

Believe

JOHN

[MESSAGE](#)[STUDY GUIDE](#)[GROUP MATERIAL](#)[SONGS](#)

Examining the text & our hearts:

Bible Reading: John 13:1, 16-31, 34-35

1 Before the Passover Festival, Jesus knew that his hour had come to depart from this world to the Father. Having loved his own who were in the world, he loved them to the end.

16 “Truly I tell you, a servant is not greater than his master, and a messenger is not greater than the one who sent him. **17** If you know these things, you are blessed if you do them.

18 “I’m not speaking about all of you; I know those I have chosen. But the Scripture must be fulfilled: **The one who eats my bread has raised his heel against me.** **19** I am telling you now before it happens, so that when it does happen you will believe that I am he. **20** Truly I tell you, whoever receives anyone I send receives me, and the one who receives me receives him who sent me.”

21 When Jesus had said this, he was troubled in his spirit and testified, “Truly I tell you, one of you will betray me.”

22 The disciples started looking at one another—uncertain which one he was speaking about. **23** One of his disciples, the one Jesus loved, was reclining close beside Jesus. **24** Simon Peter motioned to him to find out who it was he was talking about. **25** So he leaned back against Jesus and asked him, “Lord, who is it?”

26 Jesus replied, “He’s the one I give the piece of bread to after I have dipped it.” When he had dipped the bread, he gave it to Judas, Simon Iscariot’s son. **27** After Judas ate the piece of bread, Satan entered him. So Jesus told him, “What you’re doing, do quickly.”

²⁸ None of those reclining at the table knew why he said this to him. ²⁹ Since Judas kept the money-bag, some thought that Jesus was telling him, “Buy what we need for the festival,” or that he should give something to the poor. ³⁰ After receiving the piece of bread, he immediately left. And it was night.

³¹ When he had left, Jesus said, “Now the Son of Man is glorified, and God is glorified in him...

³⁴ “I give you a new command: Love one another. Just as I have loved you, you are also to love one another. ³⁵ By this everyone will know that you are my disciples, if you love one another.”

1. Jesus at supper with his disciples

- a. Washing the disciples' feet
- b. Troubled about his coming betrayal
- c. Revealing to the beloved disciple who it would be
- d. Satan entering into the heart of Judas

2. Judas – what a disciple should not be

- a. This gospel is written in a retrospective manner
 - a. Judas is named early as the one who would betray Jesus
 - b. The inner aspects of Judas' life are exposed
 - “Both the narrator & Jesus disclose many aspects of Judas' inner life. The narrator reveals that Judas is indifferent, hypocritical, & dishonest (12:6), influenced in his mind by the devil (13:2), & that he's going to betray Jesus... Jesus reveals that Judas is a devil (6:70), unclean (13:10), & will betray him (13:21). Thus, John informs the reader about Judas' motives & rationale for his actions by revealing aspects of his inner life.” [Cornelius Bennema, “Judas (the Betrayer),” in S. Hunt (ed.) *Character Studies in the 4th Gospel*, p. 370]
 - “In the 4th Gospel, implied readers learn about Judas mostly through comments made by Jesus & especially the narrator who often explains Jesus' words about Judas. Judas only speaks in 12:5 [criticizing Mary], & there too an inside view from the narrator is needed to explain Judas' hypocritical question... The only occasion when Judas' speaks he cannot be trusted ... Judas is never given any positive assessment from the narrator.” [Nicolas Farely, *Disciples in the 4th Gospel*, p. 116]
 - c. Judas is an example of what a disciple should not be

b. Description of Judas

- a. Called a devil – 6:70-71
 - “In 6:70-71...Judas who will ‘hand [Jesus] over’ is designated a devil, & in contrast to true disciples, is juxtaposed with those who do not believe (6:64). Jesus identifies the one who will ‘hand him over’ as unclean (13:11) & thinking of [Judas] causes [Jesus] agitation (13:21) ... Even though [the Gk. verb] paradidonai does not [necessarily] mean ‘to betray’, John unmistakably attached the nuance of betrayal to the verb when he uses it in connection with Judas' act.” [Cornelius Bennema, “Judas (the Betrayer),” in S. Hunt (ed.) *Character Studies in the 4th Gospel*, pp. 361-2]
 - “The reference to Judas as a devil [6:70-71] probably implies that he will side with the devil or that his behavior resembles that of the devil. The devil's main occupation is to lie & kill (8:44). Similarly, Judas lies (12:5-6) &, through his betrayal, abets the killing of Jesus (Jn. 18-19). The devil, who plants the idea of betraying Jesus, uses Judas as his instrument (13:2,27).” [Cornelius Bennema, “Judas (the Betrayer),” in S. Hunt (ed.) *Character Studies in the 4th Gospel*, p. 365]
 - “The description of Judas as a devil [6:70-71] before he carries out his treachery, [implies that his] apostasy & betrayal are **not linked to an inner change of heart**. Rather, they are simply a revelation of [his] true nature.” [Clement Grene, *Cowardice, Betrayal & Discipleship: Peter & Judas in the Gospels*, Univ. of Edinburgh (2016) p. 261]
- b. Critical of Mary – 12:4-6
 - a. Critical of Mary and her extravagant devotion to Jesus
 - b. Exposed as a thief
- c. Devil put into his heart to betray Jesus (before the supper) – 13:2
 - “John...[in] 12:1-8 makes it clear that Judas is avaricious & dishonest but during the Passion, his decision to betray Jesus is *not motivated by money but by the Devil*(13:2).” [Clement Grene, *Cowardice, Betrayal &*

Discipleship: Peter & Judas in the Gospels, Univ. of Edinburgh (2016) p. 252]

d. Not clean (even though he had his feet washed) – 13:10b-11

- “Although Judas’ feet have been washed by Jesus. This act has no effect on him whatsoever, because he has rejected Jesus’ love by deciding to betray him. Thus [he is characterized by] false discipleship.” [D. F. Tolmie, *Jesus’ Farewell to the Disciples*, p. 73]

e. Treacherous and faithless – 13:18

- “Judas’s lifting **his heel against** Jesus brings out the treacherous and faithless nature of Judas’s deed.” ESV Study Bible

f. Eating bread with Jesus yet Satan entered his heart – 13:26-27

- “Jesus’ gesture of sharing bread [with Judas] in 13:26 may... represent a last effort to restore fellowship. In 13:1 ...Jesus loves people to the end, & here we see Jesus showing love for Judas until the very ‘end,’ when Satan enters into Judas after he takes the piece of bread (13:27). Judas ‘end’ is then secured: not only does the devil prompt Judas (13:2), he also indwells him (13:27). Judas, indwelt by the devil, stands in stark contrast to the [other] disciples, who are indwelt by the Father & the Son (14:23). Judas has become a devil or his embodiment (6:70-71), a defector & apostate, switching his allegiance from Jesus to Satan. After receiving the piece of bread from Jesus, Judas leaves immediately –literally, but also symbolically, leaving the fellowship of Jesus ... ‘And it was night’ (13:30) ...[is] literal ... it also refers to a spiritual reality.” [Cornelius Bennema, “Judas (the Betrayer),” in S. Hunt (ed.) *Character Studies in the 4th Gospel*, p. 367]
- “Though Satan had earlier put the desire to betray Christ into Judas’s heart (see [2](#)), Satan himself now enters into Judas, suggesting a more dominant influence in the actions to follow.” ESV Study Bible

g. Dismissed by Jesus – 13:27b “What you are going to do, do quickly.”

- “What Judas was ‘doing’ was the very antithesis of what a disciple of Jesus should have been ‘doing’ (vv. 15, 17), and the implication of Jesus’ words is that Judas is being dismissed. He must leave at once.” J. Ramsey Michaels, *The Gospel of John*, 753.
- “Despite the press of time, Judas’s departure makes it possible for Jesus to speak to those other disciples at far greater length and with far greater openness than ever before.” J. Ramsey Michaels, *The Gospel of John*, 755

c. A gradual negative development rather than an abrupt turnaround

d. Betrays the trust of Jesus and his fellow disciples

- **Judas’ apostasy was the climax of a gradual, negative development rather than an abrupt turnaround, so he had opportunities to do otherwise...** [He was] a thief & then a defector & apostate, he betrays the trust of both Jesus & his fellow disciples” [Cornelius Bennema, “Judas (the Betrayer),” in S. Hunt (ed.) *Character Studies in the 4th Gospel*, p. 371]

e. He ceases to be a disciple of Jesus

- “Judas was first embedded in Jesus’ inner group of disciples (‘the Twelve’), which in turn was embedded in the family of God, but with his apostasy, Judas became embedded in the family of the devil... Judas’ defection is permanent & a case of apostasy –he ceases to be disciple of Jesus & joins the opposition, becoming a disciple of the devil. [He] mimics the characteristics & actions of the devil...It is as a thief, apostate, & the one who hands Jesus over to his enemies that Judas is the betrayer ...Betrayal presupposes belonging, Judas is the betrayer as an intimate friend & disciple of Jesus.” [Cornelius Bennema, “Judas (the Betrayer),” in S. Hunt (ed.) *Character Studies in the 4th Gospel*, p. 371]
- Jesus told Judas, ‘What you’re doing, do quickly’ (13:27) “Judas understands & accepts his role as a betrayer...because like those in John 1:11, he hates the light that Jesus is bringing into the world. It is Jesus’ gesture of love that brings him to the moment of final decision. The tragedy of John’s Gospel is that most **Judas’ apostasy was the climax of a gradual, negative development rather than an abrupt turnaround, so he had opportunities to do otherwise...** [He was] a thief & then a defector & apostate, he betrays the trust of both Jesus & his fellow disciples...It is as a thief, apostate, & the one who hands Jesus over to his enemies that Judas is the betrayer ...Betrayal presupposes belonging, Judas is the betrayer as an intimate friend & disciple of Jesus.” [Cornelius Bennema, “Judas (the Betrayer),” in S. Hunt (ed.) *Character Studies in the 4th Gospel*, p. 371]of the people Jesus meets have no desire...to be illuminated. Like Judas, they are determined to stay in the darkness, since it provides cover for their own sinful actions.” [Clement Grene, *Cowardice, Betrayal & Discipleship: Peter & Judas in the Gospels*, Univ. of Edinburgh (2016) p. 273]

f. This gospel doesn’t portray Judas as being weak – no mention of 30 pieces of silver

- “John does not follow the other Gospels in giving us reasons to explain Judas’ actions as arising from human weakness. In John there’s no effort to understand Judas as weak, & therefore willing to betray Jesus for a reward. There is no 30 pieces of silver; that deal is not struck here. John’s Judas is more diabolical, driven by motives of a devil, surrendering Jesus to his enemies for the sole reason of delivering him to death.” [Kelton Cobb, in D. L. Bartlett (ed.) *Feasting on the Word*, p. 256]
- “Beyond exposing Judas’ basic greedy, larcenous character (12:6), the 4th Gospel provides no particular motive for [Judas’] abandoning of Jesus. But we might reasonably assume that, since Judas knows of the terrible ordeal facing Jesus (the plot had already been hatched (11:45-57; 12:9-11), he wants nothing more to do with Jesus.” [F. Scott Spencer, *Passions of the Christ*, p.]

g. Yet Jesus did not expose him publicly

- a. Jesus gave him multiple opportunities to change his course
- b. Same with us

3. The disciple Jesus loved – what a disciple should be

a. The first time he is identified as the “disciple whom Jesus loved.” – 13:23

a. May be the unnamed disciple in John 1:35-40

- “In John the first two disciples to follow Jesus were initially followers of John the Baptist (1:35). In 1:40 we learn that one of the disciples is Andrew. Since Andrew introduces his brother Peter to Jesus we know that the unknown disciple in this passage is not Peter. To readers of Mark it would appear that John is displacing Peter from the priority he has in Mark by his brother Andrew and by the unknown disciple. This anonymous disciple has often been identified as the disciple known elsewhere in John as “the disciple Jesus loved.” In this passage, the first meeting of Jesus and this disciple, he could not yet be called “the disciple Jesus loved.” [Summary of Chap. 6 of Richard Bauckham’s *Jesus and the Eyewitnesses*]
- Why does Bauckham identify ‘the disciple Jesus loved’ with the anonymous disciple of this passage? First, because the beloved disciple is portrayed as the ideal witness and, as the ideal witness, he must have fulfilled the Gospel’s qualification for being a witness to Jesus. It is the beloved disciple’s witness that is embodied in the Gospel (21:24). In 15:27 Jesus tells his disciples that they are to testify because they have been with him from the beginning. Thus, we should expect the beloved disciple, the ideal witness, to have been with Jesus from the beginning. Second, because John links the beloved disciple to the anonymous disciple through the use of vocabulary. After calling the first two disciples “Jesus turned and saw them following” (1:38). At the end of the Gospel we learn that “Peter turned and saw the disciple whom Jesus loved following” (21:20). After the calling of the first two disciples they ask Jesus where he is staying (meneis) (1:38). Jesus invites them to find out and we read: “So they came and saw where he was staying (menei), and they remained (emeinan) with him that day” (1:39). At the end of the Gospel, in response to Peter’s question about the beloved disciple, Jesus says: “If I will that he remain (menein) until I come, what is that to you?” (21:22-23).” [Summary of Chap. 6 of Richard Bauckham’s *Jesus and the Eyewitnesses*]
- “**disciple whom Jesus loved.** Also in [19:26-27](#); [20:2-9](#); [21:7, 20-25](#); probably John, the author of this Gospel. The expression does not mean that Jesus did not love the others; it may be the author’s way to avoid giving even the impression of sharing a platform with Jesus. It also testifies to one disciple’s profound sense of being loved by Jesus, even as it reminds readers that the author is an eyewitness of the events he recounts.” NIV Zondervan Study Bible

b. His name is intentionally not mentioned in the whole gospel

c. He is finally identified as the writer of this gospel – 21:20,24

b. A contrast from Judas

- Grene notes “the surprising way *Judas & the beloved disciple are compared & contrasted at the Last Supper... There’s a **surprising & even somewhat disturbing pairing of Judas & the beloved disciple at John’s last supper in John 13:21-30.***” [Clement Grene, *Cowardice, Betrayal & Discipleship: Peter & Judas in the Gospels*, of Edinburgh (2016) pp. 253-4]
- “For the first time in the Gospel... the Beloved Disciple is explicitly singled out [13:23], yet he is not named. It’s been suggested that the Evangelist has purposely refrained from presenting the Beloved Disciple before in order to contrast noticeably the Beloved Disciple with Judas (& not Peter, as some might suspect). ‘**Perhaps the reason we’ve not heard of him before is that the Evangelist wishes to introduce him [the Beloved Disciple] as an antithesis to Judas, showing the good & bad extremes of discipleship**’ (Lindars). The Beloved Disciple... is depicted here as ‘all that Judas is not.’... [The beloved Disciple] has become invested with a representative, symbolic nature ... Surely there must be some significance here, & given the infamous but important role that Judas plays, it’s reasonable to assume that the Beloved Disciple may have an antithetical [contrasting] role.” [Kevin Quast, *Peter & the Beloved Disciple: Figures for a Community in Crisis*, p. 57]

c. The beloved disciple embodies what is a true disciple

- “The Beloved Disciple [is] the embodiment of the value[s] of true discipleship ... True discipleship is directly opposed by its contrary false discipleship... [which is] embodied in the character Judas who decides to betray Jesus ... True discipleship is Christologically based, Judas’ decision to betray Jesus is directly linked to Satan (13:2, 27).” [D. F. Tolmie, *Jesus’ Farewell to the Disciples*, p. 72]
- “One of the distinct marks of a genuine disciple in [John’s] estimation is being a true witness to Jesus. The ‘Beloved Disciple’ embodies such a true witness ... Judas, on the other hand, stands at the opposite end of the pole from the Beloved Disciple. He embodies a figure who is deceitful, disloyal, a tritor... Judas personifies all that a disciple should not be – a false witness to the truth.” [Saeed Hamid-Khani, *Revelation and Concealment of Christ*, p. 216]

d. Description of what a disciple should be

a. Following, staying with and remaining with Jesus – 1:35-40

b. Intimate and tender with Jesus – 13:23

- “*The Beloved Disciple... appears for the first time at a moment of crisis*. With no prior clues ... we quickly learn that he is ‘the one whom Jesus loved,’ whose intimacy is symbolized by ‘lying close to the breast of Jesus (13:23). He asks for & receives secret information hidden from all others: ‘Lord, who is it?’ (13:25). In this he acts as Peter’s ... mediator: what Peter lacks, the Beloved Disciple has or can get...” [Jerome H. Neyrey, *John in Cultural & Rhetorical Perspective*, p. 370]
- “The treachery of Judas is sharply contrasted with the loyalty shown by the unnamed [‘Beloved’] disciple who is always identified in terms of Jesus’ love for him. The disciple Jesus loved is said to recline next to him (13:23) ... [which] serves as a sign of [his] intimacy & closeness in sharp contrast with the rejection Jesus experienced from Judas... In Jesus’ suffering, death, & resurrection, it[’s]... the Beloved Disciple who ... [is] the prime example of the right response to Jesus.” [Juliana Claasens, in D. L. Bartlet, *Feasting on the Word*, p. 257]
- “The physical proximity of the Beloved Disciple to Jesus is enough for us to discern the intended message of the Evangelist ... conveying the notion of **tender relationship**... The Beloved Disciple is in the closest of relationships to Jesus.” [Kevin Quast, *Peter & the Beloved Disciple: Figures for a Community in Crisis*, p. 59]
- “There’s a resemblance between what is said of the Beloved Disciple’s closeness to Jesus (he reclined ‘*reclining close beside Jesus*’ (13:23 CSB) & what is said of the Son’s closeness to the Father (he is ‘*at the Father’s side*’ (1:18 CSB) ... The love between the Father & the Son... is the source from which the relationship between God & humans derives. The one-to-one relationship in the divine life is reflected especially in the Beloved Disciple’s closeness to Jesus & in every believer’s ‘personal coinherence’ with Jesus.” [Richard Bauckham, *Gospel of Glory*, 19]
- “The first time the Beloved Disciple appears with the epithet ‘the one whom Jesus loved’ is in 13:23. ‘One of his disciples, the one Jesus loved, was reclining close beside Jesus’ (13:23 CSB). The formal introduction of the Beloved Disciple is a ‘*stunningly apparent stroke of narrative genius*’ (J. Charlesworth), for he is introduced immediately after Jesus demonstrates his love for the disciples in the act of washing the disciples’ feet (13:1-20) & immediately before the commandment to ‘love one another just as I have loved you’ (13:34). The framing device places the Beloved Disciple at ‘center stage,’ highlighting his importance in the Gospel & his special relationship with Jesus ... His intimacy recalls the Son’s relationship to the Father in 1:18.” [James L. Resseguie, “*Beloved Disciple*,” in S. Hunt (ed.) *Character Studies in the 4th Gospel*, 359]

c. Staying with Jesus in most difficult situation – at the cross – 19:26-27

d. One of the first to go to the tomb – 20:7

e. First to recognize Jesus on the sea shore – 21:7

f. A true and ideal witness – 21:24

- “Solutions that interpret the Beloved Disciple solely as a symbolic figure do not satisfactorily explain the concern in Jn. 21:20-23 over the death of the Beloved Disciple... *Symbolic figures do not die*. What we have... is a historical figure who has been given an idealized role in the crucial scenes of the farewell discourse, trial, death & resurrection of Jesus.” [R. Alan Culpepper, *John, the Son of Zebedee*, p. 84]

4. The new commandment – the heart and life of a disciple of Jesus – 13:34-35

a. Love each other as Christ loves us

a. Love to the point of sacrifice – as washing feet is picture of such sacrifice

- b. “The command to love one’s neighbor was not new; the newness was found in loving one another as Jesus had loved his disciples (cf. [John 13:1; 15:13](#)). In light of Jesus’ subsequent death, **just** as implies a love that is even willing to lay down one’s life for another (see [15:13](#)).” *ESV Study Bible*

- c. "The standard is no longer how we love ourselves ([Lev 19:18](#); [Matt 22:37-40](#)) but how Jesus loves us. Jesus displays his love in footwashing and supremely in the cross (see [15:13](#))." NIV Zondervan Study Bible
 - d. "Loyalty to the death in John 13:34-35 When Jesus commands us to love one another as he has loved us, why does he call this a "new" commandment (13:34)? Did not God command all believers to love one another even in the Old Testament (Lev 19:18). What makes this commandment a new commandment is the new example set by the Lord Jesus. The immediate context makes this example clearer. Jesus takes the role of a humble servant by washing his disciples' feet (13:1-11); he also calls on his disciples to imitate his servant-hood (13:12-17). In the same context, we understand the degree to which he became a servant for us by noting what he would suffer: Jesus and the narrator keep talking about Jesus' impending betrayal (13:11, 18-30). Jesus explains that he is being "glorified" (13:31-32), i.e., killed (12:23-24); he is about to leave the disciples (13:33), and Peter is not yet spiritually prepared to follow Jesus in martyrdom (13:36-38). This is the context of loving one another "as" Jesus loved us. We are called to sacrifice even our lives for one another! The rest of the Gospel of John illustrates more fully Jesus' example of love and servant-hood which culminates in the cross." [Craig Keener, Bible in Context, p.]
- b. This is the mark of a disciple of Jesus

5. Application