


Day 1

 Please pray for holy guidance and insight before you begin today's study.

*One of You Will Betray Me*

<sup>18</sup> "I am not referring to all of you; I know those I have chosen. But this is to fulfill the scripture: 'He who shares my bread has lifted up his heel against me.'


**Psalm 41:9**

Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me.

Q1. What does this phrase mean: "He . . . has lifted up his heel against me"?

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 "In any case the baseness of the treachery lay in the fact that the betrayer was one who did eat bread with the psalmist. He was, as our word expresses it, a "companion" (one who breaks bread with), but to this the Orientals attached a sacredness which even the Bedouin of the desert would honour. But there was one then professing to be His Apostle, eating bread with Him, and yet planning to betray Him." [©about 1880, *Ellicott's Commentary for English Readers*, edited by Charles J Ellicott. <https://biblehub.com/commentaries/john/13-18.htm>]

**Genesis 3:14-15**

<sup>14</sup> So the Lord God said to the serpent, "Because you have done this, "Cursed are you above all the livestock and all the wild animals! You will crawl on your belly and you will eat dust all the days of your life. <sup>15</sup> And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

<sup>19</sup> "I am telling you now before it happens, so that when it does happen you will believe that I am He.

Q2. Didn't the disciples profess their belief in Jesus the Son of God, Messiah, Savior, Redeemer? Why did Jesus say, "that . . . you may believe that I am he"?

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## Lesson 19: John 13:18-38

### Mark 8:29

"But what about you?" he asked. "Who do you say I am?"  
Peter answered, "You are the Christ."

### Luke 9:20


"But what about you?" he asked. "Who do you say I am?"  
Peter answered, "The Christ of God."

<sup>20</sup> I tell you the truth, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me."

Q3. Who sent Jesus: "whoever receives me receives the one who sent me"?

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## Day 2

 Please pray for holy guidance and insight before you begin today's study.

<sup>21</sup> After he had said this, Jesus was troubled in spirit and testified, "I tell you the truth, one of you is going to betray me."

Q4. Why was "Jesus . . . troubled in spirit"?

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Q5. How would you explain this "troubled in spirit" to a new Believer?

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## Lesson 19: John 13:18-38

Q6. When the Holy Spirit prompted John in the writing of his Gospel, why did the Holy Spirit use the word “testify”?

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<sup>22</sup> His disciples stared at one another, at a loss to know which of them he meant. <sup>23</sup> One of them, the disciple whom Jesus loved, was reclining next to him. <sup>24</sup> Simon Peter motioned to this disciple and said, "Ask him which one he means."

Q7. Why was the brash Simon Peter reluctant to ask Jesus himself?

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### Day 3

 Please pray for holy guidance and insight before you begin today’s study.

<sup>25</sup> Leaning back against Jesus, he asked him, "Lord, who is it?"

<sup>26</sup> Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish."

Then, dipping the piece of bread, he gave it to Judas Iscariot, son of Simon.

<sup>27</sup> As soon as Judas took the bread, Satan entered into him.

Q8. What does it mean that “Satan entered into him”?

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Q9. Why did Satan have to wait until this moment?

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## Lesson 19: John 13:18-38

### Job 1:6-12

<sup>6</sup> One day the angels came to present themselves before the Lord, and Satan also came with them.

<sup>7</sup> The Lord said to Satan, "Where have you come from?"

Satan answered the Lord, "From roaming through the earth and going back and forth in it."

<sup>8</sup> Then the Lord said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil."

<sup>9</sup> "Does Job fear God for nothing?" Satan replied. <sup>10</sup> "Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the land. <sup>11</sup> But stretch out your hand and strike everything he has, and he will surely curse you to your face." <sup>12</sup> The Lord said to Satan, "Very well, then, everything he has is in your hands, but on the man himself do not lay a finger."

Then Satan went out from the presence of the Lord.

Q10. Does Satan enter into people today? If yes, can you think of any examples?

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<sup>28</sup> "What you are about to do, do quickly," Jesus told him, but no one at the meal understood why Jesus said this to him. <sup>29</sup> Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast, or to give something to the poor.

Q11. Jesus just told them, "one of you is going to betray me" (in verse 21). Why did the disciples 'not understand' ("no one at the meal understood")?

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<sup>30</sup> As soon as Judas had taken the bread, he went out. And it was night.

Q12. Is there significance in the description, "And it was night"?


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 "There is something very weird and awful in the brief note of time with which the Evangelist sends Judas on his dark errand. 'He . . . went out, and it was night.' Into the darkness that dark soul went. That hour was 'the power of darkness,' the very keystone of the black [cunning] of man's sin, and some shadow of it fell upon the soul of Christ Himself. . . The traitor was gone. His presence had been a restraint; and now that that 'spot in their feast of charity' had disappeared, the Master felt at ease . . ." [©1904; *Expositions Of Holy Scripture*, Alexander MacLaren. Text Courtesy of BibleSupport.com. <https://biblehub.com/commentaries/john/13-31.htm>]

# Lesson 19: John 13:18-38

## Day 4

 Please pray for holy guidance and insight before you begin today's study.

### A New Commandment

<sup>31</sup> When he was gone, Jesus said, "Now is the Son of Man glorified and God is glorified in him. <sup>32</sup> If God is glorified in him, God will glorify the Son in himself, and will glorify him at once.

Q13. What does "glorify" mean? (Jesus mentions "glorify" or a variation five times!)

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 **glo·ri·fy**

1. To give glory, honor, or high praise to; exalt.
3. To give glory to, especially through worship. [<http://www.thefreedictionary.com/glorify>]

Q14. Is there significance in the Apostle John's comment, "When he was gone"?

Yes? } Why?  
No? }

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Q15. Why did the Lord Jesus suddenly declare that "the Son of Man [is] glorified and God is glorified in him"? How so?

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 I apologize for the length of this comment. While I condensed this commentary from Alexander McLaren, his essay was well written, full of truth, and . . . difficult to abbreviate.

"What Judas went to do was the beginning of Christ's glorifying. We have here, then, a triple glorification – the [1] Son of Man glorified in His Cross; [2] God glorified in the Son of Man; and [3] the Son of Man glorified in God. . .

"[1] Why did Christ think of His Cross as a glorifying?

"The New Testament generally represents it as the very lowest point of His degradation; John's Gospel always represents it as the very highest point of His glory. And the two things are both true; just as the [peak] of our [noon-time] sky is the [blackest] of the [night-time] sky for those on the other side of the world. The same fact which in one aspect sounds the very lowest depth of Christ's humiliation, in another aspect is the very highest culminating point of His glory.

"How did the Cross glorify Christ? In two ways: [a.] it was the revelation of His heart; [b.] it was the throne of His sovereign power.

## Lesson 19: John 13:18-38

“[a.] It was the revelation of His heart. All his life long He had been trying to tell the world how much He loved it. His love had been, as it were, filtered by drops through His words, through His deeds, through His whole demeanour and bearing; but in His death it comes in a flood, and pours itself upon the world. . .

“For Him to be known was to be glorified. So pure and perfect was He, that revelation of His character and glorification of Himself were one and the same thing. Because His Cross reveals to the world for all time, and for eternity, too, a love which shrinks from no sacrifice, a love which is capable of the most entire abandonment, a love which is diffused over the whole surface of humanity and through all the ages, a love which comes laden with the richest and the highest gifts, even the turning of selfish and sinful hearts into its own pure and perfect likeness, therefore does He say, in contemplation of that Cross which was to reveal Him for what He was to the world, and to bring His love to every one of us, ‘Now is the Son of Man glorified.’ . . .

“So, Christ yearns to impart the knowledge of Himself to us, because by that knowledge we may be won to His love and service; and hence when He looks forward to the agony, and [abuse], and sorrow of the close, every other thought is swallowed up in this one: ‘They will be the means by which the whole world will find out how deep my heart of love to it was.’ Therefore, . . . He triumph[s] and say[s], ‘Now is the Son of Man glorified.’

[b. It was the throne of His sovereign power:] “Still further, He regards His Cross as the means of His glorifying, because it is His throne of saving power. The paradoxical words of our text rest upon His profound conviction that in His [human] death He was about to put forth a mightier and [more] divine power than ever He had manifested in His life. They are the same in effect and in tone as the great words: ‘. . . if I be lifted up, [I] will draw all men unto Me.’ Now I want you to ask yourselves one question: In what sense is Christ’s Cross Christ’s glorifying, unless His Cross bears an altogether different relation to His life from what the death of a great teacher or benefactor ordinarily bears to his? . . . If His death is His glorifying, it must be because in that death something is done which was not completed by the life, however fair; by the words, however wise and tender; by the works of power, however restorative and healing. . . He is glorified . . . because in that death He wrestled with and overcame our foes, and because, like the Jewish hero of old [Samson], dying, He pulled down the house which our tyrants had built, and overwhelmed them in its ruins. ‘Now is the Son of Man glorified.’

[2] God glorified in the Son of Man.

The mystery deepens as we advance. That God should be glorified in a man is not strange, but that He should be so glorified in the eminent and special fashion which Jesus contemplates here, is strange; and stranger still when we think that the act in which He was to be glorified was the death of an innocent Man.

“For if the dying Christ be the Son of God dying for us, then the Cross glorifies God, because it teaches us that the glory of the divine character is the divine love. Of wisdom, or of power, or of any of the more ‘majestic’ attributes of the divine nature, that weak Man, hanging dying on the Cross, was a strange embodiment; but if the very heart of the divine brightness be the pure white fire of love; if there be nothing diviner in God than His giving of Himself to His creatures; if the highest glory of the divine nature be to pity and to bestow, then the Cross upon which Christ died towers above all other revelations as the most awful, the most sacred, the most tender, the most complete, the most heart-touching, the most soul-subduing manifestation of the divine nature; and stars and worlds, and angels and mighty creatures, and things in the heights and things in the depths, to each of which have been entrusted some broken syllables of the divine character to make known to the world, dwindle and fade before the brightness, the lambent, gentle brightness that beams out from the Cross of Christ, which proclaims – God is love, is pity, is pardon.

[3] The Son of Man glorified in the Father.

“. . . This, then, was the vision that lay before the Christ in that upper room, the vision of Himself glorified in His extreme shame, because His Cross manifested His love and His saving power; of God glorified in Him above all other of His acts of manifestation when He died on the Cross, and revealed the very heart of God; and of Himself glorified in the Father when, exalted high above all creatures, He sitteth upon the Father’s throne and rules the Father’s realm.

And yet from that high, and, to us, inaccessible and all but inconceivable summit of His elevation, He looks down ready to bless each poor creature here, toiling and moiling amidst sufferings, and meannesses, and commonplaces, and monotony, if we will only put our trust in Him, and love Him, and see the brightness of the Father’s face in Him. He cares for us all; and if we will but take Him as our Saviour, His all-prevalent prayer, presented within the veil for us, will certainly be fulfilled at last: ‘Father, I will that they also whom Thou hast given Me may be with Me where I am, that they may behold My glory.’” [©1904; *Expositions Of Holy Scripture*, Alexander MacLaren. Text Courtesy of BibleSupport.com.

<https://biblehub.com/commentaries/john/13-31.htm>

## Lesson 19: John 13:18-38

<sup>33</sup> "My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come.

Q16. Why does Jesus refer to His disciples – grown men – as “children”?

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Q17. Jesus said, “Where I am going, you cannot come.” Where is Jesus going? Why can’t they follow Jesus?

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<sup>34</sup> "A new command I give you: Love one another. As I have loved you, so you must love one another. <sup>35</sup> By this all men will know that you are my disciples, if you love one another."

Q18. Non-religious people also love others; how is this true: “all [people] will know that you are my disciples, if you love one another”?

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### Matthew 5:43-48


<sup>43</sup> You have heard that it was said, 'Love your neighbor and hate your enemy.' <sup>44</sup> But I tell you: Love your enemies and pray for those who persecute you, <sup>45</sup> that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

<sup>46</sup> If you love those who love you, what reward will you get? Are not even the tax collectors doing that?

<sup>47</sup> And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? <sup>48</sup> Be perfect, therefore, as your heavenly Father is perfect.

## Lesson 19: John 13:18-38

### Day 5

 Please pray for holy guidance and insight before you begin today's study.

### *Jesus Foretells Peter's Denial*

<sup>36</sup> Simon Peter asked him, "Lord, where are you going?"  
Jesus replied, "Where I am going, you cannot follow now, but you will follow later."

Q19. Why do you think Jesus repeated this: "Where I am going, you cannot follow [Me]"? (See also v 33)

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<sup>37</sup> Peter asked, "Lord, why can't I follow you now? I will lay down my life for you."

Q20. Do you think the disciples understood what Jesus was implying?


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Q21. When Peter said "I will lay down my life for you", did he mean what he said?

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 A quote concerning 'Good intentions': "Life is short and if you're looking for extension, you had best do well. 'Cause there's good deeds and then there's good intentions. They are as far apart as Heaven and Hell." Ben Harper



## Lesson 19: John 13:18-38

<sup>38</sup> Then Jesus answered, "Will you really lay down your life for me? I tell you the truth, before the rooster crows, you will disown me three times!

Q22. What do you think Peter felt and thought when Jesus said that Peter would "[deny] me three times"?

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## Day 6



Please pray:

Abba Father,

You know my needs better than I. Please grant Your abundant mercy upon my circumstances. Please grant and instill Your peace within my mind and spirit.

Thank You, Father, for entrusting Your Holy Word to me. As I study Your Word, may You grant wisdom to me to better understand Your intent for me. Give me opportunity, and then courage, to put Your Words into action. If I should fail, please give me follow-up opportunities. May I remember that I am Your hands, feet, and voice in this world, that I must take the first step in faith, and You will come alongside of me and give me Your Words to say, unless I am to listen and not talk.

Lord, You are truly amazing and awesome and worthy of all my praise and worship and devotion. Lord, You are life itself!

Thank You for considering me worthy to study, remember, and put into action the Words of Your Son, my Redeemer, my Savior, my Intercessor, my Messiah, the Lord Christ Jesus of Nazareth! And I pray these words in His Name, the Name above all names.

Amen.

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