



JOHN 13:18-30 | THE UPPER ROOM: JESUS REVEALS THE BETRAYER

- Verse 18 –
 - Jesus had instructed His disciples to **wash one another's feet** (v. 14) and told them that they were clean (v. 10), but now He says that there is one who is not included. The one not included is a fulfillment of prophecy.
 - Jesus then quotes [Psalm 41:9](#). This Psalm is a prophetic Psalm of the remnant during the tribulation and speaks of the Antichrist, but here also we know that it speaks of Judas, a type of the Antichrist.
- Verse 19 –
 - Though His disciples would not fully understand the prophecy of the Psalm nor the words Jesus spoke that night, after the events came to pass, they would recognize that Jesus foretold the future, in specific detail. Because of this, they would **believe that I am he**.
 - This elicits a number of interesting thoughts-
 - Did Jesus know the future because the Father told it to Him, or because He understood the Scripture so perfectly that He simply trusted that Scripture must be fulfilled?
 - It seems that the 12 Apostles already did **believe that I am he**. Save Judas, did they need to be convinced? We have a couple of possibilities:
 - Though they had given several declarations that Jesus was the Christ, perhaps there was or would be some doubt that remained. Thomas' doubt could be used to strengthen this argument.
 - Though the 12 were in the room that night, *there were also others*. These others were disciples but not counted among the 12 apostles. Disciples *learned* from Him while apostles *were sent* by Him. In the upper room were perhaps dozens of his *disciples*, and some of these were yet to be fully convinced. This is the position that I lean toward.
- Verse 20 –
 - Building upon the second possibility of verse 19 (that there were more than the 12 Apostles in the room), Jesus encourages them to *listen to the Apostles*.
 - In this way He lays the groundwork for the apostolic ministry after His departure.
 - If this is the proper interpretation, then He says the Apostles were sent by Jesus and Jesus was sent by the Father.
 - Note that Jesus did not word use the Greek word *apostello* for **send**, and so the argument is not strengthened by grammar.
 - The argument is strengthened, however, by [Matthew 10:40](#), which uses almost identical words and is speaking of the Apostles.
 - If **whomsoever I send** is not a reference to the 12 Apostles, then to whom does it refer? An argument for the Holy Ghost as the one being sent is difficult because He is always referenced as being sent by the Father ([Jn. 14:16](#)).
- Verse 21 –
 - The thought of sending out the 12 as His "vicars" was troubling, since **one of you shall betray me**.
 - Judas had been one that **eateth bread with me** (v. 18) for at least three years, now Judas was about to betray Him.

- Verse 22 –
 - The word **looked** is βλέπω [blepo] which is a look of *contemplation/understanding* rather than *vision*. As they sought to understand, they were **doubting of whom he spake**.
 - The word **doubting** is ἀπορέω [aporeo] which, in etymology, is “not going there.” In usage it is “doubt.”
- Verse 23 –
 - Note that the Greek word **leaning** is also used in verse 28, translated **at the table**. It is a word that was often used for sitting down (see [Jn. 6:11](#)).
 - The phrase **on Jesus’ bosom** (chest) likely indicates he is on Jesus’ right, in the Middle Eastern customary manner of leaning around a low table.
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 - Who is this one **whom Jesus loved** and who has such an honored position at the table?
 - It is most often considered to be John the Apostle, but largely by tradition.
 - Allowing Scripture to interpret itself, Lazarus is the only one of whom it is said that Jesus loved him ([Jn. 11:36](#), see also [Jn. 11:5](#)).
 - Furthermore, Lazarus has been the one that had more focus of attention from chapters 11-15 beyond any of the 12 Apostles. The people were eager to see Jesus and Lazarus.
 - It is not a stretch at all to consider Lazarus as this one **whom Jesus loved**.
- Verses 24-25 –
 - While not conclusive, the fact that Peter **beckoned to him** to ask **Lord, who is it?** could indicate that the crowd was larger than just Jesus and the 12.
- Verse 26 –
 - The question was clearly asked semi-privately, and we can only logically assume that the answer given in verse 26 was only heard by the one who asked the question.
 - Because those in the room did not understand what was happening (v. 29), this could not have been a public announcement.
- Verse 27 –
 - Earlier Satan had **put into the heart of Judas...to betray him** (v. 2). Now **Satan entered into him**. Jesus knew this and told him those famous words, **that thou doest, do quickly**.
 - Note that the Antichrist has a similar experience of coming on the scene but later being possessed and at that time setting himself up as God.
- Verses 28-29 –
 - The words of verse 27 were spoken publicly (unlike the words of verse 26). However, the meaning was not clear.
 - Note again that the **feast** was yet future. This was *not* the Passover seder.
- Verse 30 –
 - This is the fourth time there is a specific reference to **the sop** (see also vv. 26-27). The **sop** is a small piece of bread for dipping. Likely the repeated reference is emphasis on the prophecy of [Psalm 41:9](#). It would be interesting to know if and how this will be replayed in the future Antichrist.
 - The author notes that **it was night**. This is possibly a poetic way of speaking to the spiritual darkness.