

## Bible Study Guide: Week of 5-9-2022

1. Read through the passage below
2. Read my notes and commentary
3. Read the questions at the end and ponder or discuss with others

Pastor Andrew

### John 13:31-35

<sup>31</sup>When [Judas Iscariot] had gone out, Jesus said, “Now the Son of Man has been glorified, and God has been glorified in him. <sup>32</sup>If God has been glorified in him, God will also glorify him in himself and will glorify him at once. <sup>33</sup>Little 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.’ <sup>34</sup>I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. <sup>35</sup>By this everyone will know that you are my disciples, if you have love for one another.”

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This passage takes place on Jesus’ last night with his disciples just after he has washed the disciples’ feet. Jesus sent Judas out to “do quickly what you are going to do.” Though the other disciples assumed Jesus was giving Judas instructions about giving to the poor or procuring supplies for the Passover celebration, Jesus is actually sending Judas to initiate his betrayal. After Judas leaves, then Jesus announces that “now” is the time for his glorification to be made complete. The author of this gospel uses the short-hand words and phrases of “Jesus’ hour” and “glorification” to refer to Jesus’ passion, death, resurrection, and return to God. There is one aspect of Jesus’ glorification that is already complete—as he says, “Now the Son of Man has been glorified and God has been glorified in him.” Yet, there is also an aspect of his glorification that has not yet been fulfilled—“God will glorify him in himself and will glorify him at once (that is, immediately or right away).” Jesus is saying that God’s glory has been showed forth through his life, ministry, and signs, but that his ultimate glorification is going to take place when he is handed over, crucified, raised, and ascended. The seemingly circular nature of these verses—i.e. God glorifying the Son of Man and the Son of man glorifying God, etc.—shows the close connection and intertwined relationship of God and Jesus.

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Jesus’ addressing the disciples as “little children” calls to mind the way he addresses them at the end of the Gospel in chapter 21 beside the Sea of Tiberias. Also, the author of 1 John uses this phrase “little children” numerous times to address his hearers. It stresses the intimacy between Jesus and his followers, as well as their dependence on him. Despite leaving the disciples behind when he is crucified, he leaves them with a commandment to love *as he has loved them*. That is what makes this a new commandment. The commandment to love is not new, but rather a summation of the entire law. What is new is the measure by which the disciples of Jesus are to love—they are to love just as he has loved them. Such radical love will continue to glorify God and will be sufficient to identify one as a follower of Jesus.

**Discussion/Reflection Questions:**

- 1. Why do you think Jesus washed Judas' feet, but then waited to give this teaching until after Judas left?**
- 2. What do you think it means for the Son of Man to glorify God? What do you think it means for God to glorify the Son of Man?**
- 3. Jesus commands the disciples to love one another as he has loved them. What examples of Jesus' love do the disciples have to guide them in this task?**