

## **John 71 – Betrayal**

**12/07/2025**

### **Scripture 1: (Jn. 13:18-30 ESV)**

I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.' I am telling you this now, before it takes place, that when it does take place you may believe that I am he. Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me."

After saying these things, Jesus was troubled in his spirit, and testified, "Truly, truly, I say to you, one of you will betray me."

The disciples looked at one another, uncertain of whom he spoke. One of his disciples, whom Jesus loved, was reclining at table at Jesus' side, so Simon Peter motioned to him to ask Jesus of whom he was speaking. So that disciple, leaning back against Jesus, said to him, "Lord, who is it?"

Jesus answered, "It is he to whom I will give this morsel of bread when I have dipped it." So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. Then after he had taken the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly."

Now no one at the table knew why he said this to him. Some thought that, because Judas had the moneybag, Jesus was telling him, "Buy what we need for the feast," or that he should give something to the poor. So, after receiving the morsel of bread, he immediately went out. And it was night.

### **Scripture 2 (Reference Only): (Ps. 41:1-13 ESV)**

*To the choirmaster. A Psalm of David.*

Blessed is the one who considers the poor! In the day of trouble the LORD delivers him; the LORD protects him and keeps him alive; he is called blessed in the land; you do not give him up to the will of his enemies. The LORD sustains him on his sickbed; in his illness you restore him to full health. As for me, I said, "O LORD, be gracious to me; heal me, for I have sinned against you!" My enemies say of me in malice, "When will he die, and his name perish?" And when one comes to see me, he utters empty words, while his heart gathers iniquity; when he goes out, he tells it abroad. All who hate me whisper together about me; they imagine the worst for me. They say, "A deadly thing is poured out on him; he will not rise again from where he lies." Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me. But you, O LORD, be gracious to me, and raise me up, that I may repay them! By this I know that you delight in me: my enemy will not shout in triumph over me. But you have upheld me because of my integrity, and set me in your presence forever. Blessed be the LORD, the God of Israel, from everlasting to everlasting! Amen and Amen.

## Sermon:

After washing the disciples' feet and explaining the meaning of Him doing this humble service: as an example of purifying and sanctifying them; Jesus concluded this prelude to dinner by making three specific points.

- The first point was, *“I am not speaking of all of you; I know whom I have chosen.”* Especially here within this context, Jesus was making a definite statement concerning the sovereignty of His election, saying this just after He declared that, although He had washed their feet, not all of the Twelve were “clean”; that not all of them have been purified, made holy, or washed by the Holy Spirit's regeneration. So, despite each of the Twelve having been called by Jesus, they were not all chosen by Him to have a share in Him. Some were chosen to be redeemed and to have a “share” (an equal share) in His inheritance, while others (one) were chosen to not be redeemed and to not receive such a share. Jesus only completely cleanses those whom He has chosen; they alone are bathed in His Holy Spirit.

It is the natural and logical conclusion that whenever a person chooses one option “for something”, they also choose the other remaining options as “not for something”. This statement is a simple and clear proof-text regarding the doctrine of “Double Predestination”; that the LORD, Jesus Christ, graciously chose to save (rescue, redeem, and reconcile) some unworthy and undeserving sinners by giving them mercy, while simultaneously choosing to permit all the rest to receive the justice they rightly deserve.

- The second point was, *“But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.' I am telling you this now, before it takes place, that when it does take place you may believe that I am he.”*. This is the point that we are going mainly focus on, because it concerns three important aspects related to who Jesus is.
  - It concerns Jesus being a prophet, clearly demonstrating His prophetic Word come to pass.
  - It concerns Jesus as being the fulfillment of Biblical prophecy, showing how the circumstances of Him being betrayed were foretold by ancient Scripture.
  - It concerns Jesus being the ultimate “Type” of Christ and a true “Son of David”, by showing how certain events in king David's life foreshadowed Jesus' experience.
- The third point was, *“Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me.”*. Jesus repeated His earlier teaching about His authority in relationship with God the Father, and then He expands the chain of authority to include His Apostles, as well. Previously, Jesus had said,
  - *“Whoever believes in me, believes not in me but in him who sent me.”* (Jn. 12:44 ESV)
  - *“And whoever sees me sees him who sent me.”* (Jn. 12:45 ESV)
  - Now it becomes, *“...whoever receives the one I send receives me, and whoever receives me receives the one who sent me.”*

Yet this expansion was not just about Jesus delegating His authority to the Apostles. It also sent a warning. It was a warning to His betrayer and it is a warning to everyone who refuses to believe in and trust Christ (Matthew 26:24; Mark 14:21). It warns that whoever rejects or refuses Jesus Christ, the logical opposite of receiving Him, or His representatives, also rejects the one who sent Him, who is God the Father. Therefore, those who reject the Apostles, their words, and their teaching as found in the New Testament Scriptures, also reject Jesus Christ and the LORD God. However, exploring the full implications of this line of thought, regarding the doctrines of apostolic succession and the authority of the Church, is a subject for another day.

So, after hearing this warning, when Judas walked out of that room that evening, he knew what the true, personal consequence for what he was doing would be. Although different commentators and people may try to qualify Judas's betrayal by offering different hypothetical motivations {consider even Andrew Lloyd Webber's implication that Judas was trying to save his present nation of Israel by removing Jesus (Jesus Christ Superstar)}, his motivation or his reason for why he betrayed Jesus is unimportant when considered in light of what he was doing. Judas proved himself, by betraying Jesus as he did, to without a doubt not belong to Christ. Even though he would become remorseful, he did not repent of his treachery. Remorse is not the same thing as repentance. Remorse is a necessary part in the process of our repentance, but rather than contritely turn to the LORD and ask for His forgiveness, the remorse of Judas led him to despair and death; a difference in response that we will eventually contrast against Peter's denial of Christ.

Then, after Jesus said these things, the Passover meal finally began.

When we compare John's narrative with the narrative presented in Matthew 26 and Luke 22, the institution of the Lord's Supper by Jesus is conspicuously absent, but conversely, His washing of the disciples' feet is absent from the other Gospels. {Although some portion of its exemplary teaching do appear: *"For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves."* (Lk. 22:27 ESV)} Remembering that John's purpose in writing this Gospel was to largely "fill in the gaps" found within the earlier Synoptics with missing material and details, the absence of the Supper is compensated for by the Evangelist's recollection of Jesus's final teaching that evening; his remembrance of what effectively were, Jesus's "Last Words": His final valediction. We should be grateful to John for this effort because, if you are anything like me, whenever you read the "Last Supper" narrative you find yourself wondering, "What was their dinner conversation like that night?". Thus, John neatly fills in what the others left out.

When the meal was over, at least after the liturgical Passover meal had been completed (Matthew 26:20; Mark 14:18; Luke 22:21) *"Jesus was troubled in his spirit, and testified, 'Truly, truly, I say to you, one of you will betray me.'"*, aligning the narrative moment with Matthew 26:21 and Luke 22:21. Now, I cannot imagine Jesus telling His disciples anything that would be more shocking or distressing than this. While the other Gospels describe the disciples' reaction as being extremely agitated, nervous, worried or concerned, John here describes them having a more temperate and calm, yet still concerned, attitude. *"The disciples looked at one another, uncertain of whom he spoke. One of his disciples, whom Jesus loved, was reclining at table at Jesus' side, so Simon Peter motioned to him to ask Jesus of whom he was speaking. So that disciple, leaning back against Jesus, said to him, 'Lord, who is it?'"*. Both sets of described responses are reasonable and both emphasize the disciples shock and incredulity ; wondering how any of them could or why they would betray Jesus.

- Again, Jesus told them what would happen now: telling them that He would be betrayed before it took place; so that they would believe and understand that Jesus is a true prophet and the true Son of God.

But, what did Jesus mean by "betrayal"? How exactly did Judas betray Jesus?

- Judas did not offer or provide the authorities with false testimony about Jesus.
- Judas did not lead Jesus astray. He did not walk Jesus into a trap.
- Judas did not abandon Jesus at a moment when Christ was counting on him, leaving Him exposed or defenseless.

Meanwhile, Jesus was a very recognizable public figure. Normally, He was not someone very difficult to find, but since He had recently *"...hid himself from them."* (Jn. 12:36 ESV), Judas betrayed Him by informing the religious authorities, Jesus' enemies, about Christ's location.

Although Judas' action fits a modern understanding of the verb “to betray” (Definition 2<sup>1</sup>), that is not exactly what the Greek expression used conveys. The Greek term, which is universally translated here as “betray”, is the word *paradidomai*, a word which should sound familiar but from a different context within Scripture. Yet its use in that other context, better explains the sense of what John meant. The word *paradidomai* appears six times within Paul's letter to the Romans: three times in Chapter 1, in verses 24, 26, and 28;

- “*God gave them up in the lusts of their hearts to impurity...*” (Rom. 1:24 ESV)
- “*God gave them up to dishonorable passions...*” (Rom. 1:26 ESV)
- “*God gave them up to a debased mind...*” (Rom. 1:28 ESV)

and three times later on,

- “*...who was delivered up for our trespasses...*” (Rom. 4:25 ESV)
- “*...that form of doctrine which was delivered you.*” (Rom. 6:17 KJV)
- “*He who did not spare his own Son but gave him up for us all...*” (Rom. 8:32 ESV)

The first three examples describe God giving the wicked reprobate over to their sin and wickedness, as judgment for their sin; handing them over to suffer and experience ever-worsening depravity and all of its many natural consequences. The fifth example refers to the collected teachings of the Apostles, the knowledge of Scripture, and the interpreted doctrines about Jesus Christ which had already been received by the Christian church in Rome, specifically; the doctrine that had been handed over to them by prior evangelists. But the fourth and sixth examples directly refer back to this “betrayal” by Judas, where Judas will give Jesus up to the authorities; where Judas will hand Jesus over to His enemies. Yet even though Judas was the one who chose to hand Jesus over, and betray Him to the religious elite, God still was working through Judas and used him to deliver Jesus, to give Jesus up, and to hand Jesus over to be unjustly condemned and executed for His chosen people.

So, while we may well understand this circumstance with a modern interpretation of betrayal that Judas betrayed Jesus:

- by abandoning everything that Jesus had taught and everything that Jesus stood for; and,
- by informing on Jesus, telling those with evil intent about Jesus' movements and whereabouts, helping them to surreptitiously capture Jesus away from public awareness;

the ancient understanding of Judas' activity of *paradidomai*, however: how the early Church would have likely understood this passage; would have been most concerned with how he “handed Jesus over”. This distinction and difference is important because it focused them, and it should focus us, more on his activity and its prophetic necessity and minimize the reflexive, emotional response of anger or hatred which often gets directed against Judas. It is worth noting that when Judas is mentioned again by the disciples, later in Scripture (Acts 1:16-17), it is without any hint of animosity. So, while Judas did not repent of his betrayal, nor ask Jesus for forgiveness, nor seek forgiveness from the LORD, the other disciples were able to recognize what Judas did as the Providence of God; as a negative providence, but still providence. Apparently, they were able to let go of their negative feelings and forgive him. They recognized, like Jacob's son Joseph (Genesis 50:20), that what Judas had intended for evil, the LORD used for the good of many, instead; for our good; for the good of Jesus' chosen. The “bad” which Judas did, led to the “good” that we now enjoy.

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1 <https://www.merriam-webster.com/dictionary/betray>

- This is further evidence for why offering and granting forgiveness is such an important thing for us to do, because of how offering forgiveness effects both the one forgiving and the one being forgiven. Forgiving others changes us, just as receiving forgiveness does.

Then, after succumbing to Peter's urging, Jesus' beloved disciple asked Him, "*Lord, who is it?*" or "Who is going to betray you?", and Jesus replied, "*It is he to whom I will give this morsel of bread when I have dipped it.*" So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot." Such a unique and specific way to identify a person. This is not something a person would ordinarily do. Yet like the prophets of old whose unusual and unique activities (like Ezekiel lying on his side or baking his "aromatic bread" (Ezekiel 4)) were prescribed by the Word of the LORD, so too Jesus's action was commanded as the fulfillment of prophecy, that "*the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.'*". Through prophesying that Judas was about to *paradidomai* Him, Jesus identified Judas as an echo of the one about whom David, the prophet king, wrote, "*Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me.*".

Now, this translated expression of, "*my close friend*", is less literal and more interpretive of the word David used to describe his betrayer. The Hebrew is *shelomey* and the Greek translation is *eirenes*, and both carry the notion of peace, but moreso, in this context, they are used to describe a sense of wholeness, unity, and togetherness with David. He is describing someone exceptionally close, like a brother or a "best friend"; someone ordinarily considered inseparable from him; someone who could speak and make decisions on his behalf; someone associated closely enough to function as an "image" of the principal. However, since such description could also describe any of Jesus' closest disciples, any one of the Twelve, this betrayer needed to be specifically and clearly identified. Thus, Jesus dipped a piece of bread and then, therefore, gave it to Judas.

However, I think there is more going on in connection to the Psalmist's prophecy than we usually recognize. I believe that there is something which help us better understand the story of Judas and his betrayal of Jesus. Although Psalm 41 is not verbally {by written association} linked with any specific event in David's life, its sentiment reflects the period when Absalom turned against his father, in open rebellion, as described in 2 Samuel, Chapter 15.

David's son and expected heir, Absalom (Hebrew meaning – "father of peace"), having recently been restored to court favor after his return from exile (imposed on account of his act of fratricide, when he murdered his half brother Amnon for raping his sister Tamar), began to intentionally seek greater social popularity. He established himself as a judge of the people and assumed a role of authority and responsibility that rightfully belonged to his father. But, he judged with partiality and he showed unjust favor, as a way of increasing his popular support. Thus Absalom "*...stole the hearts of the men of Israel.*" (2 Sam. 15:6 ESV). Then, he traveled openly to Hebron, where David was originally crowned king (2 Samuel 2), along with many of his loyal followers and a host of others. He planted his followers within the crowd, telling them "*As soon as you hear the sound of the trumpet, then say, 'Absalom is king at Hebron!'*" (2 Sam. 15:10 ESV). Then, he offered sacrifices to the LORD and engaged his plan to have the crowd acclaimed him king of Israel. When David, the true king, heard the news of this betrayal, he removed his court from Jerusalem and fled into the wilderness.

Now, Absalom obviously had eaten David's bread, he was the king's son after all and had been raised in his father's house, and, Absalom had been permitted to act in the king's name (in the king's place) as a judge, and while Absalom obviously had "*lifted his heel*" against the king in rebellion, I do not believe the psalmist was referring to Absalom. Instead, within this tragic story there was also Ahithophel, the king's counselor (1 Chronicles 27:33), whose advice was considered "*...as if one consulted the word of God.*" (2 Sam. 16:23 ESV).

Ahithophel was one of David's close companions. He also ate David's bread and he betrayed his lord, by trying to hand the fugitive king over to his enemy. When Ahithophel's counsel was sought concerning what to do about the fleeing David, he advised the usurper, "*Let me choose twelve thousand men, and I will arise and pursue*

*David tonight. I will come upon him while he is weary and discouraged and throw him into a panic, and all the people who are with him will flee. I will strike down only the king, and I will bring all the people back to you as a bride comes home to her husband. You seek the life of only one man, and all the people will be at peace."* (2 Sam. 17:1-3 ESV). Ahithophel wanted to capture David alone and hand him over to his enemies for execution, just as Judas was planning to do to Jesus; therefore, he also, "*lifted his heel*" against David. Yet when Absalom chose to not follow his advice and Ahithophel saw that things did not happen as he expected {as his counsel was intended to preserve the broader peace, with a "no muss, no fuss" ending}, "*...he saddled his donkey and went off home to his own city. He set his house in order and hanged himself, and he died and was buried in the tomb of his father.*" (2 Sam. 17:23 ESV).

Thus Ahithophel was the ancient antetype of Judas, Jesus's close companion.

- Both men betrayed their lord, their master, and friend to his enemies while expecting reward.
- Both men's betrayal was known by the betrayed.
- Both men saw the consequences of their betrayal go differently than they expected, hoped, and intended.
- Both men took their own lives in remorse rather than repent, or ask forgiveness for their betrayal.

Likewise, Jesus is the ultimate type to David's ancient antetype.

- Both men were betrayed by someone with whom they had a very close relationship.
- Both men knew that they would be and were betrayed.
- Both men, knowing that they were betrayed, accepted it and faced it with courage and resolve.
- Both men were driven out of Jerusalem by their enemies. But, while David fled to save his own life, Jesus allowed Himself to be led out and gave up His life to save the lives of others.

So, we see how the echoes of the ancient past can inform our understanding of this present. "*What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun. Is there a thing of which it is said, "See, this is new"? It has been already in the ages before us.*" (Eccl. 1:9-10 ESV). The similarity is recognized and we receive hope that just as David was eventually restored to his kingdom and throne after this betrayal, so too Jesus would be restored to life and to His eternal throne.

"*Then after [Judas] had taken the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly."* Hearing John's declaration that now, at this time, "*Satan entered into him.*", I must admit that we do not know or understand precisely what John meant. I am unaware of any theologian in church history who has claimed or held a definite and specific position when interpreting this. Regardless, whatever it means, we may still say, with great certainty, that from this point onward, Judas had become Satan's creature. Judas wholly belonged to the Devil and, what he would soon do would be in willing service to his infernal master.

Meanwhile, the Evangelist explains that no one sitting around the table understood or realized what was actually going on with Judas, writing "*Now no one at the table knew why he said this to him. Some thought that, because Judas had the moneybag, Jesus was telling him, "Buy what we need for the feast," or that he should give something to the poor.*". But this parenthetical is somewhat problematic. Not only does it make the Apostles seem like "clueless nin-kum-poops", since Jesus had just plainly told them that whoever He gave this piece of bread to was going to betray Him, but also, his first suggestion about what they thought does not seem to rightly fit within the overall narrative. It appears to contradict the other three Evangelists.

When this narrative is compared against the Synoptic Gospels, the disciples thinking that Judas was being sent out to go shop for their meal makes no sense, because they had just finished eating the meal. This erroneous

assumption is used as evidence to alter our interpretation of the timeline for Jesus's passion {the other bit of evidence is John 18:28}. They use it to imply that Jesus' arrest did not happen on the night when the Passover lamb was slaughtered, but suggest instead that Jesus' "Last Supper" was merely an ordinary meal, rather than the Passover. {This argument is used to further support a memorialist view of the Lord's Supper (Zwinglian and Baptist view), as opposed to our (correct) sacramental view. This interpretation allows them to argue that Jesus did not actually change the Passover liturgy, but created and commanded something entirely new and unrelated. Just as new covenant baptism is divorced from old covenant circumcision, so too, the new covenant "Lord's Supper" is divorced from the old covenant "Passover".} This assumption changes the timeline by linking the moment of Jesus' death on cross to the sacrificial slaughter of the Passover lambs and thereby compresses the events of Jesus's arrest, His multiple interviews and trials, His torture, and His crucifixion into a very short, practically improbable, and very unlikely amount of time simply to suit the narrative of our "Church Tradition".

But, this alleged difficulty disappears when we have a better understanding of Jewish tradition {from the Mishna, a 5<sup>th</sup> Century record of their traditions and teaching}: knowing that the Passover was more than a one night event, but an eight day celebration; and that they used certain terms synonymously. This greater event first began with the Feast of Passover (Exodus 34:25) and it was followed immediately, on the next day (Deuteronomy 16:1-8), with the Feast of Unleavened Bread (Exodus 12:17-20, 13:6-7, 23:15, 34:18; Numbers 28:16-25; Leviticus 23:5-6; Deuteronomy 16:16) which would last an additional seven days. These two Feasts were referred to together, by common use, simply as the "Passover". Therefore, believing that Scripture is inspired by the Holy Spirit and perfectly inerrant (free of mistakes, errors, or intentional corruption), we may understand their stated assumption concerning Judas buying whatever further provisions that they might have needed for the Feast of Unleavened Bread, on Nisan 14, since the first day, Nisan 15, was a special sabbath to the LORD (Leviticus 23:7) when all work (and therefore, all buying or selling) was forbidden. Once again, whenever questions, concerns, or alleged issues and problems are examined within their proper context, we find that there truly are no contradictions within the text of Scripture. And, *"So, after receiving the morsel of bread, [Judas] immediately went out. And it was night."*

Finally, what does John show us through his record of this portion of the evening's narrative?

- Through this record of Jesus's prophesy that He would soon be betrayed, John again shows the truth that Jesus is a true prophet.
- Recording Jesus's intentional and deliberate fulfillment of the psalmist's prophesy with Judas, John again shows how all of Scripture is the story of Jesus.
- Then, by identifying this as another evidenciary point of specific prophetic fulfillment by Jesus (or in close relation to Him), John again proves that Jesus is the foretold Messiah.
- Through recognizing the similarities of "type" between the lives of David and Jesus, we better understand how Jesus is the true "Son of David", in every regard, and how by studying these earlier events, by better understanding what happened to David, as the antetype, our understanding of the happenings around Jesus, as the true type, are improved. So, we may be encouraged and have our faithful hope increased, believing that just as God did for the lesser David, He will do far more and better for the greater Jesus.

What should we take away from this moment in the narrative?

- We should know and understand that Jesus, being God, had full knowledge about everything that was happening around Him.

- We should know and understand that Jesus, as God, had the power and ability to change the situation and circumstances to suit His personal preferences. He did not have to allow things to happen the way that they would, yet He willingly chose to permit them.
- We should know and understand that since Jesus, permitted and even facilitated Judas' early exit to go betray Him, He was willfully acting according to the divine plan. He deliberately ensured that all things would come to pass in the way that they must. Jesus had fully accepted His role and He would ensure that His duty and covenantal obligation to God the Father, would be fulfilled.
- We should know and understand that, although Judas acted with evil intent by betraying Jesus to His enemies, he was also acting to fulfill God's good redemptive purpose.
- We should know and understand that although Judas willfully and wickedly handed Jesus over to be tortured and killed, by his own choice and according to his own selfish motivation, God the Father used Judas' free will to hand over Jesus, *paradidomai*, as the true Passover sacrifice; as the only acceptable propitiation that turns aside the LORD's judgment and wrath.

Thus and therefore, God “...*did not spare his own Son but gave him up for us all...*”.

- For God so loves the world that He gave Jesus over, *paradidomai*, one for the many, so that whosoever believes in Him shall not perish, but shall have everlasting life (John 3:16).
- For God so loves the world that Jesus “...*was delivered up for our trespasses...*”, so that we, His chosen, shall be forgiven and may now enjoy fellowship, peace, and joy with God, our heavenly Father.

This is our faithful advent hope. We know, believe, and trust that God can, shall, and does take all things and turn them to the good of those who love Him (Romans 8:28), even the worst and most hopeless seeming of things. We believe that God can turn betrayal into redemption and execution into salvation.

So, when we suffer animosity, hatred, or persecution, we believe that God will use that for His purposes. We believe that when we suffer, whether justly or unjustly, God will use that as well. We are blessed to have faith in the only Sovereign God who is always in control; who loves us; and who always works good for us.

So, believe and trust Jesus Christ. He shall always take the “bad” and turn it into the “good”, in His time. We just must remain patient with our trusting, in our hope, that we will eventually see it.

**AMEN**