

John: The Word Became Flesh - John 13:18-30

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[0 : 0 0] Sounds like some of you guys needed to get up and run a little race this morning. As always it's good to be here, to be refreshed in God's Word with God's people. My prayer is that our eyes would be lifted from the horizontal to the vertical this morning. We'd have a fresh reminder of who our God is and how he helps and serves us moment by moment.

Next Sunday is our final discipleship hour at 9 a.m. So if you've not been a part of discipleship all year you still can come. We would love to have you come to my class, Street Smarts or any of the others. We would love to have you the following Sunday on the 19th we're going to have a breakfast at 9 a.m. And that will be a sweet time together to reflect on how the Lord has used discipleship in our life this last semester. And then the following Sunday we have Sunday where we're going to commission a new church and Pastor Eric and team and so there's a lot that's happening that's very good that we can celebrate and want you to invite you to be a part of that. If you have a copy of the scriptures turn open to John 13 we are in verses 18 to 30 this morning. I've entitled the message this morning, betrayal at the table. Let me pray and then we'll dive into our study.

Father we're refreshed by the words of the prophet Isaiah giving us a clear vision of who you are when he says in Isaiah 46 to remember this and stand firm and recall it to mind remember the former things of old for I am God and there is no other I am God and there is none like me declaring the end from the beginning and from ancient times things not yet done saying my counsel shall stand and I will accomplish all my purposes. Father we rest in your sovereignty this morning. We rest in your providence that you're God active amongst this planet that you've created in our lives. Lord I know there's plenty of trials present suffering present there's things certainly to celebrate and rejoice in but Lord there's also there's also difficulty and so Lord we need to we need to lift our eyes this morning to you to have a right perspective Lord and as we think more correctly about you might you increase our joy. Father I pray for the salvation of the lost this morning for those that have not trusted in Jesus as their personal savior I pray this morning today would be the day. Thank you Jesus that you came you died for sinners that we could have new life. We commit our time to you now Lord Jesus would you use it for our edification for your glory in Jesus name and all God's people said amen. Well as I mentioned there's a lot to celebrate a lot of things happening we've got weddings we've got new babies born we've got babies expecting in fact we've been having a little bit of a baby epidemic actually and I was sort of curious thinking about this because I have to commend it to our young parents here we have got some exceptional baby namers in our congregation off the charts in terms of selecting names for their children. We're very proud of you all you young parents for selecting really great names I actually looked up this week I was curious and I want to caution some of you expectant parents like on some names to avoid these are some of the worst names that in the last five years actually there are over 300 girls in America named A B C D E that's a real name and a little twist on that is the name Alphabetta it's a real name it's true for boys baby boy and then if you want to get really clever burger these are I'm like the worst names in the last five years burger how about this one gassy sounds like one of Snow White's friends and then my all time favorite lemon jello like it's a cafeteria staple and a baby name all in one genius right the worst name that you could give your child and by the way I did take the time to look up in you know church finder in in planning center this week to make sure we didn't have any in our congregation I'm not as dumb as you think all right but the worst name that you could give a child regardless of the year has got to be the name Judas history has recognized this individual as the icon of betrayal of treacherous behavior and oh joy for us this morning he is the focus of our narrative so to bring us just up to speed where we're at contextually the allogens have divided the gospel of John into two main parts chapters one through twelve they call the book of signs chapters

thirteen to twenty one they designate the book of signs they designate as the book of glory so the book of signs we finished that John records seven particular miracles for us that Jesus performed and now the book of glory this section where Jesus lays down his life and is glorified through his death burial and resurrection so chapter thirteen as we find ourselves in Jesus has shifted his gaze from the multitude and he is now intently looking and speaking to his twelve disciples we find ourselves in this scene on Thursday night Jesus is in the upper room with his men he's sharing a Passover meal he's just finished washing the feet of the apostles and he did that to cement in their minds what this life of worship looks like that we look like our God we look like our king as we serve one another God is glorified when we serve one another when we live each day in the posture of our king and I don't think we look more like Jesus better anywhere than when we are serving someone else we are modeling who our king was that he was a king willing to pick up a basin and towel and that's where we find ourselves in our story and we will pick it up from there beginning here in verse eighteen and Jesus says I am not speaking of all of you I know whom I have chosen but the scriptures 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. So this is the setting I have a slide for us a little artwork to maybe depict what it may have looked like in the upper room on this particular Thursday evening. The most prominent part of this final meal is that the men are spending time with one another there was no such thing as fast food in the holy land in the first century food was meant to be enjoyed in community it's a gift from the Lord and this picture the way that it is depicted most often when you see a painting of the Last Supper it's where Jesus is there in the center and here he's not he's actually on the left hand side. The most prominent feature in the upper room would have been this table this low table in the shape of a U it's called a triclinium it's a Roman style table that was adopted by the Jews in the first century. The host would have not sat in the middle but rather second to the left and then the guest of honor would be to his left which quite possibly could have been Judas there and we know from Scripture in verse 26 it says that Judas was in close proximity to Jesus to be able to hand him food it says in Matthew 26 that they were actually sharing a dish together and so the left hand side would have been the person of honor and then to the right of Jesus his most trusted friend and we read in the verse 23 here that indeed John was reclining at Jesus' side verse 25 that he was actually leaning back on Jesus and the way that they would have sat here at this table they would have leaned on their left hand and then eaten with their right which would have put John in a position to be able to lean against Jesus. Now that's conjecture but that quite possibly could have been what the evening actually looked like in terms of where people were situated but on this particular night Jesus has words for his followers he's about to give up his life the next day. These words that he had for his men were to prepare them for the life ahead of them a life of ministry without him and yet the words that Jesus shared weren't for everyone around the table because the first thing that we find in verse 18 that's recorded is Jesus saying hey I am not speaking to all of you. Now why does Jesus state this?

[10:05] Why does he articulate this? I believe that he articulates this because he wants his men to know hey I didn't mess up. I have not failed just because we have a traitor in our midst.

In fact he goes on to say I know whom I have chosen and in fact this quote unquote bad choice that Jesus makes it actually fulfills prophecy. We read here says he who ate my bread has lifted his heel against me and Jesus is quoting from Psalm 41 verse 9 and that Psalm the context of Psalm 41 is the treachery of a friend and that's what Judas does. He fulfills that to a T towards Jesus but the thing that the apostles need to be confident of as Jesus has to the cross is that God is sovereign. God's in control. It doesn't appear that way.

And we have a traitor in our midst. Everything is going according to plan. The wheels are not falling off. Jesus was not caught by surprise. You would never hear out of Jesus what Shakespeare records of Julius Caesar right? He too brutus as he's assassinated. My friend brutus you too. Jesus is not caught off guard. There's no surprises to Jesus and in fact as we read the story we've already seen that. In John 6 verse 70 Jesus says did I not choose you the 12 and yet one of you is a devil. Earlier in chapter 13 verse 11 Jesus is washing the feet of the disciples and he says to them hey not all of you are clean speaking of Judas and what I want us to believe and understand and ingest this morning is a fact that yes there's mystery in God's sovereignty in his choices but there's never mistakes. There's never mistakes and I've interacted with people who have said I'm not going to trust in the

God of the Bible because man he doesn't even know how to lead. Think about the garden like he set things up and then all of a sudden sin enters. Couldn't have God done it right the first time? Sure appears that God failed. No God didn't fail in the garden as sin entered.

One of the reasons we know that occurred is so that we actually as people understand grace. You don't understand grace unless it's presented on the backdrop the contrast of sin and now we understand it. We also understand there's something superior about the redeemed life versus the innocent life. We understand that there's something superior about the redeemed life versus the innocent life. We see that in the picture of the prodigal son that he understood experientially the heart now of the Father. And so there was purpose yet even in the fall just as there is purpose in the selection of Judas even if we don't understand that and we're going to wrestle with this a bit this morning. But the fact that Jesus tells us about his betrayer before the event it reinforces to us Jesus is true identity.

[13:39] And in fact he says that in verse 19 I am telling you this now before it takes place that when it does take place you may believe that I am he. And so we're going to see that I am he. One of the distinguishing marks about God versus everything that is not God is that God is sovereign and this is demonstrated in his omniscience that God has full knowledge of all things. And I love how the prophet Isaiah puts it in Isaiah 41. God confronting the nations speaking on behalf to of Israel and he says set forth your case Isaiah 41 21 to 23 says the Lord bring your proof says the king of Jacob let them bring them and tell us what is to happen. Tell us the former things what they are that we may consider them that we may know their outcome or declare to us things to come. So God is challenging these nations with their idols. Let's have them speak. Tell us what is to come here after that we may know that you are God's. And they totally fail. Idols made with hands don't know the future.

God does. And Jesus is identifying hey I too know the future I am God. Now there's a theology that's been floating around the evangelical church for about the last 30 years. That has challenged God's omniscience. It's a doctrine or theology called open theology or open theism. A definition of what is open theism it's that the future cannot actually be known even to God. And it's not just about the future. It's about the future. And it's about the incredibly different up to e the mind. So we don't be able to see what it actually is and we don't know what the future is for us. And there's a lot of that's been going on in some of this but it there have always been and everybody has added to it. And you wonderful breakfast treat.

The only way for me to have freedom is for the future to be open even to God. And so what open theism does is it takes away God's omniscience in order to preserve man's free will.

And in so doing then omniscience that God knows all things, it's actually redefined. There's a new definition for those that embrace open theism related to what is omniscience?

What is omniscience to them? It's that God knows all things perfectly. That sounds good, but wait. That can be known. God knows all things perfectly that can be known.

[16:54] Those things that fit into the can be known category are all past events and all present events only. So the cost of open theism, it makes the cross a reaction to the sin in the garden.

It's a reaction. One of their leading theologians, Clark Pinnock, will name the guilty, says this, God sets goals for creation and redemption and realizes them ad hoc in history.

If plan A fails, God is ready with plan B. Oh, I blew it in the garden. Sin entered. I didn't mean for that. I better figure out a way to deal with that. Oh, Jesus.

And yet that's not the biblical record. Luke says it this way in Acts 2.23. Here's the record. It says this man, Jesus, delivered over by the predetermined plan and for knowledge of God, you nailed to a cross.

By the hands of Godless men and put him to death. That's what scripture records. It was predetermined. It was based in the foreknowledge of God, the crucifixion, the resurrection.

[18:16] Another cost of open theism is that God no longer causes all things to work together for good. He merely resolves to do the best that he can as he responds to life.

And that's really the antithesis of how God is revealed in scripture. Scripture doesn't teach that church. Scripture doesn't teach that God is somehow trying to be a chess player and responding to our moves to make sure that his plans actually happen.

Scripture paints a picture of a sovereign God who knows all things, not just the things that can be known. He super intends his purposes.

See, that's why there's over 300 prophecies in the Old Testament that have been fulfilled in Christ. Because he knows the future. His purposes are carried out.

There's one theologian that documented there are over 2,000 occurrences in scripture where God predicts future human behavior that actually comes about. God's not reacting.

[19 : 25] God is sovereign. Perhaps I think at least my favorite example of this has got to be the Persian king Cyrus. In Isaiah 44, verse 28, we read, the context is the Lord's I am the Lord, verse 28, who says of Cyrus, he is my shepherd and he shall fulfill all my purpose.

Saying of Jerusalem, he shall be built. She shall be built. And of the temple, your foundation shall be laid. Isaiah wrote that church 200 years before the events described occurred.

The southern kingdom had not yet fallen to the Babylonian Empire. The Babylonian Empire had not yet fallen to the Persian Empire. Cyrus, future king, the first king of Persia, he's not even alive.

And yet he's predicted to be a deliverer for Israel. Like that should give you chills that that's written. Like he doesn't exist. Oh, Cyrus's parents, they didn't have freedom to name their kid, Lemongelo. It was set. His name will be Cyrus. My head wants to explode. How does that work? Email Scott this week. I don't know.

[20 : 50] We have a lot of people who are not in the church. I don't know what Scott this week. We have there's responsibility for our human choices and yet God is sovereign.

That's what makes him God. It's remarkable. The God painted in the Bible is a God who who even before a word is on our tongue.

Behold the Lord, you know it all together. Church, I need reminders of who my God is, of who your God is. As we live in a very fallen broken land and we feel the effects of sin.

We feel the unkindness of people of culture and we wrestle with trial. It's like God, we rest that he's sovereign, that he's in control. The future is not open as though he's hoping that things work out.

He's making his best guess at how he should map things out so that his purposes occur. That's not God. And that's not how he's described in the pages of scripture.

[21 : 57] And so don't hear that this morning go, well, Jay, that's great. If God's going to do what he's going to do, then I'll just sin. Because God's going to do what he's going to do. No, we're still responsible for our choices. I don't understand it.

It's a deep ministry and theologians, they have wrestled with this. This is time sometimes you need some of the philosophers. They're helpful.

How do we get there? How do we understand this? Man's responsible. In fact, listen to what it says in Matthew 26, 24. It says, the Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed.

It would have been better for him if that man had not been born. The Son of Man, he's going to be betrayed. It's been written, but woe to the man through which that betrayal occurs.

And actually that verse is written about Judas. It's a deep mystery. Understanding how does sovereignty and human responsibility mesh?

[23 : 07] Difficult. All to say on this night, Jesus is encouraging his men. I know what's about to occur. I'm telling you beforehand, because guys, I want you to know about what's about to take place.

It's not an accident. I'm in control. I'm sovereign, but it doesn't feel like it. No, man, we're winning. We're winning. We say that a lot around the office. I feel as though sometimes I'm in charge of staff morale, and I do share that with Scott and the team often. We're winning, guys. We're winning.

It doesn't feel like it, but we are. And it's actually true. And the Lord, the story is going to end as it should, church. Amen. The story is going to end as it should.

Well, let's continue, because I've only gotten through two verses. I know you're watching me. It's fair. Verse 20. Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me.

[24 : 17] I love this. Again, Jesus telling his men, follow my example. As I wash your feet, serve one another, but also go and proclaim, just like me, I'm a messenger. I was sent by the father.

You're now being sent by me. You're messengers too. And I love that the Jesus is not asking something of us that he didn't already also do himself. Go, go in that authority. I'm not asking you to go.

I'm not asking you to go. I'm not asking you to go. Go in that authority. Why state this? Right here. It almost seems a little bit out of place. And I think Jesus is giving a reminder to his men.

My authority goes with you. Even as the wheels feel as though they're falling off, betrayal, headed to the cross, like I know, but. I'm in this.

And I think he's saying this to build courage. Prior to the nightmare of events about to unfold, regardless, men of what lies ahead. And I would say for a church, we're regardless of what lies ahead for us in this culture, in this country.

[25 : 23] God's plan is not going to be thwarted. So let's continue church. Let's be bold. Let's proclaim. God's God's at work. I drove a gal a week ago and picked up a guy.

I was a guy who was a guy who was a guy who was a guy who was a guy who was a guy who had a long life. And so I drove a gal a week ago and picked up a goodwill. And I was not, I was not super thrilled by the passenger.

I had the windows down. It was a rough go, but as she shared her story, I just was like had to repent because she was like, yeah, I was a drug addict and I was selling drugs and then I was imprisoned as a result.

And the Lord used that to clean up my life and I came to know the Lord and I'm like, this is my sister in Christ. And it was so beautiful because she just shared like how the Lord was restoring her life, restoring relationships. Her mom was about to visit the next week.

I hadn't seen her in 20 years. And it was beautiful. I was like, God is at work. God is at work.

Church, let's be bold because God's authority, Christ's authority goes with us.

[26 : 28] Well, let's continue. Verse 21, 26 says, after saying these things, Jesus is troubled in spirit. Testified, truly, truly I say to you, I say to you, one of you will betray me and the disciples looked at one another and certain of whom he spoke.

One of the disciples whom Jesus loved was reclining at the table and at Jesus' side. So Simon Peter motioned to him and asked Jesus of whom he was speaking. So that disciple leaning back against Jesus said to him, Lord, who is it?

And 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. Man, this is such a wonderful scene for us church.

To have this picture of Jesus, we've just gotten done thinking about God's sovereignty. Jesus declaring this is what's going to happen. And I love the fact that sovereignty doesn't remove the personhood from God.

There's something very personal here. Jesus is revealing his heart. We see that, yeah, he knows the future, but we still see that he's moved. He's moved in his spirit by the story that is unfolding in real time.

[27 : 38] And I love that we have this. That Jesus says to us, hey, I'm troubled in spirit. Jesus already knows what's going to occur and yet he's moved. And I think that's a good reminder of that. That's our God.

He's moved in his spirit. He's moved in his spirit. He's moved in his spirit. That's our God. He's not some detached form of perfect AI.

Like, he feels our pain. He keeps track. It says the Psalmist in Psalm 56, he keeps track of our tossing. He keeps track of our tears.

He cares. He's moved in his spirit. And it's amazing that God has moved even as he knows the story, as he is super intending the story.

Jesus here is troubled in his spirit, anguished of soul, as he considers the betrayal about to unfold. It's just an inside look at the heart of Jesus' churning, right?

[28 : 42] Before he says, hey, one of you is going to betray me. Well, church, this has been a difficult week for Jesus' man, Jesus and his men. They've heard things they'd never heard before, or maybe didn't pick up on. A grain of seeds is going to fall, it's going to die.

Jesus talking about his death. And so I'm sure this is a bit surreal, this whole evening. And now at dinner, Jesus or John, he's leaning on Jesus. He's described here as the disciple whom Jesus loves.

He's the disciple whom Jesus loves. He's the disciple whom Jesus loves. He's the disciple whom Jesus loves. That description of John is mentioned actually four times in John. We know that it's most likely John because he's described that way again in chapter 21 verse 7, as the disciple that Jesus loved.

And then later in John 21, 24, that disciple's described where it says, John 21, 24, this is the disciple whom is bearing witness about these things and who has written these things. So John identifies who is the disciple who has written these things.

So John identifies who this is. He's talking about himself. When we come to that title of John, it almost sounds a bit prideful, right? Doesn't it? Like, yeah, I'm the disciple that Jesus loves, right? [29 : 56] If I was to say that to the rest of the staff, yeah, I'm the pastor that Scott loves. I'm the staff member he loves. It's true. Sorry guys, he loves Jay. It would come kind of boastful, right?

Kind of proud, but I think that's not for John here. It's not pride. I don't think he's stating like he loves me the most. I think John is so befuddled, so shocked that Jesus would love him too.

That he's saying, yeah, that's the best thing about me. And that's how I'm going to describe myself. And I can't believe it's life defining for him that Jesus would even love me. And so he takes that as the way that he describes himself here.

But Jesus announces now this evening that dinner washings occurred, they're eating a meal. And he says, hey, in the course of it, one of you is going to betray me. I'm sure it's like, what's going on? What in the world? What kind of week are we having here, Jesus? Peter hears this and from the, you know, the rendering. He is somewhere in the, I don't know where, but he is not next to Jesus. [31 : 03] John or Judas, he's like, what's going on here? And in fact, he wants to know more. So it says in verse 24, he gestures, so Simon Peter, motion to him.

Can you kind of see what's going on in your mind's eye? Peter's over there like, Jesus is, what's going on? So he's looking at John saying, more information, John. Who's Jesus talking about here? And we have to imagine, you know, Peter, why does he want to know?

Peter has a sword? I think Peter's ready. I think he's ready to take care of things. All right? That's not in the Bible. I just, I kind of, based on everything we know of Peter and human behavior, I'm combining and that's what I'm deducing.

But Jesus tells John then, and he's only John and I'm not going to say that. He says to John then, and he's only John and you may not catch that as you read this. He's not telling the group this, but he says to John, it's he to whom I will give this morsel of bread.

That's not said to everybody. If they would have heard that, they would have understood the rest of the narrative because when Judas leaves, they're clueless. Why is he leaving? They didn't catch this.

[32 : 21] I think Jesus, John, he turns and says, John, it's, that's who this is. And gives a morsel of bread. This would have been an act of kindness in this culture.

It's like, it's remarkable. Jesus is identifying his betrayer through an act of hospitality. Like Jesus truly loved Judas, this man, to the end.

Sharing food amongst friends. And I think this scene of charity, hospitality, it should arrest us really as we consider a very careless world around us, right?

Perhaps that's one of even the reasons for Judas for his inclusion to begin within the 12 for that lesson for us to sort of have to chew on that.

Why did Jesus draft Judas to be one of the 12 in the first place? I've got three reasons.

[33 : 27] We'll mention two here, read a bit more, and then we'll end with the final one. I think there's a number of reasons. I think the first one is what I just had mentioned. This image of hospitality, of kindness to the end, right?

I think we have here lesson number one. Why Judas is to demonstrate God's patience with unbelief. It demonstrates to us God's kindness, his patience, his forbearance with unbelief. Jesus just got done washing the feet of this individual that had treachery in his heart, knowing what was about to unfold. And I just would caution us, church, in how we pray as evil continues to be pervasive in our world.

I think our prayers shouldn't just simply be, Lord, come quickly. That's a biblical prayer. Yeah. But I think we also need to pray God rescue centers. We're here called ambassadors. You're making your appeal through us.

God rescue centers and might you use some of us. Lord, keep my heart soft towards the lost. Not just content because I've been rescued.

[34 : 45] I think we have to have this mentality that, yeah, the Lord has people he wants to rescue through the means of just ordinary people like you and me.

And we have these opportunities all the time. In our class, we just got done talking about, you know, opportunities this last week. Julie has a ministry at Trader Joe's. I don't know why, but she does. And this last week, the checker said, hey, what's the best book you just read today? Well, that's easy. I mean, we can all do this, you know, why I was reading my Bible. Oh, what are you reading? Well, let me tell you, oh, why I've had some experience and it turned into a kind of conversation and perhaps a pebble was placed in that person's shoe for the gospel. God wants to use us. He loves to use the ordinary.

And we need to keep soft hearts, right? We live amongst POWs who are on their way to hell, if not for Jesus. Second reason, and I am congenial, is that I am a person who is a person who is a person who is a person who is a person who is a person who is a person who has access to this.

[35 : 58] Second reason, and I am conjecturing here, but I think this is a wonderful gift to those of you who love the Lord. And maybe you have an adult child who has walked away from faith. I think there is a gift here in the inclusion of Judas, because I think if you are somebody who loves the Lord and you sought to disciple, you know, your kids, and then they leave the faith.

I mean, the final chapter is not written, but I think you can ask the question, well, what did I do wrong? What did we do wrong?

It's our fault. And I love the fact that we have this example of Judas. That he's an example of somebody who walked away while everything was done right.

Everything. He had the best teaching. He doesn't get any better than to sit at the foot of the great rabbi and hear from Jesus. It doesn't get better.

He saw the miracles. He saw the feeding of the five thousand. Lazarus raised from the grave. He saw this. And yet he chose to leave Christ.

[37 : 10] I think there's something helpful there that even when things are done perfectly, he's not sovereign, but Judas is ultimately responsible for his decision.

What drove him? What drove Judas to reject the good shepherd? Was it the love of money? We certainly know that he struggled there.

Love of comfort in John 12.6. It says, he said this not because he cared about the poor. Remember this scene, Mary anointing the feet of Jesus. But because he was a thief.

Having charge of the money bags he used, he used to help himself to what was put in it. Maybe he had a, he loved money. He loved comfort.

And it just kind of seduced his heart. I love in Proverbs the prayer of agar in Psalm, or in Proverbs 30.

[38 : 06] It says, Lord, don't give me wealth, but don't give me poverty. I have wealth and I have so much and I don't want to deny you because life is, there's too much ease. But I also don't want to steal and deny you that way.

I love that perspective. Maybe this was Judas's stumbling block. Maybe it was bitter jealousy.

Maybe he looked at James and John and joined a closeness with Jesus that he perhaps did not have.

Remembering their lack of humility, if you recall in Matthew 20, James and John, their moms, hey, can these guys sit at your right and left? And if you recall in that narrative, Matthew 20 verse 24 says, and when the 10 heard it, they were indignant at the two brothers.

So did Judas go through life just feeling as though he was underappreciated? Like I'm the guy that's taking care of the money.

I'm the treasure of the group. And yet these guys are getting all the attention from Jesus and so bitterness just begins to take root. Regardless, this is the worst trade a person can make in this life.

[39 : 25] Temporary pleasures, temporary bitterness, whatever it is, instead of bowing their knee to the king of kings. Well, let's finish up this story verse 27 to the end.

It says, 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 money bag, 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. What a great way to end this scene, isn't it? And it was night. It was darkness.

You know, back in verse two of chapter 13, it's recorded that the Satan's already planted the idea in Judas' mind. Hey, do this thing.

[40 : 23] And then taking this morsel from Jesus, in total duplicity, it says here it's recorded Satan enters into him. The Judas at this point has just given himself over completely to evil.

Like this is what I'm doing. I am not turning back. And I would say the final reason, the third reason why Judas has described or drafted by Jesus, I think he's there to give all of us a warning.

I think he's a warning for all of us. Judas was three years around Jesus, three years. He could have been the kid that grew up around the church, but in the end said, you know what, this, I think this is foolishness.

I'm done. I want what the world has to offer. That's where joy is gonna be found. And what's scary here, church, is that he had everyone fooled.

Because it actually records, we see a little bit in our narrative here, but it's made explicit in Matthew, in Matthew 26, 21 and 22, it says, and as they were eating, he said, truly I say to you, one of you will betray me.

[41 : 40] And they were very sorrowful and began to say to him, one after another, is it I Lord? Jesus's men didn't know who the betrayer was.

They didn't know who the betrayer was. They're all going, is it me? Is it me? None of them are like, oh, it's Judas. It's Judas. They didn't know.

They were caught off guard. They were surprised. Church, that's scary. Three years and they didn't catch that Judas was the betrayer because he used the correct language.

He adopted the narrative. He mimicked the actions. Yet in his heart, he never bowed his knee to Jesus. And I think that's a warning for us.

To not be around the things of God and to enjoy the blessings of the church, but not to have personally bowed our knee to Christ.

[42 : 46] And I think Judas is a warning. He's a warning for those who are pretending. And I would just say this morning, if that's you, repent of your sin.

Every one of us in here is gonna have a last breath. Well, that's a really positive thought, Jay. Well, the Lord matched the weather for the sermon subject.

Yeah, it's sobering. And at the end of days, if you have Christ, you have life. And if you don't, then you don't. It's not worth it to pretend.

Surrender your heart to Jesus. We die once. We die once. I think the story is also a warning not to stay quiet about sin.

Judas was, there was thievery in his heart and there was thievery in his practice. He was walking in unconfessed sin. Was there just sort of a slow digression for Judas?

[43 : 48] For Judas, small compromises ultimately led to his rejection of Christ. And I think there's a warning to us, church. Take sin seriously. Take it seriously.

There are no footholds for the enemy. For those who walk in the light. Can I say that again? There are no footholds for the enemy.

For those who walk in the light. So let's keep short of counsel sin, church. As the spirit of God convicts us, as the word of God convicts us, and maybe even as a Christian brother, sister, speaks into our life because we are so hard-hearted and we're gonna do that thing and then it takes somebody to speak God's truth.

Repent so that joy can return. And I think Judas is given as a warning for all of those things. Well, let's pray. Father, we thank You for the fact that You're sovereign.

Lord, even in this story, as things seem to be going just the wrong way, You had purpose in it. Lord, there was purpose for Judas to be included in the 12.

[45 : 04] There are lessons for us. Lord, would You plant in our heart the one that we need to hear? Lord, You instruct us to examine ourselves in 2 Corinthians 13 to see whether we're in the faith.

Lord, I pray that we would each have a little sense of like, oh, could that have been me? Could that have been me? Lord, that there would be a humility in our hearts. Lord, I pray that if there's anyone here that just stuck in sin, Lord, that they would have opportunity to repent of that today, that You would grant them that.

Lord, we know that repentance is a gift from You that we might share in Your holiness. And I pray, Lord, that You provide that if there's anyone here that needs to. And Lord, that they wouldn't leave

here without finding somebody that they could confide with, they could covenant with for encouragement, for prayer.

Lord, we don't walk alone in this life, we need one another. Lord, let this man be a warning to us all. But Lord, also encourage us.

Encourage us with Your sovereignty in the midst of this. That You're at work. Lord, we're so thankful that You're sovereign. And that actually, You know all things. It's in Your name we pray, Lord Jesus.

[46 : 22] All that God's people said, amen.