



## Almont Vineyard Church

### Week 2 Sermon Series: The Sandals of Jesus/ Rising Above Betrayal

June 13, 2026

#### Opening Monologue

Welcome to the AVC App! Whether you've been with us for a while or you're joining us for the first time, we're so glad you're here.

This is the Sermon Section of the app. Here you'll find commentary, spiritual reflections, devotional questions, and more—all designed to help you engage with Sunday's message on a deeper level. As you read and reflect, we pray the Lord will give you fresh insight and fill you with His strength as you continue to grow in Him.

We are in Week 2 of our Sandals of Jesus series. If you missed last week's sermon, here is the link <https://www.youtube.com/@almontvineyardchurch>.

During Jesus' earthly ministry, He traveled upwards of 3,500 miles on foot. Everywhere He went, He loved and healed people, showing us how to be His disciples. This week I titled the sermon: "Rising Above Betrayal."

In this life, the two most painful and hurtful things we can face are the death of a loved one and the betrayal of a friend or family member. In my sermon, I share the story of a childhood friend who tragically lost his battle with alcoholism and ended his life. It was very, very sad.

Jesus explains the harsh realities of life in His words: "The thief comes only to steal and kill and destroy; I have come that they may have life, and have it in abundance." (John 10:10)

Unfortunately, in this life we are going to face loss and betrayal. We need to fully understand that Satan wants to take us out!

This Sunday we are going to dive into the Last Supper scene and the betrayal of Jesus by Judas Iscariot. It truly is a heart-wrenching story of a man who once loved Jesus but allowed Satan to sift him. We'll look at the path that led to Judas being possessed by Satan. Trust me... he didn't just wake up one day and decide to betray the Lord. No, the devil started to play games in his mind—just like he does with all of us. We need to learn to resist him and the temptations that come against us. We need to guard our hearts and minds in Christ Jesus (Philippians 4:7).

Join us this Sunday as we learn to grow stronger in our faith—that is, the faith we have in Jesus Christ, our Lord!

In Christ,

Rev. Pastor Brad

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To Listen to this week's Sermon: "**Week 2 Summer Series: The Sandals of Jesus/ Rising Above Betrayal**" Go to the Sermon tab here in our APP or use the links to our website or YouTube Channel where you can also listen to our Sermons:

**Web:** <https://www.almontvineyardchurch.org/media>

**You Tube:** <https://www.youtube.com/@almontvineyardchurch>

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## Key Sermon Text

### Matthew 5:17

<https://www.biblegateway.com/passage/?search=Matthew%205%3A17&version=NIV>

### John 13:1-35

<https://www.biblegateway.com/passage/?search=John%2013%3A1-35&version=NIV>

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## Satan Wants to Sift You

We should know that ever since the fall of mankind in the book of Genesis, Satan has been after humanity. In fact, Revelation 12 describes him waging war against God's people.

Satan knows his time is short, so he is working furiously to drag as many people into hell as possible—or to make them live in a kind of hell on earth if he can. Jesus explained this harsh reality with perfect clarity:

“The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.”  
(John 10:10)

Make no mistake: No one wakes up one morning and decides to throw their entire life into chaos. The temptations that have the power to ruin our lives almost always come through a slow, subtle process—what I call the playground of Satan. He knows our weaknesses intimately, and he will use whatever it takes to draw us into sin and gain control over our minds, bodies, and souls.

Don't underestimate his power. This is not giving glory to Satan, but we must remember that he is a fallen angel who knows Scripture and commands a demonic host whose goal is to take God's children out.

Yes, Satan actively seeks to test and undermine believers' faith. Jesus told Peter that Satan had requested permission to “sift” him like wheat (Luke 22:31–32)—a vivid metaphor for severe trial and testing.

To sift someone as wheat means to subject them to a severe trial, crushing them like grains with the hope of finding only chaff to blow away. This language echoes Satan's earlier request to test Job, showing a consistent pattern: Satan must petition God for permission to test believers, and God allows these trials within limits He determines.

Satan's strategy involves multiple dimensions. He prowls around like a roaring lion seeking someone to devour (1 Peter 5:8–9), actively hunting for opportunities to weaken faith. He attempts to destroy believers by accusing them of disloyalty and lack of integrity. He weaponizes doubt, failure, and accusation to drive believers away from God.

However, God's protection is paramount. Jesus assured Peter that although his faith would falter, it would not fail, because Jesus prayed for Peter's faith—praying for faith, not removal of the test. God remains faithful and will not allow believers to be tempted beyond what they can endure; He provides a way out in every temptation (1 Corinthians 10:13). Believers are equipped with God's full armor to stand firm against the devil's schemes (Ephesians 6:10–18).

The purpose of these trials isn't punishment but refinement. The testing of our faith produces perseverance (James 1:2–4), and faith confirmed through trials becomes more precious than gold refined by fire (1 Peter 1:6–7).

This is not a scare tactic—it is the reality of living in a broken world. Jesus wants us to have abundant life (John 10:10), which does not mean a life without pain or failure, but a life in which we overcome by the power of Jesus Christ.

We can learn valuable lessons from the life of Judas Iscariot, the one who betrayed Jesus. Judas didn't decide one evening to hand Jesus over. He fell gradually into the temptations of the enemy.

Jesus had called Judas to be one of His twelve disciples. He shared in the ministry of the gospel and was even entrusted as the treasurer of the group's money. But Scripture tells us:

“He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.” (John 12:6)

Judas's greed continued to grow. When Mary anointed Jesus with expensive perfume, Judas protested: “Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages.” (John 12:4-5)

In the end, his greed led him to the chief priests, where he asked, “What are you willing to give me if I deliver him over to you?” (Matthew 26:15). This opened the door for total possession. At the Last Supper we read: “The devil had already prompted Judas, the son of Simon Iscariot, to betray Jesus... As soon as Judas took the bread, Satan entered into him.” (John 13:2, 27)

Judas walked out of that meal and betrayed the Son of God. Tragically, this path ultimately led him to take his own life. Jesus' words in John 10:10 proved true: the thief comes to steal, kill, and destroy.

**Important truth:** Satan and Judas did not catch Jesus off guard. Jesus willingly laid down His life to fulfill the prophecies. This had to happen.

Don't think this kind of thing can't happen to us. While it may not look exactly the same, Satan still offers us a playground full of traps and snares with a lethal bite—designed to take us out.

That is why we must do what the brother James instructs: “Submit yourselves, then, to God. Resist the devil, and he will flee from you.” (James 4:7)

We must also set up spiritual boundaries in our lives, stay alert to Satan's tricks and tactics, and guard our hearts and minds in Christ Jesus (Philippians 4:7).

(Rev. Brad Standfest & Logos Bible)

### **Scripture Citations (Alluded to or Used)**

Genesis 3 (Fall of mankind), Revelation 12, John 10:10, Luke 22:31–32, Job 1–2 (implied), 1 Peter 5:8–9, 1 Corinthians 10:13, Ephesians 6:10–18, James 1:2–4, 1 Peter 1:6–7, John 12:6, John 12:4–5, Matthew 26:15, John 13:2, 27, James 4:7, Philippians 4:7

### **God's Strength and Authority- Protect Yourself**

Spiritual strength comes not from human effort but from God himself—believers access continual empowering through divine resources available to God's people. (Eph 6:10–18) The same power that raised Christ from the

dead empowers God's people as they prepare for spiritual battle. (Eph 6:10–18) This foundational truth reframes the entire struggle: victory doesn't depend on our strength but on God's.

## **The Armor of God**

Our struggle occurs not against physical enemies but against spiritual forces of evil in heavenly realms. (Eph 6:10–18) Paul's response is to equip believers with spiritual armor. Truth serves as a belt, righteousness as a breastplate, the gospel of peace as footwear, faith as a shield to extinguish Satan's attacks, salvation as a helmet, and God's word as a sword—all accompanied by constant prayer and vigilance. (Eph 6:10–18) Each piece addresses a dimension of vulnerability: truth guards against deception, righteousness against moral compromise, faith against doubt, and God's word against spiritual powerlessness.

## **Active Resistance and Submission**

Submission to God combined with active resistance causes Satan to flee. (James 4:7) Submission means recognizing both God's friendship and authority, entering relationship as trusting servants, and consciously recognizing God's desires ahead of our own. (James 4:7) Believers must remain sober and vigilant, resisting Satan firmly in faith, knowing that similar sufferings occur throughout the worldwide Christian community. (1 Pet 5:8–9)

## **Guarding Thoughts and Maintaining Vigilance**

Spiritual weapons destroy strongholds by nullifying arguments and capturing every thought in obedience to Christ. (2 Cor 10:3–5) Believers protect themselves by dwelling on what is true, honorable, just, pure, lovely, and of good repute. (Phil 4:8) Storing God's word in the heart prevents sin. (Ps 119:11) Vigilance and prayer prevent entering temptation. (Matt 26:41)

## **Divine Protection and Assurance**

God remains faithful, never permitting temptation beyond capacity to endure, and provides a way through every trial. (1 Cor 10:13) The Lord is faithful and will guard believers from the evil one. (2 Thess 3:3) Those dwelling in God's shelter find refuge and protection, shielded by his truth. (Ps 91) Those born of God don't live in sin; the one born of God guards them, and Satan cannot touch them. (1 John 5:18) Believers have overcome false prophets because God within them is greater than Satan in the world. (1 John 4:4)

(LOGOS Bible)

## **Jesus as the Model**

When Satan tempted Jesus, he responded by quoting Scripture, refusing to test God, and commanding Satan to depart—demonstrating that God's word is the ultimate weapon against deception and temptation. (Matt 4:1–11)

Protection against Satan ultimately rests on three pillars: spiritual disciplines including Bible study, prayer, church involvement, and service (Eph 6:10–18); fleeing destructive desires while pursuing righteousness, faith, love, and peace with others of pure heart (2 Tim 2:22); and the assurance that through Christ's love, believers are more than conquerors. (Rom 8:37–39)

## **Key Lessons from John 13**

John 13 slows down to one pivotal night before the cross, just before Passover. Jesus knows “His hour” has come to depart this world and return to the Father. Having loved His own in the world, He now loves them to the full extent, right to the end. Here are the main lessons that emerge for everyday followers of Jesus:

### **1. Jesus Loves Us to the Utmost — Even When We Fail**

Jesus washes the feet of all the disciples, including Peter (who will deny Him) and Judas (who will betray Him). He knows their weaknesses and failures ahead of time, yet He still serves them humbly. This shows the depth of His love. For us, it means Jesus sees every messy part of our lives and still reaches out with cleansing and care. His love is not based on our performance.

### **2. True Greatness Looks Like Humble Service**

Jesus, the Lord and Teacher with all authority from the Father, gets up, strips down to servant’s clothing, and washes dirty feet — the job of the lowest slave. He turns the disciples’ arguments about status and “who is the greatest” completely upside down. The clear command: “I have set you an example that you should do as I have done for you” (John 13:15). A servant is not greater than his master. Real discipleship means taking the lowest place, doing menial tasks, putting others first, and serving without expecting applause or status. Blessing comes from doing these things, not just knowing them.

### **3. We Need Jesus’ Cleansing — Both Once and Ongoing**

The foot washing is more than hygiene. It pictures the spiritual cleansing Jesus provides. A person who has had a full bath (salvation through faith in Christ) only needs their feet washed (daily cleansing from the dust and dirt of living in a fallen world). “You are clean, though not every one of you” — Judas’s heart was not clean because he had not truly believed. We must humbly accept Jesus’ cleansing work. Daily “foot washing” comes through repentance, God’s Word, and staying close to Christ.

### **4. Beware the Slow Creep of Temptation and Betrayal**

Judas didn’t betray Jesus in a single moment. The devil had already prompted his heart (v. 2), and small compromises (like greed with the money bag) created an opening. When Judas took the dipped bread — normally a sign of friendship and honor — Satan entered him, and he stepped “into the night” (v. 30). Betrayal hurts deeply (as David experienced in Psalm 41:9, which Jesus quotes). Jesus was not surprised and still offered Judas love and a chance to repent. Lesson: Guard your heart against small openings to sin. The enemy works gradually, but Jesus knows and is greater.

### **5. Jesus Remains in Control — Even in Betrayal**

Jesus predicted the betrayal ahead of time so the disciples’ faith would be strengthened when it happened. He fulfilled Scripture and willingly laid down His life as the Passover Lamb. Nothing caught Him off guard. For us facing loss, backstabbing, lies, or pain: Jesus understands betrayal intimately and has already overcome it. We can trust His plan and rise above by staying focused on the Father’s mission.

### **6. Authentic Discipleship Is Marked by Humble, Sacrificial Love**

The chapter prepares the way for the new command to love one another as Jesus loved (v. 34–35 in context). This love is costly servant love that washes feet, forgives, and keeps going even when hurt. It is the opposite of worldly ambition or self-protection. True followers become part of Jesus’ chain of mission — receiving Him means receiving those He sends, and serving as He served.

Overall Takeaway for Daily Life

**John 13 calls us to a different way in a world full of dust, pain, and betrayal:** Let Jesus cleanse you daily. Serve others humbly. Resist the enemy's slow tricks by keeping a clean heart. Love "to the end" like Jesus, even when it costs something. This is how we prepare for whatever "Passover" trials come and how the world recognizes us as His disciples. The night of betrayal leads to resurrection victory. Fix your eyes on the One who loved us fully and calls us to walk in His sandals of humble, faithful service.

(LOGOS Bible)

### **Lessons of Jesus**

Jesus's act of foot-washing in John 13 reveals a profound paradox: the One who possessed full awareness that the Father had entrusted all things to His hands and that He had come from God and was returning to God deliberately assumed the posture of a servant, performing the most menial task imaginable on the eve of His betrayal. This moment crystallizes what it means to follow Him.

### **Humility as Divine Power**

Even as Judas's betrayal was already set in motion (John 13:1–30), Jesus responded not with judgment but with service. This wasn't weakness masquerading as virtue—it was strength expressed through self-emptying. The pattern Jesus embodied mirrors the call for believers to possess His mindset: though existing in divine form, He did not grasp equality with God as something to exploit, but rather emptied Himself, assuming the form of a servant and humbling Himself to the point of death (Phil 2:5–8). Humility here becomes the truest expression of power—the ability to serve despite possessing the authority to demand service.

### **Redefining Leadership and Greatness**

Because Jesus, being Lord and Master, washed the disciples' feet, they must also wash one another's feet (John 13:1–30). A servant is never greater than his master, nor the messenger greater than the one who sent him (John 13:1–30). This wasn't ceremonial instruction but a fundamental reorientation of what leadership means. Whoever wishes to become great must become a servant, and whoever wishes to be first must be slave of all—just as the Son of Man came not to be served but to serve and give His life as a ransom for many (Mark 10:43–45).

### **Love Expressed Through Sacrifice**

Jesus loved His own who were in the world and loved them to the end (John 13:1–30)—even the one who would betray Him. The new commandment Jesus gave was that disciples love one another as He loved them, and this becomes the identifying mark of His followers (John 13:34–35). Foot-washing embodied this love: intimate, humble, and utterly vulnerable.

### **The Challenge of Betrayal**

Jesus knew who the traitor was (John 13:1–30), yet still washed his feet. This teaches that Christian service isn't conditional on reciprocation or loyalty from others. You serve not because people deserve it or will appreciate it, but because Christ's love compels you. Betrayal doesn't nullify the call to humility.

### **Practical Obedience**

Believers are blessed when they understand these things and practice them (John 13:1–30). Clothing yourself with humility toward one another and humbling yourself under God's mighty hand results in eventual

exaltation (1 Pet 5:5–6). True advancement in God’s kingdom flows through the pathway of humble service, not self-promotion.

**Sources: Lessons From Jesus Bible Study/ LOGOS Bible/ John 13:1–30, Philippians 2:5–8, Matthew 20:26–28, Mark 10:43–45, John 13:34–35, 1 Peter 5:5–6**

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## **Commentary, Spiritual Applications, and Theological Reflections**

### **John 13**

#### Jesus Washes the Disciples’ Feet and the Betrayal at the Last Supper

The pace of John’s writing slowed remarkably beginning with chapter 13. The first twelve chapters cover three years; the next six chapters cover one night. In chapter 13 John tells his readers that the Passover Feast was about to begin, but he doesn’t tell his readers when and if Jesus celebrated the Passover meal with his disciples as their last supper together. This has caused much debate among scholars because John’s record doesn’t seem to match what is recorded in the synoptic Gospels, which seem to indicate that the Last Supper was the Passover meal. At the very center of the controversy are two questions: Was the Last Supper in fact a Passover meal? On what night of the week did Jesus and the disciples share this meal?

Most likely it was a Passover meal. Mark and Luke both identify this meal that Jesus had with his disciples as a Passover meal. Certain descriptions in John indicate it was a Jewish seder: Everyone ate in a reclining position. Jews only reclined at Passover. The rest of the time they sat up, thus differentiating themselves from other cultures like the Egyptians and the Romans. A traditional Passover contains a hand washing ceremony that could have been the opportunity for the foot washing. The use of bread and wine in the seder provided a natural way for Jesus to present the new covenant. The dipping of the unleavened bread into the preparation of bitter herbs comes from Passover. Though eating lamb was not mentioned by any of the Gospel writers, it was not an exact requirement to complete the celebration. A Passover could be celebrated without eating lamb.

Traditionally, the Passover went from sundown Thursday to sundown Friday, the fifteenth day of the month of Nisan. Matthew, Mark, and Luke show that Jesus and the disciples celebrated the Last Supper on Thursday evening. However, seven verses in John suggest that the Last Supper occurred on a Wednesday. Several attempts have been made to solve this apparent problem, but one strong view is that Jesus and his disciples had the Passover meal one day early in anticipation of Passover. This view explains references in John, allows Jesus to be the Passover Lamb—crucified at the same time as the Passover lambs were slaughtered—and harmonizes the chronology of all the Gospel writers while preserving their authority and reliability. It also allows for a full three-day period when Jesus was in the grave.

#### **Jesus Washes the Disciples’ Feet (John 13:1–17)**

Before the Feast of the Passover. This time period covers the next seven chapters, and locates the events recorded in these chapters as occurring on the fourteenth and fifteenth of Nisan. Jesus knew that His hour had come that He should depart from this world to the Father. Because Jesus was fully aware that his time had come to leave this world and return to his Father, he devoted his last hours to instructing and encouraging his disciples. Throughout his writings, John frequently used the term world (kosmos). The word conveys two distinct meanings in the Bible. On one hand, world is used in John 3:16 to refer to the object of God’s love. On

the other hand, 1 John 2:15–17 makes the “world” something we should disdain. God does love the world as his creation. He even loves the part of his creation that has rebelled against him. His love compelled God to become flesh and visit this planet. Our problem comes when we love the world more than God. The context determines the meaning of world. Sometimes the word refers to humanity and sometimes to the system of values that humans love, but which keeps them apart from God.

Having loved His own who were in the world, He loved them to the end. The last part of this verse could also be rendered, “He loved them to the utmost” or “He now showed them the full extent of his love.” The statement means that Jesus continued his devotion to his disciples until the very end of his life. Before he left them, he wanted to express his love to them, one by one—and this he would do in a way that would surprise them. Jesus knew that one of his disciples had already decided to betray him. Another would deny him by the next morning. Even this night, they would all desert him. In the next hours they would repeatedly display ignorance, laziness, and lack of trust. It was indeed a sorry lot that gathered in the upper room. Even with good reasons to reject the entire group, Jesus deliberately showed to them the full extent of his love. The actions, words, and feelings that he shared with his disciples conveyed the highest form of love because his disciples did not deserve nor immediately appreciate this love.

Jesus knows us as fully as he knew those disciples. He knows intimately of every time and every way that we have denied or deserted him. Yet knowing us, he willingly died for us. Jesus continually displays his love toward us and reaches out to us. He continues to serve us in the Lord’s Supper, and he guides and encourages us by his Spirit. He serves us as we serve one another. Are we prepared to love one another with the same kind of love Jesus demonstrated for us?

The evening meal was being served. This was probably the official time for the Passover meal. And this was a special Passover, for it was the last meal Jesus would eat with his disciples, and during this meal he would institute the “Lord’s Supper.” The context indicates that the food was being placed before them, but the meal itself had not been eaten. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. Jesus had already called Judas “a devil” in John 6:70 because Jesus knew that Judas would cooperate with the devil in perpetrating Jesus’ death. Thus, the devil and Judas corroborated in Jesus’ betrayal. Indeed, Satan entered Judas to carry out the actual betrayal.

Jesus, knowing ... that He had come from God and was going to God. Jesus, the Son of God, knew his origin and his destiny. He knew that he would soon be returning to his Father. Being assured of his own destiny, he focused his attention on the disciples and showed them what it meant for him to become their Servant and for them to serve one another. At the time so near to the revelation of Jesus’ true identity and glory, he set aside what was rightfully his and expressed his character through an act of humility. Paul described Jesus as one, “Who, being in very nature God ... made himself nothing, taking the very nature of a servant ... humbled himself and became obedient to death—even death on a cross!”

For some people, the desire for approval motivates their service. Their efforts only go as far as the amount of positive feedback they receive. For Jesus, service expressed who he was and did not depend on the response of others. Imagine dying for people who might reject your sacrificial act of service. When we serve freely, without expecting the response or approval of others, we are acting like Jesus.

Got up from the table, took off his outer robe. This action portrayed how Jesus was willing to divest himself of being “in the form of God” to take on “the form of a servant.” He then wrapped a towel around his waist like an apron, and humbled himself by preparing to do a task normally assigned to a servant. The one least compelled to take up the duty was the first to eagerly volunteer. How unlike the natural human response of “Let someone else do it!”

He poured water into a basin and began to wash his disciples’ feet, drying them with the towel that was wrapped around him. Jesus was the model servant, and he showed his servant attitude to his disciples. Foot washing was a common act in Bible times. People traveled mostly on foot in sandals across the dusty roads of Judea. When entering a home, it was customary to wash one’s feet. To not offer to wash a guest’s feet was considered a breach of hospitality. Washing guests’ feet was a job for a household servant to carry out when guests arrived. It was a subservient task—wives might wash their husbands’ feet; students their teachers’ feet, etc., but not the other way around. What was unusual about this act was that Jesus, the Master and Teacher, was doing it for his disciples. He wrapped a towel around his waist, as the lowliest slave would do, and washed and dried his disciples’ feet.

The other Gospel writers record a discussion the disciples had on the way to this meal when they argued about who would have the greatest position in the new kingdom. Jesus’ humble service contrasted sharply with their search for high places of prestige in the kingdom and their desire to be considered the “greatest.” Unselfish service to each other and to those not part of the inner circle was to be one of the distinctive marks of Jesus’ true disciples. When we feel the temptation to pride or to competitive comparisons with other believers, the antidote will be a healthy dose of service. One great starting place would be to pray for those we serve who most irritate us!

After washing the disciples’ feet (a sign of his cleansing ministry), Jesus put his garments on again and returned to his place at the table. This exhibited his return to glory and to God. Jesus did not wash his disciples’ feet just to get them to be nice to each other. His far greater goal was to extend his mission on earth after he was gone. These men moved into the world serving God, serving each other, and serving all people to whom they took the message of salvation. They would be empowered by Jesus’ ultimate act of service—dying for their sins. “For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

All the disciples accepted the washing until Jesus came to Peter, who questioned Jesus: “Lord, are you going to wash my feet?” Jesus did not provide Peter with an explanation, other than that Peter would understand the significance of the washing some time in the future: “You do not realize now what I am doing, but later you will understand.” Later in the New Testament, Peter explains his understanding of what Jesus had done. Peter came to realize that humble service meant obedience to Christ. When Jesus washed the disciples’ feet, he was demonstrating his ultimate sacrificial act—giving his life for them on the cross.

“You will never wash my feet.” Imagine being Peter and watching Jesus wash the others’ feet, all the while moving closer to him. Seeing the Master behave like a slave must have confused Peter. And Peter did not feel worthy that his Master should be acting like a slave toward him! This was not an expression of arrogance but of confusion. Peter felt he should be washing the Master’s feet—not the other way around. Peter still did not understand Jesus’ teaching that to be a leader, a person must be a servant.

Some people serve naturally. For Jesus’ friend Martha, serving others came easily and graciously. For many, hospitality is their gift. For others, serving is an ordeal. If they do not feel inept at their efforts, the work exhausts them. Or they become angry when their service goes unappreciated. For these, hospitality becomes

an uncomfortable chore. Some find it difficult to accept service from others. Being helped makes them feel inadequate or vulnerable. They are unable to be gracious when they are not in control. We need to remember that the true point of serving is to obey and imitate Jesus Christ. Likewise, accepting service from others is accepting Christ's service. Christ elevated serving others as the highest pursuit to which we can dedicate our lives.

Jesus responded: "Unless I wash you, you have no part with me." There are two possible meanings for this sentence: Jesus meant that unless he washed away Peter's sins by his death on the cross, then Peter could have no relationship with him. Or Jesus meant that unless Peter submitted to him and allowed Jesus to minister in this way, Peter would never learn the lesson of humility. Either way, Peter seemed to grasp the significance of Jesus' words, for he then wanted to be bathed completely: "Lord, not my feet only but also my hands and my head!"

"One who has bathed does not need to wash, except for the feet, but is entirely clean." After one has bathed, another bath is not necessary at the end of the day. The person is still clean—except for the feet, which are constantly soiled by the dust of the ground. A clean and bathed person just needs to have his or her feet rinsed. According to the customs of those times, once a person had bathed, he or she needed only to wash his or her feet upon entering a person's home. To be bathed by Jesus meant to be washed by his living word. Later in the meal Jesus returned to this theme when he told his disciples, "You are already clean because of the word I have spoken to you." It was Jesus' teaching, and the acceptance of his words, that separated the true believers from all the people throughout Jesus' ministry. To receive Jesus, nothing is required of the believer except humble acceptance of what Jesus has done. Peter had to sit and humbly allow Jesus to wash his dirty feet in order to understand that to accept the salvation Jesus offers means to humbly accept his death on the cross for all sins.

"You are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean." Jesus referred to Judas Iscariot, suggesting that Judas was not a true believer in Jesus. Though Jesus had washed Judas's feet, Judas was not clean, for he had not come to believe in Jesus as the Messiah, the Son of God. Jesus already knew that this man would be used by Satan to bring about the events that unfold in the final chapters of this Gospel. John made it clear that Judas was the specific reason Jesus said, "though not all of you." But John must have also had his future readers in mind. If among the original disciples there was one not true, future groups of disciples would also discover among themselves those who were false followers. This happened later in the first century and has continued through the years. Many have betrayed Christ and his people. Today's readers of John should heed this implicit warning: Are we clean? Will our commitment stand firm and our faith sure? Will we be prepared to endure even when those who have seemed strong in the faith fail?

"Do you understand what I have done for you?" Jesus' act of washing the disciples' feet demonstrated love in action. Jesus was their Teacher and Lord, meaning he was on a higher level than they; yet he assumed a position of humility and service because he loved those he served. "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 should do as I have done to you." Jesus commanded his disciples to serve one another in love according to the example he set because "a servant is not greater than his master; nor is he who is sent greater than he who sent him." The example is not for us to literally wash one another's feet. Today some churches do practice this,

but usually only to teach what Jesus was trying to teach—humble service to others. To refuse to serve others, to refuse to humble yourself, no matter how high your position, is to place yourself above Jesus. Such arrogant pride is not what Jesus taught.

These disciples would soon be sent out as the sole planters of the Christian church. They would be leaders in many places—indeed, James, John, and Peter became the leaders of the Christian church in Jerusalem. Jesus taught these soon-to-be leaders that as they labored to spread the gospel, they first and foremost had to be servants to those whom they taught. The disciples must have remembered this lesson often as they labored with the problems, struggles, and joys of the early believers. How many times they must have remembered that they were called to serve. And what a difference it made!

Some churches and groups still practice foot washing today. In shoe-clad cultures it has little more than symbolic use. But as such, it can still teach a valuable lesson. In Jesus' day, feet were washed for two practical reasons: to remove dirt and to be hospitable. Jesus did not perform a special or unusual act; his taking on a servant's duties stunned the disciples. Instituting foot washing today would be missing Jesus' primary lesson. He was not inventing a clever way to serve others; he was serving others in a very common way. Today we ought to think of foot washing as an example of servant leadership. Other ways we can show a "foot washing" attitude include: Taking on a menial task or accepting a lesser role. Not insisting on our "rights" or "privileges." Meeting others' needs before meeting our own. Looking for a job no one else will do and cheerfully doing it. Focusing on the results being achieved, not who is getting credit.

"If you know these things, blessed are you if you do them." We are blessed (happy, joyful, fulfilled), not because of what we know, but because of what we do with what we know. God's grace to us finds its completion in the service we, as recipients of his grace, perform for others. We will find our greatest joy in obeying Christ by serving others.

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### **The Last Supper and the Betrayal (John 13:18–30)**

"I am not referring to all of you; I know those I have chosen." Jesus' previous statements about serving and loving one another did not apply to all of his disciples because, in fact, one of his disciples (Judas) was about to betray him. However, this betrayal was not an unexpected event, for Jesus had known from the beginning that one of the men he chose would betray him. "This is to fulfill the scripture: 'He who shares my bread has lifted up his heel against me.'" Jesus' betrayal was necessary to fulfill Scripture—specifically, Psalm 41:9. The expression pictures a horse lifting his heel ready for a swift (and sometimes deadly) kick. Jesus drew from Psalm 41 because it describes how one of David's friends turned against him: "Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me." This may have referred to the story of David's trusted companion, Ahithophel, who betrayed David and then went and hanged himself. Judas, who had been with Jesus and was a trusted companion (Judas was keeper of the money), would betray Jesus and then hang himself.

Jesus had known all along that Judas would betray him, but he predicted the betrayal in the presence of his disciples so that they would realize, when the betrayal actually occurred, that it had been prophesied in Scripture. This would strengthen their faith. "Whoever receives one whom I send receives me; and whoever receives me receives him who sent me." This verse follows the thought of verse 16, where Jesus spoke of being

a servant to the one who sent him. He would send forth his disciples so that whoever would receive them would receive Jesus and, in turn, receive the one who sent Jesus—God the Father.

At this point in the dinner, the mood shifted, partly as a reflection of the ominous tone Jesus used in verse 18. Apparently the food was on the table, and they may have already been eating. Jesus was visibly disturbed. Moments later, in answer to John's direct question, Jesus indicated his knowledge of Judas's betrayal by handing him the bread that he had dipped in the bowl. The rest of the disciples could not understand the significance behind Judas's abrupt departure. They would have other meals together during the Feast of Unleavened Bread, so they assumed Judas had left on business for the Master.

Jesus was troubled in spirit. Jesus was deeply affected by the betrayal, even though he knew that the betrayal had been foreordained—as had been his coming crucifixion. His inner turmoil must have been expressed when he said, "I tell you the truth, one of you is going to betray me." Jesus' talk about the betrayal became explicit and pointed: one of the twelve disciples would betray him. Jesus' pronouncement caused great consternation among the disciples. His disciples stared at one another, at a loss to know which of them he meant. It was not obvious who it was. Judas, as keeper of the money, may have been the one they would least suspect.

Peter motioned to John, who was sitting beside Jesus, to ask Jesus who the betrayer was. Perhaps Peter was going to deal with this betrayer then and there! John leaned back and asked Jesus, "Lord, who is it?" In those days it was the custom for people to recline only at the Passover meal; usually they ate sitting up. The host would be at the head of the group, and a special guest to the right of the host would have his head near the host's chest. One disciple, here described as the disciple whom Jesus loved, occupied this special place of honor.

Jesus would identify the betrayer as "the one to whom I will give this piece of bread when I have dipped it in the dish." Jesus dipped the piece of bread into a dish filled with a sauce probably made of dates, raisins, and sour wine. Having said this, Jesus dipped the piece of bread and gave it to Judas son of Simon Iscariot. Ironically, a host offering a piece of bread to a guest was a sign of friendship. Jesus' act of friendship was his identification of the betrayer. Later, in the Garden, Judas would identify Jesus to the guards with another sign of friendship—a kiss.

After Judas received the bread, Satan entered into him. Thus the betrayal was set in motion. Satan would use Judas as his tool to accomplish his evil plan. But Satan's part in the betrayal of Jesus does not remove any of the responsibility from Judas. Judas may have been disillusioned because Jesus was talking about dying rather than setting up his kingdom, and he may have been trying to force Jesus' hand and make him use his power to prove he was the Messiah. Or perhaps Judas didn't understand Jesus' mission and no longer believed that Jesus was God's chosen one. Whatever Judas thought, Satan assumed that Jesus' death would end his mission and thwart God's plan. Like Judas, Satan did not know that Jesus' death was the most important part of God's plan all along.

Judas had a fatal misconception of who the Messiah would be. Many Jews expected a military or political deliverer who would expel the oppressors and bring peace to Israel. Few were open to having their picture of the Savior clarified. How well does your view of Jesus match the man who takes shape in the Gospels? From what sources have you developed your view of Christ? Does your picture limit him? To what degree does your view of Jesus put him under your control?

Jesus said to him, “Do quickly what you are going to do.” Now no one at the table knew why he said this to him. Because Judas was keeper of the money, the disciples thought Jesus was sending him out to buy what was needed for the Feast, or to give something to the poor. The Feast refers to the seven-day Feast of Unleavened Bread. The disciples had no idea that Judas was going out to betray their Master. Jesus identified Judas so tactfully that all the disciples missed the significance of the act: they did not connect Jesus’ earlier statement with his present exchange with Judas. Only John knew the truth. But despite the disciples’ misunderstanding, the stage was quickly being set: Judas went out immediately. And it was night. The last statement recounts the actual time yet also symbolizes the spiritual condition of Judas. He was in darkness, under the control of the prince of darkness, Satan.

[Sources: 1-2]

### **John 13: Jesus Washes the Disciples’ Feet and the Betrayal at the Last Supper**

This chapter feels like the camera slows way down. After covering years of Jesus’ public ministry with crowds, miracles, and big moments, John now focuses on one single night — the night before the cross. It is just before the Passover Feast, and everything that happens carries the weight of that special meal. Jesus knew His “hour” had finally come — the time to leave this world and go to the Father. Having loved His own who were in the world, He now showed them the full extent of His love, loving them right to the end. This sets the tone for everything: preparation for the Passover Lamb, deep love, and getting the disciples ready for what was ahead.

The evening meal was underway, and the dark side of the story is already present. The devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. But Jesus knew the Father had put all things under His power. He knew where He had come from and where He was going. So He got up from the table, took off His outer clothing, wrapped a towel around His waist like the lowest household slave, poured water into a basin, and began washing the disciples’ feet, drying them with the towel.

In their world, this was shocking. People walked dusty roads in sandals. Feet got filthy. Washing guests’ feet was the job of the lowest servant — often Gentile slaves or women. Students might do menial tasks for their rabbi, but no one expected the Master or Teacher to wash His followers’ feet. Jesus, the Lord and Teacher, took the lowest, most humbling position. The disciples had been thinking about status — who would be greatest in the kingdom, who would get the best seats. Jesus turns all that upside down. Real discipleship looks like humble service, not climbing for honor. By doing this common, everyday act of hospitality, Jesus gave them a living picture of what it means to follow Him.

When Jesus came to Simon Peter, Peter blurted out the shock everyone probably felt: “Lord, are You going to wash my feet?” It didn’t make sense. Jesus replied, “You do not realize now what I am doing, but later you will understand.” Peter pushed back hard: “No, You shall never wash my feet!” Jesus answered firmly, “Unless I wash you, you have no part with Me.” That hit Peter. He swung the other way: “Then, Lord, not just my feet but also my hands and my head!” Jesus gently corrected him: “A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you.” Jesus knew who was going to betray Him — that’s why He said not everyone was clean.

The foot washing carries deep meaning. On one level, it is practical — cleaning dirty feet. On a deeper level, it points to the cleansing Jesus brings through His death as the Passover Lamb who takes away the sin of the world. The disciples had already been “bathed” through their relationship with Jesus, but they still needed daily cleansing from the dust of life in a broken world. For Judas, though his feet were washed, his heart was

not clean. He had opened the door to the devil's influence. This warns every believer: small compromises and wrong desires can create room for the enemy to work. Judas didn't suddenly decide to betray Jesus one morning. The devil had been prompting and working in his heart over time. Yet Jesus still washed his feet and treated him with love. Betrayal hurts deeply, but Jesus shows how to respond — with humble service and continued love even toward those who hurt us.

After finishing, Jesus put His clothes back on, returned to His place, and explained what He had done. "Do you understand what I have done for you? You call Me 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you." A servant is not greater than his master. If Jesus, the Lord, took the lowest place, His followers must do the same. This is not mainly about starting a ritual (though some churches practice foot washing to remember the lesson). It is about a lifestyle: take on menial tasks, put others first, serve without expecting applause, and care for people even when it costs you. Blessing comes not from knowing these truths, but from actually doing them. In everyday life — at home, work, church, or in tough relationships — this means looking for the jobs no one else wants, refusing to play status games, and showing love that washes away the "dust" of hurt, discouragement, or sin in others' lives.

Jesus added that He was not speaking about all of them. "I know those I have chosen. But this is to fulfill the scripture: 'He who shares my bread has lifted up his heel against me.'" This quotes Psalm 41:9, where David lamented betrayal by a close friend who ate at his table. In their culture, sharing bread meant acceptance and friendship. Lifting the heel was a deep insult — like kicking the host after being welcomed. It pictures the pain of betrayal by someone trusted. Jesus told them ahead of time so that when it happened, their faith would be strengthened and they would believe He is the One sent from God ("I am He"). He also reminded them: whoever accepts anyone He sends accepts Him and the Father who sent Him. True disciples become part of this chain of humble service and mission.

Then the mood grew heavy. Jesus was troubled in spirit and said, "Very truly I tell you, one of you is going to betray Me." The disciples stared at each other, confused. Peter motioned to the disciple whom Jesus loved (the one reclining right next to Jesus, close enough to lean back against Him) to ask who it was. Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish." He dipped the bread and gave it to Judas Iscariot. As soon as Judas took it, Satan entered into him. Jesus told him, "What you are about to do, do quickly." The others didn't understand. Since Judas kept the money, they thought Jesus was sending him to buy supplies for the Feast or give to the poor. Judas left immediately. "And it was night." That simple line is powerful — it was dark outside, but also dark in Judas's heart. He stepped into spiritual darkness under the control of the enemy.

Judas's tragedy shows the spiritual battle behind the scenes. The devil is real and works through people's hearts, using greed, disillusionment, or wrong ideas about who Jesus is. Many expected a military Messiah to overthrow Rome, not a suffering Servant who would die. Judas had opportunities to turn back, but he chose his path. Jesus still offered him honor and love with the dipped bread — a final gesture of friendship and a chance to repent. This wasn't magic; Judas opened the door, and Satan took it. Yet none of this surprised Jesus. He knew from the beginning and willingly laid down His life to fulfill Scripture and God's plan. The foot washing, the love to the end, the cleansing, and even the betrayer all connect to Jesus as the Passover Lamb. For everyday followers, this chapter is practical and hopeful. Life brings betrayal, loss, and temptation that creeps in slowly. Guard your heart. Let Jesus cleanse you daily through His Word and forgiveness. Serve one

another humbly, even when it hurts or feels beneath you. Love the way Jesus loved — to the end. When people backstab or turn away, remember Jesus rose above it by staying focused on the Father’s mission. The night of betrayal leads toward the resurrection morning. Jesus prepares us, just as He prepared the disciples, so we can stand firm, serve faithfully, and experience the full life He gives. This is Maundy Thursday material — a powerful call to humble love and authentic discipleship in a world full of pain.

[Source: 3]

**Resources:** Rev. Brad Standfest, (1) Logos Bible Commentaries; [1] Barton, Bruce B. John. Life Application Bible Commentary. Wheaton, IL: Tyndale House, 1993. [2] Guzik, David. John. David Guzik’s Commentaries on the Bible. Santa Barbara, CA: 2013. [3] Borchert, Gerald L. John 12–21. Vol. 25B. The New American Commentary. Nashville: Broadman & Holman Publishers, 2002.

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## **Sermon Notes:**

### **Week 2 – The Sandals of Jesus/ “Rising Above Betrayal”**

Good Morning and Happy Sunday, everyone! Welcome to everyone joining us online.

Last week we started a Summer Series titled: “The Sandals of Jesus.” During Jesus’ ministry He traveled roughly 3,500 miles on foot, loving and healing people everywhere He went. If you missed Week 1, you can check it out on one of our AVC Connections: YouTube, the App, Facebook, or our Website.

[Let’s Pray]

Jesus quotes or alludes to the Old Testament roughly 300 times, and we are going to dig into one of Jesus’ quotes today to see how it applies to our lives. Jesus said:

Matthew 5:17 “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.”

Two of the most painful and hurtful things we face in this fallen world is losing a friend to the clutches of death... or the betrayal of a friend.

When I was around 5 years old, my parents moved to Attica, Michigan. My Dad built a home and we settled there until I was in 9th grade. [Story of P. Family]

- I quickly found a best friend and really a second home.
- My friend’s home was my second home.
- Not only did I have a best friend in Mark (not real name)... I also became friends with his older brother Nick.
- After high school graduation, life took us in separate directions, but I would occasionally talk to my friend Mark.
- Sadly, he told me his brother was drinking too much.
- I just found out two weeks ago... Nick passed from alcoholism. It broke my heart.

Jesus explains the harsh reality of life with these words:

John 10:10 “The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.”

- Understand Satan wants to destroy you.
- We must stand strong in Christ and say NO to temptations.

Unfortunately, in this life we are going to face loss... but we will also face betrayal by a friend or family member.

Here is the scene — you will recognize it — the Last Supper. Here is what the Scriptures say. Turn in your Bibles to John 13:

John 13:1-3 “It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love. The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God [...]”

“He who shares my bread has lifted up his heel against me.” (A Psalm talking about David being betrayed by a close friend.)

Let’s read a little further... John 13:21-27 (Read in Bible)

As Christians there are some important facts we need to understand about betrayal to protect our lives. Demonic oppression and/or possession comes into our lives in stages. Look... we don’t just wake up one day and say, “I am going to be homeless”... or “I am going to do crack until I die.” No.

Understand... the devil plays the slow game with us. Very slow changes and temptations to get us on the hook.

#### **Let’s examine Judas’ playground — what led to his fall:**

- Judas was the trusted treasurer of the Lord’s money and began stealing it. John 12:6 “He helped himself to the money” ... Greed set in.
- Judas wanted to sell the perfume that Jesus was anointed with. He got mad at the other disciples. John 12:4-5 “This perfume should be sold” ... (Greed addiction growing).
- Judas’ addiction to greed fully took over his life. He asked the chief priests what they would give him to turn Jesus over to them. (Matthew 26:14-16)
- Full demonic possession started to set in and Satan “entered into Judas’ heart.” (John 13:2)
- Sitting at the Last Supper table with Jesus and the other disciples... “Satan entered into Judas” and he went on to betray Jesus. (John 13:27)
- Remorse and repentance, leading to suicide... “I have betrayed innocent blood” (Matthew 27:3-5)

Jesus called Judas the devil... because He knew what he was going to do. (John 6:70-71)

Friends... we must protect our lives from the strongholds and tricks of Satan. Scripture says... “We must guard our hearts and minds in Christ Jesus” (Philippians 4:7).

As we move to a close, I want to remind you of this: People are going to betray you... backstab you and make up lies and insults about you that are not true — this hurts!! Even Jesus’ own family accused Him of being a lunatic... “He is out of his mind,” they said.

Here’s the fact... Jesus rose above all the noise and lies and carried out the Father’s mission... and we must too... (I don’t care what others say about me).

Jesus said in John 13:34-35 “A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another.”

[Closing Prayer]

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## **Spiritual Applications from John 13: Rising Above Betrayal**

### **1. Recognize and Resist the Slow Playground of Temptation**

Judas didn't betray Jesus overnight. Greed started small (stealing from the money bag), grew (complaining about the perfume), and opened the door for full demonic influence. Satan plays the long game with subtle thoughts, desires, and compromises.

**Application:** Examine your own life for “small” areas where temptation has crept in—bitterness, greed, pornography, gossip, or unforgiveness. Submit to God daily and resist the devil (James 4:7). Ask the Holy Spirit to expose any “playground” the enemy is using. Catch it early before it leads to destruction. Jesus offers abundant life instead (John 10:10).

### **2. Let Jesus Wash Your Feet Daily – Accept Ongoing Cleansing**

Jesus washed even Judas's feet, showing love and cleansing to the end. Believers have been “bathed” through salvation, but we still pick up the dust of daily life in a fallen world.

**Application:** Make confession and repentance a regular rhythm. Let Jesus cleanse your mind and heart through His Word and prayer. Don't carry yesterday's dirt into today. This keeps you “clean” and in close fellowship with Him, even after failure.

### **3. Guard Your Heart and Mind in Christ Jesus**

The sermon stresses that Satan wants to steal, kill, and destroy, but we must stand strong and say “No” to temptations. Guarding our hearts (Philippians 4:7) protects us from the slow slide Judas experienced.

**Application:** Be intentional about what you let into your mind—media, conversations, thoughts. Replace lies, insults, or past betrayals with truth from Scripture. Practice Philippians 4:8: dwell on what is true, noble, pure, and lovely. This builds resilience against the enemy's attacks.

### **4. Rise Above Betrayal by Focusing on the Father's Mission**

Jesus knew Judas would betray Him, His own family called Him crazy, yet He continued loving and fulfilling the Father's will without being derailed. People will backstab, lie, or abandon us.

**Application:** When betrayed or hurt, refuse to let it define you or stop your calling. Forgive as Jesus did. Keep walking in obedience and love. Your identity and mission are in Christ, not in other people's opinions or actions. “I don't care what others say about me” — live for the approval of the Father.

### **5. Practice Humble, Foot-Washing Service to One Another**

Jesus, with full authority, took the lowest servant's position and washed dirty feet as an example. True discipleship is marked by practical, humble love.

**Application:** Look for ways to serve others this week—especially those who are difficult or have hurt you. Do the unseen, menial tasks at home, church, or work. Wash feet by encouraging the discouraged, restoring the fallen, and meeting practical needs. This is how the world knows we are Jesus' disciples.

## **6. Love One Another as Jesus Loved — Even Enemies and Betrayers**

At the table with His betrayer present, Jesus still served, offered friendship (the dipped bread), and later gave the new command: “Love one another. As I have loved you, so you must love one another” (John 13:34).

**Application:** Choose active, sacrificial love in your relationships, marriage, family, and church. This includes forgiving betrayers and loving those who don’t deserve it. This kind of love testifies to a watching world and overcomes the enemy’s attempts to divide us.

## **7. Put On the Full Armor and Trust the Greater One Within**

Satan sifts believers and prowls like a lion, but Jesus prayed for Peter’s faith, and God limits every test while providing a way out. The One in us is greater than the one in the world.

**Application:** Daily put on the armor of God (Ephesians 6). Stay alert, pray, stay in community, and hide God’s Word in your heart. When facing loss, betrayal, or spiritual attack, remember Jesus rose above it all and gives us abundant life. Trials refine our faith into something precious.

### **Closing Encouragement:**

In this fallen world, betrayal and loss will come—just as they did for Jesus and the disciples. But because Jesus walked those dusty roads in sandals, serving, loving, and overcoming, we can rise above by His power. Let these applications shape your week: guard your heart, serve humbly, love relentlessly, and trust the Savior who loved to the end. The thief comes to destroy, but Jesus has come that you may have life to the full. Walk in His sandals this week.

(LOGOS Bible)

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### **Devotional Questions:**

These seven devotional questions are designed to help you engage deeply with the Scriptures highlighted in the sermon. Take time this week to look up and read each passage in context (preferably in your preferred translation). Journal your thoughts, pray for the Holy Spirit’s illumination, and discuss with others. The goal is spiritual growth—guarding your heart, resisting the enemy, and walking in the abundant life Jesus offers (John 10:10).

#### **1. The Reality of Betrayal in a Fallen World**

Read John 13:1-3 and Psalm 41:9 (which Jesus quotes). How does David’s experience of betrayal by a close friend parallel Judas’s actions at the Last Supper? In light of Genesis 3 and the entry of sin and death, why is betrayal such a common and painful part of human life? How does knowing Jesus was not surprised by Judas (John 6:70-71) bring comfort when you face similar hurts?

#### **2. Satan’s Strategy: The Slow Playground of Temptation**

Study John 12:4-6, John 13:2, 27, and Matthew 26:14-16. Trace the gradual steps in Judas’s downfall—from greed and theft to full demonic influence. Compare this to the warning in 1 Peter 5:8 (“Your enemy the devil prowls around like a roaring lion...”). What subtle temptations or “playground” areas in your own life (thoughts, habits, or desires) need immediate attention? How can you apply James 4:7 (“Submit yourselves... Resist the devil, and he will flee”) practically this week?

### **3. The Thief's Purpose vs. Jesus's Promise**

Meditate on John 10:10 alongside Revelation 12:10-12 (Satan's war against God's people). Contrast what the "thief" seeks to steal, kill, and destroy with the abundant life Jesus offers. Reflect on the personal story shared about loss to alcoholism and betrayal. Where have you seen the enemy's destructive work in your life or relationships? How does Jesus's mission to bring "life to the full" change how you face loss or pain?

### **4. Guarding Your Heart and Mind**

Look up Philippians 4:7-8 and Psalm 119:11. The sermon emphasizes guarding our hearts and minds in Christ Jesus amid betrayal and temptation. What does it mean to "capture every thought" (2 Corinthians 10:5) and dwell on what is true, noble, right, pure, lovely, and admirable? Identify one specific lie, insult, or past betrayal that still affects you. How can hiding God's Word in your heart help you rise above it?

### **5. The Armor of God for Spiritual Battle**

Read Ephesians 6:10-18 carefully. In the context of Judas's story and Satan's desire to "sift" believers (Luke 22:31-32), how does each piece of armor address vulnerabilities like greed, doubt, or accusation? Which piece do you need most right now to stand firm? Pray through the armor daily this week, asking God for the same power that raised Christ from the dead (Ephesians 1:19-20).

### **6. Rising Above Betrayal Like Jesus**

Examine John 13:34-35 and the example of Jesus at the Last Supper—knowing He would be betrayed yet choosing love and fulfilling the Father's will (Matthew 5:17, fulfillment of the Prophets). Jesus's own family accused Him of being "out of His mind" (Mark 3:21). How did Jesus model rising above noise, lies, and rejection? When people backstab, gossip, or betray you, what would it look like for you to respond with Christ-like love and continue the Father's mission undeterred?

### **7. Community, Love, and Overcoming Strongholds**

Reflect on 1 Corinthians 10:13, 1 John 4:4 ("the one who is in you is greater than the one who is in the world"), and James 1:2-4 (trials producing perseverance). In the early church and throughout Christian history, believers have faced betrayal yet overcome through the power of the Spirit. How can loving one another (John 13:34-35) as disciples strengthen the church body against the enemy's schemes? What is one step you can take this week to build accountability, practice forgiveness, or encourage someone facing betrayal?