“At the moment when Judas arose to betray him, he signified as present the glory that he would obtain after his passion through the resurrection, but he assigned to the future the glory with which God would glorify

him with himself. The glory of God is seen in him in the power of the resurrection. But he himself, after his state of humiliation, will be taken eternally into the glory of God, that is, into God, the all in all." *Hilary of Poitiers (315-367 AD)*

"Now the Son of Man is glorified, and God is glorified in Him." What is involved in this being true of every *now* of your life?

*Closing Prayer*

Who can understand *his* errors?

Cleanse me from secret *faults*.

Keep back Your servant also from presumptuous *sins*;

Let them not have dominion over me.

Then I shall be blameless,

And I shall be innocent of great transgression.

Let the words of my mouth and the meditation of my heart

Be acceptable in Your sight,

O LORD, my strength and my Redeemer.

Psalm 19.12-14

**Psalm 19.9-14** (*St. Christopher: Beneath the Cross of Jesus*)

The fear of God is cleansing, forever shall it last.

His judgments all are true and just, by righteousness held fast.

O seek them more than gold most fine, than honey find them sweet;

Be warned by every word and line; be blest with joy complete.

Who, Lord, can know his errors? O keep sin far from me!

Let evil rule not in my soul that I may blameless be.

O let my thoughts, let all my words, before Your glorious sight

Be pleasing to You, gracious Lord, acceptable and right!

## 4 Going Away

Read and meditate on John 13.33.

Jesus speaks cryptically about the next stage in His ministry, and it's not time yet for us to follow Him there.

<sup>33</sup>“My children, I shall be with you a little longer. You will seek Me, and as I said to the Jews, ‘Where I am going, there you may not come,’ now I the same say unto you.”

- John 13.33

Reflect

1. The idea that Jesus was going away must have disturbed His disciples. He told them He was going somewhere, but they could not come with Him. But He didn't give them any more details. Why not? Should we always expect God to lay out in detail whatever He has next in store for us? Explain. Complete the following prayer: *Lord, what I need to know are my next steps for today, and I will...*
2. Let's explore the phrase “you cannot come” in more detail. The Greek says *you are not able* to come. Where was Jesus going in the next few hours? Why were the disciples *not able* to go there (cf. 1 Tim. 2.5, 6)? *Only You, Lord, could do what You did for us, and so I look only to You for...*
3. The disciples could not accomplish there what Jesus would; they *were not able* to do so because Jesus is our only Mediator. But they were not able to go there for another reason. What was that? Were the disciples ultimately able to overcome their fear, to go where Jesus sent them? How? Do you ever find that fear can keep you from following where Jesus leads? Should we be content with this? *Lord Jesus, help me to follow wherever You lead today. Let me not be afraid of...*
4. Beyond the events of the next day (Friday), Jesus was going somewhere else His disciples would not be able to follow. Where was that (Acts 1.9)? What happened after Jesus went there? Read Psalms 47, 110, and 45. What in heaven is Jesus now doing on earth? *Lord, I know You are exalted in glory, and one day I will be with You there. But for today...*
5. Jesus said His disciples would “seek” Him. What do you suppose He meant by that? After the events of Friday-Sunday, and for forty days after that (Acts 1), though they could not come with Him, yet they did seek Him. How? In what ways? By what means? What does it mean for us to seek the Lord today (cf. Col. 3.1-3)? Bring together your prayers from questions 1-4 into one prayer.

Summary

“By saying that they could not come where he goes, he means that they still cannot face death like him. In fact, they all run away. And even Simon denied him. But he added ‘now’ to declare that afterward they would disregard sufferings and trials. Indeed, after the descent of the Holy Spirit they even enjoyed suffering for Christ since they were fully confirmed in faith in him and in the promise of future things. Therefore, he says, even though you are led by love to look for me—I know that you do this because of your love for me—nevertheless you cannot prove now your love with your works since your natural weakness inspires you with fear. Therefore things are going to happen [now] that cannot happen in a different way.” *Theodore of Mopsuestia (35-428 AD)*

Now we can go where Jesus has gone, but it is a life-long journey, and there is much to do along the way.

How can we overcome the fears, doubts, and uncertainties that appear in our path as we follow Jesus?

*Closing Prayer*

The LORD *is* my light and my salvation;  
Whom shall I fear?  
The LORD *is* the strength of my life;  
Of whom shall I be afraid?  
When the wicked came against me  
To eat up my flesh,  
My enemies and foes,  
They stumbled and fell.  
Though an army may encamp against me,  
My heart shall not fear;  
Though war may rise against me,  
In this I *will be* confident.  
One *thing* I have desired of the LORD,  
That will I seek:  
That I may dwell in the house of the LORD  
All the days of my life,  
To behold the beauty of the LORD,  
And to inquire in His temple.

Psalm 27.1-4

**Psalm 27.1-6** (*Joanna: Immortal, Invisible, God Only Wise*)

Lord, You are our Light and our Savior most dear!  
You guard us with might; therefore, whom shall we fear?  
Though evil surround us, our enemies fall;  
No harm shall confound us when on You we call.

One thing we request, but to dwell with You, Lord.  
Your beauty to test and to think on Your Word.  
In trouble You hide us secure in Your grace;  
No foe may o'erride us: We sing of Your praise!

## 5 A New Commandment

*Read and meditate on John 13.34, 35.*

Jesus was troubled, deeply and visibly troubled. He should have been, and so should we.

<sup>34</sup>“But from  
Me now receive this new commandment: Love  
each other. Just as I have loved you, love  
each other just the same. <sup>35</sup>By this will all  
men know that you are My disciples, called  
to follow Me, if you have love for one  
another.”

- John 13.34, 35

*Reflect*

1. Jesus pointed to Himself as the example or standard for the love His disciples should have for one another. How would you characterize Jesus' love for them? How do you experience this love? Complete this prayer: I want to love as You love me, Lord, and today I...
2. Jesus said this was a new commandment. What was new about it, as compared with Matthew 22.34-30? Does this new commandment supersede or qualify the old commandments? Explain. I know that only as I grow in love for You, Lord, will I be able to...
3. How did Jesus say we would be identifiable as His disciples? In a local community, where there are many different churches, how should we expect such a mark of discipleship to be visible? Is it? Lord, why are all Your churches so separate from one another, having so little to do with one another, or together for our community? What can I do, Lord, to...
4. What is it about loving one another like Jesus loves us that makes it so clear we are His disciples? In other words, why isn't faithful preaching enough? Or regular church attendance? Or living moral lives? Why is love the defining standard of discipleship? Lord, everything else in the life of faith is unto love, not instead of it, so help me to...
5. What might it look like in your community if all the believers from all churches, and all churches together, took Jesus new commandment seriously? What's keeping this from happening? Bring together into one your prayers from questions 1-4.

*Summary*

“The Lord Jesus declares that he is giving his disciples a new commandment, that they should love one another.... But was not this already commanded in the ancient law of God, where it is written, ‘You shall love your neighbor as yourself? Why, then, is it called a new one by the Lord, when it is proven to be so old? Is it a new commandment because he has divested us of the old and clothed us with the new person? For it is not indeed every kind of love that renews him that listens to it, or rather yields it obedience, but that love regarding which the Lord, in order to distinguish it from all carnal affection, added, ‘as I have loved you.’ ... For this they hear and observe, ‘A new commandment I give unto you, that you love one another,’ not as those who are corrupt love one another or as human beings who love one another only in a human way. Instead, they are to love one another as those who are God’s. All of them are to love as children of the Highest, who are siblings, therefore, of his only Son. They are to love with that mutual love by which he loved them when about to lead them on to the goal where all sufficiency should be theirs and where their

every desire should be satisfied with good things.” Augustine (354-430 AD)

Faith is good. Hope is good. Moral decency is good. Sound preaching is good. Ministries of various sorts are good. But none of it is good where love like the love of Jesus is absent. How can we bring more focus on the new commandment into all our lives and ministries?

*Closing Prayer*

I am troubled, I am bowed down greatly;  
I go mourning all the day long.  
For my loins are full of inflammation,  
And there is no soundness in my flesh.  
I am feeble and severely broken;  
I groan because of the turmoil of my heart.  
Lord, all my desire is before You;  
And my sighing is not hidden from You.  
My heart pants, my strength fails me;  
As for the light of my eyes, it also has gone from me.  
My loved ones and my friends stand aloof from my plague,  
And my relatives stand afar off.  
Those also who seek my life lay snares for me;  
Those who seek my hurt speak of destruction,  
And plan deception all the day long.  
But I, like a deaf man, do not hear;  
And I am like a mute who does not open his mouth.  
Thus I am like a man who does not hear,  
And in whose mouth is no response.  
For in You, O LORD, I hope;  
You will hear, O Lord my God.  
For I said, “Hear me, lest they rejoice over me,  
Lest, when my foot slips, they exalt themselves against me.”  
For I am ready to fall,  
And my sorrow is continually before me.  
For I will declare my iniquity;  
I will be in anguish over my sin.

Psalm 38.6-18

**Psalm 38.5-16** (*Leoni: The God of Abraham Praise*)

My sinful wounds grow foul, and fester painfully;  
I bend and groan within my soul most mournfully!  
Sin fills my every part;  
Conviction stings my breast.  
Lord, ease my numbed and burning heart and grant me rest!

You know all my desire, my sighs You know full well.  
My strength fails and light’s holy fire my eyes dispel.  
My friends and loved ones fail;  
The wicked do me wrong.  
My life they seek, my soul assail the whole day long.

Their threats I will not heed, nor speak to their reproof;  
To hear or speak I have no need – I claim Your truth!

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Lord, hear my fervent prayer!  
Let not my foes rejoice;  
Redeem me from their traps and snares – Lord, hear my voice!

## 6 The Folly of Self-Confidence

Read and meditate on John 13.36-38.

If there was any doubt the disciples didn't understand all that Jesus was talking about, Peter lays that to rest.

*<sup>36</sup>Peter answered (who was son of Simon), "Lord, where are You going?" He replied to him, "You cannot follow Me where I am going now, but afterward you will." <sup>37</sup>Then Peter said to Him, "But Lord, why not? For I will lay my life down for Your sake." <sup>38</sup>Then Jesus answered Peter, "Your life you will lay down for My sake? I say to You most surely, that before the day dawns, and the rooster crows, you will deny three times you even know Me."*

- John 13.36-38

*Reflect*

1. Peter asked the obvious question, but Jesus refused to answer it. Why? Why didn't Jesus say, "OK, here's the deal, since you insist on knowing..."? Complete this prayer: *Lord, I don't need to know everything, just my next steps. And today that means...*
2. This is the second time in this vignette Peter thought he knew better than Jesus the way things ought to be (cf. vv. 6-10). We don't want to be too hard on Peter, but we want to learn from his mistakes. What's his mistake at this point (v. 37)? Do we ever make this mistake with the Lord: "It's OK, Lord, I can handle this"? Explain. *Help me to live within the parameters of Your Word, Lord, and never to think that...*
3. What did Jesus have in mind when He said to Peter, "but you shall follow Me afterward"? In what sense does Jesus say this to *all* disciples (cf. Jn. 16.31-33; Acts 14.21, 22). Can you give some examples? *I should expect to suffer in some ways, Lord, even as You did, so help me to prepare for this by...*
4. I think it must have pained Jesus to announce Peter's betrayal before the whole company of disciples (v. 38). Wouldn't it have been easier for them both if Jesus had just taken him aside and said, "Look, Peter, you need to understand..." Why this open and blatant rebuke? Doesn't it seem a little over-the-top? *Lord, rebuke me when I stray from the path You have marked out for me, even if this means...*
5. In Matthew 16.18-23, and twice here in John 13, Jesus had to set Peter straight, and it wasn't pretty. What warning is there for us in Peter's demeanor and Jesus' response? How can we guard against such over-confidence? Bring together into one your prayers from questions 1-4.

*Summary*

"The disciples had not yet been clothed with the power from on high, neither had they received the strength that was to invigorate them and impart courage to their character—I mean the gift of the Holy Spirit. Thus, they were not able to wrestle with death and engage in a conflict with terrors so hard to face." *Cyril of Alexandria (375-444 AD)*

The Lord is gracious in not telling everything that's going to happen during the course of our lives. If He did, we'd probably just stay indoors, and never go out. He tells us what *He* wants us to know. What does He

expect of us?

*Closing Prayer*

O God, do not be far from me;  
O my God, make haste to help me!  
Let them be confounded *and* consumed  
Who are adversaries of my life;  
Let them be covered *with* reproach and dishonor  
Who seek my hurt.  
But I will hope continually,  
And will praise You yet more and more.  
My mouth shall tell of Your righteousness  
*And* Your salvation all the day,  
For I do not know *their* limits.  
I will go in the strength of the Lord GOD;  
I will make mention of Your righteousness, of Yours only.  
O God, You have taught me from my youth;  
And to this *day* I declare Your wondrous works.

Psalm 71.12-17

**Psalm 71.12-18, 3** (*Solid Rock: My Hope is Built on Nothing Less*)

O God be not too far from me; my ever-present Helper be!  
Consume and shame my enemies; let them reproached and humbled be.  
A Rock of habitation be; command Your Word to rescue me;  
My Rock and Fortress ever be!

But as for me my voice I raise to sing in hope and constant praise!  
With saving grace my voice will swell Your never-ending grace to tell.  
A Rock of habitation be; command Your Word to rescue me;  
My Rock and Fortress ever be!

O Lord, I praise Your righteousness, Who me from youth have taught and blessed.  
Forsake me not when I am old, 'til I Your mercies all have told!  
A Rock of habitation be; command Your Word to rescue me;  
My Rock and Fortress ever be!

## 7 Betrayal and Love

*Read and meditate on John 13.27-38.*

John shows us what he meant by saying Jesus loved His disciples “to the end” (v. 1). The subject of John 13 is betrayal and love. The most important lesson is that the love of Jesus perseveres despite hindrances and disappointments. This is the kind of love we need.

*<sup>27</sup>And when this was done,  
and Judas had received from Him the bread,  
then Satan entered him, and Jesus said  
to him, “Do quickly what you do.”<sup>28</sup>But no  
one seated at the table seemed to know  
why Jesus said this to him. <sup>29</sup>Some supposed,  
since Judas kept the money, he would go  
and buy the things they needed for the feast,  
or give some money to the poor, at least.  
<sup>30</sup>When Judas had received the bread, he went  
out straight away, and it was night.*

*<sup>31</sup>So then,  
when he had gone out, Jesus said to them,  
“The Son of Man is glorified; in Him  
God, too, is glorified. <sup>31</sup>If God in Him  
is glorified, then God as well in Him  
will glorify Himself, and glorify  
the Son of Man at once. <sup>33</sup>My children, I  
shall be with you a little longer. You  
will seek Me, and as I said to the Jews,  
‘Where I am going, there you may not come,’  
now I the same say unto you. <sup>34</sup>But from  
Me now receive this new commandment: Love  
each other. Just as I have loved you, love  
each other just the same. <sup>35</sup>By this will all  
men know that you are My disciples, called  
to follow Me, if you have love for one  
another.” <sup>36</sup>Peter answered (who was son  
of Simon), “Lord, where are You going?” He  
replied to him, “You cannot follow Me  
where I am going now, but afterward  
you will.” <sup>37</sup>Then Peter said to Him, “But Lord,  
why not? For I will lay my life down for  
Your sake.” <sup>38</sup>Then Jesus answered Peter, “Your  
life you will lay down for My sake? I say  
to You most surely, that before the day  
dawns, and the rooster crows, you will deny  
three times you even know Me.”*

- John 13.27-38

*Reflect*

1. John began this chapter by announcing that Jesus had loved His disciples throughout the course of His ministry, and now He would love them “to the end.” From what we’ve seen in this chapter, and especially in this last section, how would you characterize the love Jesus had for His disciples? How does one who is motivated by such love look on the people around him? How can we nurture such love in our soul? Complete this prayer: *Lord, I want to love like You love, so I need to think about others the way You do, beginning with...*

2. Our passage for this week is bookended by two betrayals, Judas and Peter. In what ways were these betrayals – each yet in the future – alike? How did they differ? How can we guard ourselves from betraying our Lord, Who loves us so? *Lord Jesus, thank You for dying for me, rising for me, living for me, and giving me Your Word and Your Spirit. Whenever I consider betraying You, Lord, help me to...*

3. Jesus makes a connection between the love He showed toward His disciples and the glory He would bring to God. How would you explain that connection? Can we love like Jesus and *not* glorify God? Can we glorify God where love is not present? What are the implications for us as Jesus’ disciples? *You have called me to Your Kingdom and glory, O Lord, and I fulfill that calling as I...*

4. Jesus was not naïve about what lay ahead for Him. Yet He was undeterred by the betrayals and suffering that were shortly to come from loving His disciples and teaching them to love one another. How was He able to love like that? On what was He focusing? What can we learn from Jesus about loving others even in the face of betrayal, suffering, disappointment, and more? *Only in Your strength, Lord Jesus, can I...*

5. Jesus commands us to love one another as He loves us. The love of the new commandment does not arise from *feeling* – as if we could not love someone truly unless we felt strongly about him. Nor is it conditioned by *circumstances* – as if we only love others under certain conditions. Such love clearly is not dependent on *being loved in return*. What is the basis for new commandment love, and how should that work in us, that we might love as Jesus loves? Bring together into one prayer the prayers you composed for questions 1-4.

#### *Summary*

“Christ commands us to love as he did, putting neither reputation, wealth or anything else before love of our brothers and sisters. If need be, we even need to be prepared to face death for our neighbor’s salvation as our Savior’s blessed disciples did, as well as those who followed in their footsteps. To them the salvation of others mattered more than their own lives, and they were ready to do anything or to suffer anything to save souls that were perishing.” *Cyril of Alexandria (375-444 AD)*

The glory of God John has been pointing toward from the beginning of His gospel comes to fullest expression in the love Jesus has for His people. If we would glorify God, we must love, despite betrayals, hindrances, inconvenience, or suffering. Set your mind on Jesus, then love as He does. What can you do to help ensure you love this way?

#### *Closing Prayer*

I have set the LORD always before me;  
Because *He is* at my right hand I shall not be moved.  
Therefore my heart is glad, and my glory rejoices;  
My flesh also will rest in hope.  
For You will not leave my soul in Sheol,  
Nor will You allow Your Holy One to see corruption.  
You will show me the path of life;  
In Your presence *is* fullness of joy;  
At Your right hand *are* pleasures forevermore.

Psalm 16.8-11

**Psalm 16.8-11** (*All to Christ: Jesus Paid It All*)

You are ever with me, Lord; in You I shall not fall.

But rejoicing in Your Word, I abide within Your call.

Make me know life's way! Pleasures fill Your hand;

Fill my life with joy each day! Before Your face I stand.

Soon Your glory I shall see, for as Jesus rose again,

You will come to gather me to my home with You in heav'n.

Make me know life's way! Pleasures fill Your hand;

Fill my life with joy each day! Before Your face I stand.

*The Gospel of John: John 13.27-38*

*Questions for reflection or discussion*

1. We betray Jesus when we deny Him in any way. What causes believers to betray Jesus? How can we guard ourselves against betraying Him?
2. What's the difference between loving others as we love ourselves and loving them as Jesus loves us? How would you explain the relationship between these two commandments?
3. Jesus emphasized the importance of glorifying God. We have been called to God's Kingdom and glory (1 Thess. 2.12), and to glorify God in everything we do (1 Cor. 10.31). How would you explain what it means to glorify God to someone new in the faith?
4. How can Christians ready themselves in their minds for loving others even when they're unlovable, or the circumstances are not convenient, or we just don't feel like loving?
5. What's the most important lesson you've learned from John 13.27-38? How are you putting that lesson to work in your walk with and work for the Lord?

*Items for prayer:*

## The Fellowship of Ailbe

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Thank you.