

# G R A C E

## Reformed Baptist Church

Soli    ♦    Deo    ♦    Gloria

### THE GOSPEL OF JOHN

#### Sermon Notes

#### *Jesus Predicts His Betrayal*

John 13:21-32

February 26, 2006

#### Verses 21-22

- ❑ In Verse 19, Jesus tells His disciples, “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*.”
- ❑ In this Verse, Jesus is asserting His supernatural knowledge of the future, a characteristic only of God.
- ❑ Therefore, He knew well in advance of His betrayal that it would be at the hands of Judas.
- ❑ So, as the betrayal quickly approached, Jesus “became troubled in spirit...”
  - Once again, John reveals the **humanity** of our Lord Jesus Christ, who, being fully human [and fully God], experience the same range of feelings and emotions that we do.
- ❑ Now, for the first time, Jesus is **very direct** concerning the individual who will betray Him. Up until this point, Jesus has spoken in ambiguous language; but, now He says, “One of **you** will betray Me.”
- ❑ Stunned, the disciples began “looking at one another...”
  - Yet, notice, that they do not seem to suspect Judas, they are truly “at a loss.”
  - Judas was certainly quite good at hiding his deception.
  - The account in Matthew’s Gospel is fascinating. After Jesus’ words, “they each one began to say to Him, ‘Surely not I, Lord?’”
    - Yet, even Judas asked, “Surely it is not I, Rabbi?”

#### Verses 23

- ❑ Then, John states, “There was reclining on Jesus’ bosom, one of His disciples, whom Jesus loved.”

- Most scholars believe that the disciple “whom Jesus loved” was John, the author of this Gospel.
- This same individual (“the disciple whom Jesus loved”) will appear at the Cross (John 19:26-27), at the empty tomb (20:2-9), by the Sea of Galilee when the risen Christ will appear to seven of His disciples (John 21:1, 20-23), and in the last two verse that attribute the authority of this Gospel to him (21:24, 25).
- Also, John states that he was “**reclining** on Jesus’ bosom...”
  - The fact that they were **reclining** may be further evidence that they were observing the Passover (Seder) Meal.
  - During the first century, reclining (originally a Hellenistic custom), was reserved only for special occasions, such as banquets.
  - Further, it was essentially required that Jews of this era recline at the Passover meal, in order to symbolize and celebrate the freedom that they enjoyed, in contrast to the haste by which the first Passover in Egypt was to be eaten on the night of the Exodus.
- When the Jews “reclined,” they leaned on their left arm, so that their right arm would be free to eat with.
- Furthermore, since John (“the disciple whom Jesus loved”) was reclining on the bosom of Jesus, this meant that John was seated to Jesus’ right.
- It must be noted that the place of highest honor was to the left of the host, not the right. As we will see shortly, it is quite possible that Judas was to the immediate left of Jesus (i.e. the place of highest honor).
- Therefore, John is not elevating himself by referring to himself as “the disciple whom Jesus loved”; rather, he probably does so with a great sense of humility. Much like the great hymn by Charles Wesley: “Amazing love! How can it be, that thou my God shouldst die for me?”
- Finally, it should be noted that John says that He was in the “bosom” [or laying on the chest] of Christ; whereas, John 1:18 states that Jesus Christ, the Son of God, was in the “bosom of the Father.”
  - This certainly brings to mind that supreme level of intimacy that we may all share with the eternal God through our Lord Jesus Christ.

#### Verse 24-26a

- Then, Peter said to John (“the disciple whom Jesus loved”), “Tell us who it is of whom He is speaking.”
  - Clearly Peter is not physically close enough to Jesus to ask the question of Him his self.

- ❑ So John leaned back on Jesus' bosom (chest) and said, "Lord, who is it?"
- ❑ Then Jesus answered John, "That is the one for whom I shall dip the morsel and give it to him."
  - Now given what transpires after Jesus gives Judas the morsel, as well as Verse 28, it is clear that the disciples did not hear Jesus' response to John's question.
- ❑ In this culture, it was not uncommon for the host of the meal to dip a morsel of food into a common bowl and pass it to the guest of honor, as a token of loyalty, friendship and honor.
- ❑ It is quite possible; maybe even likely, that this is what Jesus is doing. Knowing that Judas is going to betray Him, Jesus, once again, serves as an example of how we should love our enemies.
- ❑ Furthermore, since this was a Passover meal, the "dip" into which Jesus put the morsel could very well have been the *charoset*, or the sweet mixture of apples, dates, nuts, and wine, which is a common element in the Seder.
- ❑ Also, the "morsel" could have been the *matzah*, or unleavened bread, another important element of the Passover meal. This is consistent with most translations, which use the word "bread" as opposed to "morsel."

#### **Verses 26b-27**

- ❑ Once Jesus dipped the morsel/bread, He gave it to Judas.
- ❑ That Jesus so easily gave Judas the morsel indicates that, quite possibly, Judas was, ironically, seated at the place of honor, to Jesus' left.
- ❑ Once Jesus gave Judas the morsel, "Satan then entered him." In other words, it appears that Judas became possessed at this point.
- ❑ Jesus, then, said, "What you do, do quickly."
  - Notice, here again, Jesus is presented as being in complete control, not a helpless victim. He is commanding Judas to do what he has made up his mind to do. Jesus knows that such actions by Judas will be in accordance with the will and the Word of God.
  - Further, it is certainly clear now to Judas that Jesus has "supernatural" knowledge of what is going on – that Jesus is "on to him." Yet, despite this truth, Judas continues in his plot of betrayal.

#### **Verses 28-29**

- ❑ It is clear that the disciples did not hear the words that Jesus spoke to John in Verse 26, for here, in Verse 28, they do not understand the reason Jesus had said, "What you do, do quickly."
- ❑ The disciples now begin speculating as to what the words of Jesus meant. Some of them suppose that since Judas "had the money box," that is to say, he was the treasurer of the

group, that he was going to buy things for the Feast – the Feast of Passover and Unleavened Bread.

- ❑ Some thought that maybe he was instructed by Jesus to go give money to the poor.
- ❑ Regardless, it does not appear that anyone suspected that Judas was the betrayer.

### Verse 30

- ❑ Immediately following his receipt of the morsel, and the words of Jesus, Judas left.
- ❑ **NOTICE the clear building of tension:**
- ❑ Judas has left and is on the way to the Temple officials, and *it was night*.
  - Of course, the phrase, “it was night” has a double meaning.
    - First of all, it was nighttime, evening
    - Secondly, Judas had been given over to Satan, the Prince of Darkness.
    - Lastly, however, it indicates that wheels of deception and betrayal are in motion, and the actions of Judas are going to lead to Jesus’ arrest, trial, and crucifixion. It was spiritually night...as the horrible cross awaited the Savior of the World. The cross would be the place where the Light of the World would once for all destroy the Prince this world and the power of darkness.
      - In the Gospel of Luke, when Jesus is betrayed, makes the statement, that this is the “hour and the power of darkness.”
      - Yet, this hour would certainly pass.

### Verses 31-32

- ❑ Now that Judas has left, Jesus knows what he is going to do. The arrest of Jesus Christ is now imminent (literally, hours away).
- ❑ Once again, Jesus uses His favorite title for Himself, “the Son of Man.”
  - In Daniel 7, the title is associated with the Glory of the Messiah
  - In the Synoptics, the title is associated with suffering.
  - Here, those two themes are merged.

Before we leave our study of the Gospel of John, let us be sure to realize this fundamental truth: **God does not work the way man does.** For example, seeing is not believing, for the signs and miracles of Jesus, apart from the grace of God did not evoke genuine saving faith. And the ultimate glorification of the Son was not in His Transfiguration or physical destruction of the Pharisees; but rather, it was in His suffering and death on the cross.

- “Even in the Prologue, the glorification of the incarnate Word occurs not in a spectacular display of blinding light but in the matrix of human existence. Now, bringing to a climax a theme developed throughout this Gospel, the Evangelist makes it clear that the supreme moment of divine self-disclosure, the greatest moment of displayed glory, was in the shame of the cross.”  
D.A. Carson
- These two verses, call to mind, once again, one of the Suffering Servant passages of Isaiah. Isaiah 49:3 states, “**He said to Me, ‘You are My Servant, Israel, In Whom I will show My glory.’**”
- For Jesus says, “Now the **Son of Man is glorified**, and **God is glorified in Him**,”
- He continues by saying, “if God is glorified in Him, **God will also glorify Him in Himself**, and will glorify Him immediately.”
  - These two Verses are very significant. Once again, the glory of Son is emphasized in conjunction with the Cross.
  - However, **this is one of the few places in the Gospel of John where the crucifixion is presented explicitly as glorifying BOTH the Son and the Father.**
  - First of all, at the Cross, the Son of Man, **Jesus Christ is glorified**. It represents the “lifting up” (both physically and figuratively), that is to say the “exaltation,” of the Son of Man:
    - It represents the perfect obedience of the Son to the will of the Father.
    - It is the path back to the glory Jesus shared with the Father before the Incarnation.
    - The crucifixion represents the fulfillment of Jesus Christ as the perfect Passover Lamb who “takes away the sins of the world,” both removing the sin from His people and appeasing the wrath of God towards His people.
  - However, at the Cross, we also see the **glory of the Father** displayed.
    - Because Jesus Christ was fully God and fully man, the Father demonstrated, in the horrific crucifixion, His hatred for sin and the zeal He had for His own glory and holiness. Jesus became the object of the Father’s wrath – the **ONLY** object who could bear the wrath of the Father to the end (because Jesus Christ is fully God).
    - But, also, in the Cross, we see the attributes of God [i.e. His glory] displayed as well.

Remember, Christ is glorified on the cross because it reflects His complete and perfect obedience to the will of the Father. However, it could also be stated that the cross reflects the holiness [an eternal attribute] of God [the Father] as He pours out His wrath [His justice is also an eternal attribute] onto His Son in order to atone for the sins of His people. Therefore, in the crucifixion, we see, at least in part, the glory of God [the display of who He is in His attributes] being revealed.

- ❑ So intimate is the relationship between the Father and the Son (for the Son is in the “bosom of the Father”), that Jesus can truly say, “God [the Father] is glorified in Him [the Son]...and God [the Father] will also glorify Him [the Son] in Himself [the Father]...”
- ❑ For indeed, “I and the Father are one...” as Jesus states...**one in purpose**, and **one in essence** [i.e. the Father and the Son are fully God].

\*\*\*\*\*

- ❑ The glorification of the Father and the Son, however, are presented in a new way, here, that has yet to be revealed in this Gospel.
  - Jesus says, “if God [the Father] is glorified in Him [the Father], God [the Father] will also glorify Him [the Son] in Himself [the Father]...”
    - This passage is in the future tense, and “**points beyond the passion to the eternal glory of the Father that the Son will share**” [after His resurrection and ascension].
    - As one scholar put it, “As God [the Father] is glorified in the Messianic work of the Son, so the Son shall be glorified in the eternal blessedness of the Father.”  
Plummer
    - This is certainly the context of the *Carmen Christi*, Philippians 2:5-11:  
“For this reason also, God [the Father] highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”
- ❑ Jesus concludes Verse 32, saying, “and will glorify Him immediately.”
  - Now that Judas has left to go and get the Jewish officials, the events surrounding the “glorification” of the Son [the trial, crucifixion, burial, resurrection, and ascension of the Son] are upon us, i.e. hours away. Therefore, God will not delay.