

Dear friends, this is the sad account of one of the Twelve apostles who lifted up his heel against Jesus and kicked Him in the face (13:18) and another apostle who denied Him! As we'll see, Jesus knew of the betrayal of Judas (13:18-30), and, He also knew the weakness of Peter (:31-38). During this evening together, Judas was "on the brink of throwing his life away," and Peter, despite his bold words, would eventually deny he even knew Jesus.

Read 13:21-30. :21 When Jesus had said this [:18-20] He became troubled in spirit [great anguish] and testified and said, "Truly, truly, I say to you, that one of you will betray Me." Jesus was troubled (deeply agitated, grieved, hurt, in spiritual or mental turmoil) because one in their midst wasn't receiving Him or His Father (13:20). Jesus had previously been troubled in 11:33 and 12:27. Now He's troubled again because Judas would betray Him. "One of you!" Just the thought that one of the 12 would betray Jesus to His enemies!

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:23-26 There was reclining on Jesus' bosom one of His disciples [John], whom Jesus loved (agapaō). :24 So Simon Peter gestured (signaled) to him, and said to him, "Tell us who it is of whom He is speaking [Find out who He means]." **:25 He leaning back thus on Jesus' bosom (chest, breast), said to Him, "Lord, who is it?" :26 Jesus then answered, "That is the one for whom I shall dip the morsel [piece of unleavened bread] and give it to him."** So when He had dipped the morsel, He took and gave it to Judas, *the son of Simon Iscariot*.

As they were reclining on their sides eating, the apostle John was reclining in front of Jesus. (John, the writer of this Gospel, never mentions his own name; he refers to himself as the one whom Jesus loved in 19:26, 20:2, 21:7,20). Peter signaled to John: "Find out who He means." So John leaned back and asked, "**Lord, who is it?**" Jesus answered him, "It's the one to whom I give the piece of bread after I've dipped it in the sauce." That action was "a special mark of honor or friendship." As John watched, he saw Jesus dip the piece of the bread in the sauce... and give it to Judas, Simon Iscariot's son! Judas Iscariot! Who would have guessed? Judas was the designated treasurer for the group; he was trusted with the group's finances. Along with the others, Judas had preached the Good News to others; he had even performed miracles & cast out demons.

What can we learn from Jesus? 1. He loves us, regardless! 2. As we learn in 2 Tim. 2:24-26, God's messenger is **not quarrelsome, but kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.** Wow!

It was at this moment of decision that Judas lifted up his heel and kicked our Lord in the face! It was also at this moment Satan entered into Judas.

Read :27-30. :27 After the morsel [piece of bread], Satan (adversary) then entered into him. Therefore Jesus said to him [Judas], "What you do, do quickly (swiftly, promptly)." **:28 Now no one of those reclining at the table knew for what purpose [knew what Jesus meant] He had said this to him. :29 For some were supposing (had an opinion), because Judas had the money box [was the treasurer], that Jesus was saying to him, "Buy the things we have need of for the [Passover] feast"; or else, that he should give something to the poor. :30 So after receiving the morsel he went out immediately; and it was night.**

:27 There was someone else in that room that evening: Satan! He had control over Judas on 2 occasions: just before the betrayal was arranged (Lk. 22:3) and here. It seems that Judas had become disheartened about the direction Jesus was heading. Jesus was talking about dying; was opposing the leaders of the land of Judea; didn't accept kingship when He was offered it (6:15, 12:12-19); and, hadn't rebuked Mary when she had 'wasted' a year's pay on some oil poured on Jesus' head. "When Jesus talked about the cross and later offended the Jewish leaders, Judas' dream began to unravel." Judas' greed had given the devil an opportunity. Yes, Satan entered into Judas, yet Judas chose to be that betrayer. Lk. 22:22 says, "Woe to the man who betrays Jesus." So we see Satan himself at work, and we see Judas choose to be that betrayer. Despite Satan's and Judas' opposition, Jesus kept loving Judas.

:28-9 The other apostles didn't know what Jesus meant when Jesus said, "**What you do, do quickly.**" They thought He may have meant, "Buy whatever is necessary for the 7-day festival" or another possibility was "Give some money to the poor," because "it was customary to give alms during the feast." "All knew what Jesus had said to Judas. Only John knew why He had said it."

:30 So after receiving the morsel [piece of bread] he went out immediately [left at once]; and it was night. There's this contrast between the Light within that room and the darkness into which Judas went. Later in the garden, Jesus would say (Lk. 22:53) to the religious leaders, "**This hour and the power of darkness are yours.**" "The opportune time (Mk. 14:11) when they could arrest Jesus apart from the crowd (Lk. 22:6) had finally come." "The Passover moon shining brightly overhead, but it was nevertheless the hour of darkness."

This is one of the most tragic scenes in all of history. Judas had earlier asked (Mt. 26:25), "**Surely not I, Rabbi?**" Jesus replied, "**You have said it yourself.**"

However, no one can blame Judas or even Satan for Jesus' death on the cross. Jesus had earlier clearly stated (10:18): "**No one has taken (My life) away from Me, but I lay it down on My own initiative.**" Jesus' death was a willing sacrifice for us as sinners and for our sins. Remember, Jesus would never have died had He not willingly given up His life. Death is the result of sin, and Jesus wasn't born a sinner nor did He ever sin, even though He was tempted.

The 11 "watched a man walk of his own choice out of the light of Jesus' love into the domain of the world rulers of this present darkness (14:30, 17:15, Eph. 6:12)." It is always night, darkness, when people turn from the Light of the world.

In **Jn. 13:31-38**, Jesus begins a farewell address to the Eleven which will run through the end of **chapter 16**. Jesus will issue His ‘new’ commandment (it can be summed in one word: Love!). Earlier He had taught (**Mk. 12:28-34**) that the greatest commandments are (1) Loving God with all you are, and (2) loving your neighbor as yourself. Jesus will also predict Peter’s denial.

Read 13:31-38. With the cross only hours away, Jesus’ thoughts turned to the fullness of glory that would be revealed. **:31-32 Therefore when he [Judas] had gone out, Jesus said, “Now is the Son of Man glorified [the display of the essence of who He is, His glorious nature], and God is glorified in Him; :32 if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.** Jesus does not say these words nor give the new commandment until Judas is gone. This a profoundly important moment: “Now the essence of who the Son of Man is revealed!!” So both Jesus and the Father would be glorified—Who they are in the core of their beings would be on full display at the cross of Jesus, His resurrection, His appearances, and His exaltation. The Father’s glory was even revealed at the incarnation (**1:14**).

On the cross we see God’s love, grace, and mercy on full display. At Jesus’ resurrection, we see God’s power on full display. The glory of Jesus would be revealed when Jesus willingly laid down His life for sinners. The glory of the Father was already revealed when He out of His love sent His Son (**3:16**; also see **Acts 3:13-16**). “The Son of Man is the most splendid expression the world can ever see of God’s love for mankind.” Gaze on the glory of God... and marvel! Jesus brought His Father glory, and the Father glorified His Son. **:32** At the cross and in Jesus’ resurrection, the Father would glorify Jesus and validate all His ‘I AM’ claims. How was Jesus’ glory best revealed? By dying! For after death is resurrection: The Father’s glory on full display.

:33 “Little children, I am with you a little while longer. Like a father passing along his last wishes to his children. **You (all) will seek Me; and as I said to the Jews [7:33-34], now I also say to you, ‘Where I am going, you cannot come.’** In less than 20 hours, Jesus’ body would be cold and dead in a grave.

:34 “A new (fresh, new in quality, of different nature) commandment I give to you, that you love (agapaō) one another, even as I have loved (agapaō) you, that you also love (agapaō) one another. Jesus’ blood shed would inaugurate (launch) the new covenant and a new commandment. The new isn’t an improvement of the old; it would be something that is entirely new. Their new motive would be “as I have agapaō’d you!” It is a love which can only be produced by the power of the indwelling Holy Spirit (who is part of the New Covenant). They were to reflect to others the love Jesus had shown them, and this would reveal to others the glory of the Father and the glory of the Son.

:35 “By this all men will know (progress in knowledge) that you are My disciples, if you have love (agapē) for one another.” Their Spirit-empowered love for each other would be the strongest argument that they were true followers, disciples, of the Lord Jesus. The same for us! Agapē love is the foundation of our message to the world. This is by far the best strategy for evangelism. “I saw God’s love; I saw Jesus!” Francis Schaeffer: “Upon His

authority, Jesus gives the world the right to judge whether you and I are born-again Christians on the basis of our observable love toward all Christians.” **Read 1 Pet. 4:8**. Of course, only those who have been “born again” and given the Holy Spirit can love like He loved (**Gal. 5:22**). But, *we can and should* love like this! We can’t expect the unbelieving world to understand this love. They can’t because they don’t have the Spirit of God dwelling in them.

The principle of life out of death can never be fulfilled in us until we have learned (1) we have new hearts, (2) how to walk in the Spirit’s strength, and (3) to practice the new commandment—to love one another as Jesus loves us.

This was only the beginning of an incredible night that would be remembered forever by those eleven apostles. Other accounts of this supper are in **Mt. 26:14-29, Mk. 14:10-31, and Lk. 22:1-38**. Until our next time together, Joel

NOTES

:21 Jesus was troubled when seeing the grief of others in response to the death of Lazarus (**11:33**), and when He was considering His death for both Jews and Greeks (**12:27**).

:21 “The writer John records the anguish of Jesus here, rather than in the Garden of Gethsemane.”

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:32 What can we learn from **:21-30? 3:19-20**: Men love darkness rather than light, because their deeds are evil.

:32 The wages of sin is death (**Rom. 6:23**): someone had to die. The Lord has caused the iniquity of us all to fall on Him (**Is. 53:6,11, Heb. 9:28, 1 Pet. 2:24**). It was only through the sacrifice of His Son that God could be just and the justifier of the one who has faith in Him (**Rom. 3:26**).

:32 Keep in mind, the glory of the cross and the glory of the resurrection are inseparable.

:34-35 Love in practice looks like the fruit of the Spirit (**Gal. 5:22-23, Eph. 5:9, Col. 3:12-15**) because it is! **Rom. 5:5,8, Eph. 5:2, 1 Cor. 13:4-7**.

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:36 “The new and living way which He opened for us through the curtain, that is, His flesh” “(**Heb. 10:20**). “The way” hadn’t yet been opened. Only Jesus could offer for all time a single sacrifice for sin (**Heb. 10:12**).

Maranatha = Our “Lord, Come!” **1 Cor. 16:22**.

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:22 The disciples began looking at one another, at a loss (perplexed, same as 2 Cor. 4:8) to know of which one He was speaking [wondering whom He could mean]. They had no idea of whom Jesus spoke; they were perplexed. In fact, each one (including Judas Iscariot) asked, "**Surely not I, Lord?**" (Mt. 26:20-25, Mk. 14:19). "Do you have me in mind, Lord?" They had no idea it was Judas. They had all been with Jesus for 2-3 years; He hadn't treated Judas any differently than He had the other 11. He had loved them all; He washed all their feet. Apparently, He was serving all of them at the Passover meal.

:23-26 There was reclining on Jesus' bosom one of His disciples [John], whom Jesus loved (agapaō). :24 So Simon Peter gestured (signaled) to him, and said to him, "Tell us who it is of whom He is speaking [Find out who He means]." **:25 He leaning back thus on Jesus' bosom (chest, breast), said to Him, "Lord, who is it?" :26 Jesus then answered, "That is the one for whom I shall dip the morsel [piece of unleavened bread] and give it to him."** So when He had dipped the morsel, He took and gave it to Judas, *the son of Simon Iscariot*.

As they were reclining on their sides eating, the apostle John was reclining in front of Jesus. (John, the writer of this Gospel, never mentions his own name; he refers to himself as the one whom Jesus loved in 19:26, 20:2, 21:7,20). Peter signaled to John: "Find out who He means." So John leaned back and asked, "**Lord, who is it?**" Jesus answered him, "It's the one to whom I give the piece of bread after I've dipped it in the sauce." That action was "a special mark of honor or friendship." As John watched, he saw Jesus dip the piece of the bread in the sauce... and give it to Judas, Simon Iscariot's son! Judas Iscariot! Who would have guessed? Judas was the designated treasurer for the group; he was trusted with the group's finances. Along with the others, Judas had preached the Good News to others; he had even performed miracles & cast out demons.

What can we learn from Jesus? 1. He loves us, regardless! 2. As we learn in 2 Tim. 2:24-26, God's messenger is not quarrelsome, but kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will. Wow!

It was at this moment of decision that Judas lifted up his heel and kicked our Lord in the face! It was also at this moment Satan entered into Judas.

Read :27-30. :27 After the morsel [piece of bread], Satan (adversary) then entered into him. Therefore Jesus said to him [Judas], “What you do, do quickly (swiftly, promptly).” :28 Now no one of those reclining at the table knew for what purpose [knew what Jesus meant] He had said this to him. :29 For some were supposing (had an opinion), because Judas had the money box [was the treasurer], that Jesus was saying to him, “Buy the things we have need of for the [Passover] feast”; or else, that he should give something to the poor. :30 So after receiving the morsel he went out immediately; and it was night.

:27 There was someone else in that room that evening: Satan! He had control over Judas on 2 occasions: just before the betrayal was arranged (Lk. 22:3) and here. It seems that Judas had become disheartened about the direction Jesus was heading. Jesus was talking about dying; was opposing the leaders of the land of Judea; didn't accept kingship when He was offered it (6:15, 12:12-19); and, hadn't rebuked Mary when she had 'wasted' a year's pay on some oil poured on Jesus' head. "When Jesus talked about the cross and later offended the Jewish leaders, Judas' dream began to unravel." Judas' greed had given the devil an opportunity. Yes, Satan entered into Judas, yet Judas chose to be that betrayer. Lk. 22:22 says, "Woe to the man who betrays Jesus." So we see Satan himself at work, and we see Judas choose to be that betrayer. Despite Satan's and Judas' opposition, Jesus kept loving Judas.

:28-9 The other apostles didn't know what Jesus meant when Jesus said, "What you do, do quickly." They thought He may have meant, "Buy whatever is necessary for the 7-day festival" or another possibility was "Give some money to the poor," because "it was customary to give alms during the feast." "All knew what Jesus had said to Judas. Only John knew why He had said it."

:30 **So after receiving the morsel [piece of bread] he went out immediately [left at once]; and it was night.** There's this contrast between the Light within that room and the darkness into which Judas went. Later in the garden, Jesus would say (Lk. 22:53) to the religious leaders, "**This hour and the power of darkness are yours.**" "The opportune time (Mk. 14:11) when they could arrest Jesus apart from the crowd (Lk. 22:6) had finally come." "The Passover moon shining brightly overhead, but it was nevertheless the hour of darkness."

This is one of the most tragic scenes in all of history. Judas had earlier asked (Mt. 26:25), "Surely not I, Rabbi?" Jesus replied, "You have said it yourself."

However, no one can blame Judas or even Satan for Jesus' death on the cross. Jesus had earlier clearly stated (10:18): "No one has taken (My life) away from Me, but I lay it down on My own initiative." Jesus' death was a willing sacrifice for us as sinners and for our sins. Remember, Jesus would never have died had He not willingly given up His life. Death is the result of sin, and Jesus wasn't born a sinner nor did He ever sin, even though He was tempted.

The 11 "watched a man walk of his own choice out of the light of Jesus' love into the domain of the world rulers of this present darkness (14:30, 17:15, Eph. 6:12)." It is always night, darkness, when people turn from the Light of the world.

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In **Jn. 13:31-38**, Jesus begins a farewell address to the Eleven which will run through the end of **chapter 16**. Jesus will issue His ‘new’ commandment (it can be summed in one word: Love!). Earlier He had taught (**Mk. 12:28-34**) that the greatest commandments are (1) Loving God with all you are, and (2) loving your neighbor as yourself. Jesus will also predict Peter’s denial.

Read 13:31-38. With the cross only hours away, Jesus’ thoughts turned to the fullness of glory that would be revealed. **:31-32 Therefore when he [Judas] had gone out, Jesus said, “Now is the Son of Man glorified [the display of the essence of who He is, His glorious nature], and God is glorified in Him; :32 if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.** Jesus does not say these words nor give the new commandment until Judas is gone. This a profoundly important moment: “Now the essence of who the Son of Man is revealed!!” So both Jesus and the Father would be glorified—Who they are in the core of their beings would be on full display at the cross of Jesus, His resurrection, His appearances, and His exaltation. The Father’s glory was even revealed at the incarnation (**1:14**).

On the cross we see God’s love, grace, and mercy on full display. At Jesus’ resurrection, we see God’s power on full display. The glory of Jesus would be revealed when Jesus willingly laid down His life for sinners. The glory of the Father was already revealed when He out of His love sent His Son (**3:16**; also see **Acts 3:13-16**). “The Son of Man is the most splendid expression the world can ever see of God’s love for mankind.” Gaze on the glory of God... and marvel! Jesus brought His Father glory, and the Father glorified His Son. **:32** At the cross and in Jesus’ resurrection, the Father would glorify Jesus and validate all His ‘I AM’ claims. How was Jesus’ glory best revealed? By dying! For after death is resurrection: The Father’s glory on full display.

:33 “Little children, I am with you a little while longer. Like a father passing along his last wishes to his children. **You (all) will seek Me; and as I said to the Jews [7:33-34], now I also say to you, ‘Where I am going, you cannot come.’** In less than 20 hours, Jesus’ body would be cold and dead in a grave.

:34 “A new (fresh, new in quality, of different nature) commandment I give to you, that you love (agapaō) one another, even as I have loved (agapaō) you, that you also love (agapaō) one another. Jesus’ blood shed would inaugurate (launch) the new covenant and a new commandment. The new isn’t an improvement of the old; it would be something that is entirely new. Their new motive would be “as I have agapaō’d you!” It is a love which can only be produced by the power of the indwelling Holy Spirit (who is part of the New Covenant). They were to reflect to others the love Jesus had shown them, and this would reveal to others the glory of the Father and the glory of the Son.

:35 “By this all men will know (progress in knowledge) that you are My disciples, if you have love (agapē) for one another.” Their Spirit-empowered love for each other would be the strongest argument that they were true followers, disciples, of the Lord Jesus. The same for us! Agapē love is the foundation of our message to the world. This is by far the best strategy for evangelism. “I saw God’s love; I saw Jesus!” Francis Schaeffer: “Upon His

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authority, Jesus gives the world the right to judge whether you and I are born-again Christians on the basis of our observable love toward all Christians.”

Read 1 Pet. 4:8. Of course, only those who have been “born again” and given the Holy Spirit can love like He loved (**Gal. 5:22**). But, we *can and should* love like this! We can’t expect the unbelieving world to understand this love. They can’t because they don’t have the Spirit of God dwelling in them.

The principle of life out of death can never be fulfilled in us until we have learned (1) we have new hearts, (2) how to walk in the Spirit’s strength, and (3) to practice the new commandment—to love one another as Jesus loves us.

This was only the beginning of an incredible night that would be remembered forever by those eleven apostles. Other accounts of this supper are in **Mt. 26:14-29, Mk. 14:10-31, and Lk. 22:1-38**. Until our next time together, Joel

NOTES

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:34-35 Love in practice looks like the fruit of the Spirit (**Gal. 5:22-23, Eph. 5:9, Col. 3:12-15**) because it is! **Rom. 5:5,8, Eph. 5:2, 1 Cor. 13:4-7**.

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