

A person wearing a white, flowing robe is walking on water. The scene is set at sunset or sunrise, with a bright sun low on the horizon, creating a golden glow and shimmering reflections on the water's surface. The person's feet are visible, splashing water as they walk. The overall mood is serene and spiritual.

# THE GOSPEL OF JOHN

**PART THIRTY-SEVEN**

*The Word of Made Flesh*



JOHN 13:21-30

# 1. Jesus Announces His Betrayal (vv. 21-30)

a. Jesus also struggled with betrayal (Heb 4:15); He is deeply troubled (v.21)

b. The fact that he knows the betrayal is going to happen, and the one who will betray him does not take away the sting



**c. This announcement serves as a prophecy and an accusation, at the same time**

**i. The disciples initially look at each other:**

**(1) Are they saying, "certainly not me"?**

**(2) Are they trying to spy out the person who looks guilty?**



b. The narrative then gives us an intimate sidebar conversation between the Beloved Disciple and Peter, and then, the Beloved Disciple and Jesus (vv.23-26)

i. The Beloved Disciple is reclining in the place of honor (to the right of Jesus), and Peter is somewhere near him or at least is able to gain his attention



ii. Peter gestures (amid the commotion) to this disciple to ask Jesus, "Who is the betrayer?"

iii. The Beloved Disciple asks Jesus the identity of the betrayer

iv. Jesus responds, not with a name, but with an action



**(1) Though the narrative explains the clear action Jesus would use to signify the betrayer, it is unclear why Judas, as the culprit, was not more obvious**

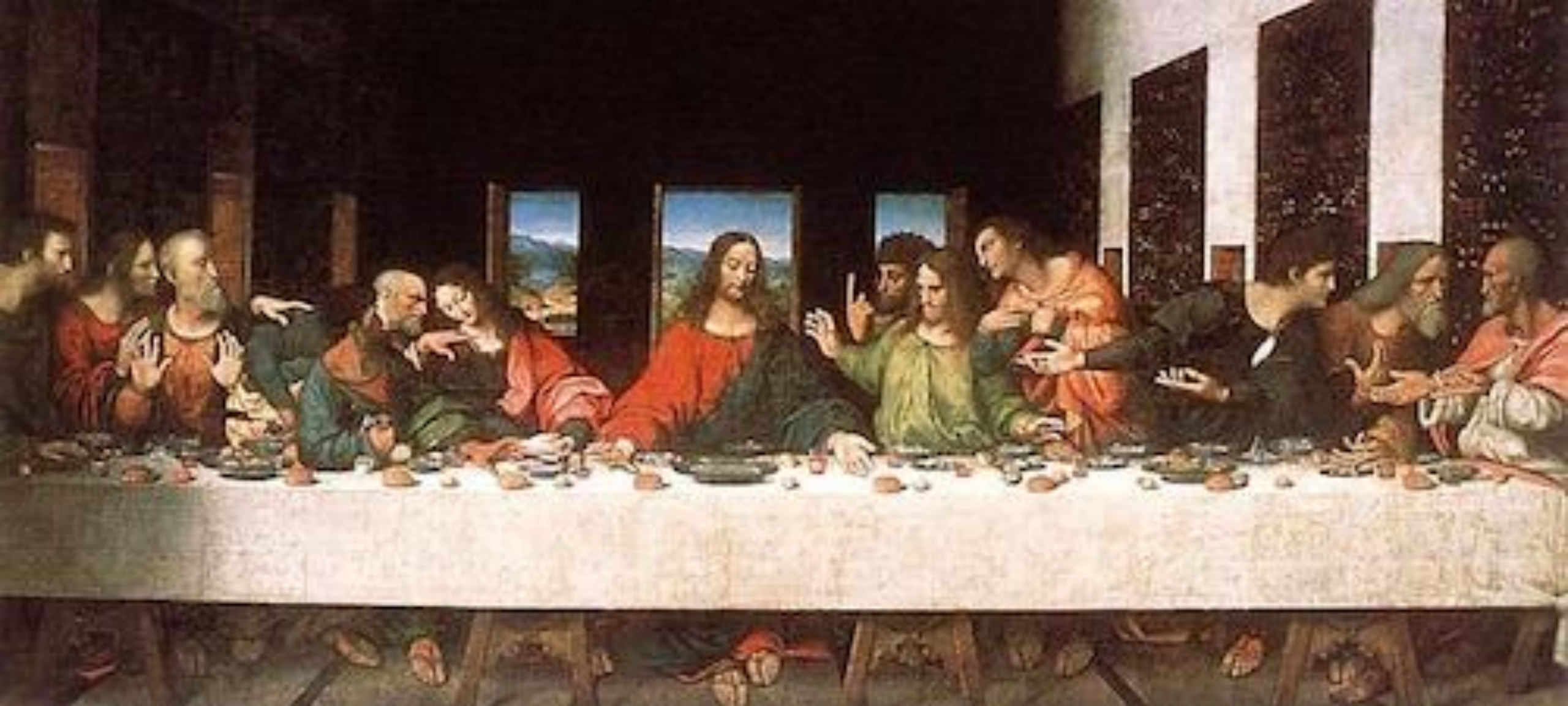


# A Note on Eastern Reclining

- The triclinium would be standard for meals, which would put attendees in closer proximity than our modern eating arrangements
- Reclining, as opposed to upright, was the customary way of eating







**NOT THIS!!!!**

# A Note on Eastern Reclining

- Furthermore, male friendship was more intentional without anything sexual connected to it
- While the language of chest and bosom makes Westerners feel uncomfortable, this was not strange according to their culture

**(2) As Judas takes the morsel from Jesus, Satan enters him**

**(3) This was a symbolic act of betrayal because it was an honor to share a meal with another person in this culture**

**(4) To share a meal with someone was an intimate affair**



**(5) To share a meal with someone was to see them as an equal, perhaps not always in status, but in their personhood**

**(6) This is why it was so profound and frustrating for some, that Jesus ate with tax collectors and sinners—essentially calling them equal persons**



**(7) For Judas to take that morsel from Jesus, while having already planned to betray him, was a betrayal before the ultimate betrayal**

**(8) This also adds context and clarity to what Paul says in 1 Cor 11:23ff.**



# Lessons from this Scene

**1. The disciples respected Jesus' words enough to consider themselves as possible candidates**

**a. Self-examination is healthy, judgment is not**

**b. Accept the Lord's estimation of you  
(1 Cor 4:1-5)**



# Lessons from this Scene

**2. Satan exists to oppose the plans and people of God**

**a. In order to recognize his activity, you must know what God requires**

**b. Look for those working to oppose God's work or use for their personal gain**



# Lessons from this Scene

c. Satan knows that his kingdom has an end

d. He is looking to turn people into apostates (fall away)

