

Our Great Savior and a Great Sinner

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[0 : 00] First, a little housekeeping detail. If the sound system doesn't like me, I am going to try to stay in front of the microphone! If that doesn't work, we're going to go George Whitefield on you.

He preached to thousands without a sound system. I do want to say a word of thanks to Gar Phillips and to those who work in the sound booth.

Gar is a professional at what he does in more than one area. He is an electrical engineer, I think. Am I correct on that? Yeah? Okay.

So whoever's running the sound booth is not just a neophyte, a newbie without experience. Gar runs sound for Ohio State Fair, and he ad-libs at other places.

So he came up and told me that we were having frequency issues. That means that other people get to share with us, and we don't invite them to do that. That's what's going on. Second thing that I would encourage you to do is remember that you have a sober responsibility this morning.

[1 : 28] Yes, you are here to listen to the teaching and the preaching of the Word of God. And that actually requires something on your part in relationship to, first of all, consciously and deliberately asking the Spirit of God to give you a heart that is open to hear.

It's quite easy to come and sit and tune out. I'm going to venture to guess most of you have read this passage before.

Yeah, I know that. And so I'm reminded of the prayer in Psalm 119 where the psalmist says, Open mine eyes that I might behold wondrous truths out of thy law.

And so some of what you walk away with will be the result of having a heart that pleads with the Holy Spirit to help you hear properly.

Third, I don't think I've asked you to pray for me lately in a public fashion for probably several weeks. You know, it's like, so it's overdue. The apostle was more consistent in asking people to pray for him than almost any other thing he asked for.

[2 : 44] And so I would plead with you that you remember to pray for me. In fact, in the midst of a sermon, there's nothing wrong at all with stopping and saying, He needs help. Ask him or help him, Lord, please.

And so I trust that he answers your prayer. Now, that being said, turn in your Bibles to John chapter 13. And all I want you to do is put your finger there.

I want you to turn, finger in John 13. I want you to turn forward just a little bit to the passage in Romans chapter 3.

I want to read to you Romans chapter 3, beginning there in verse 9.

What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin as it is written.

[3 : 46] Stop just for a moment and remember that in the Scriptures, when this kind of statement is made, as it is written, the apostle, the writer of the Scripture, is bringing to mind or to the argument the most persuasive element of the issue.

He is reciting Scripture. He says, As we go back to John chapter 13, we are going to be looking this morning at the passage that begins there in John chapter 13, verse 18.

And I will read it for you as we take the passage in hand. I am not speaking of all of you. I know whom I have chosen, but the Scriptures must be fulfilled.

He who ate my bread has lifted his heel against me. Let's take a moment and pray. Father, I am reminded of the fact that it is not by might nor by power, but by your Spirit that we as your people can thankfully depend upon your enabling, both in my preaching and in the application of the Word in the lives of those who sit here this morning.

Many are here today as believers. And thankfully, they have come to that place where your grace, first of all, drew them to realize the darkness of their own soul and gave them relief through salvation in the Lord Jesus.

[5 : 41] There are those here also today that do not know Christ. And it is my prayer that this morning as they see the sweetness of our Lord Jesus Christ and the absolute depravity and darkness of sin and their own soul, that they would call out and believe in the Lord Jesus Christ in whom alone is salvation.

And I ask this, Lord, in your name. Amen. Amen. Well, we're looking at a passage this morning that is important to us because it is here for our edification and our benefit, and we're actually looking at what is an ongoing pattern of John that is going to take place actually all the way through chapter 19.

Interestingly enough, John puts the most amount of time in his writing, the gospel, he puts the most amount of time into the last five hours of Christ's life.

And so you always have to ask yourself, why is this part here? Why is it here? The answer, if you remember from John chapter 20, verse 31, is these things are written.

How many of you more or less have the drift and can answer the question? Why is it here? It is here so that you might know that Jesus is the Christ and believing have eternal life.

[7 : 00] Like, this passage fits into the larger perspective of the material that John gives to us so that you who sit under the teaching of the Word of God, who read the Word of God, who meditate upon the Word of God, may have it firmly fixed in your mind that Jesus is the Christ and that believing you can have eternal life.

So what we're going to do this morning as we look at this passage, beginning there in John chapter 13, verse 18 and carrying on down through 30, we're going to look, first of all, at a broad summary of the material that is in hand at the moment.

Secondly, we're going to take a look at Judas, which is a typical sinner. And third, we are going to look at Jesus. Now, before we go there, let me bring you back just for a moment to the passage that Seth read.

How many of you remember it offhand? Seth remembers because he read it. Thank you for reading that. 1 Timothy chapter 1. What was it?

Right, you remember it in the King James Version, right? Of whom I am chief. Seth, how did it go in the ESV? Pull it up so you remember. He said, Pastor, do you have it in the ESV?

[8 : 17] Okay, I'm just calling out the names here. Who has it in ESV? I don't have that turned out. This is important. And everybody's waiting for the electronics to kick in, right?

Of whom I am foremost, okay? In other words, here is the apostle. By the way, he is writing this for our edification. Let me ask you a question.

Is he practicing false humility? How many of you know what false humility looks like? I'll give you a picture. A girl who is fairly attractive walks out of the dressing room where she's trying something on, and she knows she's a knockout, and she says to her friends, I look terrible, don't I?

What happens if your friends agree with you? They don't ride home with you. I mean, that's false humility. Paul, is he practicing false humility? The answer is no.

He is speaking with a clear understanding of the darkness of his own heart and his deep need for the grace of God.

[9 : 28] Isn't that right? Now, another passage that I could recite as we kind of work our way into this text is I could recite Jeremiah chapter 17, 9. How many of you know that one?

The heart is deceitful above all things and desperately wicked. Who can know it? Your heart is an absolute black hole.

And this morning as we look at this passage, I think it is important for us to dive in and understand very carefully that this portion has been given to us to confirm the ability of Christ to save anyone, including me.

Let's look at the summary. Recognize here, first of all, that John 13 is actually the beginning of a seven-chapter study of the last few hours of the Lord Jesus' life before the cross.

We're going to hear in these chapters Jesus teach on the relationship of believers to him as the vine. We're going to hear him teach an extensive portion in relationship to the ministry of the Holy Spirit in the life of the New Testament believer, a very significant part that we're going to really enjoy and be enriched by.

[10:43] We're also going to be ushered in in John chapter 17 to listen to the Lord Jesus as he prays for us, prays for his own. John 13 actually also comes at the end of the Passover meal that Jesus had eaten with his disciples on the night that he was betrayed.

And as you look at verse 18 on, what you also understand is that in this context, Jesus revealed that he knew who was going to betray him in accordance with the Old Testament passage. In Psalm 41, verse 9, the statement of the psalmist is this, that there would be someone who would betray Christ who had eaten his bread. And in saying that, he was referring to someone close that was by Jesus and part of the inner circle.

So as you look at this passage, understand several significant things have happened. For one, he'd already instituted the Lord's table. And I believe that Judas had joined at taking the bread or had joined in in taking the bread in the cup.

I confess that the idea can prove to be a little unsettling to stop and think that Judas had been at the table. He had had the bread in the cup. And particularly if you are of the inaccurate persuasion that communion has anything whatsoever to do with your salvation.

[12:03] Taking communion doesn't get you to heaven. Sinners can take communion, and Judas is the perfect illustration of that happening. In order to confirm that truth, keep your finger in John.

We're coming right back. But I want you to turn to Luke chapter 22, and let me just read verse 19 through 23. The reason that I say Judas took the Lord's table.

And he took bread, and when he had given thanks, he broke it and gave it to them, saying, This is my body, which is given for you. Do this in remembrance of me. And likewise the cup, after they had supped, saying, This cup is poured out for you.

It is the new covenant in my blood. But behold, the hand of him who betrays me is with me. Where? On the table.

Right here in among us. I want you to understand that not only had Jesus instituted the Lord's table, and Judas had been part of that, but we also know that he had washed the disciples' feet.

[13:07] And so you can understand that these two powerful illustrations of the heart of Christ must have weighed on the heart of every one of the disciples when Jesus said what he did there in verse 18 in John chapter 3.

I am not speaking of all of you. So there he makes that statement. And we have to understand that Judas was just as close to Jesus in the proximity as Peter, James, and John, and all the rest.

In fact, there are those who would say that Judas actually was sitting on the left hand of Jesus. Remember, he just dipped the bread in the sauce and handed it to him.

John was on the right hand, Judas on the left. And here we find this moment of betrayal in the journey of the Lord Jesus to the cross is set out for us here in rather significant proportion for us to really pay attention to Judas as a classic illustration of what a sinner is really like.

Now, I want you to stop for a moment and just really consider the sober reality of what Judas was going to do in just a moment in order to understand the issues that are in hand.

[14:22] Turn forward just a little bit over to Acts chapter 2. Acts chapter 2, verse 22. We're looking at a passage where the apostle, Peter, is preaching on the day of Pentecost.

And let me read the verses for you. Acts chapter 2, verse 22. It says there, Men of Israel, hear these words. Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst.

As you yourselves know, this Jesus delivered up according to the definite plan and foreknowledge of God you crucified and killed by the hands of lawless men.

God raised him up, losing the pangs of death, because it was not possible for him to be held by it. So here we are in the passage in John chapter 13, and I want you to understand that what the setting is, is here is Jesus, moments before the cross, ministering for one last time to the principal illustration of what a sinful heart is like.

You recognize that in this passage in verse 18, Jesus predicted his betrayal by a disciple, and Jesus even pointed out his betrayer. Now let me make one more observation before we actually get into the text itself.

[15:50] The practical question is this, is why is this here? Why is this here? In fact, I would encourage you to ask that question to yourself often when you are having your own personal devotions.

How many of you know what it is to speed read on devotions? Devotional speed readers, raise your hands just so I know that I'm not the only one. What I mean by that is you've got four verses to do in order to be godly for the day, and so what you do is done.

How many of you have been speed readers before? There are some of you that are not being truthful. Are your hands cramping up? I don't know which it is, but we all have done it, right? We have to remind ourselves, why is this here?

Let me give you two reasons, not exhaustive, but at least two reasons to hold on to. One thing, it says in 1 Corinthians 10, verse 11, Scriptures are written for our instruction and warning.

It's here to advise me of just how dark my heart is and to warn me. Furthermore, Scripture is written to give us hope.

[16:54] In Romans chapter 15, it says, These things are written that you might have hope in the Scriptures. And so when I look at the illustration of Judas, I am reminded that Jesus, in His unfailing love for Judas, pursued Him to the end.

And I am thankful that in every gospel opportunity that I have been given in my life, I know for a reason, I know with confidence, that Jesus can save that person.

Not only that, but I know Jesus isn't letting go of me. If He loved Judas the way He loved Judas, and He was willing to minister persistently to Judas right to the last moment, I have confidence of His love in my life as well.

Let's think now more practically about Judas, the typical sinner. And stop just for a minute and ask yourself the question, Does it grate a little bit on your psyche, on your thinking, to kind of think of yourself as being kind of like Judas?

I thought about introducing myself this morning, but most of you know me. My name is Timothy Judas Knoyer. My parents named me Douglas for the middle name, but the truth of the matter is, is that when I stop and think about Judas' heart, I recognize in him lie every conceivable sin that I imagine to be true also in my own life.

[18:16] And so here we are looking, and I remind you, Judas is the typical sinner. I want you to look now, you're in John chapter 13, but look there at verse 21.

After saying these things, Jesus was troubled in His spirit. He had identified the reality that His betrayer was at the table with Him, and He had indicated in verse 19 that in doing so, He was giving His disciples an indication, yet another indication of His divinity, His divine ability.

He was predicting the future. It's going to happen. And when it comes about, you know that I am God. And so I want you to stop and just ask yourself a question here when it says that Jesus was troubled in His spirit.

What was it that troubled Him? Well, for one thing, we do know that the passage tells us there in verse 21, truly, truly, I say to you, one of you will betray me.

And so let's think a little more carefully about what Judas had received in those three years that he'd been a disciple and use that as a backdrop against the reality of his eventual betrayal of the Lord Jesus Christ.

[19:31] Judas had been blessed with abundant truth. Isn't that right? How many of you recognize that there are people all over the world that have not really had a great deal of information about the Lord Jesus Christ?

I remember not long ago sharing the gospel with an individual who professed that they'd never heard of Him before. And there are people all over the world. That's one of the reasons why we as God's people should have a heart for missions because there are people who've not heard the name of the Lord Jesus.

Judas, on the other hand, he had been a personal disciple right there by Jesus, entire three-year ministry. He had been there when Jesus had performed every blessing. He had seen every miracle. He had heard Jesus teach. And I want you to understand that at the same time as Judas had received all these blessings, we also understand that he had been quietly deceitful, quietly deceitful.

Judas had been entrusted with the offerings that had been gathered, and he was responsible for giving out gifts to meet the needs of individuals as the group traveled. And he had been carrying the money and dipping into it all along.

[20:38] And it's really interesting to recognize that even in the midst of him doing all this, the disciples never really suspected him of being guilty of that. Now, do you think Jesus knew what was happening?

What do you think? Do you think Jesus knew what was happening? Can anybody help me know why we think Jesus may have known? Remember when the disciples were carrying on their typical intramural argument, which was about what?

Oh, I want you to be first. No, I want you to be. No, no, no. Yeah, what were they arguing about all the time? Who was going to be number one? Now, they had the decency to have these arguments down the road away from Jesus.

And when they'd get a little closer, he'd say, hey, hey, guys, what were you talking about? Oh, no, no. It's nothing. How many of you know when your kids tell you it's nothing, it's wrong time to take their word for it? Jesus knew exactly what was going on with Judas.

He knew Judas and his deceitful heart. He knew what was happening. I want you to recognize that this quiet deceit of Judas was of such a nature that the disciples didn't suspicion him.

[21 : 44] You're there in John chapter 13. Look at it in verse 22. The disciples looked at one another, uncertain of whom he spoke. It's interesting.

Here's Jesus. One of you is going to betray me. You? You? I'm struck. This is a rare moment in the decency of the disciples' lives where instead of having ill-spirited thoughts of one another, they were curious.

Now, we also know, and turn in your Bible, if you will, go over to Matthew chapter 26. This is interesting. You know, it gives me hope. If the disciples can pick it up and learn, so maybe can I. Matthew chapter 26, verse 25. Jesus says, one of you is going to betray me, and here is what happens. After the statement is made, look what happens.

Verse 22. They were very sorrowful and began to say to him, began to say to him, began to say to Jesus, am I the one? Look up.

[22 : 56] Here are the disciples struck by the sober reality that one of them on the table that had enjoyed communion and had had their feet washed was going to betray Jesus.

And when he told them that, it's like, here is an illustration of people who had a sense of their own sinfulness. How many of you have thought to yourself, I would never do that?

Huh? I remember when I was a young pastor early in my 30s, and we had a guy who was 80s. I don't know if I'll live that long, but he came to preach to us young pastors about pastoral ministry.

And he was talking about the matter of moral purity in the ministry, and he shared, there are so many pastors that blow it, fall, dishonor the testimony of Christ.

And I remember when he said to me and said to us, he says, when I was a young pastor, I used to think to myself, that'll never happen to me. And he says, now at 80, I constantly think, Lord, by your grace, never let that happen to me.

[24 : 15] Here are the disciples at a rare moment when Jesus says, one of you is going to betray me. Instead of sitting there, how many of you do this? And don't raise your hand because it's so embarrassing.

How many of you think ill of other people? You know what I'm saying. How many of you know what other people are thinking without their help? You know, they're in the lobby and you say hi to them and they don't answer.

And you think to yourself, oh, I know they don't like me. Or, you know, for one rare moment, here are the disciples. Jesus says, one of you is going to betray me.

And they have the humility to say, am I the one? Now, mark what we said. Look at how long this goes on. Guess who the last disciple is to ask the question?

I mean, here's John. Is it me? Peter, is it me? Andrew, is it me? Oh, and 11 of them in a row.

[25 : 19] Oh, and the last one is, okay. I don't want to be too obvious here. Is it me? Judas, verse 25. And what does Jesus say?

Verse 25. You've said so. Yeah. You're the guy. Well, I want you to recognize as you continue here that Judas was also willing to yield to Satan and to give himself over to sin.

Going back to the passage in John chapter 13, verse 27. It says, Then after he had taken the morsel, Satan entered into him. Jesus said to him, what you're going to do, do quickly.

When Jesus had dipped the bread in the sauce and handed it to Judas. You have to understand that in the ancient culture, that was generally seen as a sign of honor and respect.

I mean, everybody is responsible to do their own eating. Do you follow that? How many of you have been to weddings where there is, sometimes they do it. You know, they cut a piece of cake.

[26 : 25] The bride cuts a piece and the broom cuts a piece. And because they're juvenile, they generally try to stuff it in each other's mouth. That's really not the plan in theory.

Do you understand it? It's, we're about serving one another. You know, it's like, oh yeah, you're cutting cake. See, some father-in-laws have said to young men, don't you stuff that cake into my daughter's mouth.

Anyway, that's off the subject. Don't remember that, please. Here's the note. Here is Jesus doing what was understood to be the most distinguished way of passing honor.

He dipped the sop and he gave it to Judas. And here was Judas taking it. And with this final warning, you're going to go do this.

Get on with it. Out he goes into the night. Well, I want you to know that the Bible passage we're looking at this morning is instructive to each of us for several reasons.

[27 : 31] For one, those who are saved should be able to see themselves in Judas. Can I say that again slowly? Those who are saved should be able to see themselves in Judas and recognize that the grace of God found you as an absolutely morally bankrupt Christian.

And until you are persuaded of the darkness of your heart, you really don't realize how desperately you need Christ. Most of the people that I have the privilege of sharing the gospel with, when we really get started with it and I ask them the question, why should God let you into heaven?

Guess what they tell me? Surprising. They say, I'm a pretty good person. I am not like Judas. Had I been there, I would have never been.

Yes, I would. And so I want you to understand when you think about Judas, you recognize that those who are saved can see themselves in Judas. Recognize how dark and how desperate your heart is.

Can I give you a little indicator of what is a signal of spiritual growth? Everybody look up. It is your growing appreciation for how dark your heart can be.

[28 : 50] Now, by the way, don't go out in the lobby and advise us of how nasty you are so we'll pat you on the shoulder and say, oh, I really appreciate how godly you are.

It's not going to happen. Okay. Okay. But privately, man, but by the grace of God, there go I. Well, here's another point. Those who are not saved must know that they're in grave danger of hardening their heart.

If it says great, thank you, Connie, for catching that. There was a typo on my notes and it's like, we got it. Grave danger. Great danger. Do you follow me? When you think about Judas, you think to yourself, man, here is Judas with all the information available to him around the Lord Jesus and all these blessings.

And he hardened his heart. Don't fall into the trap of hardening your heart against the grace of God and the things that God is doing to show you his kindness.

So the picture of Judas should humble our heart and lead us to worship. Now, by the way, stop just for a moment because I have a little sidebar note here to say.

[30 : 01] It's fairly popular to be depressed on a regular basis in our culture today. Did you know that? Depression is something we specialize in. By the way, everybody listen. People have been depressed ever since the fall.

No more, no less. Does that make sense? There really is one particular remedy for the depressed heart. Guess what it is? Don't think about yourself.

Think about the only one who can love a Judas. You got that? Judas reminds me of me.

And thinking about Judas draws my heart to delight in the Lord Jesus Christ, who is the lover of lost mankind, and came into the world to save sinners, of whom I am what?

I'm the best example I can think of, the worst. Well, let's think of one more important person, and that is the Lord Jesus Christ. Now, you look there at the little verse in John chapter 13, verse 21.

[31 : 06] I'll read it for you again. After saying these things, Jesus was troubled in His spirit. Now, for the most part, the picture that we get of Jesus as the Scriptures unfold is of a wonderful man, the Son of God, marching deliberately towards the cross with confidence every step of the mission and outcome of what He was going to be engaged in.

Isn't that right? For the most part, we don't see a lot of emotional turmoil. And we know He was angry when He cleansed the temple. But how many of you have just been overwhelmed on occasion when you stop and think of how He dealt with the disciples over and over again when they were so immature?

How many of you get tired of being a parent? You know, it's like, not me. I'm done with that. No, I'm not. But here was Jesus, for the most part, pretty calm.

But here it is in the face of the cross, in the face of His betrayer. It says He was troubled with spirit. He'd wept over Jerusalem.

He'd been grieved at the hardness of the Pharisees' hearts. But in particular, here He is right on the cusp of His betrayal and His crucifixion. It says He was troubled of heart. Why? For one, I have to think that Jesus was troubled by the blind rebellion of sin.

[32 : 33] How many of you have ever looked at what someone else is doing? I mean, sympathetically and with a broken heart. You've looked at what someone else is doing and you've thought to yourself, why don't they get it?

Have you done that? Have you done that? You see someone walk away from the marriage or you see someone engage in that which is undeniably going to be destructive to them.

And you think, what's wrong? Jesus had to be troubled at the blind rebellion of sinners. He had come to save sinners. Jesus had to be troubled by the vileness of sin.

For all eternity, Judas will carry the reality of a heart that willingly chose to betray Christ.

And Judas could not say, I didn't know what I was going to do and what I was doing.

[33 : 59] Do you follow that? How many of you have had that afterthought, after you've committed a sin and then endured the consequences and the Spirit of God had worked to bring about a sense of conviction, you've said to yourself, I shouldn't have done that.

I knew this was wrong. But you also thought, you know, on the first side of this, I really didn't think very much about that. And here is Jesus looking at Judas and he says, man, look at the vileness and the hardness of Judas' heart willingly doing this.

Jesus also had to be troubled by the eternal judgment of sin. I don't want you to turn there for a moment, but I do want to remind you of what it says in Ezekiel chapter 18. It's a very poignant statement.

It says this, I have no joy in the death of the wicked. It's God speaking in that prophetic utterance.

And he makes this statement, God takes no pleasure in the destruction of the wicked.

God grieves at how many of you as a parent have enjoyed taking your son up to the upper room.

You take him to the bedroom. You take him away from the family. And with my children, I'd send them up there to think about it a little bit.

[35 : 20] Actually, it was me quieting my heart. And I'd go up there. I'll be up there in a couple minutes. And then I'd, particularly my sons, I'd send them up there. And I've got to go up there and spank them again.

You know, it's like, this is my favorite part. I love doing this. No. Up you go. You know, God has no pleasure in the judgment of the wicked.

And I have to think that as Jesus thought about what Judas was going to do, there had to be a part of him that was just kind of burdened with eventual judgment that was coming.

Oh, Judas, don't you know what's going to happen eventually? Jesus also had to be troubled by being so close to the blackness and the wickedness of the sin that he was going to carry on the cross.

It's one thing to carry something in an abstract sense, right? I mean, yeah, I'm taking all the sin. You can think that. But here's Jesus right next to the one who was going to betray him. And Jesus was going to pay for all the sins of all the world for all eternity.

[36 : 29] The prospect of being the sin bearer and suffering the judgment of God and being separated for a time from the Father had to weigh on him as he sat by the one who was by his elbow who was going to bring this about.

Jesus must have also been troubled to know that Judas had refused the hope of salvation. How many of you have ever had that experience?

You have prayed and pled and shared and grieved and wept with a person that you know desperately needs the Lord Jesus Christ and over and over and over again they harden their heart against the sweetness and the hope of the gospel and that has to trouble your spirit, doesn't it?

I can tell you there have been moments where I have preached sermons for funerals for individuals who I have shared the gospel with over and over again and they have turned and walked away from the hope of the gospel and when the family invites me to preach that sermon my heart's broken.

I don't mind telling them that I have a burden on my heart because I don't know for certain the eternal destiny of that individual and you know apart from the grace of Christ and the work of God any person who doesn't come to Christ it has to be profoundly troubling to the soul of the person who knows the Lord Jesus.

[38 : 04] I want you to understand one other thing. Jesus had to be troubled because he knew the greater judgment that would fall on Judas and all who refused the truth.

I want you to listen carefully. There is a sense in which eternal judgment is amplified by the opportunity you receive.

Does that make sense? Let me recite a passage just kind of off the top here. Unto whom much is given, much is required. I have on more than one occasion said to individuals after I've shared the gospel with them and it's kind of one of those sober moments where I tell them do you know what? If I understand you are willingly rejecting the sweet hope of the gospel that offers you complete forgiveness for all of your sins and eternal joy and you're saying no!

And I want to tell you I firmly believe the day is coming when in eternity you are going to answer for rejecting what you have heard.

[39 : 11] It's one thing to sin in relative ignorance. It's another thing to sin in the face of clear, distinct gospel presentation.

Does that make sense? And I got to tell you Judas heard the message and he saw the testimony and he was observant of all the things that Jesus did and had to have a heart that troubled Jesus when he looked at Judas and realized here's a person who's turning his back on the only hope he could possibly have.

So let me close with a couple practical points this morning for you to hold on to. If you're a believer you're here this morning and you know Christ as your personal Savior you ought to just absolutely rejoice because here's the fact you were once a betrayer and he found you in the dark and miserable condition of your soul and he drew you to the cross and he drew you to hope.

You didn't save yourself because you figured out it was an intelligent thing to do. I think about the song that was sung this morning as a special.

How deep the Father's love for us. A love beyond all measure. Why? That he would make a wretch his treasure.

[40 : 48] Let me tell you something. Listen to me. If you're a naval gazer do you know what a naval gazer is? A naval gazer is a free description of people that are all focused on themselves.

If you're a naval gazer you're doomed to unhappy thinking. You get a crick in your neck. But if you're looking up at Jesus you get me?

You're going to be overwhelmed. And that ought to be the characteristic of the believer. You were once a betrayer and he pursued you and saved you.

Another thing is this is if Jesus could love Judas like this he can certainly be trusted to love the people that you are drawing your heart out and pleading with that they would come to Christ. don't ever think do not do not ever think that anyone is beyond the grace of God. Hey he loved Judas and he loved me and he is pursuing and by the way because he is active in that pursuit do you know what I ought to be doing?

[42 : 03] Huh? I ought to be active in that pursuit. I got to tell you one of the things that's a blessing to be involved in the oatmeal ministry is I go down every other week and I talk to people who I know have no hope except in Jesus.

If you're here this morning and you do not know Christ I got to tell you this morning the gospel truth is this is Christ Jesus that came into the world to save sinners.

of whom I'm chief. He came to save you. He cares about the hardness of your heart and I got to tell you if you're sitting there and there's something tugging on it you ought to say Lord I need your help I'm not all there but I don't need any more empirical evidence of how messy my life can be and I need you to save me.

Don't walk out that door and say no to him. Let's pray. Father God we will spend all of eternity enjoying the Lord Jesus Christ enjoying the blessing of being in the presence of our Savior who loved us broken and ruined sinners and was willing to die on the cross to satisfy the judgment that we deserve for our sin.

We want Jesus to be the one that is exalted this morning that what we do here together this morning is just warm up for eternity.

[43 : 49] Help us to walk out of here with a passion for godliness with a desire for humility and a desire to lift up Jesus in whom alone is hope and salvation.

We ask this in Jesus name. Amen. you