

Sermon Notes & References

The Betrayer Turns Away
John 13:18-30

November 13, 2016
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^A John 2:13-14, 17, 4:1-2, 13:10

^B Luke 6:12-16, 9:1-2; John 6:68-70

^C John 12:27, 11:33, 35,; ;Matthew 26:38

^D Luke 22:23; Mark 14:19; Matthew 26:22

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^G Matthew 26:24

^H 1 Corinthians 11:28

A. The Betrayer's Advantages 13:18-20

1. Access to Christ's Cleansing (18a)

a. "I do not speak of all of you. I know the ones I have chosen; ..."

b. Judas has accompanied Jesus for over three years

c. he knew the gospel of the kingdom: directly from the lips of the Rabbi

d. with Jesus he went up to that first Passover three years earlier

(A) "13 And the Passover of the Jews was at hand, and Jesus went up to Jerusalem. 14 And He found in the temple those who were selling oxen and sheep and doves, and the moneychangers seated. ... 17 His disciples remembered that it was written, "zeal for thy house will consume me." (John 2:13-14, 17)

(B) there he had first-hand knowledge of Christ's cleansing power

e. shortly after that Passover he had further evidence of that power

(A) "1 When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus Himself was not baptizing, but His disciples were)," (John 4:1-2)

(B) this was another kind of cleansing

(1) people coming to repentance at Jesus' preaching

(2) and Judas himself engaged in baptizing them

f. now Judas has watched the Saviour wash the disciple's feet

(A) even Judas' own feet

(B) and finish by saying, "and you are clean but not all of you" (v 10)

(C) the disciples had taken advantage of Jesus cleansing power

(D) all but one ... Judas

2. Intimate Acquaintance with Christ (18b)

a. "... but it is that the Scripture may be fulfilled, 'he who eats my bread has lifted up his heel against me.'"

(A) the quotation is from Psalm 41:9, and originally seems to have had reference to David's counsellor Ahithophel who deserted him to aid in Absalom's insurrection and revolt

(B) but it was also prophetic of Judas

(C) like a horse about to kick out, or a wrestler tripping his opponent

(D) Judas had set out to harm one who was his friend

b. in the middle east, perhaps as nowhere else, to eat with someone was to establish a bond of peace

- (A) to transgress against that peace was considered most unnatural for even a mere acquaintance
- (B) but utterly reprehensible for a friend to act in such a way
- (C) Judas threw away his advantage of being one of Jesus twelve intimate friends

3. Hearing Christ's Words (19)

- a. "From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He."
 - (A) Jesus was the prophet
 - (1) many times Judas had heard his prophetic words
 - (2) he had seen those same words fulfilled
- b. now the Prophet speaks prophetic words about the Betrayer
 - (A) and Judas again recognises how true they are
 - (B) but this time they are spoken against himself
 - (C) he could have profited by Jesus' words but did not

4. An Apostle of Christ (20)

- a. "Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."
- b. in Luke 6:12-16, we have the record of choosing of the twelve
 - (A) Jesus spent the previous night on the mountain in prayer
 - (B) then the list of those chosen from among His followers is given
 - (C) Judas Iscariot's name concludes the list of these who were called, "apostles" – ones sent by Jesus
 - (D) and Luke then gives a condensation of the Sermon on the Mount
- c. after about a year of Jesus' intense training of His apostles, Luke 9:1-2 says : "1 And He called the twelve together, and gave them power and authority over all the demons, and to heal diseases. 2 And He sent them out to proclaim the kingdom of God, and to perform healing."
 - (A) Judas was one of those twelve
 - (B) Judas was given such powers
 - (C) Judas had that great advantage of first-hand experience of the working of the Holy Spirit through him in this way
 - (D) he was an apostle of Jesus who was an apostle of God Himself
- d. Yet two-thirds of the way through Jesus' ministry

- (A) Peter says, "68 Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life. 69 And we have believed and have come to know that You are the Holy One of God.'" (John 6:68-69)
- (B) but, "Jesus answered them, "Did I Myself not choose you, the twelve, and yet one of you is a devil?'" (John 6:70)

B. The Betrayer Disclosed 13:21-26

1. The Troubled Son of Man (21)

- a. "When Jesus had said this, He became troubled in spirit, and testified, and said, "Truly, truly, I say to you, that one of you will betray Me.""
- b. let us never forget that Jesus was Son of Man as well as Son of God
 - (A) the one was just as necessary for our salvation as the other
 - (B) John, whose principal theme is Jesus as the Son of God, never let us forget, however, His humanity: "The Word was made flesh and dwelt among us."
 - (C) Just in the previous chapter Jesus said, "Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour." (John 12:27)
 - (D) at the death of Lazarus He "was deeply moved in spirit, and was troubled. ... (and) wept" (John 11:33, 35)
 - (E) and in Gethsemane, "Then He *said to them, "My soul is deeply grieved, to the point of death; remain here and keep watch with Me."" (Matthew 26:38)
- c. and though Jesus knew Judas from the first, how troubling it must have been to Him that this man, this apostle, this friend, would do this
 - (A) the time was near so this news had to be spoken
 - (B) but what a sad truth to have to share with His disciples

2. The Troubled Disciples (22)

- a. "The disciples began looking at one another, at a loss to know of which one He was speaking."
- b. how many questions must have been going through their minds
 - (A) of course they wondered, 'Who?'
 - (B) but also 'How?', 'Why?', 'When?'
- c. the other gospels give expression to their perplexity
 - (A) "And they began to discuss among themselves which one of them it might be who was going to do this thing." (Luke 22:23)
 - (B) "They began to be grieved and to say to Him one by one, "Surely not I?'" (Mark 14:19) and Matthew 26:22

in similar words

d. the room echoed with "Is it I?" – perhaps unwittingly one of them may do this deed – each of eleven of them did not want it to be himself

3. Simon Peter Investigates (23-25)

a. "23 There was reclining on Jesus' breast (actually, "bosom") one of His disciples, whom Jesus loved. 24 Simon Peter therefore *gestured to him, and *said to him, "Tell us who it is of whom He is speaking." 25 He, leaning back thus on Jesus' breast, *said to Him, "Lord, who is it?""

(A) that word 'bosom', different from the word 'breast' later in verse 25, not only is used to describe the torso part of the body, but also the fold of the robe as is formed when it is held up by the left arm. It is this place in which a shepherd carries a sheep, and so on. At the table, that fold would fall loose so that John would lean on it

(B) and the disciple 'whom Jesus loved' is John, the author of this gospel as will be seen when we come to similar references

b. for Peter the doubt is overwhelming

(A) did not Jesus the Rabbi once reprimand him

(B) "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's." (Matthew 16:23)

(C) so he nods to John, signalling with face and eyes, that John should find out from Jesus who is the betrayer

c. the famous picture of the Last Supper by Leonardo da Vinci does not suitably convey what it was like

(A) here is an overall layout, and rather than sitting, the disciples would be reclining ^{–{2}}.

(B) Professor Leon Morris describes it, "The usual arrangement at a meal was to have a series of couches each for three persons arranged in a U round the table. The host, or the most important person, reclined in the centre of the chief couch placed at the junction of the two arms of the U. The guests reclined with their heads towards the table and their feet stretched out obliquely away from it. They leaned on the left elbow, which meant that the right hand was free to secure food. The place of honour was to the left of, and thus slightly behind the principal person. The second place was to his right, and the guest there would have his head on (at) the breast of the host. Plainly this was the position occupied by the beloved disciple." ^{–{3}}.

d. here is another picture, ^{–{4}}. with the only difference from Morris' description being that the disciples on the other side of the table are leaning on their right arms so that they can look at Jesus

(A) you will see that the place of honour is empty, for this picture assumes that Judas sat there and has already departed

- (B) there are good, but not conclusive reasons, for such an assumption that Judas was in that place of honour
- e. So John leaned back and asked his question

4. Betrayer Identified (26)

- a. "Jesus therefore *answered, "That is the one for whom I shall dip the morsel and give it to him." So when He had dipped the morsel, He *took and *gave it to Judas, the son of Simon Iscariot."¹⁶
 - (A) there is every reason to believe that Jesus' reply is spoken privately to John, which indeed his position would permit
 - (B) Jesus gives a sign and then carries it out
- b. the taking of a piece of the bread,
 - (A) dipping it into one of the bowls
 - (1) perhaps that containing the bitter herbs and vinegar
 - (2) or that with a compote of figs, dates and raisins
 - (B) was usually considered as a special honour
 - (C) if this is so, here is another evidence of Jesus giving the Judas every honour and privilege that he might repent
- c. but the sad truth was otherwise

C. The Betrayer Chooses 13: 27-30

1. Judas Possessed (27)

- a. "And after the morsel, Satan then entered into him. Jesus therefore *said to him, "What you do, do quickly."¹⁷
- b. there is nothing in Scripture to say that Judas was forced to this
 - (A) there were infinite resources next to him in the person of Jesus Christ to overcome anything that Satan could do
 - (B) step by step over the three and a half years of walking with Jesus, Judas had been making his choice
 - (C) the point had now arrived where he could no longer keep his foot in both camps: "He who is not with Me is against Me; and he who does not gather with Me, scatters." (Luke 11:23)
 - (D) you cannot sit on the fence about Jesus
- c. Jesus' words to Judas
 - (A) could be taken as make up your mind: repent or do your deed
 - (B) but as Judas had allowed Satan to control his actions, it seems more to be a statement that Jesus knows his decision and it is Jesus, not Satan, who is in command here

(C) "Do your work Judas, for I have known it all along."

2. Disciples Confused (28-29)

- a. "28 Now no one of those reclining at the table knew for what purpose He had said this to him. 29 For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor."
- b. the actual meaning of Jesus' words are unknown to the rest at the table
 - (A) their thoughts fall on two possibilities
 - (B) that further supplies were needed for the Feast of Unleavened Bread and that Judas as the treasurer was to go out and arrange their purchase
 - (C) or, that money was to be given to the poor by the treasurer (which suggests that Jesus had done this before)
- c. they failed to connect the discussion which had just gone on with the words to Judas: how well he had disguised his nature over the years

3. Judas Benighted (30)

- a. "And so after receiving the morsel he went out immediately; and it was night."
- b. But Judas knew that Jesus knew
 - (A) and he went out
 - (B) out into the night
- c. not simply the physical darkness of the evening
 - (A) but he departed from the Light of the World, Jesus Christ
 - (B) and headed toward deep and everlasting spiritual darkness
- d. what a sad outcome for one having had such privilegers
 - (A) Jesus was indeed troubled
 - (B) not simply for his own sufferings that lay ahead
 - (C) but listen to the pathos in his words, "The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."
(Matthew 26:24)

D. Conclusion

1. "Is It I?"

- a. Jesus allowed his disciples a time of self-examination
 - b. that is healthy if we keep our thoughts centred on Christ
 - c. that we perceive and ask for cleansing from all that is evil in our heart that would cause us to deny or to betray Jesus in word or deed
 - d. Paul writes concerning the Lord's Supper, "But let a man examine himself, and so let him eat of the bread and drink of the cup." (1 Corinthians 11:28)
2. Our closing hymn, "I Would Be True" will give us an opportunity for such self-examination and resolving to follow Christ at all costs.

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ASV	American Standard Version of 1901
AV	Authorized (King James) Version of 1769
NAS	New American Standard version © 1960, 1995 The Lockman Foundation (usually the 1995 edition)
NIV	New International Version © 1984 by the International Bible Society
NLT	New Living Translation © 1996 Tyndale Charitable Trust
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
NRSV	New Revised Standard Version © 1989 National Council of Churches of Christ
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

Some of the commentaries and resources used in the preparation of this message are identified as follow:

Bruce	– <i>The Gospel & Epistles of John</i> , by F. F. Bruce, William B. Eerdmans Publishing Company, Grand Rapids, MI; 1983
BM	– <i>Biblical Museum</i> , Editor James Comper Gray, ca 1870
NICNT	– <i>The New International Commentary on the New Testament</i> <i>The Gospel according to John</i> , by Leon Morris
NTC	– <i>New Testament Commentary</i> , by William Hendriksen; Baker Book House, Grand Rapids, MI; 1954
RWP	– <i>Robertson’s Word Pictures of the New Testament</i> , by Dr. A. T. Robertson

2. From Pinterest: <https://www.pinterest.com/pin/135037688799500016/>

3. NICNT, *in loc.*

4.

From Quora by Warren Kramer:

https://qph.ec.quoracdn.net/main-qimg-24fc1ea975d43a35c5a5f0d08c092fbc-c?convert_to_webp=true