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Betrayal-What are you betraying?

Claus von Stauffenberg -Betraying Hitler.

Many throughout history have been betrayed, the sin of this action can be seen as dependent on what they are betraying. Claus von Stauffenberg betrayed Hitler and attempted to assassinate him. He failed and paid with his life.

The act of betrayal must also be considered in light of the “body of belief” that is being judged by this betray, and the motives behind the actions.

"Near-Eastern notions of hospitality and courtesy meant that betrayal by one who is sharing bread is especially heinous. The precise point of betrayal is less important than that it was done by an intimate friend."- D. A. Carson

"Give a man a mask, and he will show his true face."

III- The internet

Many on the internet act in ways they would hide if they were face to face with you.

The true issue comes when we wear a Mask of Self Deceit, this is something Judas did; he fooled himself into thinking his actions were "right."

"Judas proved he could wear a mask of piety."

We need to understand that Judas betrayed God. This takes some consideration, and often we feel more sympathy for Judas than we do for those who went through the agony of watching Jesus suffer. Judas betrayed all that was good and right, loving and helpful.

Judas was culpable.

"Soon the hidden heart of Judas would be revealed as he opened his personality to Satan's influence, and engaged in history's ultimate crime: he agreed with Jesus' enemies to betray the Lord to them for 30 pieces of silver—the price established in the Old

Testament as payment for the death not of a freeman but of a slave!" - Larry Richards

"Keep in mind that Judas knew what he was doing and that he did it deliberately. He had already met with the Jewish religious leaders and agreed to lead them to Jesus in such a way that there would not be any public disturbance (Luke 21:37–22:6). He heard Jesus say, "Woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born!" (Matt. 26:24) He persisted in his unbelief and treachery." Warren W. Wiersbe

"The Devil made me do it", is oft quoted as a defence for actions deemed unacceptable by society, but interestingly the Bible never gives this excuse credibility and makes it clear, humanity in general, and each is culpable for the sins they commit. Judas was not forced or coerced into this action, far from it, he was offered every opportunity to see God, in the same manner as the other disciples were.

Jesus love was genuine, and freely offered

"From the very beginning, Jesus knew what Judas would do (John 6:64), but He did not compel him to do it. Judas was exposed to the same spiritual privileges as the other disciples, yet they did him no good. The same sun that melts the ice only hardens the clay. In spite of all that our Lord said about money, and all of His warning about covetousness, Judas continued to be a thief and steal from the treasury. In spite of all our Lord's warning about unbelief, Judas persisted in his rejection. Jesus even washed Judas' feet! His hard heart did not yield." - Warren W. Wiersbe

A God who has walked a darker path than we.

Psalm 41:9 Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me.

Psalm 55:12-14 If an enemy were insulting me, I could endure it; if a foe were raising himself against me, I could hide from him. But it is you, a man like myself, my companion, my close friend, with

whom I once enjoyed sweet fellowship as we walked with the throng at the house of God.

"The Scripture Jesus quoted was Psalm 41:9—"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." When David wrote the psalm, he was probably referring to his counsellor Ahithophel, who turned traitor and joined Absalom's rebellion (see 2 Sam. 15–17). It is significant that both Judas and Ahithophel committed suicide by hanging themselves (2 Sam. 17:23; Matt. 27:3–10; Acts 1:18). However, Judas did not commit suicide to fulfil biblical prophecy, for that would make God the author of his sin. Judas was responsible for his own decisions, and those decisions fulfilled God's Word." -Warren W. Wiersbe

"Great David suffered; his greatness did not exempt him from pain and tears. Christians who came to see that the greatest display of the glory of the incarnate Word lay in the suffering and death so despised by the blind world, could not help but emphasize the similar strand in David's life, and see in it part of the mosaic that established a Davidic 'typology'."- D. A. Carson

Watching his greatest angel conspire and corrupt

This betrayal of Christ is not new, and we find the greatest betrayer, Satan, at this moment as well. The greatest created Angel, always seeking to justify his position.

Some things we can learn

Sometimes when we are witnessing to friends, we feel we need to say or do the right thing, and THEN they will understand, - this is not always the case. Judas spent the same amount of time with Jesus in the most intimate settings, and as such had a perfect opportunity to understand the heart of God. He failed to do so. If Jesus perfect life can not have this affect, we must understand the role we have in salvation. Our task is to present a message; the acceptance remains on the shoulders of those who hear.

Nothing is out of God's control- Encourages his disciples.

"Here Jesus explains to his disciples that the reason why he is telling them of the impending betrayal is so that when it does happen, you will believe that I am He."-D. A. Carson,

"They did not scatter immediately after the crucifixion, but kept together until his resurrection fully vindicated him and established their faith."- D. A. Carson

The actual set up at the Meal.

"It was customary to sit at most meals. Reclining at table, a hellenistic custom, was reserved for special meals. When first introduced into the Jewish world, it was probably a sign of extreme decadence (Am. 6:4–7), but by New Testament times it was normal at important banquets and feasts, and therefore was virtually required at the Passover celebration, almost as a mark of unhurried celebration and freedom, in self-conscious contrast with the haste with which the first Passover was eaten on the night of the exodus (Ex. 12:11; cf. B. Pesahim 108a; NewDocs 1. § 1; 2. § 26). In short, the posture of Jesus and his men is a small indicator that they were in fact eating the Passover meal (cf. notes at the beginning of this chapter)."- D. A. Carson

Every person is lying down at his right hand on cushions, with his legs stretched backwards, so that Jesus, leaning on His left elbow, was looking towards John. In speaking to our Lord John would just lean back and look up. Thus his head touched our Lord's breast. This is the second favoured place. The first favoured would be on Jesus' left. It was for the guest of honour. The trusted one towards whom a man could turn his back. Guess who that was? It was Judas

If we look at the most likely setup, we have a U shaped table, possibly with five disciples on each of the two sides, and Jesus, John and Judas at the top holding the three most honoured positions, of host, best man, and honoured guest respectively.

When Jesus spoke of his betrayal

"In the embarrassed silence that follows, they grasp his meaning but are at a loss to know which of them he meant (cf. Mk. 14:19).

Simultaneously, the betrayer knows he is about to be exposed and is confronted with the starkest choice: rush forward immediately to execute his wretched plot, or renounce his evil and beg forgiveness”- D. A. Carson

Nothing that Judas had done had brought Judas under suspicion, although John appears to have been a little unsure of him as revealed in chapter 12 verse 6 which John indicates he felt Judas was tapping the till. But then again John wrote his Gospel around 90 AD, so he had plenty of time to think about his time as an apostle with Judas. However, there is a great deal of difference between petty theft and open betrayal.

Thus

John could lean back against Jesus' breast and ask the question quietly about who the traitor was?

"Peter signaled to John, who was the closest to Jesus at the table, and asked him to find out who the traitor was. The Lord's reply to John was certainly not heard by all the men; in fact, they were carrying on discussions among themselves about who the traitor might be (Luke 22:23). When Jesus gave the bread to Judas, it was interpreted as an act of love and honor. In fact, Judas was seated at the place of honor, so our Lord's actions were seen in that light: He was bestowing a special honor on Judas. No wonder, after Judas left the room, the disciples got into an argument over who was the greatest (Luke 22:24–30)."- Warren W. Wiersbe

"Westerners may recoil at the physical proximity of two men. In many parts of the world, of course (e.g. the Philippines, the Arab world), men walk down the street holding hands. This is a sign of friendship, not homosexuality. Men and women in such cultures may not hold hands in public: that would be a sign of licentiousness.

Apparently Jesus' answer was given in quiet tones: vv. 27–30 make it clear that the other disciples did not know why Judas Iscariot left.

Why 'the disciple whom Jesus loved' did nothing is less clear, unless the momentous nature of Jesus' confidence left him temporarily paralysed—the more so since Jesus himself was

clearly taking no remedial action. The host at a feast (whose role is here filled by Jesus) might well dip into a common bowl and pull out a particularly tasty bit and pass it to a guest as a mark of honour or friendship.”- D. A. Carson

"The word behind this piece of bread (psōmion), used only here in the New Testament, means, literally, a morsel, and commonly referred to bread, though sometimes to meat. The Evangelist may well be thinking of an early point in the paschal meal when bitter herbs were dipped into a bowl of fruit puree, the Ḥarōset sauce of dates, raisins and sour wine. This ‘sop’ Jesus passed to Judas Iscariot. That Jesus could pass it so easily suggests Judas was close by, possibly on his left, the place of honour. Judas received the sop but not the love. Instead of breaking him and urging him to contrition, it hardened his resolve. At that point Satan (only here mentioned by name; cf. v. 2) entered into him: the expression probably signifies thorough possession.”-D. A. Carson

"And that final act of love becomes, with a terrible immediacy, the decisive movement of judgment. At this moment we are witnessing the climax of that action of sifting, of separation, of judgment which has been the central theme in John’s account of the public ministry of Jesus ... (3:16–19). So the final gesture of affection precipitates the final surrender of Judas to the power of darkness. The light shines in the darkness, and the darkness has neither understood it nor mastered it.”-D. A. Carson

"A dark shadow now fell across the scene as Jesus dealt with Judas, the traitor. It is important to note that Judas was not a true believer; he was a hypocrite. He had never believed in Jesus (John 6:64–71), he had not been bathed all over (John 13:10–11), and he had not been among the chosen ones whom the Father gave to the Son (John 13:18 and 17:12). How close a person can come to salvation and yet be lost forever! Judas was even the treasurer of the group (John 12:6) and was certainly held in high regard by his fellow disciples. The remarkable thing is that the others at the table with Jesus did not know that Judas was an unbeliever and a traitor. Up to the very hour of his treachery, Judas was protected by the Saviour whom he betrayed. Had Jesus openly revealed what He knew about Judas, it is likely that the men would have turned on him. Remember what Peter did to Malchus when soldiers came to take Jesus!”- Warren W. Wiersbe

Judas leaves

This confirms the fact that none of them knew the significance of what had happened. The others merely assumed he had duties to perform. Buying 'for the feast' refers to the purchases that will need to be made for the remaining days of the feast of Unleavened Bread, and especially for the next day. The 15th of Nisan was always a 'Sabbath' but special concessions were made with regard to preparations for meals on that day. That Judas was thought to be able to purchase at night after the Passover meal demonstrates that food sellers made special provision for providing such goods at that time.

"John explains, in retrospect, what the other disciples thought: Judas was being asked to buy what was needed for the Feast, or to give something to the poor.

The rabbinic authorities were in dispute on the matter (cf. Mishnah Pesahim 4:5). One could buy necessities even on a Sabbath if it fell before Passover, provided it was done by leaving something in trust rather than paying cash (Mishnah Shabbath 23:1). Moreover, it was customary to give alms to the poor on Passover night, the temple gates being left open from midnight on, allowing beggars to congregate there (Jeremias, p. 54). On any night other than Passover it is hard to imagine why the disciples might have thought Jesus was sending Judas out to give something to the poor: the next day would have done just as well."- D. A. Carson

'And it was night'. Again we should note the double significance. True, it was dark outside, although there would be a bright Passover moon. But the truth is that the darkness was more inside Judas. There had never been such darkness. The blackness of the darkest night was in his heart. He had forsaken the light of the world.

"Judas went out. And it was night. Doubtless this is historical reminiscence, but it is also profound theology. Even though 'the paschal moon was shining at the full' (Howard, p. 690), Judas was swallowed up by the most awful darkness, indeed by outer darkness (Mt. 8:12; 22:13; 25:30). Judas was heading to his own place (cf. 1:5; 3:19-21; Acts 1:25). But in another way it was also

the night time for Jesus: it was the hour of the power of darkness (Lk. 22:53).”- D. A. Carson

Even Judas knows he had sinned, the issue is Jesus is never recorded as seeking forgiveness for this act.

Judas was later remorseful over the great betrayal. Filled with horror, Judas returned the money to the temple treasury and the priests. “I have betrayed innocent blood,” he cried.

Under the Law, priests were charged with comforting and cleansing the sinner, but these priests responded with characteristic indifference. “What is that to us? That’s your responsibility” (Matt. 27:4).

After he has gone

"The instant Judas was gone, the atmosphere was cleared, and Jesus began to instruct His disciples and prepare them for His crucifixion and His ultimate return to heaven. It was after Judas’ departure that He instituted the Lord’s Supper, something that Judas as an unbeliever certainly could not share. Judas was out in the night, controlled by the prince of darkness, Satan; but Jesus was in the light, sharing love and truth with His beloved disciples. What a contrast! “-Warren W. Wiersbe

How we see ourselves

What is your defining concept of how Jesus thinks of you?

As the writer of the Gospel John is wary of using his name (or that of his brother), so he calls himself the disciple whom Jesus loved. This is his most treasured thought. Now, this makes you think a little different now, doesn’t it?

We need to learn to take off our mask, and instead view ourselves as Jesus does, noting that the love he offers covers over all sin that we seek to repent.