

Good morning and thank you for joining us. Would you please turn in your bibles to John 13?

Last week we saw the incredible display of Jesus' love, as He washed the apostles' feet. We only studied the first 17 verses, so this morning we'll pick up in verse 18 and go through the rest of the chapter.

Last week we saw love on display, and the title of this morning's message is LOVING OTHERS

Let's read verses 18-20 and then we'll pray

18 "I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, 'He who eats bread with Me^[fn] has lifted up his heel against Me.'^[fn]19 Now I tell you before it comes, that when it does come to pass, you may believe that I am He. 20 Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

Let's pray.

If you remember, chapters 13-17 of John's gospel all take place in the upper room. And let's remember the scene here in these verses.

The last supper has been eaten, and communion has been instituted, (we see this in the other gospels). Jesus has just washed the apostles' feet, including the feet of His betrayer. And in verse 11 Jesus once again reminds the apostles that one of them will betray Him.

This has all formed a scene of surprise, and seriousness as we pick up in verse 18.

18 "I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, 'He who eats bread

with Me[fn] has lifted up his heel against Me.’[fn] Jesus quotes David in Psalm 41:9 Even my own familiar friend in whom I trusted,

Who ate my bread,

Has lifted up his heel against me.

David was speaking of his counselor, Ahithophel who betrayed him when David’s son Absalom rose up against him. And just like Judas will later, Ahithophel hung himself.

So on the heels of this shocking revelation of His betrayer being present in the room, Jesus reminded the apostles that He was not surprised by the betrayal that would soon happen.

19 Now I tell you before it comes, that when it does come to pass, you may believe that I am He. Jesus didn’t tell His disciples that one of them would betray Him because He just learned about it. He knew it all along.

Jesus tells them of the betrayer so the other apostles would remain confident in Him despite the traumatic events that are about to unfold.

20 Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me.” When you and I go into the world in the name of Jesus, and proclaim the gospel and His teachings, we go as His and God the Fathers’ authorized representatives.

That’s an overwhelming thought, isn’t it?

Which is why we need to be dependent upon the power of the HS to accomplish in the Spirit what we can never accomplish in the flesh.

21 When Jesus had said these things, He was troubled in spirit, and testified and said, "Most assuredly, I say to you, one of you will betray Me." Have you ever thought about the effect Judas' betrayal had on the other apostles? These guys served together, walked with Jesus together for 3 years!

Jesus knew that Judas' betrayal would soon shake the faith of the other apostles down to their foundations. So Jesus reassures them in advance.

22 Then the disciples looked at one another, perplexed about whom He spoke. " **SHOW PIC 1**

This is the exact moment Leonardo da Vinci immortalized in his famous painting, "The Last Supper." The disciples are around the table looking at each other with quizzical expressions on their face. **CLOSE PIC 1**

Verse 22 is a testimony of Jesus' love for Judas. The disciples didn't already know Judas was the betrayer. Jesus knew it was Judas from the beginning, yet He never called Judas out for it. Jesus never assigned Judas the dirty work, and He was never spiteful toward Judas.

Quite the opposite- Judas was given every opportunity to repent.

Now, Marks gospel adds a detail about this moment that John doesn't include:

Mark 14:18:19 18 Now as they sat and ate, Jesus said, "Assuredly, I say to you, one of you who eats with Me will betray Me."

19 And they began to be sorrowful, and to say to Him one by one, "Is it I?" And another said, "Is it I?"

Rather than suspect Judas, the disciples doubted their own hearts. They began to look within themselves, and asked, "Is it me?-am I the betrayer?"

It's shocking that each of the apostles suspected themselves before they even thought of Judas as being the betrayer.

23 Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. This is John's first reference to himself as the "disciple whom Jesus loved" or the "beloved disciple"

Now John wasn't claiming that Jesus loved him more than the other disciples by describing himself this way. Rather, the description reveals John's appreciation for God's grace in loving him as He did. John focused the reader's attention on Jesus more forcefully by omitting his own name.

24 Simon Peter therefore motioned to him to ask who it was of whom He spoke. So you know what's happening here right-the glances and pssst, the facial expression type of deal.

25 Then, leaning back[fn] on Jesus' breast, he said to Him, "Lord, who is it?" **SHOW PIC 2** We saw last week how they would lay on their stomachs around a U-shaped table, leaning on their left elbow and eating with their right hand. It's called the triclinium. It seems that from John's position next to Jesus, he could lean back and be close enough to speak quietly to Jesus and still be heard.

CLOSE PIC 2

And John asks Jesus-who is it? Who is the one who will betray you?

26 Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped it." And having dipped the bread, He gave it to Judas Iscariot, the son of Simon. Jesus revealed to John the identity of the traitor with a familiar gesture of friendship.

Jesus dipped a piece of unleavened bread into one of the bowls containing a paste made from bitter herbs and gave it to Judas. Apparently, Judas was within easy reach of Jesus, suggesting he was lying to Jesus left.

Shockingly, Judas was given an honored position at the last supper.

This is Jesus' final act of grace to Judas. He had washed Judas' feet and given Him the place of honor by His side. Finally, Jesus offered Judas fellowship.

27 Now after the piece of bread, Satan entered him. Then Jesus said to him, "What you do, do quickly." This is perhaps the most disturbing and chilling verse in all of scripture.

Just as willing hearts receive Christ, willing hearts receive Satan.

28 But no one at the table knew for what reason He said this to him. 29 For some thought, because Judas had the money box, that Jesus had said to him, "Buy those things we need for the feast," or that he should give something to the poor.

30 Having received the piece of bread, he then went out immediately. And it was night. How did one of Jesus' 12 apostles, the inner circle, go from miracle worker, to thief, to betrayer? We're going to spend a few minutes talking about the shocking fall of an apostle.

Judas was most likely named after Judas Maccabeus, the famous man who became a Jewish rebel and overthrew 4 Seleucid armies and restored worship in the temple. This is what is celebrated in the Jewish festival of lights, or Hanukkah.

Judas' last name, Iscariot, likely refers to the place of Judas' upbringing. In Aramaic, ish-keriot meant "man of Kerioth". It's likely Judas Iscariot grew up in the city of Kerioth, in southern

Judea. He was raised in the rugged territory where mighty king David learned to become Israel's greatest shepherd.

And this is very fascinating because in Joshua 15 we learn that Kerioth was a town that was given to the sons of Judah.

We can't say for sure, but Judas was most likely from the tribe of Judah, just as Jesus was.

If these assumptions are accurate, and we put them all together, we see this man, a son of the tribe of Judah, raised in the heart of Judea, and bearing the honored name of Judas. Could there have been a more loyal Jew in all of Israel?

Think for a moment about who Jesus selected as His apostles.

He didn't scour the temple for the best and brightest scholars. He ignored the packed schools of pharisees who devoted their entire lives to winning God's favor.

Instead, Jesus chose James and John, who bore the nickname 'sons of thunder' because of their problematic tempers.

Jesus chose timid Andrew and brash Peter.

Jesus even invited the Roman collaborator Levi to join Him and then called him Matthew.

Jesus picked cynical Nathaniel and Thomas, known for their questions and doubts. Jesus hand-selected working-class men who did little to conceal their flaws.

So from an outsider's perspective, Judas was the only selection that would have made sense to onlookers. The fine, strong hearted Jewish zealot from Kerioth of Judea.

Over the 3 years of Jesus' earthly ministry, Judas received the same teachings as the other apostles.

Judas walked with Jesus, and saw the same miracles just like the other apostles did.

Judas had the same empowerment to cast out demons as the other apostles did-remember they returned and said “Lord even the demons are subject to us in Your name.”

Judas had even gained enough trust to hold and administer the groups funds. Think about it-who do you trust more than the guy who’s in charge of all the money?

But something sinister was embedded deep down inside Judas. Something happened within this apostle that sent him down a very different path from the others.

No one knows exactly when Judas changed his course, although the Bible does offer us some clues, and we can discover these clues by backtracking a bit in what we’ve studied so far in John’s gospel.

In John 6 we studied how Jesus miraculously fed the 5k men and their families. And after this astonishing miracle the people began to rally together, and they wondered how they might bring down the Roman tyranny and install Jesus as their king.

When the apostles, and specifically Judas heard this, I’m sure his heart proly skipped a beat.

‘This is it! the people have accepted their future king! The end of Rome will be the beginning of the new kingdom!’

But remember what happened after the feeding of 5k. **John 6:15**
When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

Like all the other apostles, Jesus retreating must’ve confused Judas as he stomped down to the sea of galilee with the other

men and boarded the boat as the Lord had instructed them. Each disciple, including Judas would be alone with their secret thoughts.

The prime opportunity for Jesus to elevate to the throne and overthrow Roman rule had seemingly passed by in their minds.

Shortly after this, Jesus taught in Capernaum, and He taught a difficult sermon, **John 6:60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?**

And what was the effect of this difficult sermon?

John 6:66 From that time many of his disciples went back, and walked no more with him.

After this difficult sermon, Jesus then asked the apostles to make a choice. Were the apostles going to continue to follow Jesus, or depart with all the others?

The conversation that follows suggests that something shifted, something changed within Judas. **John 6:66 From that time many of His disciples went back and walked with Him no more. 67 Then Jesus said to the twelve, "Do you also want to go away?"**

68 But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life. 69 Also we have come to believe and know that You are the Christ, the Son of the living God." [fn]

70 Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?" 71 He spoke of Judas Iscariot, the son of Simon, for it was he who would betray Him, being one of the twelve.

This was the time for Judas to voice his hidden, internal concerns.

‘Help me Jesus, I’m the one, I’ve lost confidence in You, my faith is failing. Resentment is growing, and I’m afraid where this may lead. Save me!’

But that of course is not what happened. Judas remained silent and sullen as Peter spoke for the group.

We saw a few weeks ago how Mary of Bethany knelt over Jesus’ feet in a lavish gesture of worship. As Mary drenched Jesus’ feet and dried them with her hair, the aroma of the oil filled the room and brought everything to a standstill. But in the room, Judas was internally seething

John 12:4 But one of His disciples, Judas Iscariot, Simon’s son, who would betray Him, said, 5 “Why was this fragrant oil not sold for three hundred denarii^[fn] and given to the poor?” 6 This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it.

Judas, the trusted treasurer, had been embezzling the groups funds for some time. The secret thief couldn’t bear the thought of nearly 1 years’ salary disappearing through the cracks of the floor.

Secret sin has a way of warping the mind and twisting a person’s values out of shape.

Embezzlers and fraudsters, and I’ve met my fair share of them, rarely steal very much at first. It almost always starts off small. Then as the stealing becomes habitual, and turns into routine, the embezzler must rationalize their sin in order to maintain some sense of internal dignity.

All the while the cycle of compulsion and shame drives a wedge between their private thoughts and a carefully crafted public image, which they eventually accept as their true selves.

This of course is true for all sin, not just embezzling. The gaping chasm between a public persona and private self always evolves into a double life.

And this always begins as a tiny crack, from the decision to conceal sin.

Remember sin hates the light. Sin demands secrecy of the sinner. **John 3:19** “And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

Judas had been cultivating a double life for many months, maybe even longer. His charming religious façade kept a seething resentment safely concealed from the other disciples.

How is it no one suspected Judas’ secret sin, or even thought to conduct an audit of the ministry funds?

The answer is simple. Judas’ warped values appeared pious to the other apostles. In Mark’s account of Mary of Bethany’s anointing Jesus, look at it carefully as Judas says **Mark 14:5** “For it might have been sold for more than three hundred denarii and given to the poor.” And they criticized her sharply.

THEY criticized her sharply. Who’s THEY? Other apostles!!!

Judas somehow managed to pull the other apostles into his charade. Before long several apostles, not just Judas stood in condemnation of Mary’s worship!

But Jesus wasn’t fooled. He saw the truth and quickly took command of the situation. When you read John 12 you see that Jesus gave the 12 a severe dressing down for their shortsighted response to Mary’s spontaneous and extravagant worship.

Even though Jesus rebuked the disciples as a group, surely Judas felt the sting of Jesus' words more intensely, not because he led the chorus of critics, but because of his pride.

Look at the distressing words John uses to describe Judas' betrayal one more time in verses 26 and 27 **26 Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped it." And having dipped the bread, He gave it to Judas Iscariot, the son of Simon. 27 Now after the piece of bread, Satan entered him. Then Jesus said to him, "What you do, do quickly."**

I don't pretend to understand the full meaning that Satan entered into Judas, but several facts are clear. This involved more than the mere influence of evil, it was personal.

Of the 12 apostles, Satan chose the one who nurtured secret sin and created a double life.

The principle is clear, as the gap grows between a person's public self and private self, Satan finds greater freedom to work. Judas created a doorway and Satan went in.

No one can say for certain what Judas knew at the moment he became Satan's tool. He likely thought his desire to free Israel from the tyranny of Rome justified any means necessary.

Judas had fallen so far, that even the thought of betraying Jesus didn't weigh on his conscience.

No matter what the devil promises, Satan's entry into a person's life is always destructive.

This is the last we will see of Judas for a couple of months, until we get to John 18

31 So, when he had gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in Him. When Judas left, Jesus

knew that everything was set in motion for His arrest, trials, humiliation, condemnation, beatings, crucifixion, and burial.

Now He reminds the remaining 11 apostles it was about to happen.

32 If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately. In verses 31 and 32, you'll see Jesus made five references to glory in the space of these two verses.

When the world looked at the cross, they only saw the humiliation attached to it. But when Jesus looked at the cross, He knew what would be accomplished.

33 Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you. This is the only place in the Gospels where Jesus addressed His apostles as little children. But He didn't mean it as an insult. He meant it with a sense of tenderness and kindness. Jesus recognized the apostles dependence and immaturity, and He is now about to instruct them on how they are to conduct themselves in His absence.

And Jesus starts out by dropping a bombshell on His followers.

If you remember, Jesus already told the Jews who were listening to Him that He was going to depart to a place they could not come. **John 8:21 Then Jesus said to them again, "I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come."**

22 So the Jews said, "Will He kill Himself, because He says, 'Where I go you cannot come'?"

But now Jesus tells the 11 remaining apostles the very same thing.

Remember, these guys had literally left everything to follow Jesus. And recently they had been jockeying to be high-ranking officials in His government when He took political control of Israel as Messiah.

Now, suddenly, after three years they now hear Him say He will leave.

And remember-He just told them that one of them would betray Him.

Their minds are reeling, can you picture the shock in the room? If you've ever received devastating news, you know what it's like. The world is spinning, you're struggling to grasp onto anything familiar as the weight of the news settles on you. This is what these guys are dealing with.

Now, what would the world say to you when you receive distressing news? They tell you to look inward, focus on yourself.

But look now what Jesus says...

34 A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. Folks, when going through hardships, focusing all of your mind and effort on yourself ONLY ENFLAMES the hardship. If you're struggling this morning, pour yourself out for others and you'll notice your hardships seem less dire.

Now if you were with us when we studied Leviticus, you might have an issue with this verse, because wasn't this already given as a command? **Leviticus 19:18 'You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD.**

God ordered Israel to love one another, so how is verse 34 a new command? Jesus adds five words to the Leviticus command that

transforms it into a revolutionary new concept. Here's the transforming phrase, "As I have loved you."

35 By this all will know that you are My disciples, if you have love for one another." Notice the identifying mark of a Christian is not our Bible, or our Bible knowledge, or theology, or expertise in apologetics. It's not church involvement, or acts of service, or ability to sing.

The identifying mark of a Christian is how we love!

So we have to ask ourselves this morning-do we love the way Jesus loves?

Let me ask it a little differently-would our coworkers, and friends, and family say that we love like Jesus loves.

Shockingly, the only distinguishing mark of the followers of Jesus Christ ever given in Scripture is our ability to love.

In 200 AD the early church leader, Tertullian, noted how the pagans viewed Christians with astonishment. They would say, "See how they love one another?"

And the distinctive attraction hasn't changed in 2,000. Look at verse 35-ALL-that means all-THE WORLD, will know we're Christians if we have love for one another.

Jesus taught His disciples to love their enemies in the Sermon on the Mount **Matthew. 5:43-47 "You have heard that it was said, 'You shall love your neighbor[fn] and hate your enemy.'** 44 **But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,[fn]** 45 **that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.** 46 **For if you love those who love you, what reward have you? Do not even**

the tax collectors do the same? 47 And if you greet your brethren[fn] only, what do you do more than others? Do not even the tax collectors[fn] do so?

So not only are we to love our enemies, we're to love each other as Jesus has loved us.

And notice nowhere in the scriptures does it tell us that we are to love ourselves. Today's modern psychology tells us that we have to love ourselves before we learn to love others. But that's just not true. We all love ourselves. We make sure we're fed, and we have clothing, and we do our best to make sure we're comfortable.

No, loving ourselves is never the heart of the issue. The heart of the issue is loving others as we love ourselves.

And with such a dramatic command from Jesus, how do the apostles respond? By changing the subject!

36 Simon Peter said to Him, "Lord, where are You going?" Peter returned to the subject of Jesus' departure. He didn't understand where Jesus meant He would go.

Jesus answered him, "Where I am going you cannot follow Me now, but you shall follow Me afterward."

Of course, Jesus spoke of the cross. Church history tells us that in 65 AD Peter was martyred for his faith. He was sentenced to crucifixion, but he considered himself unworthy to be crucified as his Lord, so he had them turn the cross upside down... Here, Jesus predicts Peter will follow Him in death on the cross, but that was not on Peter's mind at that moment,

37 Peter said to Him, "Lord, why can I not follow You now? I will lay down my life for Your sake." Just as he initially resisted the foot washing, Peter now resisted the idea of a separation from

Jesus. And Peter boldly declares his willingness to die for Jesus if necessary, rather than being separated from Him.

I wonder, did Peter protest so strongly to assure the other disciples that he was not the betrayer about whom Jesus had spoken of in verse 21?

Although this statement sounds courageous and admirable, Peter drastically underestimated his own weakness, and what Jesus' death entailed.

Peter's boasting was based upon the flesh-all on himself.

We have the benefit of knowing what happens. Good intentions in a secure room can quickly vanish in the presence of a hostile mob.

38 Jesus answered him, "Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times.

Peter confidently said that he would follow Jesus and even die for Him. Yet before the next morning dawned, he would deny he even knew Jesus three separate times. We'll discover these events in John 18.

Wow what an incredible chapter this is isn't it? But it's a tough one.

I don't think a person can honestly read this chapter, and read these commands by Jesus, and feel the conviction of the HS speaking to their heart.