

## Lesson 48

### The Last Week – 4/3/30 AD, 14 Nisan Tuesday after Sundown

In the last lesson we studied the Parables of the Coming of the Kingdom and the preparations for the Last Supper, which were to be that night. That was Tuesday evening, the day before Jesus' crucifixion. By Jewish time, which begins and ends at twilight, the supper would be the same day as the crucifixion. It was the 14<sup>th</sup> of Nisan, the day of the twilight Passover.

We also demonstrated that Jesus sent the disciples to prepare the upper room on 13<sup>th</sup> Nisan, the morning before the evening which started the Day of Preparation on the 14<sup>th</sup>. That meant He didn't "eat the Passover" during the Feast of Unleavened Bread, as some teachers believe, but the day before. Why not? It would certainly seem fitting to have had the Last Supper during the Feast of Unleavened Bread which is called "eating the Passover."<sup>1</sup> However, Jesus had a far more important shadow to fulfill, which was the slaying of the Passover Lamb which preceded the eating of the Passover. At the time the Passover Lamb was to be slain, at the twilight of 14<sup>th</sup> Nisan,<sup>2</sup> Jesus the Lamb of God, would be on the cross, covering our sins with His blood and thus fulfilling in reality the meaning of that **most important shadow!** The Last Supper was covered in all four gospels, but as we noted last time, John devoted much more space to describing it than any of the other Gospel writers. John devoted 155 verses to it, while Matthew devoted 18 verses, Mark 19 verses, and Luke 32 verses. I think it would be reasonable to conclude that the Gospel of John is the prime authority on the Last Supper. From John we can conclude that the Last Supper could be called "a Passover meal" since it occurred on the day that, in the Bible, is called "the Passover." The contention that the Last Supper of Jesus and His disciples coincided with the eating of the Passover Lamb during the Feast of Unleavened Bread (15<sup>th</sup> of Nisan) is in error. That misapprehension has arisen over misinterpreting some of the badly translated verses from Matthew and Mark and ignoring the clear teaching of John. To me it seems as if John, writing thirty years after the other Gospels were written, made a definite point of clearing up the confusion. I am not saying that the Gospels of Matthew, Mark, and

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<sup>1</sup> *A great deal of the confusion has arisen from the fact the Jews started calling the Feast of Unleavened Bread, "the Passover," when in fact according to the Books of Moses, it was the "eating of the Passover."*

<sup>2</sup> *Exodus 12:5-6 "The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight."*

*Deuteronomy 23:5-6 "The LORD's Passover begins at twilight on the fourteenth day of the first month. On the fifteenth day of that month the LORD's Feast of Unleavened Bread begins."*

*This verse had always seemed confusing to me. After all, twilight is just the last moments of the 14<sup>th</sup> in normal circumstances. Why did it say the Passover began then, when the Feast of Unleavened Bread was afterward by only an instant? However, in the fulfillment, in 30 AD, "the Passover" occurred at noon, when darkness covered the face of the earth, and the LORD "passed over" our sins and laid them instead on His Son. On that one day, the Passover occurred six hours before the Feast of Unleavened Bread.*

Luke really differ from the Gospel of John, just that they are more susceptible to mistranslation and thus misinterpretation.

**Time – 4/2/30 AD, 14 Nisan**  
**The Last week – Tuesday Evening, the Beginning of the 14<sup>th</sup> Nisan**

*The Last Supper*

**John 13:1** **It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, *he loved them to the end.***

Both the NIV here and the New Living Translation translate this last phrase “He now showed them the full extent of his love.” The other translations are more literal: “He loved them to the end.” Both are really correct in concept if you understand that the word “end,” the Greek τέλος {tel'-os} which appears here means “that by which a thing is finished, its close, issue” (Strong’s). In other words, “Having loved during His life, He carried His love to its great conclusion in His death.” No greater statement of the purpose of the Cross exists than this sentence. While humanity needed Christ’s sacrifice for redemption from Adam’s sin, God could have prevented Adam’s sin in a number of ways before it happened. He could have prevented Satan from tempting Eve. He could have never put a tree in the Garden at all. He could have intervened in countless other ways, but He did not. Why? Because God knew that He had to find a way to demonstrate His love to His poor weak creatures in a way that would reach into their limited understanding. That way was the Incarnation of Christ and His death on the Cross for us.

**John 13:2** **The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus.**

**Matthew 26:20a** **When evening came,**

**Mark 14:17** **When evening came, Jesus arrived with the Twelve.**

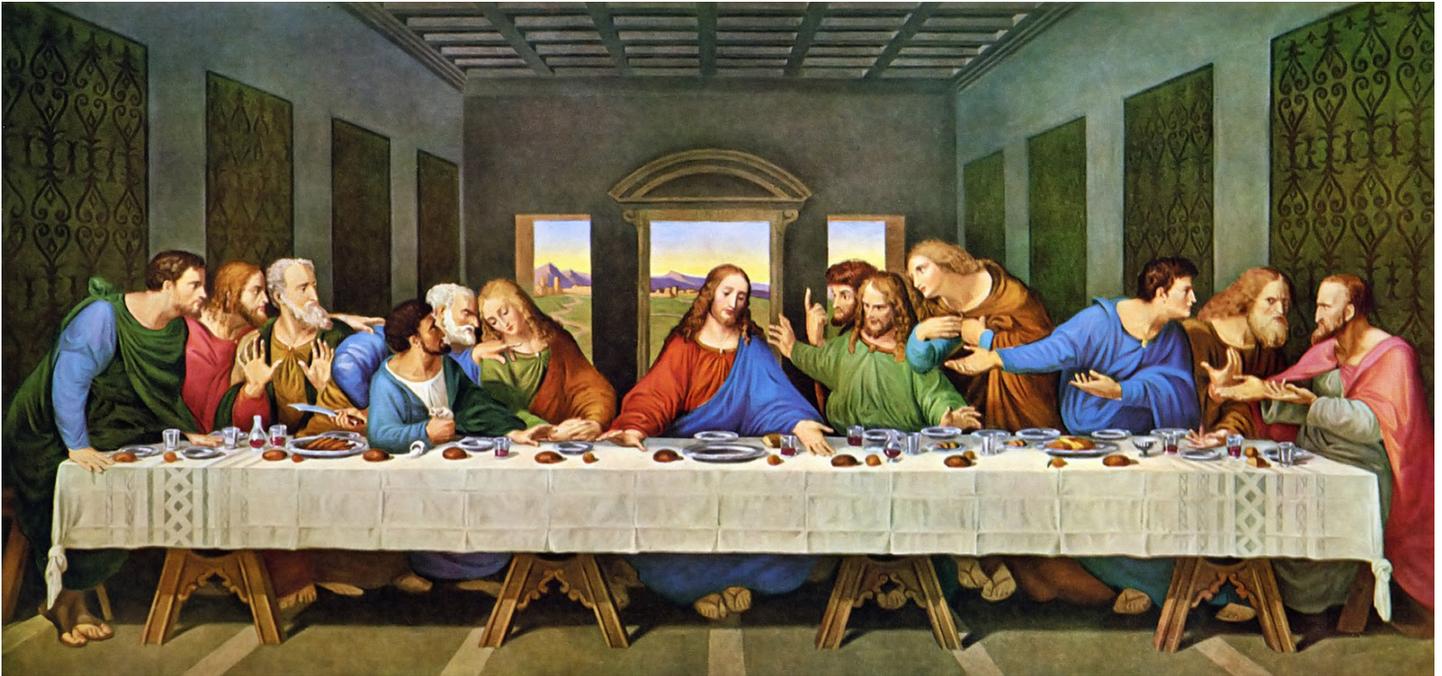
**Luke 22:14** **When the hour came, Jesus and his apostles reclined at the table.**

Notice that according to John 13:2 this was not the Passover Feast, but “the evening meal.” According to John 13:1 it was “just before the Passover Feast” (verse 1). The Passover Feast would begin 24 hours later, after the twilight of the 14<sup>th</sup> of Nisan, at the beginning of the 15<sup>th</sup> of Nisan. This meal was on the day of Passover, the 14<sup>th</sup> of Nisan.

The fact that John gave the name of Simon, the father of Judas, might indicate that Simon had been known to the Church as a believer. Perhaps pleasing his father was part of what originally

led Judas to follow Jesus. We should reiterate here the often-repeated principal in the Bible that no one will be held accountable for the sins of their relatives.

In considering what the scene looked like we should understand that, as the Jewish tradition and custom of that time directed, they would have been reclined on pillows around a low table, each resting on his left hand. That left the right hand free. This isn't at all like Leonardo Da Vinci pictured the scene in his famous painting of the last supper (below).



The real scene would have looked very much like the picture below:



In Remembrance of Me, by Walter Rane, courtesy Church History Museum

**John 13:3 Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God;**

Jesus had explained this six months earlier during the Feast of Tabernacles:

John 10:17-18 “The reason my Father loves me is that I lay down my life—only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.”

The following account of the washing of the disciples’ feet before the meal was only given in John.

**John 13:4 so he got up from the meal, took off his outer clothing, and wrapped a ~~towel~~ *linen* around his waist.**

The Greek word which the NIV translates as “a towel” here is λέντιον {le'n-tē-on} which is the word for linen. Linen was the cloth mandated by the Law for priests to wear in the Temple. This picture of Jesus here calls to mind Daniel’s vision of Christ recorded in Daniel 10:5-6. There Christ was also shown similarly in linen:

Daniel 10:5-6 “I looked up and there before me was a man dressed in linen,<sup>3</sup> with a belt of the finest gold around his waist. His body was like chrysolite, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze.”

Here in John, he described the Lord of the Universe stripped down to where He was wearing only his under clothes, but with a short skirt of linen wrapped around His waist. That would have left His chest and calves exposed. It was the uniform of the lowest kind of servant. Then He proceeded to do a job usually reserved to the lowest servant.

**John 13:5 After that, he poured water into a basin and began to wash his disciples’ feet, drying them with the ~~towel~~ *linen* that was wrapped around him.**

In Scripture washing is a ritual which stands for a real purification or sanctification from sin. However, there are two types of real sanctification. There is positional sanctification which refers to salvation by being put “in Christ.” There is also experiential sanctification which refers to restoration to fellowship.<sup>4</sup> Washing the feet in this passage referred to experiential

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<sup>3</sup> *Since Daniel could see the legs and the body, it suggests that the man was girded around the waist with the linen, just as Christ was girded around the waist with linen when He washed the feet of the disciples at the Last Supper.*

sanctification. As we walk through life, our feet become soiled with sin. We need the Lord's forgiveness and sanctification to function as part of His body. That kind of sanctification was what Jesus was portraying here.

**John 13:6 He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"**

This would seem to indicate that Jesus first came to Peter who was sitting at the foot of the table. This position was also indicated by the fact that Peter later motioned to John sitting opposite him at the head of the table.

**John 13:7 Jesus replied, "You do not realize now what I am doing, but later you will understand."**

Indeed, much of what happened that night and the next day wasn't understood by the disciples until after the resurrection.

**John 13:8 "No," said Peter, "you shall never wash my feet." Jesus answered, "Unless I wash you, you have no part with me."**

The foot washing was a symbol of the fact that the Lord will forgive us our sins after we fail in our Christian walk. However, we first must acknowledge them. That acknowledgment was symbolized by presenting them to be washed. Peter would shortly suffer the greatest failure of his life, when he would deny the Lord. At that time, he would need the Lord's forgiveness after his confession. He would need his "feet washed." Perhaps then, he began to understand what Jesus was teaching here.

**John 13:9 "Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!"**

As usual, Peter went overboard.

**John 13:10a Jesus answered, "A person who has had a bath needs only to wash his feet; his whole body is clean."**

This contains a great statement of eternal security. When we believe in Jesus Christ we are washed forever in the blood of the Lamb. Thereafter, our souls (bodies) can never be soiled. However, our walk (feet) can. Our walk is washed when we confess our sins (1 John 1:9).

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<sup>4</sup> *1 John 1:9-10 "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives."*

**John 13:10b-11** **And you are clean, though not every one of you.” For he knew who was going to betray him (Judas), and that was why he said not everyone was clean.**

This is a clear indication that at this time Judas had never trusted in Jesus Christ. Judas needed salvation. Judas needed his whole body (soul) washed with a saving faith.

**John 13:12a** **When he had finished washing their feet, he put on his clothes and returned to his place.**

Notice that in the process Jesus must have washed Judas’ feet. However, since Judas was an unbeliever, it had no significance for him. In the same way Judas later partook of the Communion administered by Christ, but it had no personal significance for him.

**John 13:12b-13** **“Do you understand what I have done for you?” he asked them. “You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am.**

He asked them to reflect on the humility of what He had done. He wanted them to apply that to themselves.

**John 13:14-15** **Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you.**

When Jesus spoke of washing of one another’s feet He meant to demonstrate that believers should forgive each other, as Christ has forgiven us. This principal was taught many times in scripture, but nowhere as clearly as in Colossians:

Colossians 3:13 “Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.”

**John 13:16-17** **I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them.**

What Jesus had demonstrated was to be a lesson to them and to us. Believers are to imitate Christ’s humility and forgiveness in dealing with each other.

**John 13:18** **“I am not referring to all of you; I know those I have chosen.<sup>5</sup> But this is to fulfill the scripture: ‘He who shares my bread has lifted up his heel against me.’**

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<sup>5</sup> *He had chosen those who had trusted in Him.*

Jesus was saying that one among them wasn't clean. Here Jesus quoted Psalms 41:9, a Messianic Psalm which prophesied the betrayal of Judas Iscariot. We will study that Psalm in depth at the end of this lesson.

**John 13:19** **“I am telling you now before it happens, so that when it does happen you will believe that I am He.**

The betrayal of Jesus by Judas Iscariot would threaten to shake the faith of Jesus' disciples. Judas had been their companion for at least two years and had seen all the miracles and had heard all the messages. Jesus had named him as one of the Twelve. They might ask themselves, if Judas didn't believe maybe they had missed something and were in error in believing. It is a test most of us will face in our Christian life when we see someone, who we thought was a Christian, fail or fall away.

**John 13:20** **I tell you the truth, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me.”**

Here Jesus tried to encourage them for the task He would give them of teaching the Gospel to the whole world. They would be His personal ambassadors and the personal ambassadors of God the Father.

Evidently, it was while they were eating that Jesus gave them the first communion of bread and wine which is recorded in the Gospel of Luke below. The communion isn't mentioned by John at all. It was evidently before the revelation of Judas as the one who would “lift up his heel” against Him.

**Luke 22:15** **And he said to them, “I have eagerly desired to eat this Passover for this Passover, to eat with you before I suffer.**

The NIV has “to eat this Passover.” I have reordered the words as they appear in the Greek which is “this Passover to eat.” In the Greek it is τοῦτο (*this*) τὸ πάσχα (*the Passover*) φαγεῖν (*to eat*). It wasn't the eating that He had eagerly desired, but that Passover, for which He had come into the world. That day wasn't the day of the Passover Feast (Feast of Unleavened Bread), but the Passover. The Passover occurred on the 14<sup>th</sup> of Nisan) before the Feast. The dinner they were eating was on the 14<sup>th</sup>, the day of the Passover.<sup>6</sup>

**Luke 22:16** **For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God.”**

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<sup>6</sup> *This was not the dinner during which the Passover Lamb was eaten. That dinner was prepared after twilight of the Passover (14 Nisan) and eaten at the beginning of the Feast of Unleavened Bread (15 Nisan). This was a dinner eaten at the beginning of 14 Nisan after twilight. As such it was a Passover dinner. The next dinner, the Feast of Unleavened Bread, would be eaten the next night.*

The next time they saw Jesus eat would be in the same upper room four days later after His resurrection. Evidently, at that time part of what they had to eat was the remnants of that Passover meal. By that time the meaning of the Passover would have been fulfilled by Jesus' death on the cross. The event was recorded in Luke:

Luke 24:36b, 38, 40b-43 "Jesus himself stood among them and said to them, 'Peace be with you.' ---- He said to them, 'Why are you troubled, and why do doubts rise in your minds?' ---- He showed them his hands and feet. And while they still did not believe it because of joy and amazement,<sup>7</sup> he asked them, 'Do you have anything here to eat?' They gave him a piece of broiled fish, and he took it and ate it in their presence."

**Luke 22:17 After taking the cup, he gave thanks and said, "Take this and divide it among you.**

It must be understood that ποτήριον {po-tā'-rē-on}, the Greek word for "cup" can be understood two ways, just like the English word. It can be understood as referring to the vessel that contained the fluid or it could be understood as referring to the fluid itself. Evidently at this time the physical "cup" of Jesus was passed around among the disciples and each disciple poured part of the "fluid" in Jesus' cup into his own. At that point each of the disciples had a part of Jesus' cup in front of him. This fluid was a Passover wine (not fermented) and represented the death that Jesus was to die for them. Jesus made this clear during His later prayer in the Garden of Gethsemane:

Matthew 26:42 "He (*Jesus*) went away a second time and prayed, 'My Father, if it is not possible for this cup (*His death on the Cross*) to be taken away unless I drink it, may your will be done.'"

**Matthew 26:26 While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take and eat; this is my body."**

**Mark 14:22 While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take it; this is my body."**

**Luke 22:19 And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me."**

Then Jesus took the bread that was in front of Him and broke it into pieces and gave it to the Twelve. At this point each of the twelve disciples had in front of them both the bread Jesus had broken and the wine from His cup. The bread represented His body (His righteous life). You will notice that it doesn't say that Jesus ate the bread or drank the wine. The bread would have

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<sup>7</sup> I like the better translation of this phrase as "Still they stood there doubting, though filled with joy and wonder." It closely follows the New Living Translation.

been unleavened.<sup>8</sup> The bread was to bring into remembrance His body which was broken for the human race. His body spoke of His righteous life which qualified Him to die for us and it spoke of His righteousness which He has given (imputed) to those who believe.<sup>9</sup> The eating and drinking wasn't to make His life and sacrifice efficacious for those who drank and ate. It was only to bring it into remembrance. Only personal faith in what He did would make it effective for anyone. Judas Iscariot was there and ate the bread and drank the wine. However, he had never believed and died condemned.

**Matthew 26:27-28** **Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins.**

**Mark 14:23-24** **Then he took the cup, gave thanks and offered it to them, and they all drank from it. "This is my blood of the covenant, which is poured out for many," he said to them.**

**Luke 22:20** **In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you."<sup>10</sup>**

Here Jesus took the empty cup whose contents had already been poured out into their cups. He offered the cup forward to symbolize its previous contents. The fluid which was in their cups was to be a memorial of Christ's death on the Cross (His blood). The account of Luke indicated that Jesus not only died for "the many" but for "you" in the plural. The "you" on that occasion included Judas Iscariot who was an unbeliever. This among many other passages contradicted the idea of limited atonement.<sup>11</sup>

**Matthew 26:29** **I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with<sup>12</sup> you in my Father's kingdom."**

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<sup>8</sup> It was "the day of unleavening" when all houses were cleared of leaven. Leaven stands for corruption or sin. This bread stood for the sinless life of Christ.

<sup>9</sup> Jeremiah 23:5-6 "The days are coming, declares the LORD, when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land. In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The LORD Our Righteousness."

Genesis 15:6 "Abram believed the LORD, and he credited it to him as righteousness."

<sup>10</sup> The pouring out of a drink offering was part of the Temple worship which pointed to the offering of Christ's life on the Cross. It is also referred to in Isaiah: Isaiah 53:12a "Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death."

<sup>11</sup> Limited atonement is a doctrine that contends that Jesus only died for the sins of those who would believe. It is a companion doctrine of the false doctrine of predestination.

Mark 14:25 **“I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God.”**

Luke 22:18 **For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes.”**<sup>13</sup>

This was to be a sign to His disciples who had believed. The Kingdom of God would have been won when He next drank. That happened just before He died. John recorded the event:

John 19:28-30 “Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, “I am thirsty.” A jar of ~~wine~~ *vinegar* *sour wine* <sup>14</sup> was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. When he had received the drink, Jesus said, “It is finished.”

The giving of the bread and wine was also described by Paul in 1 Corinthians:

1 Corinthians 11:23a-25 “The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, ‘This is my body, which is for you; do this in remembrance of me.’ In the same way, after supper he took the cup, saying, ‘This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.’”<sup>15</sup>

John 13:21a **After he had said this, Jesus was troubled in spirit**

Evidently Jesus decided He had not been explicit enough when He had said “you are clean, though not every one of you” (John 13:10) and “He who shares my bread has lifted up his heel against me” (John 13:18).

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<sup>12</sup> The Greek word here is *μετά* {*me-tä*'}. The meaning here is “with or among.” It means that Jesus would drink that “fruit of the vine” in their presence before His death. It doesn’t mean that they would be drinking along with him.

<sup>13</sup> You will notice that Luke recorded this prophecy in verse 18 before the commands to eat the bread or drink the wine in verses 19 and 20. Matthew and Mark record the prophecy afterward.

<sup>14</sup> The Greek word here is *ὄζος* {*o'-ksos*}. It referred to a mixture of sour wine and water which the Roman soldiers were accustomed to drink. Some have translated this “vinegar.” Even that doesn’t change the fact that *vinegar* is “the fruit of the vine.”

<sup>15</sup> The bread and the cup of Christian communion replaced the Passover. The Passover looked forward to the Last Passover when Christ became the lamb prefigured by the Passover lamb. The Communion looks back to the Last Passover when Christ’s body became the bread and Christ’s death became the blood (wine) of the communion. Our eating and drinking celebrate our faith and our salvation as Christ had promised. John 6:54 “Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.”

**John 13:21b-22** and testified, “I tell you the truth, one of you is going to betray me.” His disciples stared at one another, at a loss to know which of them he meant.

**Matthew 26:20b-21** Jesus was reclining at the table with the Twelve. And while they were eating, he said, “I tell you the truth, one of you will betray me.”

**Mark 14:18** While they were reclining at the table eating, he said, “I tell you the truth, one of you will betray me—one who is eating with me.”

**Luke 22:21** But the hand of him who is going to betray me is with mine on the table.

Here Jesus made it perfectly clear that He was speaking about the betrayal of one of them at the table. I think that betrayal “troubled” Him because He knew what it would mean for the betrayer.

**Matthew 26:22** They were very sad and began to say to him one after the other, “Surely not I, Lord?”

**Mark 14:19** They were saddened, and one by one they said to him, “Surely not I?”

Each one of them asked if it was him. This process may have started with John at Jesus’ right hand. However, it seems to have gone all the way around the table till it ended at Judas who was sitting on the left hand of Jesus.<sup>16</sup> He seems to have asked the question last.

**John 13:23-25** One of them, the disciple whom Jesus loved,<sup>17</sup> was reclining next to him. Simon Peter motioned to this disciple and said, “Ask him which one he means.” Leaning back against Jesus, he asked him, “Lord, who is it?”

Edersheim’s comment on the scene is very useful:

We know that, as the Jewish Law directed, they reclined on pillows around a low table. This recumbent posture resembled that still common in the East, that the body rested on the feet. Hence, also, the penitent woman at the feast given by Simon (*the Leper*)<sup>18</sup> is said to have ‘stood at His feet, behind,’ ‘weeping’ (Luke 7:38). At the same time, the left elbow was placed on the table, and the head rested on the hand, sufficient room being, of course, left between each guest for the free movements of the right hand. This explains in what sense John ‘was leaning on

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<sup>16</sup> One can only wonder at the state of Judas’ conscience that he managed to sit right next to Jesus even though he was planning to betray Him.

<sup>17</sup> We know that the term “the one that Jesus loved” was only used in John. We know from the Gospels that he was one of the twelve. In the Gospel of John, John never names himself, but we know from John 21:20-24 that this was John.

<sup>18</sup> Matthew 26:6

Jesus' bosom,' and afterwards 'lying on Jesus' breast,' when he bent back to speak to Him. Edersheim, The Temple and Its Ministry & Services, Chapter 12.

**John 13:26** Jesus answered, “It is the one to whom I will give this piece of bread when I have dipped it in the dish.” Then, dipping the piece of bread, he gave it to Judas Iscariot, son of Simon.<sup>19</sup>

**Matthew 26:23** Jesus replied, “The one who has dipped his hand into the bowl with me will betray me.

**Mark 14:20** “It is one of the Twelve,” he replied, “one who dips bread into the bowl with me.

Evidently, before the disciples' questioning protestations of innocence got around to Judas, Peter had signaled to John to ask Jesus who it was. Jesus must have quietly told John the answer. Whether anyone else at the table heard it, we don't know. Jesus must have been holding the piece of bread in His hand and giving it to Judas, guided his hand into the bowl.

**Matthew 26:24** The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born.”

**Mark 14:21** The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born.”

**Luke 22:22-23** The Son of Man will go as it has been decreed, but woe to that man who betrays him.” They began to question among themselves which of them it might be who would do this.<sup>20</sup>

Before Judas' next fateful act, Jesus warned him of its grave consequences. The statement, “It would be better for him if he had not been born,” seems to speak to the future state of mind of those will live out their existence, condemned to be separated from God in Hell.

**John 13:27a** As soon as Judas took the bread, Satan entered <sup>21</sup> into him.

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<sup>19</sup> We know from the description of this scene that at this last supper the Lord gave the seat of honor to Judas Iscariot. The seat at His left was the upper seat as they reclined to the left. John sat on the Lord's right. The offering of the bread dipped in the bowl was a figure of the body and blood of Jesus Christ offered one more time to Judas.

<sup>20</sup> Notice that Luke never records the departure of Judas Iscariot.

<sup>21</sup> Satan entered Judas at least twice. He entered Judas first to get him to go to the High Priests to agree to betray Jesus (Luke 22:3). Here he entered Judas to get him to carry out that betrayal.

After being with Jesus for at least two years, Judas completely rejected both Jesus and His warning. Judas had given obedience with his hands and mouth, but, in his heart, he had rejected Christ again and again until his heart was finally so hardened that Satan could enter into the vacuum in Judas' soul which could have been filled by God.

**John 13:27b-28** **“What you are about to do, do quickly,” Jesus told him, but no one at the meal understood why Jesus said this to him.**

Having warned Judas and having understood that Judas was undeterred, Jesus told him to do what he was determined to do.

**Matthew 26:25** **Then Judas, the one who would betray him, said, “Surely not I, Rabbi?” Jesus answered, “Yes, it is you.”**

Judas Iscariot was given another chance to turn back. Jesus told Judas that He knew what Judas was about to do. Yet Jesus let him go. Judas willingly went to his treacherous betrayal. He also willingly went to his eternal condemnation.

**John 13:29** **Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast,<sup>22</sup> or to give something to the poor.**

Despite everything that had been said none of the disciples caught on. Even John, who wrote these verses and had essentially been told directly that the betrayer was Judas, hadn't completely understood what was going on.

**John 13:30** **As soon as Judas had taken the bread, he went out. And it was night.**

I think the comment “and it was night” is meant to tell us more than, night having fallen, it was the 14<sup>th</sup> of Nisan, the day the Passover Lamb would be slain. I think it is meant to tell us that it was the “hour of darkness” when Satan would work his will. When Jesus was arrested, He said: “This is your hour—when darkness reigns.”

## **A Relevant Old Testament Prophecy that References the Betrayal of Judas Psalm 41**

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<sup>22</sup> *This also indicates this was the night before the Passover Feast. It would have been too late to get anything for that Feast if that was the meal they had just eaten. If one says that it was not too late, the obvious objection is that if this was the Passover Feast they had eaten, that day would have been the 15<sup>th</sup> of Nisan which was always a Sabbath on which nothing could be sold.*

John 13:18-19 makes it clear that the voice of this Psalm is Jesus Christ when it quotes verse 9 of Psalm 41:

John 13:18-19 “I am not referring to all of you; I know those I have chosen. But this is to fulfill the scripture: ‘He who shares my bread has lifted up his heel against me.’ “I am telling you now before it happens, so that when it does happen you will believe that I am He.”

The occasion was the Last Supper, and the fulfillment of the scripture came when Judas betrayed Jesus who had shared the bread with him. That tells us that the “me” in the Psalm 41 verse was Jesus Christ. It also means that every “I,” “me,” and “my” in the Psalm also refers to Jesus Christ.

In preparation for my original notes I listened to the lessons of three good Bible teachers on this Psalm over the internet. They devoted an average of three to four minutes to teaching the Psalm, and two of them missed the point entirely. They had the voice of the Psalm being David, and although they acknowledged that Jesus quoted this Psalm as referring to Him, they held that only the one verse applied to Him. The third teacher proclaimed this was a Messianic Psalm, but he skipped teaching the difficult passages altogether.

Of course, part of the problem may have been that they depended on the English translations. It becomes repeatedly apparent in the study of the Messianic Psalms, that because the translators either do not understand or believe the testimony of the New Testament that these Psalms were speaking in the voice of Jesus, they often made wrong translation choices. In this Psalm there are three such instances which I will point out.

### ***Psalm 41***

*For the director of music. A psalm of David.*

Like many of the Messianic Psalms this was written down by David at the inspiration of the Holy Spirit. It was sent to the directors of music at both the Tabernacle at Gibeon and the Tent that then housed the Ark of the Covenant in Jerusalem. It was to be set to music and be sung as part of the worship there. It should be remembered that both places were shadows of the person and work of Jesus Christ, so it was fitting that this Psalm in the voice of Christ should be sung there.

In verses 1 through 3 of this Psalm, Jesus Christ, whose voice is the voice of the Psalm, called to mind the promises that the LORD’s Messiah could depend on. In these verses, the Messiah is referred to in the third person as “he” or “him.”

**Psalm 41:1 Blessed is he who has regard for the weak poor; the LORD delivers him in times of trouble.**

The word the NIV translated as “weak” here is the Hebrew word דַּל {dal}. Most of the other English Bible translations have this translated “poor.” Even the Septuagint translated the Hebrew into the Greek word for “poor” that appears in Matthew 11:5 “The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor.” Therefore, I have changed the translation. It is important because Jesus was the one sent to preach the good news to the poor:

Luke 4:17-18 “The scroll of the prophet Isaiah was handed to him (*Jesus*). Unrolling it, he found the place where it is written: ‘The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor.’”

We see here, in Psalms 41, that Jesus knew that the “poor” were His mission field, and that the LORD would always deliver Him from trouble during His mission.

**Psalm 41:2 The LORD will protect him and preserve his life; he will bless him in the land and not surrender him to the desire of his foes.**

Despite the gathering threats against His life from the very beginning of His ministry, Jesus trusted in the LORD to protect Him. Even during that last day when Jesus saw what was happening around Him including His rejection, trial, humiliation, and crucifixion, He depended on the promise of the Father. He believed that, in the end, He would be blessed and that His foes would ultimately be disappointed.

**Psalm 41:3 ~~The LORD will sustain him on his sickbed and restore him from his bed of illness. The Lord will strengthen him on his couch of sorrow and restore him from his place of grief.~~**

As you can see, I have struck out the NIV translation. This is one of the places the NIV translators made questionable choices based on their prejudice. The two Hebrew words translated “bed” by the NIV in this verse do not necessarily speak of furniture, but of a place where one lies down (whether on a bed, couch, or the ground). Also, both Hebrew words translated “sick” and “illness” by the NIV in this verse don’t necessarily refer to physical infirmity. They can also refer to emotional pain such as sorrow or grief. If we approach the translation of this verse with the understanding that it is written in the voice of Christ, we have a different perspective on how these words should be translated. We look for parallels in the recorded life of Christ.<sup>23</sup> First, there is no record of Jesus ever being sick. Personally, I believe that His body, like Adam’s, being uncorrupted by sin was immune to illness. So, if this was not referring to illness, to what could it be referring? I have substituted a better translation based on the view that this was Jesus Christ speaking. My translation is “The Lord will strengthen him on

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<sup>23</sup> For those who think this is the voice of David, the common interpretation of verse 3 as referring to a grave illness of the one speaking doesn’t agree with anything in the known history of David.

his couch of sorrow and restore him from his place of grief.” To what in the life of Christ, particularly the last days, could that refer? To me the answer seems obvious. That describes the Garden of Gethsemane where Jesus prostrated Himself on the ground (remember, the Hebrew words only refer to a place of reclining). He lay there in prayer until He sweated blood. Then the Lord sent an angel who strengthened Him (Luke 22:41).

**Psalm 41:4 I said, “O LORD, have mercy on me; heal me, for I have sinned against you.”**

Here, the voice of Christ switched to the first person “I.” I can see how this verse might give some people trouble. How could the sinless Jesus pray “I have sinned against you.” However, this is not alone among the Messianic Psalms (see also Psalms 38:18, Psalms 39:8, Psalms 40:12, Psalms 41:4, Psalms 69:5, Psalms 89:32) where Jesus, who was sinless, associated Himself with the sins of mankind. He could do that because He came as the Son of Adam who would carry them on Himself. Therefore, the sins of the world became His sins as we read in 2 Corinthians 5:21 - “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.” The same thing is also recorded of Christ elsewhere:

1 Peter 2:24 “He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.”

Isaiah 53:12 “he was numbered with the transgressors.”

Romans 4:25 “He was delivered over to death for our sins and was raised to life for our justification.”

Therefore, as you can see, this mention of sins associated with the speaker is really no reason to argue against the idea that this Psalm was speaking in the voice of Christ.

**Psalm 41:5 My enemies say of me in malice, “When will he die, and his name perish?”**

This was the desire of both Satan and the Jewish leaders who wished to extinguish even the memory of His name.

**Psalm 41:6 Whenever one comes to see me, he speaks falsely, while his heart gathers slander; then he goes out and spreads it abroad.**

This was typical of many of the conversations the Pharisees and the rulers had with Jesus Christ. They questioned Him, but not for understanding. They only questioned Him to find something which they could twist into an accusation of heresy, blasphemy, or political revolution. Typical is the incident recorded in Mark:

Mark 12:13-14 “Later they sent some of the Pharisees and Herodians to Jesus to catch him in his words. They came to him and said, ‘Teacher, we know you are a man of integrity. You

aren't swayed by men, because you pay no attention to who they are; but you teach the way of God in accordance with the truth. Is it right to pay taxes to Caesar or not?"<sup>24</sup>

**Psalm 41:7 ~~All my enemies whisper together against me; they imagine the worst for me devised my hurt, saying,~~**

The King James, the American, the New American, the Darby, and the Amplified Version have the last phrase translated "they devised my hurt." This is the literal translation, and certainly describes what the High Priests and Sanhedrin accomplished, not merely imagined.

**Psalm 41:8a ~~"A vile disease has beset him; "An evil (or Satanic) saying (blasphemy) from him has been established."~~**

I have replaced the erroneous NIV translation of the first phrase. The word which the NIV translated "vile" is the Hebrew word בְּלִיעַל {bel-e-yah'-al} which is a word which refers to evil, and sometimes even to Satan as we see in 2 Corinthians 6:15.<sup>25</sup> The word which the NIV translated "disease" is the Hebrew word דְּבַר {daw-bar'} which means speech or utterance. It is not even slightly connected with "disease." The word translated "has beset" is the Hebrew word יָצַק {yaw-tsak'} which in the qal passive participle means "has been established." If you understand that this is Christ speaking describing the sayings of His enemies against Him, it makes perfect sense. The Jewish leaders had accused Jesus of being of Satan when He cast out demons:

Mark 3:22a "And the teachers of the law who came down from Jerusalem said, 'He is possessed by Beelzebub!<sup>26</sup> By the prince of demons, he is driving out demons.'"

Matthew 12:24 "But when the Pharisees heard this, they said, 'It is only by Beelzebub, the prince of demons, that this fellow drives out demons.'" See also Luke 11:15.

I have substituted the correct literal translation: "An evil saying from him has been established."

The leaders later said He committed blasphemy when He said that He was the Son of God at the illegal trial they gave Him:

Matthew 26:63b-64 "The high priest said to him (Jesus), 'I charge you under oath by the living God: Tell us if you are the Christ, the Son of God.' 'Yes, it is as you say,' Jesus replied. 'But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the

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<sup>24</sup> They thought Jesus would have to answer "yes" or "no." If He answered "yes," he would alienate of the people who resented the Romans. If he answered "no," he could be accused before the Romans of fomenting revolution.

<sup>25</sup> 2 Corinthians 6:15 "What harmony is there between Christ and Belial?"

<sup>26</sup> Like "Belial", "Beelzebub" was another name for Satan.

Mighty One and coming on the clouds of heaven.” Then the high priest tore his clothes and said, ‘He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy. What do you think?’ ‘He is worthy of death,’ they (*the Sanhedrin*) answered.”

**Psalm 41:8b He will never get up from the place where he lies (in death)."**

This was the confident expectation of the Sanhedrin when they saw him taken to be laid in the tomb. The Hebrew word here, שָׁכַב {shā-kav'}, means “to lie down.” It is often used to describe lying down in death as in Genesis 47:29b-30a “Do not bury me (*Joseph*) in Egypt, but when I lie down with my fathers, carry me out of Egypt and bury me where they are buried.”

**Psalm 41:9 Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me.**

As mentioned earlier Jesus Himself quoted this verse in the upper room after He had washed the feet of the disciples and before Judas left to betray Him. He did this with the understanding that when the other disciples discovered that it was one of the twelve that betrayed Him, they would question their own faith. He was revealing that this betrayal was something that had been foreseen and prophesied since a thousand years before:

John 13:18-19 “I am not referring to all of you; I know those I have chosen. But this is to fulfill the scripture: ‘He who shares my bread has lifted up his heel against me.’ I am telling you now before it happens, so that when it does happen you will believe that I am He.”<sup>27</sup>

What does the figure of speech “he has lifted up his heel against me” mean? It is clearly an act of betrayal. It may come from the idea that when someone turns his back on you, you see his heels lifted up as he turns away. It also may come from the ancient idea that ultimate humiliation in defeat came when the victor put his foot on your neck. If this is the meaning, we can get an idea of the bitterness in Judas’ heart toward Jesus. His expectations of place and reward in the political Kingdom that he had thought Jesus was about to set up were shattered on Palm Sunday. He probably felt betrayed.

**Psalm 41:10 But you, O LORD, have mercy on me; raise me up, that I may repay them.**

Jesus would be vindicated. He and all that were His would receive the mercy of the LORD. After He was resurrected, then the LORD’s plan to repay the evil that rejected His mercy and grace would be empowered.

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<sup>27</sup> Literally, in the Greek ἐγώ εἰμι {e-go' ai-me'} or “I am.” This was His name given to Moses at the burning bush (tree) in Exodus 3:14-15.

**Psalm 41:11 I know that you are pleased with me, for my enemy does not triumph over me.**

In His faith, Jesus saw His future resurrection as accomplished already. In the same way, we need to live in the light of what the LORD has promised.

**Psalm 41:12 In my integrity you uphold me and set me in your presence forever.**

This verse also confirms that this Psalm is in the voice of Jesus Christ. This verse certainly cannot be said to describe David, who along with the rest of the Old Testament saints went to Paradise (Abraham's bosom) until Jesus Christ led them to the presence of the Father at His resurrection. It does describe Jesus who was raised up by the Father after Judas' betrayal and set at the Father's right hand.<sup>28</sup>

Here is Jesus, who would be identified with our sins, identified with His own integrity. The Hebrew word translated "integrity" is תָּמִים {tōm}. It is also translated "completeness," "fullness," and "innocence." This integrity is the other side of Jesus' work. It is His life of righteousness, which, at the moment of our faith, becomes our righteousness.

**Psalm 41:13 Praise be to the LORD, the God of Israel, from everlasting to everlasting. Amen and Amen.**

The purpose of the life of Jesus Christ was to reveal and make undeniable the praise that was due to the LORD. The last two words here, "Amen and Amen," literally mean "Truth and Truth." Thirty times in the Gospel of Matthew alone, Jesus preceded his teaching with the statement, "I tell you the truth." Jesus also said of Himself: John 14:6b "I am the way and the truth and the life."

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<sup>28</sup> *Psalms 110:1, Matthew 22:44, Matthew 26:64, Mark 12:36, Mark 14:62, Mark 16:19, Luke 20:42-43, Luke 22:69, Acts 2:33, Acts 5:31, Acts 7:55-56, Romans 8:34, Ephesians 1:20, Colossians 3:1, Hebrews 1:3, Hebrews 1:13, Hebrews 8:1, Hebrews 10:12, Hebrews 12:2, 1 Peter 3:22.*