

John 13:18-30

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Date: 04 February 2024

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[0 : 00] Our scripture passage for today is John 13, 18-30, but I'll start reading in verse 12. When he had washed their feet and put on his outer garments and resumed his place, he said to them, Do you understand what I have done to you? You call me teacher and Lord, and you are right, for so I am.

If I then, your Lord and teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example that you also should do, just as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him.

If you know these things, blessed are you if you do them. I am not speaking of all of you. I know whom I have chosen, but the scripture 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. Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me.

After saying these things, Jesus was troubled in his spirit and testified, Truly, truly, I say to you, one of you will betray me. The disciples looked at one another, uncertain of whom he spoke.

[1 : 17] One of his disciples, whom Jesus loved, was reclining at table at Jesus' side. So Simon Peter motioned to him to ask Jesus, of whom he was speaking. So that disciple, leaning back against Jesus, said to him, Lord, who is it?

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. 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. This is the word of the Lord. Amen. Please pray with me.

Father, truly, this is your word. This is your word that you have spoken. And God, we ask that by your spirit, as Dave Moynihan just prayed, that by your spirit, Lord, you would transform us through this word.

[2 : 28] Lord, there's a hard word in this text, and there's also a glorious word for this church. And we pray, Lord, that our hearts would be softened to receive what you want to speak to us today for your glory and for our eternal good.

We pray this in Christ's name. Amen. Well, good morning, church. Welcome to Shoreline. It's great to have the Wilkins here and their two babies. And if you're new here this morning, a special welcome to you.

Thank you for joining us in worship this morning. Well, last week, my name is Mike, by the way. If I haven't met you, my name is Mike, one of the pastors here at Shoreline. Last week, Ben Parker, who was sitting in the back there, he transitioned us into the next major portion of John's gospel. We've been walking through the gospel of John for about a year and a half, taking some breaks here and there. And in John 1 through 12, we've seen Jesus' public ministry, right? And the increasing controversy that he brought about through his words and his deeds. And now we've gotten to John 13, and we've seen that the public ministry has concluded.

[3 : 35] It's come to an end. And Jesus is now with his closest followers, his closest friends, the 12 disciples, in these final moments before his arrest, his trial, his crucifixion, and his death.

Now, as Karen was reading this passage, what goes through your mind? What went through your mind in hearing a passage like this one? Perhaps you're thinking, like, why on earth did I come to church to hear about this, like a betrayal?

Couldn't we just skip over this text? Like, the next passage is all about love, right? Jesus says to love one another. Couldn't we just skip over this text and go to the next passage? Maybe you're thinking that. I don't know. Maybe you're thinking this.

How could Judas possibly do something so vile, right? So wicked? I could never. Like, I could never do something like that. Maybe you're thinking that.

Maybe you're thinking this. What does it mean that Satan entered into Judas? And am I in danger of Satan entering into me and controlling me?

[4 : 38] Maybe you're thinking this. If God is sovereign, which is what we believe, then why did Jesus even choose Judas to be his disciple in the first place, right?

Why didn't he just stop Judas from betraying him if he's all-powerful? All of these are good questions for sure. Now, let me answer the first question right now, and then the rest I seek to answer in our time together.

The reason why we're not skipping over this text is because this is the divinely inspired word of God. That's what this church believes.

That's what the saints have believed. First, 2 Timothy, oh yeah, I have a clicker this time. Does it work? I'm not used to having a clicker. Is it...

No? Oh, there we go. Wait, am I doing that or you? Ah, that would help. Hey, there we go.

[5 : 36] Thanks for getting the clicker working, AV team. Yeah. Anyway, let me back up here. The question that I'm answering is this. Couldn't we just skip over this text?

Couldn't we just move on to a text about love, right? And what I'm saying is this. The reason that this church, that we're not skipping over this text, is because we believe this is the divinely inspired word of God.

And 2 Timothy 3, 16 to 17, great verse for your kids to memorize, for you to memorize. It says this. All scripture, all scripture. That's all of this, right?

All of this. It was written by men, but it was breathed out by God. That's what Paul says. All scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

You and I need to know this morning why God gave us John 13, 18 to 30. Okay? For our good, for your good, for the glory of God.

[6 : 35] We need to know why. Why the Lord wrote this passage through the Apostle John. And the reason that we're all here listening to this passage is because I believe that God in his sovereignty has preordained that each one of us, that me, that all of you, would be sitting in this room listening to what he has to say through his word.

So Spirit, would you just come? Would you renew our minds and our hearts this morning? Through your breathed out word, we pray. So I have three main points for us today. Three main points.

I'm going to give them to you right at the top this time. And I think these three points hit us straight out of the text. And here they are. Beware of the deceitfulness of sin. Believe in the divine Son of God.

And be in awe of the undying love of Jesus. Beware of the deceitfulness of sin. Believe in the divine Son of God. Be in awe of the undying love of Jesus.

That's our roadmap for today. That's where we're headed. So the first one is this. Beware of the deceitfulness of sin. Now this is the point that probably leaps off the pages of this text the most.

[7 : 45] It's seen most readily. And we've talked about this before in John's Gospel. So this text talks a lot about Judas. Judas, the son of Simon Iscariot. And we know that Judas was handpicked by Jesus to be one of the twelve disciples.

One of only twelve men who walked closely with Christ for the three years of his public ministry. Now this. Mark records this in his Gospel that Jesus went up on the mountain and called to him those whom he desired.

And they came to him and he appointed twelve. Whom he also named apostles. So that they might be with him and he might send them out to preach and have authority to cast out demons.

He appointed the twelve. And then Mark lists the twelve disciples and at the bottom and Judas Iscariot who betrayed him. So it's clear from here from the other Gospels Jesus chose Judas.

And Luke records that this was actually after a whole night of Jesus in prayer to the Father seeking the Father's will. And then he goes and he chooses the twelve disciples. And we see this. Judas was given authority to cast out demons.

[8 : 53] Authority to cast out demons. Right? And cast out demons he did. We see this recorded in Matthew 10, Mark 6, and Luke 11. Jesus sends out the disciples with authority to heal, to raise the dead, to cast out demons.

So for three years, for three years, Judas was in Jesus' inner circle of twelve. Right? traveling with him, sharing bread with him, receiving from his teaching and instruction, being loved by him, witnessing his mighty miracles that we've seen.

Right? Like the feeding of the five thousand and the blind man receiving sight and Lazarus being raised from the dead. And then even being used himself to perform mighty works of God.

And yet, all the while, Judas was an imposter. That's what we see in God's work. Judas was an imposter. Judas was counterfeit. He was a counterfeit disciple.

He looked like the other eleven. He talked like the other eleven. He acted like the other eleven. But he wasn't actually one of them. And this is why Jesus said from last week's text, and you are clean, speaking to the disciples, and you are clean, but not every one of you.

[10 : 04] And he was referring to Judas. So the other eleven disciples, they truly believed in Jesus. Weak as their faith was. And we see that lived out. Right? Peter, he confessed Christ in chapter 6 of John.

He said, Lord, to whom shall we go? You have the words of eternal life, and we have believed and have come to know that you are the Holy One of God. Now we know, Peter is about to deny Jesus three times, right?

But, Peter has true faith in Christ, and Jesus is going to restore Peter's ministry at the end of John's gospel. But not Judas.

Not Judas. His faith in Jesus is, and always has been, non-existent. Right? Judas has been playing the part for three years. Judas is the ultimate hypocrite.

And John makes clear in this passage just how unaware the other disciples were about his true identity. So let's look at the text together. In verse 21, after saying these things, Jesus was troubled in his spirit and testified, Truly, truly, I say to you, one of you will betray me.

[11 : 16] The disciples looked at one another, uncertain of whom he spoke. The disciples have no idea who Jesus is talking about. And it's recorded by Matthew and Mark that the disciples each begin to ask Jesus, Is it I, Lord?

Is it I, Lord? And then Judas even has the audacity to say the same thing. Is it I, Lord? Hmm. One of his disciples, whom Jesus loved, was reclining at table at Jesus' side.

So Simon Peter motioned to him to ask Jesus of whom he was speaking. So that disciple, leaning back against Jesus, said to him, Lord, who is it? Now here we see that not even Peter and John. John is the disciple whom Jesus loved. This is actually the first time in his gospel that he refers to himself that way. And we'll talk about that later on in the gospel. But when you see whom Jesus loved, it's John.

So here we see not even Peter and John. And these two men, they were part of Jesus' even more intimate circle of three. Peter, James, and John had even a more intimate relationship.

[12 : 19] They don't know the identity of the betrayer. Right? In bold, impulsive Peter, he unsurprisingly makes the next move. Right? He motions, he motions, gives a head nod is what it literally means to John, who is reclining next to Jesus to ask Jesus who he's talking about.

Now Peter would normally have blurted out the question, but he's probably a little embarrassed because in last week's text we saw he was mildly rebuked by Jesus. So he motions to John and John asks, Lord, Lord, who is it?

And then 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.

So Jesus answers, right? He answers the question, but John, there's a little cultural context here of what a dinner would look like. John is leaning back against Jesus, so they would recline, literally recline with their head towards the table on an elbow, and John is leaning back against Jesus, probably to his right, and it's most likely that Jesus' answer was just to the apostle John.

And we actually learn from Luke that actually there's a commotion going on in the room. All the disciples are abuzz, asking one another, like, who do you think it is? Who do you think it is? So

there's a good chance that John's question is whispered, Jesus' answer is whispered.

[13:40] The other disciples don't know that Jesus reveals the identity. And then it says this, And after he had taken the morsel, Satan entered into him.

Jesus said to him, What you are going to do, do quickly. And these following verses make it even more clear that the disciples are still clueless. Now, no one at the table knew why he said this to him.

Or even John. John was just told the identity, but John doesn't know that it's imminent. John's probably dazed and confused, like, what are you even talking about? No one knew why Jesus had said this to Judas.

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. The disciples speculate that Jesus' instructions to Judas pertain to an act of service or an act of charity that he's about to perform.

And they have no idea that they pertain instead to Judas committing, perhaps, the vilest act in all of human history. Right? The betrayal of the very Son of God. All these years, and even right up until the greatest treasonous act in which Judas betrays Jesus with a kiss, right?

[14:53] The disciples are duped by the deceitfulness of Judas' hidden sin. Only in hindsight was the Apostle John able to tell us back in chapter 6 that Judas was going to betray Jesus, right?

Only in hindsight was John able to say back in chapter 12 that Judas cared nothing for the poor, but he was a thief, and used to help himself to what was in the money bag. And John strikes an ominous note as he concludes this section.

Right? So after receiving the morsel of bread, he immediately went out and it was night. For Judas has entirely rejected Jesus, the light of the world.

Right? Judas has chosen instead to remain in the domain of darkness and under the power of Satan. So beware. Beware of the deceitfulness of sin.

The 17th century Puritan John Owen writes this in his book *The Mortification of Sin*. Sin will not only be striving, acting, rebelling, troubling, disquieting, but if left alone, if not continually mortified, which means put to death, it will bring forth great, cursed, scandalous, soul-destroying sins.

[16:07] Sin aims always at the utmost. Every time it rises up to tempt or entice, might it have its own course, it would go out to the utmost sin of that kind.

But it never starts that way, does it? It never starts at the utmost. It always starts small. Judas probably did not join Jesus' band of twelve with the intent of betraying him to death.

And we talked about this back in John chapter 12, when Mary anoints Jesus' feet. No, see, more likely Judas was led astray little by little by his unbridled greed.

And that's what we see. Over time, Judas became increasingly hard-hearted and callous to Jesus, right? And to the kind of kingdom that Jesus was actually inaugurating. He wanted nothing of humility.

He wanted nothing of selflessness. He wanted nothing of the kind of sacrificial love that Jesus was modeling and then calling his disciples to model. In short, Judas wanted nothing of Jesus except his demise.

[17:07] That's what we see here. So beware of the deceitfulness of sin. Now this is, this is a warning call. This is a warning call to would-be disciples, to counterfeit disciples.

It is possible. It is possible. And we have seen stories on the news over the years. It is possible to go to church and to do all the Christian things, right?

And yet have a heart that is ruled by sin rather than Christ. It is possible. I'm sure you know people that you've seen walk out the doors of the church and you thought all along that they were one of us, right?

It's possible to do all of the things. Go to community group, read your Bible and pray even, and yet have a heart devoid of any true affection for Jesus, of any real faith in him.

Yes, you can play the part. You can fool everybody in the world and everybody in the church and maybe even yourself, but what would you have gained? What would you have gained? The temporary praise of men.

[18:12] That's it. The temporary praise of men. And you would have forfeited the eternal glory of fellowship with Christ. Don't be a Judas, friends.

That's what this text, this isn't Mike calling you to this. This is what the Lord is calling you to from his word. Don't be a Judas. Realize this morning that your greatest problem this morning, it's not

anybody in this room.

It's not anybody else in the world. Your greatest problem is not the government. It's not climate change. It's not the unrest in the Middle East that Dave was just praying for. Your greatest problem this morning is your own heart.

That's what God's word teaches us. It's the sin of our own hearts that rightly condemns us before a holy and just God. And that was sent a quote by another 17th century Puritan preacher.

Those guys, man. They loved the Lord. Thomas Goodwin said this, Judas heard all Christ's sermons. Think about that. Judas heard all Christ's sermons.

[19 : 17] But like the hypocrite that James mentions in his book, Judas heard the word preached over and over again from the master, from the Lord. He heard the word preached and he didn't believe it.

He didn't receive it. He didn't apply it. Right? I want to ask then, have you been sitting under the reading and the preaching of the word for years but have never actually received that word and allowed it to transform your heart and life?

And friends, if so, if that's you, I want you to know that there is good and glorious news for you today. And that is that this day you can repent of that sin and turn to Christ who loves you by faith. And we're going to talk more about that later in this sermon. But this is a warning call. This is a warning call to counterfeit disciples. This is also a warning call to true disciples of Christ. First, that there may be counterfeit disciples among us, right?

And for their own eternal good, they need to be exposed. They need to be exposed for their good. So we ought to be praying that the Lord would bring what is hidden to light so that sin can be dealt with in the light of his gospel.

[20 : 33] And then pray that when and if he does, that we would have the courage and the grace and the humility to address it properly. But second, this is a warning call to true disciples that we too are prone to hidden sin, deceiving others and even ourselves about the true state of our hearts.

And this is dangerous. This is a danger to the church. This is a danger to our fellowship with the Lord. This is a danger to our gospel witness. And for the sake of God's holy name in this world, we need to deal with our hidden sins.

See, one commentator writes this, we are all quite capable of the worst sin. If we think otherwise, we are deluded and have no real idea how much we owe to the grace of God.

This is why King David prays in Psalm 139, Search me, O God, and know my heart. Try me and know my thoughts and see if there be any grievous way in me and lead me in the way everlasting. Let us, saints, let us regularly join David in that prayer, asking the Lord to search our hearts, revealing the sin of our heart. This is why Jesus in the Lord's Prayer, which we just looked at, he calls us to regularly confess our sins before the Lord, right?

[21 : 52] To regularly ask for fresh grace and fresh forgiveness. See, as we do, we talked about this a few weeks ago, as we do regularly, our sensitivity to our own sin increases, right?

We begin to recognize more and more how it grieves the heart of God and the Lord will make us more and more aware of the sin of our hearts. And this is why we're called as fellow believers to hold one another accountable, right?

Because I have blind spots. I don't know if you know this. Mike Luce has got blind spots in his life. I need my wife pointing out the sin of my life. I need you all pointing out the sin in my life.

And if you're a member of Shoreline, we've actually covenanted together to do this. Not because we think it's a great idea, but God thinks it's a great idea. He's told us that in his word. We're called to speak the truth in love to one another, right?

So let us hold one another accountable to our profession of faith in Christ. So beware, friends, the deceitfulness of sin. Before we move on to the next point, I just think we need to briefly address one thing, and that is this.

[23 : 04] This phrase, then after he had taken the morsel, Satan entered into him. Was Judas an innocent victim of Satan's malice?

Like, am I? Are you in danger of Satan entering into you and controlling you? Now, we could spend a lot of time answering that question. I want to just give you some quick hitters here.

Judas was not innocent. And I've got scripture passages. You can write them down. You can look at them. Judas was not innocent. Actually, that John 8 passage, Jesus tells the Jewish, we looked at this, Jesus tells the Jews that are gathered that they're actually of their father, the devil, because

they desire what he desires.

And Ephesians 2, and you were dead in the trespasses and sins in which you once walked, following the course of this world, right? That's what Paul says, following the prince of the power of the air. We were dead in our sin, all of us, apart from Christ.

We were sinners apart from Christ. We are sinners following Satan. See, Judas, Judas was following his father, the devil, whether knowingly or unknowingly.

[24 : 10] He had chosen the path of sin and darkness, and he opened himself up to be used by Satan. Judas was not innocent. Another principle, light and darkness have no fellowship with each other.

That 2 Corinthians passage talks about how Jesus and Satan do not have fellowship, right? And if you're a believer, you are indwelt with the Spirit. Satan cannot live, cannot coexist with the Spirit, okay?

So if you are a believer in Christ this morning, you don't have to wonder if Satan can come in and control you. He cannot. The Spirit lives inside of you. But Satan does tempt the saints, and he is crafty.

This is another principle that we see in Scripture. 1 Peter 5.8 says that Satan is our adversary, right? He prowls around like a lion looking for someone to devour. And Ephesians 6.12 talks about how we're doing battle not against flesh and blood, but against the rulers and authorities in the heavenly places, the spiritual forces of evil.

Satan does tempt the saints, and this is something that we should be on guard against. He is crafty. He is powerful. But listen, saints, God empowers us to withstand the enemy.

[25 : 25] God empowers us. And that's what Peter says in 1 Peter 5.9. That's what Paul says in Ephesians 6, right? Finally, be strong in the Lord and in the strength of his might.

Put on the whole armor of God, he says, that you may be able to withstand the schemes of the devil. And in Matthew 6, again, the Lord's Prayer, we've looked at this. We pray, lead us not into temptation, but deliver us from evil.

Only the Lord can do that. So I hope that helps give some clarity on the fact that Satan entered into Judas. But let's keep moving here. Here is our second main point for the day.

We'll move a little faster going forward. Believe in the divine Son of God. Believe in the divine Son of God.

I am not speaking of all of you, Jesus says. I know whom I have chosen, but the scripture will be fulfilled. He who ate my bread has lifted his heel against me.

[26 : 28] We read earlier from Mark's account, Mark's Gospel, about Jesus choosing the twelve, right? Jesus had chosen Judas. Make no mistake about it.

Jesus had chosen Judas. And Jesus knew Judas. Not just like knew him, knew of him, or knew some things about, like Jesus knew everything about Judas.

Jesus is omniscient. He is God. He knows all things. Jesus knew that Judas would one day betray him. But Jesus still chose Judas to be one of the twelve.

Why? Why? Well, Jesus gives us one reason. He says, the scripture will be fulfilled. That's one of the reasons why. The scripture will be fulfilled. What is scripture?

What is scripture? It's the breathed out word of God, right? We just looked at that. So Jesus is saying that God had predicted through his word that this would come to pass, right?

[27 : 25] That Judas would betray Jesus. And not just predicted, but planned. God had planned this. Now how do you make that connection? Well, God is totally sovereign over all of time in history, over the rise and fall of kings and nations.

Look at this from Isaiah. 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 purpose.

That's the kind of God that we serve. That's the kind of God that we worship. In other words, God, connecting this now to this text, God had preordained that this is the way things would come to pass.

that this is how the redemption of mankind would be brought about through the betrayal of Jesus Christ, his son. And Jesus quotes from Psalm 41.9, He who ate my bread has lifted his heel against me.

So if you have your Bible, turn there. Turn to Psalm chapter 41. This psalm is written by King David, and it's likely describing the time when his son, if you know the story of King David, his son Absalom had taken control of the kingdom.

[28 : 38] And during that time, David was betrayed by his son and by many of his closest friends. But as we look here at Psalm 41, and it's striking how the entire psalm is such, it's fulfilled in Christ.

It's amazing. But I want to zoom in on 9 through 12. Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me.

But you, O Lord, be gracious to me and raise me up that I may repay them. By this I know that you delight in me. My enemy will not shout and triumph over me.

But you have upheld me because of my integrity and set me in your presence forever. Guys, how profoundly is that fulfilled in Christ? Right? Yes, Jesus was betrayed.

Right? He was betrayed unto death on the cross. But after three days, we just sang about this, after three days, he rose from the grave. He triumphed over the great enemies of sin and death and Satan.

[29 : 41] And now Christ is seated forever in the presence of the Father. Right? Far above all rule and authority and power and dominion and above every name that is named. Paul says in Ephesians 1. And Jesus is saying here in John 13 that this was all foretold in Psalm 41.

Specifically, his betrayal by a close friend is what Jesus is referring to. A friend who would eat bread with him and then in treacherous malice betray him. Right? Now, by cluing his disciples into this beforehand, Jesus is compelling their faith in him.

That's what he says in verse 19. He says, I am telling you this now before it takes place that when it does take place, you may believe that I am he.

That phrase, I am he. You might recognize this from John chapter 8. It's the ego, I me in Greek. It can be translated simply as I am. Right? As we've seen, particularly from chapter 8 in John, it's an allusion to God's own revelation of himself to Moses when he spoke, I am who I am.

Right? This is how Israel will know me. I am who I am. Jesus is alluding to that. And he's saying that, look, disciples, when all these things come to pass, things which I have predicted beforehand, and he predicted many more than just Judas' betrayal, but we're looking at that today, then you will all the more fully believe that I am everything that I have claimed to be.

[31 : 11] That's what Jesus is saying, that I am the pre-incarnate, eternally existing Son of God. You will come to know that. You'll come to know that I am one with the Father. Right? Sovereign over all of creation and all of history and all rulers and authorities.

Now consider how, I just said all rulers and authorities, which Paul also says in Ephesians 1. That includes Satan. That includes Satan.

Right? The narrative of Jesus' death on the cross was set long before Satan entered into the heart of Judas. So the narrative of Jesus' death on the cross was set long before the Jewish authorities had plotted and schemed in chapter 11, right?

To kill him. The narrative was set by none other than God himself in ancient times. And we see this and we saw this back in chapter 11 that God wields even evil schemes whether of men or of Satan to bring about his good purposes.

See, Satan actually thinks here that he gains the upper hand. He thinks that by entering into Judas and causing Judas to betray Christ that he gains the upper hand. He thinks that when Jesus dies on the cross that he gains the upper hand.

[32 : 31] But in reality, Satan was participating in his own death blow. It's the death and resurrection of Christ. It sealed the eternal fate of Satan who was doomed to destruction.

See, Judas and Satan and the Jewish authorities and Pilate and the Roman soldiers who crucified our Lord, they all acted under the supreme authority of Jesus Christ himself, right?

Who went to the cross willingly, who laid down his life willingly and who took it up again. It's his authority. He has ultimate authority.

So we are called here to believe, believe in the divine son of God who foreknew and preordained all of these things, who has sovereignly wielded even evil to bring about unimaginable good for you, right?

For the world. That's what Christ has done in his power. But Jesus, he doesn't just compel our faith by his power but also by his love.

[33 : 35] And that brings us to our final point today. Be in awe of the undying love of Jesus. Last week, we looked at verses 1 through 17 of this chapter, right?

The foot washing of the disciples. And Ben pointed out how in Jesus' great act of humility and love in that foot washing, he washed even the feet of Judas, right?

His betrayer. And now here in this text, I want to point out something interesting. John repeats, if you look, verses 26, 27, and 30, John repeats a certain phrase four different times.

can you spot a phrase that he keeps saying over and over again? It'll help you out. I will give this morsel of bread.

He says, it is to 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. In verse 27, after he had taken the morsel, and then down to verse 30, after receiving the morsel of bread, four different times.

[34 : 42] Now typically, when scripture repeats something multiple times, it's important. Even in our own speaking, if we say something multiple times, it's probably important. Why is this important? Well first, because it shows the fulfillment of Psalm 41, verse 9, right?

He who ate my bread has lifted his heel against me. And Jesus is making it, John is making it abundantly clear through the Spirit's inspiration that that was fulfilled. But what does it mean that Jesus offered him a morsel of bread?

Like what's the significance of that? When we take bread together in corporate worship, what do we call that? Anybody? What do we call that? Communion. We call it communion.

That's another word for fellowship. Sharing a meal, especially in that culture, but still in ours today, right? It's a sign of intimacy.

It's a sign of friendship. And specifically in that culture, a host offering bread to a guest was a specific sign of friendship. And in fact, based on the details that are in John's account, and I won't go in to explain it, but based on the details, it's likely that Jesus had actually chosen to seat Judas to his left because Jesus was able to easily give him a piece of bread.

[35 : 57] We know that John's reclining on his right. Judas is probably in the place of honor, which was the left hand. Jesus has chosen likely to seat Judas in the place of honor at the table.

Now, in all of these ways, Jesus is holding out, listen, Jesus is holding out one last offer of fellowship to Judas. I don't know if that sinks in.

It's been hard for that to sink in to me. Jesus knew Judas, right? We talked about that. He knew Judas, everything about him. He knew the evil inside Judas' heart. He knew that Judas was a thief, right?

This whole time, Jesus was not unaware that Judas was stealing money from their own ministry fund, right? He knew that Judas had already accepted 30 pieces of silver from the Roman authorities to betray him.

Jesus was not unaware. That's recorded in the other Gospels. In spite of all of this, right, Jesus washes his feet in humble love and he offers him the bread of fellowship even up until the last possible moment, right?

[37 : 04] even to the end. What's John said in verse 1? Jesus is declaring to Judas, I love you, right? With an undying love.

Don't do this wicked thing. He's compelling him. Don't do this act. Surrender yourself to me and be welcomed into fellowship. Friends, this is a kind of love unlike any other love.

Who would love somebody like this? Would you? I wouldn't. Who would love such a treacherous traitor to the bitter end like this?

This is the kind of love, friends, that would endure betrayal and arrest and injustice and spitting and mocking and flogging and death on a cross even for his enemies.

This is the kind of love that would lay one's own life down under no obligation whatsoever to rescue guilty sinners like you and me from hell and offer us fellowship with God as his adopted children.

[38 : 13] This is the kind of love that triumphs over evil. How could we not be in awe? How could we not be in awe of this undying and triumphant love that Jesus has shown us?

And he's proven it by his death for us. His love compels us to awe and adoration and to worship.

His love compels us to wholehearted devotion to himself like when Mary poured out her oil at Jesus' feet, that kind of devotion.

So let us be in awe of the triumphant and undying love of Christ. Now I want to just close with a few specific application here.

If you're here and you've been playing the part, you've been blending in like a true disciple of Christ, but you have never surrendered your life in wholehearted trust and devotion to him, this is your hope.

Jesus loves you with an undying love. He suffered on the cross in your place so that all of your sin could be forgiven. And he calls you now, today, today, he calls you to stop the act, right?

[39 : 32] To like cease the counterfeit walk and repent of your sin and embrace him by faith and he welcomes you in. He offers you the bread of fellowship this morning. Now maybe you're here and you haven't been playing the part at all, you just don't believe and don't pretend to, right?

Like maybe that's you. The warning in this passage and the call for you is the same. Judas, he looked the part but he was a fake, right? And even though everybody else was duped, God was not duped by Judas, right?

And God sees the counterfeit believer and the authentic, right, unpretentious unbeliever in the same light. And that is under his just judgment. A holy God cannot tolerate sin but he's patient and he's loving, right?

He wants everybody to come to repentance and so he is waiting to bring about final redemption and judgment that more people would come to faith in Christ.

So that could be you today. You could receive for the first time salvation in Christ which is found in no other name under heaven. And I would love if you're in either of those camps, I will be up here I would love to pray with you, to talk with you after the service.

[40 : 50] Now for everyone, for everyone here, the evil that we see in this life, whether it's on the other side of the world or whether it's like right in your face taunting you, trampling over you, it is under the sovereign and loving hand of God.

He works all things, all things, all things for the good of those who love him, right? Who are called according to his purpose. And his nail-scarred hands and his pierced side are proof of that.

Whatever evil you have faced, whatever evil you are facing today, you need not doubt God's goodness and his sovereignty. So you can trust in him knowing that he desires good for you and he has the power to bring it about in his triumphant love.

And remember that Jesus, he endured unimaginable evil that we could never comprehend for you and for me, right? And even now, he walks with us as our shepherd through the valley of the shadow of death, right?

Laushing on us, goodness and mercy that will follow us all the days of our life, Psalm 23. And church, he is continuing to sovereignly orchestrate all of history, right?

[42 : 14] He superintends over every good deed and over every evil deed to bring about the full and final redemption that is going to happen in which all the evil in this world is going to be undone and he will make everything right.

How glorious will that day be? So you can trust him. You can trust him no matter what you're walking through. He's good. He loves you. He is sovereign.

And that's hard to do in the difficult moments of life. Not saying that it's easy, but we can trust him. We have God as our father, right?

who loves us and Christ who has paved the way by enduring so much suffering for us and walks with us. I want you to picture in your mind the most majestic or the most beautiful landscape that you've ever seen.

Picture it. Perhaps it's a dazzling, multicolored sunset over the ocean. perhaps it's some sweeping vista from on top of a mountain.

[43 : 28] Perhaps you've stood near the edge of the Grand Canyon, right, and peered into the giant expanse and the crazy colors that you didn't expect. Maybe you've been up in Maine in the black sky with no fog or smog or whatever and you've seen just like brilliant infinite amounts of stars.

Like whatever scene you're thinking of. What do you think of? What were you thinking in that moment? Like when you're beholding what you're seeing, what are you thinking? I can tell you what I'm not thinking about in situations like that.

I'm not thinking about me. I'm not thinking about life's troubles. I'm not thinking about my to-do list. How my car needs an oil change. Like I'm reveling in the beauty that's before me.

Now friends, there is a glorious landscape for us to behold. One of endless beauty, unrivaled majesty and that is the landscape of Christ and his undying triumphant love for us.

And when we gaze upon him, when we behold the glory of his love, all of the sinful cravings of our flesh seem more petty than ever. When we behold the love of Christ, it seems foolish to pursue these things.

[44 : 44] And all the evil that's arrayed against us, it seems weaker than ever when we're gazing on the beauty of Christ. So may we relish, church, may we relish and revel in the infinite love of God in Christ.

And surely we will find that as we do that our hearts will be compelled by such a love to turn from our sinful ways and to surrender ourselves to him in faith.

And surely we will find our hearts bowing in worship and adoration before his feet. So let's do that now. Father, we come before you, Lord, the God of infinite love and infinite power.

And Jesus, we worship you for your undying, triumphant love. God, we know the deceitfulness of sin in part.

And there are parts that we don't know even about ourselves or about others. God, I pray that you would expose sin in our hearts and our lives in this church.

[45 : 55] Bring it to light. And God, you don't want that to happen for our condemnation. You want it to happen for our good, for our justification, for our glory.

Because there is therefore now no condemnation for those who are in Christ Jesus. Let us look to your boundless love for us. Let us marvel at it.

Let us be in awe and amazement and wonder at what you have done. Loving even your betrayer. Loving all of us, your enemies.

In our sin and our rebellion, we were your enemies and you loved us to the end. Thank you, Jesus, for going to the cross on our behalf, bearing upon yourself all of the weight of all of the sin of all of the world.

Bearing the betrayal, not the betrayal, the turning of the Father who could not bear to look upon the sin that you were bearing, Jesus. That relationship that you had from before time began was severed for us, for us, for your love for us.

[47 : 11] But we praise you also as the risen Savior because you did not stay dead. You trampled over death itself. By death, you killed death. You left it in the grave.

You trampled over Satan. And we know that he has power. He has power over this world, this present evil age, but you will bring him to his ultimate destruction.

And you will right all of the wrongs, bring justice to all the injustices. God, we want to be there. We want to be part of your number.

Lord, would you compel faith in this place? Would you stir up faith in this place? And the God of all power, and the God of all love. And we pray this in Christ's name, for your glory and our good.

Amen.