

**Day 26 Thursday**  
**John 13:18-35 NKJV**

**Jesus Identifies His Betrayer**

**18** “I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, ‘He who eats bread with Me has lifted up his heel against Me.’

**19** Now I tell you before it comes, that when it does come to pass, you may believe that I am He.

**20** Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me.”

**21** When Jesus had said these things, He was troubled in spirit, and testified and said, “Most assuredly, I say to you, one of you will betray Me.”

**22** Then the disciples looked at one another, perplexed about whom He spoke.

**23** Now there was leaning on Jesus’ bosom one of His disciples, whom Jesus loved.

**24** Simon Peter therefore motioned to him to ask who it was of whom He spoke.

**25** Then, leaning back on Jesus’ breast, he said to Him, “Lord, who is it?”

**26** Jesus answered, “It is he to whom I shall give a piece of bread when I have dipped it.” And having dipped the bread, He gave it to Judas Iscariot, the son of Simon.

**27** Now after the piece of bread, Satan entered him. Then Jesus said to him, “What you do, do quickly.”

**28** But no one at the table knew for what reason He said this to him.

**29** For some thought, because Judas had the money box, that Jesus had said to him, “Buy those things we need for the feast,” or that he should give something to the poor.

**30** Having received the piece of bread, he then went out immediately. And it was night.

## **“What You Do, Do Quickly.”**

Jesus knew Judas was now past any appeal to heal his conscience or heart. Because Judas was set on his course, it was best for him to get on with it and let the scriptures be fulfilled. Judas believed that he was the master now; that Jesus would have to deal with what Judas did. The sooner this delusion reached its end, the better.

Matthew 26:25 tells us something else Jesus said to Judas. When Jesus said one of them would betray Him (John 13:21), they all asked, Is it I? (Matthew 26:22). When Judas – sitting right next to Jesus – asked this, Jesus said to him privately, You have said it (Matthew 26:25). The point is, Judas knew that Jesus knew that this disciple would betray his Master.

Sharing food with someone carried an implication of friendship and peace in the ancient world. Though He knows what will happen, Jesus has recently washed Judas' feet (John 13:2–5). Here He shows one last expression of friendship to the man plotting His death (Matthew 26:14–16).

## **John 13:29**

**29** For **some thought**, because Judas had the money box, that Jesus had said to him, **“Buy those things we need for the feast,”** or **that he should give something to the poor.**

### **“No one at the table knew”**

If they (especially Peter) had known they would have stopped Judas. They believed Judas had business to do on behalf of the group, either to pay the expenses for the dinner or to give something to the poor.

### **“That He Should Give Something to the Poor”**

“It is well known that our Lord and his disciples lived on public charity; and yet they gave alms out of what they had thus received. From this we learn that even those who live on charity themselves are expected to divide a little with those who are in deeper distress and want.

## **The New Commandment**

### **John 13:31-35**

**31** So, when he had gone out, Jesus said, “Now the Son of Man is glorified, and God is glorified in Him.

**32** If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately.

**33** Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, ‘Where I am going, you cannot come,’ so now I say to you.

**34** A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.

**35** By this all will know that you are My disciples, if you have love for one another.”

## **Little children**

This is the only place in the Gospels where Jesus addressed His disciples as little children. He didn't mean it as an insult. He meant it with a sense of tenderness, care, and recognition of their present dependence and immaturity.

In this statement, Jesus uses a term which John, the writer of this gospel, will repeat often in his letters (1 John 2:1; 3:7; 4:4; 5:21). The word is teknia, which very literally means "little children." In this context, Jesus is preparing the disciples to endure what is to come.

The end of Jesus' time on earth is only hours away. Before this night is over, the disciples will face outrageous fear, doubt, and uncertainty. After that, they will be sent out into a hostile world to proclaim the gospel. Referring to them as "little children" is an expression of Jesus' love and concern.

**I Shall Be With You a Little While  
Longer... Where I Am Going,  
You Cannot Come**

This would have been like an earthquake to the disciples. They had literally left everything to follow Jesus, and expected to be high-ranking officials in His government when He took political control of Israel as Messiah. After three years they now heard Him say He would leave.

When Jesus said these words to His critics, they assumed He was either planning to leave the region or commit suicide. What Jesus is actually referring to is His impending death, resurrection, and ascension. Over the next few hours, He will die a sacrificial death no other human being could accomplish (John 19:30). Within days, He will be raised into a glorified body (John 20:17). Within weeks, He will ascend to heaven (Acts 1:6–9).

## **A New commandment I Give to You, That You Love One Another**

John 13:31–35 contains one of the most powerful commands given to Christians: that love for others is the defining sign of faith for "all people," marking the life of a true believer. Jesus frames this as a new commandment, using His own example as the standard.

The specific ancient Greek word used here for new here implies freshness, or the opposite of outworn, rather than recent or different. It isn't that this commandment was just invented, but it will be presented in a new, fresh way.

“ ‘New’ (kainen) implies freshness, or the opposite of ‘outworn’ rather than simply ‘recent’ or ‘different.’ ”



## **That You Love One Another**

We might have thought the new commandment was for us to love Jesus in an outstanding way. Instead, Jesus directed them and us to love one another, emphasizing that there should be a special presence of love among followers of Jesus Christ.

## **As I Have Loved You**

The command to love wasn't new; but the extent of love just displayed by Jesus was new, as would be the display of the cross. Love was newly defined from His example.

“We are to love our neighbor as ourselves, but we are to love our fellow-Christians as, Christ loved us, and that is far more than we love ourselves.” (Charles Spurgeon)