

When Your Friend Becomes Your Enemy

By Dr. John Street

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Bible Text: John 13:1-35
Preached on: Sunday, August 11, 2019

Providence Church
2146 Buford Hwy
Buford Hwy, Duluth, GA 30097

Website: www.providenceduluth.org
Online Sermons: www.sermonaudio.com/providencechurch

Pastor Ty Blackburn. Dr. John Street. Dr. Street has really been a great blessing already this week to so many of all of us who were at the conference. I did want to say a word of just appreciation to Jess for doing such a great job of organizing that and it was a real joy to work with Shadowbrook Church. We worked with them and they were great partners in bringing that together. I think it was a real encouragement, 20 churches from around the area were represented, 300 people, plus 100 children, and 20 of our volunteers, 20 of you volunteered to minister in caring for the children, and so grateful and we are so grateful for your labor in the Lord to allow so many people to be blessed. And I tell you, the conference was just fantastic. The clarity of the word of God, I was personally blessed. Patti and I were so blessed ourselves and my kids attended too. But I was just thinking about the clarity that God's word brings to life and just when it's clearly set forth, the liberating power of the word of God. That's what we experienced and it was such a joy and such an encouragement I know to Jess and me to think about all the different churches and people that were being impacted and thinking about how God's gonna use that going forward.

I do want to say a word about John and Janie Street and their son James is here with us this week. Great blessing to meet him. He's a man of God as well, called to the ministry of the Gospel. But John and Janie are dear friends. Dr. John Street, for those of you who don't know him, is first of all the father of Melissa Arnds and father-in-law to Jess and granddad to Felicity, John and Addie. So it gives us great leverage to get him here each year, but he's also, for those of you that don't know him, he's the Chairman of the Biblical Counseling Department Program at the Master's University and Master's Seminary in California where John MacArthur is President of the university, pastor of the church out there. He's also President of ACBC, the Association of Certified Biblical Counselors. So he has been a real leader and just foundational man of God in the biblical counseling movement. We're so grateful for the way the Lord has raised him up in these days and he's just a dear friend, wonderful servant of the Lord, and I know you're glad to be able to hear him bring God's word.

Dr. Street, come and bless us now with the word of God.

Dr. John Street. Thank you so much. Thank you, Ty. It's wonderful to be back here at Providence. It's like coming home a little bit here and seeing family members and we

know many of you now after repeated visits and I'm sure as long as you continue to hold our grandkids captive, we'll be here quite a bit. So we're sure that that's going to happen but it's always a joy to be here. We had a wonderful time at the Rooted! Marriage Conference this weekend. Just a great great time with all those people and we're grateful for the way in which God has blessed and I think Jess and all of his vision to see that happen and all of you contributing your part here at Providence. I mean, the vision for that conference really came from this particular church and it just was tremendous. So we're grateful. This is probably the beginning of some really great things that can happen throughout the community here. So we're very very grateful for what our Lord has done in this way.

Now this morning, the title of our message is "When Your Friend Becomes Your Enemy," or for millennials, generations X, Y and Z, we're gonna talk about frenemies, alright? You say, "Oh." And I know you're sitting there wondering, "How does that old man know those contemporary terms?" Well, I have grandkids, alright? That's how I know those contemporary terms. Frenemies. Because this has to do with the way in which really theology applies to daily life and I'm sure that at some particular point you've had someone that was a trusted friend, someone you dearly loved and you thought you could confide even your deepest secrets with, and suddenly they have become your enemy. Overnight. Unforeseeable circumstances occur between you and that other individual, and all of a sudden now there is a coldness in your relationship. What do you do? How do you handle a circumstance like that when your friend becomes your enemy? When a person that you trusted now you don't believe that you can trust any longer? This is really critical.

Well, from the Old Testament right into the New Testament, we see examples of this so I want to begin, even though this is not our main text, I want to begin by going back to the book of Proverbs and let's take a look at Proverbs 24:17-18 to take a look at exactly what Solomon says we should not do, 24:17-18 when he says, "Do not rejoice when your enemy falls, And do not let your heart be glad when he stumbles; Or the LORD will see it and be displeased, And turn His anger away from him." That's what you should not do. But if you go over to Proverbs 25:21-22 it tells us what you should do. It says, "If your enemy is hungry, give him food to eat; And if he is thirsty, give him water to drink; For you will heap burning coals on his head, And the LORD will reward you." In chapter 26 in verse 20 he tells us what not to do, "For lack of wood the fire goes out, And where there is no whisperer, contention quiets down. Like charcoal to hot embers and wood to fire, So is a contentious man to kindle strife. The words of a whisperer are like dainty morsels, And they go down into the innermost parts of the body." That tells us what we're not supposed to do, but go back to chapter 25 and look at verse 11, it tells us what to do in terms of our speech, "Like apples of gold in settings of silver Is a word spoken in right circumstances." Or later on in verse 15, "By forbearance a ruler may be persuaded, And a soft tongue breaks the bone." Soft tongues and soft responses are incredibly powerful.

I remember several years ago we had a young man who came to the Master's University. He went through the undergrad program, later on went through the seminary. He became a part of Grace Community Church where I'm an elder there, and he also became a part of

our fellowship group. And he was raised by a father who was an attorney and his father would come home every night and sit there at the dinner table with his son and he would argue cases with his son. He would challenge his son to take the opposite view and to defend his argument, and so every night his son grew up arguing cases with his father, attorney, that's the way he kind of developed his intellectual capacity and be able to take a position and defend a position and so on. But that young man grew up to interact with people the same way; everyone he would come in contact with, somebody would state a position, he would state the exact opposite of it, and then force them to try to defend their position. Obviously he didn't date much, alright, because all a young lady had to do is have a brief conversation with him and all of a sudden she finds herself in an argument, alright? And I'll never forget sitting down with him one day and saying, "Listen, Jeremy, listen to me, I want you to listen to me. This is not the way you interact with people. Alright now, your father may have done that on purpose in order to develop your skills at debating and so on, but that's not a good way to interact with people. In fact, what you may be saying is absolutely true," and usually what he said was true, but he always said it in a very argumentative way. "It's like apples of gold in settings of silver, the problem is, Jeremy, you're serving up apples of gold in settings of Tupperware, alright? There's a difference between the two. Alright, what you're saying is the truth but it's coming across as oh, oh, oh, oh, very argumentative and it puts people off." This becomes a problem.

How do you deal with people? What do you do when a person who you believed was a friend has now become your frenemy? What do you do when that happens? Well, there's three things I want you to pull out of this particular message today that I think are really critical and the first one actually as an introduction, comes from Matthew 22. So let's take our Bibles and go over to Matthew 22 and we will begin there in order to set the background of our main text. And of course, you're familiar with this particular passage because this is where the Pharisees beginning in verse 34, "when the Pharisees heard that Jesus had silenced the Sadducees," by the way, the Sadducees didn't believe that there was a future resurrection, that's the reason why they were sad, you see, alright? "That Jesus had silenced the Sadducees, they gathered themselves together. One of them, a lawyer, asked Him a question, testing Him, 'Teacher, which is the great commandment in the Law?'" That's a tremendous question, isn't it? I think if I were on earth during the time of Jesus Christ, I probably would have asked him the same question. What is the greatest commandment in the law? I mean, here's the entire Old Testament corpus, this is the Torah, of all of the commands that are given, what is the greatest commandment in the law? And Jesus very quickly responds to him and says in verse 37, he says, "And He said to him, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the great and foremost commandment. The second is like it, 'You shall love your neighbor as yourself.'"

Now we've talked about that, in fact, I made reference to this during the conference this particular weekend, but if you weren't at the conference, let me catch you up just a little bit. Modern psychology today, and especially Christian psychology, has so distorted the text of Scripture that we begin to think that what Jesus is really doing is teaching us three commands here. Upon these three commands we have to first love ourselves, then we can really learn how to love God and love other people. I have numerous books written by

Christian psychologists who repeat the same mantra over and over again about these particular verses. You can't really love God and you can't really love other people until you first learn to love yourself, that's really key, and then, of course, all of our educational system really is built up on the very same thing and where does that really come from? It doesn't come from Scripture anywhere, that comes from Alfred Adler who was a secular psychologist who believed that when a person was born, from the time of their birth until the age of six, everybody's always bigger, stronger and smarter than you are from birth to the age of six, so everyone during those first six formulative years of life gets imprinted on their psyche this inferiority complex and they spend the rest of their life compensating for that inferiority complex because everybody else is bigger, stronger and smarter than they are, alright? And so Adler says this is it, a person needs to learn to love themselves, they need to compensate for that inferiority complex, they need to do everything they can because deeply instilled in that person's deep subconscious, deeply imprinted upon their impressionistic psyche is this inferiority complex and now I've gotta learn how to compensate for it for the rest of my life. "I am not little. I'm big." Ha, ha, I say this with Addie all the time, I say, "You're big. I'm little." She goes, "Nooo." Alright? "I am not little. I am big. I am not dumb. I am smart." And so everybody seeks to compensate for those kind of things during those or after the first six years of life.

Well, that's get imported into Christianity as self-love and self-esteem, and so we need to learn to love ourselves more, we need to learn to esteem ourselves more. I was talking about this in the seminary class and one of my students who, his part-time job was working for the Los Angeles school district as a substitute teacher, he says, "I was just in the health class the other day and the teacher was sick and so I substituted in for her class, and there the teacher's manual that particular day on the class, I'm told to ask all the students in that elementary class to write down three reasons why you are awesome." And all the kids are, "Oh, I can do that! Oh, teacher, does it only have to be three?" Alright. "I could do this, why I am awesome. This is the reason why I'm awesome. This is the reason why I'm awesome." I mean, they had no problems with that assignment.

Or then the second assignment they gave him was, he said to me was the fact that, you know, there are people out there in the world who are paid a lot of money as advertising executives to sell a product so they're paid lots and lots of money to appeal to people in order to sell them particular products, things that they may not even need or even want, but they want to sell them to them, and people see it and go, "Oh, maybe I need that." Alright? "Maybe I need that. Maybe I need those essential oils. I don't know, but I don't know." Sell you things that people don't really need, alright? So you need to, as a class, he said, develop five reasons, five ways that you would sell yourself. Sell yourself and the students are going, "Oh, I could do that. I could do that. Five reasons I would sell myself to other people." And so they write down these particular five reasons of why they think, they said, and then they have to share them in class.

And of course, all of these exercises are intended to instill within those particular young people this elevated view of self to teach them to love self, to identify certain attributes about themselves that they really love, and so this gets imported in Christianity as, "Yeah, this is what we need to do. I mean, after all Jesus says that you need to love your

neighbor as yourself." I want to suggest to you that Jesus is not saying that. He has not stated three commands because if you look at verse 40, he says, "Upon these two commands the entire law hangs." On these two pegs the entire Old Testament law hangs: how much we love God and how much we love other people. It's not three commands, it's only two commands and actually when you read it carefully, you begin to understand that Jesus is not saying we need to love ourselves more, he's saying we need to love God and love other people as passionately as we already love ourselves.

Now that's radically different. He actually assumes we love ourselves a lot and that if you have to teach a person to love themselves more, you're actually throwing gasoline on a smoldering fire. Have you ever seen somebody at a park trying to get coals lit and they've got the ignitor and that little squirt bottle, and they just barely get it lit and then they're standing there going and you're waiting for the explosion to occur, alright. You should never do that. You need to soak those coals first, then light it. You don't put that lighter fluid on afterwards. It's a disaster that's going to happen. Well, that's exactly what's going on with self-love and self-esteem when all of a sudden you're teaching young men and women to love themselves more.

Now there's no doubt about it, the Bible teaches that we dislike certain things about ourselves, "I'm too tall, too short, too fat, too skinny. I've got a crooked nose. I've got big ears." But the very fact that we're miserable over the fact that we dislike those aspects about ourselves shows how much we love ourselves. Did you hear me? The very fact that we're miserable and depressed over those things that we don't like about ourselves shows how much we love ourselves. I mean, if we really hated self, I mean, if that were really true and all these things were wrong, "I'm too tall, too short, too fat, too skinny, I'm not athletic enough, I'm not academic enough," or whatever the case may be, everybody can always find something and multiple things in their life that they don't like, the very fact they're miserable over that shows how much they really love self because if they really hated self they'd say, "Ha, I'm not surprised that I have these terrible things going on in my life." But they don't hate self, they love self a lot, that's why they're miserable.

So on these two pegs the entire law hangs: how much you love God and you should love God as passionately as you love self, how much you love other people, that means you need to love other people as passionately as you already love self. That becomes the key. So the first thing I want you to understand here before we get into our main passage, I'm still in my introduction, okay? The first thing we need to understand is I must learn to love myself less. That's the first thing. I must learn to love myself less. What does Jesus say, Luke 9:23? He talks about the fact that if any man's gonna come after me, he must deny himself. I talked about that this weekend. That means more than just giving up bubblegum for Lent. You must deny self, alright?

Deny self and then take up your cross. Now I know that we have turned the cross into polished jewelry and we make the cross look very very nice, but back in the first century, the cross was an infamous place where you put horrible criminals and nailed them to a cross. You have to treat self like an infamous criminal and nail self to the cross, Jesus says, every day. Luke 9:23. Nail self to the cross every day and then follow me. We have

to treat self like a criminal, nail self to the cross every day if we're really going to follow Christ. That's what should happen. That's the reason why I have to learn to love myself less, love God more, love others more. That's critical.

Now let's get to our main text. Take your Bible and let's go over to John 13 and I know you have probably read this particular passage many times before but I want you to be able to set aside everything that you know right now about this passage and I want you to read it with fresh new eyes. I want you to read it with fresh new eyes. This is really critical.

The setting here is Thursday night of Passion Week and as we move down through the story in John 13, you'll notice that this particular passage is punctuated with constant reminders that Judas is there. Let's look at verse 1,

1 Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.

Now the question is what does that mean when it says, "He loved them to the end"? The Greek term that's used here is the word "telos," and it can reference chronology, it can reference time. In this particular case, if telos, loving them to the end, meant that chronologically he loved them to the end, does it mean that Jesus loved his disciples and loved his followers right to the end that would be his death? I don't think we would say that. So Jesus somehow stops loving them after he dies? No, I don't think we would say that. There's another way that we can understand the word "telos" and it's not in reference to chronology or time but it is in reference to space, alright?

What do I mean by that? That is, the concept of telos can mean he loved them to the outer edges of his love. That's a spatial reference. He loved them to the telos. He showed them the outer edges of his love. There is no amount of his love that he kept back from them in demonstrating to his disciples. None of it. He showed them the outer reaches of his love. When I was growing up, now I'm gonna really date myself, there was a program on television called "Outer Limits." Well, here Jesus is showing them the outer limits of his love, right to the very edges.

What is this? What is he talking about here? This is actually a commentary that helps to set up everything that happens after that. Verse 2,

2 During supper, the devil having already put into the heart of Judas Iscariot, [there it is, all of a sudden in verse 2 punctuated right within the text is a reference to Judas] the son of Simon, to betray Him,

So right on the heels of talking about showing them the outer edges, the outer limits of his love, loving them to the very end, immediately John turns around and says, "By the way, Judas is present."

Verse 3,

3 Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God, 4 got up from supper, and laid aside His garments; and taking a towel, He girded Himself.

Now verses 3 and 4 shouldn't be separated by two different verses. They really contain one main continuous thought here and the fact that Jesus in the midst of the Last Supper takes off his outer garment, deliberately folds it up, sets it aside, wraps around himself a servant's towel and begins to proceed to wash the disciples' feet, is exactly representative of what Jesus has done with his own life at his Incarnation, he left the splendor of heaven, laid aside independent use of his divine attributes, and then came as a man, and not just as a man but a servant among men, girding around himself the towel of that of the lowliest servant in the household because it was only the lowliest servant that would ever wash feet in the entire household. But that's exactly what he does, he puts around himself the lowliest image, if you will, of a servant by girding himself with this towel.

Verse 5,

5 Then He poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded.

Now I really hope that there is instant replay in heaven. I really do because I want to see the look on the disciples' faces when they watch him begin to wash their feet. I want to see that. I want to see because I'm absolutely sure that as Jesus begins to do this, they are totally shocked, alright? They probably have a look on their face like, "What is he doing? What is he doing?" Now why? Why? Because you have to put yourself into the mentality of the disciples at that particular time.

I know you're used to reading this and you know what really comes in the story but when you miss the mentality of the disciples, you miss what's really going on here because you understand that the mentality was something like this: the Messiah that they were following was the type of Messiah that was supposed to come into Israel riding a white horse and brandishing a flashing sword and drive the Roman hordes out of Jerusalem and reestablish the Davidic kingdom and they were going to rule with him in this new kingdom there in Jerusalem. That's the Messiah that they were looking for. They were going to drive, this Messiah was going to drive out the Roman occupying armies and reestablish the Jewish kingdom again. The kingdom of David would be on earth again and they were all excited about following this kind of a Messiah and Jesus becomes 180 degrees the opposite of this. He becomes this suffering servant who girds around him a garment like a lowly servant, the lowest servant in the household, and begins to wash their feet.

No wonder in verse 6 Simon Peter says to him,

"Lord, do You wash my feet?"

You can almost see the astonishment of Peter as he makes that statement. "Do You wash my feet?"

7 Jesus answered and said to him, "What I do you do not realize now, but you will understand hereafter."

Jesus understood the mental block they had in their head about him. He understood that. "You don't understand what I'm doing but afterwards you will. You'll think back about what has happened here and all of a sudden, boom, the lights will come on. All of a sudden then you'll know, boom, why I'm doing what I'm doing."

Well, Peter, now you understand that Peter has just in verse 6 referred to Jesus as Lord, as his Master, but then in verse 8, Peter switches things up and

8 Peter said to Him, "Never shall You wash my feet!"

Do you see that? He turns to his Master, supposedly his Lord, and says, "No, no, no, no, no. You're not gonna do this with me. No way." Boy, the chutzpah that Peter's got, alright? Man, he is arrogant to turn to his Master and say, "You can't do this." But yet he does. Why? Because what Jesus is doing is colliding with his view of the Messiah. There is a major collision there and he does not want to accept this aspect of Christ at all.

Jesus answered him, "If I do not wash you, you have no part with Me."

Oh, Peter, you can almost see him shrink around the table. "Oh, Lord, let me instruct You on what You should be like. Let me help You here, alright? You're really missing the whole thing, alright? You're not doing what needs to be done."

Verse 9,

9 Simon Peter said to Him, "Lord [now he's back to Lord], then wash not only my feet, but also my hands and my head."

Now when he makes that statement, he's actually making a statement as to proselytite baptism, alright? And this is exactly what would happen when Gentiles would convert to the Jewish faith, they would fully baptize them. Jews only needed to wash their hands and external things, but Gentiles needed to be circumcised and be fully baptized to be washed from the top of their head because they were considered to be very defiled people.

"So then, okay, well, then wash all of me." And Simon Peter said to him then in verse 9, "Lord, then wash not only my feet, but also my hands and my head."

10 Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you."

And in making that statement, Jesus was actually stating that Peter was a believer and there were several believers, true believers sitting around that table but not all of them were, and again we see this particular text punctuated with the fact that Judas is there.

Verse 12, it says,

12 So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, "Do you know what I have done to you?"

That is really a critical question, and I could probably ask you the same thing and you're gonna sit there and probably say, "Oh yeah, I really know what's going on here because I've read this before, in fact, I had devotions in this, this week." Really? Really? Do you really know what Jesus has really done here? You may be surprised about what he has done here. Do you know? I mean, there the disciples were, they were seated around the table reclining as they did in those particular days, around the table and they watched everything that Jesus has just done, but they had this mentality and it was repulsive to them that their leader, their Messiah who was supposed to be a conquering general is now assuming the position of the lowliest household servant by washing people's feet. This was not their Messiah. They have a hard time with this. No wonder he asked the question, "Do you know what I have done?"

Verse 13,

13 "You call Me Teacher and Lord; and you are right, for so I am."

Now he's gonna argue from the greater to the lesser here. This is a very deliberate argument from the greater to the lesser. "If I am your Teacher, I am your Lord," verse 14 he says,

14 "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet."

"Now wait a minute, I'm ready to rule with you in your kingdom. I'm ready to take your side at your right hand and your left side and be one of your lieutenants, and I'm gonna be well respected in this new Jewish kingdom. What is this business about washing people's feet? This is not my concept of following You. This is not something that I want to do." In verse 15, Jesus explains himself. Look at what he says,

15 "For I gave you an example that you also should do as I did to you. 16 Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him."

There's that argument from greater to lesser. In other words, "If I, your Master and your Lord, if I'm willing to do this, it should be a no-brainer for you to be able to do this with one another. It should be a no-brainer. One who is greater, that is, your Lord, is willing to stoop this low, then you should be able to do the same thing." That's that argument from greater to lesser.

Then he says in verse 17, "If." Now we can't see this in the English but this is "ei" with a conditional clause which means there's quite a bit of uncertainty there. So this is that "if" with a lot of uncertainty. "If you know these things." Excuse me, I got it backwards here. This is, yeah, this, "If you know these things," this is "ei" with an indicative. It means that they did know these things so this is quite a bit of certainty in that statement, "you are blessed if," and now we have "ean" with a conditional clause with quite a bit less certainty. So they did know these things, that's the first "if" with a lot of certainty in it, "you are blessed if," now he changes the word "if you do them." So there's quite a bit of uncertainty about whether or not they were really going to do these things.

Then he says in verse 18,

18 "I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'He who eats my bread has lifted up his heel against Me.'"

And again, this particular passage is punctuated with, what? Judas is there, right? Judas is there.

Verse 19,

19 "From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He. 20 Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

He's talking about the very sovereignty of God and the way in which God sends specific people sovereignly into our lives and whether or not we receive them or not.

Now things begin to change. Things begin to change. Verse 21,

21 When Jesus had said this, He became troubled in spirit, and testified and said, "Truly, truly, I say to you, that one of you will betray Me."

Jesus becomes disturbed at this point. He's just now washed all the disciples' feet and he sits down and now he's very disturbed, he's very troubled in spirit that "one of you," and again this particular text is punctuated with the fact that Judas is there, right?

Then the most important verse in the entire chapter is verse 22,

22 The disciples began looking at one another, at a loss to know of which one He was speaking.

That's the most important verse in the entire chapter. You say, "Why is that?" Put yourself in that scene. Put yourself in the disciples' sandals. You're there. Jesus has just now proceeded to wash all the disciples' feet around the table, and then he makes this broad announcement and says, "By the way, one of you is going to betray Me." But the disciples are sitting there saying, "Wait a minute, He just washed all of our feet and we could tell no difference between the people who are going to follow Him and the person who is going to betray Him. He treated all of us equally." Jesus didn't come to Judas' feet and skip it, skip his feet. He didn't come to Judas' feet and look at him with a scowl and then washed his feet, and while he was doing it pulled his toes. He didn't do any of that. He didn't do any of that. There was no differentiation between the way he treated the faithful disciples and the one that was going to betray him. They could tell no difference in his attitude and his demeanor or anything.

Notice how the disciples deal with this. It says in verse 23,

23 There was reclining on Jesus' bosom one of His disciples, whom Jesus loved.

And by the way, that's not a statement of high self-esteem on John's part, it's just the opposite. In other words, when John uses that terminology throughout his Gospel, he's saying, in essence, this, "Jesus had to exercise an extra amount of love with me compared to the rest of the disciples." This is a title of humility, "whom Jesus really had to love."

So he's reclining next to Jesus and Simon Peter motions to him, he makes a gesture. I don't know what he does. This is why I want to see the instant replay. I want to see Simon Peter across the table say, "John. John. John." "What? What do you want?" He says to him, he says,

"Tell us who it is of whom He is speaking."

"Ask Him. I want to know." He's got his curiosity peaked at this particular time because he couldn't tell by Jesus' attitude, by Jesus' actions in any way who it was. He treated them all the same and so John, verse 25,

25 ... leaning back thus on Jesus' bosom, said to Him, "Lord, who is it?"

"Who is it?" And then notice the response that Jesus makes in verse 26. If there is a second most important verse in this entire chapter, it's gotta be verse 26.

26 Jesus then answered [he says], "That is the one for whom I shall dip the morsel and give it to him."

Do you understand what he's saying when he made that statement? The only time in the first century you would ever do this as you began a meal is that you would do that to the honored guest. They're the first ones served. Jesus serves Judas first which is just the opposite of what the disciples are really expecting of Jesus' response to this. "Let's leave this betrayal guy, whoever he is, out of the whole picture. Let's kick him out of the meal." That's what they're really thinking and instead Jesus treats Judas as the favored guest. He dips the morsel and gives it to Judas. "What? What?" I'm sure within the disciples' thinking, they're sitting there thinking saying, "I don't understand this. Wait a minute. You just said that somebody is gonna betray, why do You treat them as the favored guest? Why do You do this?"

At the end of verse 26 it says,

26 ... So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot. 27 After the morsel, Satan then entered into him. Therefore Jesus said to him, "What you do, do quickly." 28 Now no one of those reclining at the table knew for what purpose He had said this to him.

Because, again, they thought Jesus was confused, "Have You been drinking a little bit of wine before You came to this meal? What is wrong here? You're really confused. You're saying somebody's gonna betray You," and then at the same time he quietly reveals, "it's the one that I'm gonna treat as the favored guest. I'm gonna give them the morsel," and they're still very confused about what's going on here.

Verse 28,

28 Now no one of those reclining at the table knew for what purpose He had said this to him.

"Well, it can't be Judas. I mean, You just treated him as the favored guest."

29 For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor. 30 So after receiving the morsel he went out immediately; and it was night.

Judas knew exactly because he knew it was already in his heart, he knew exactly, Judas knew what he was going to do. So now Judas has gotten up. He's left. And I think he got up and left because the conviction was just so great at this particular point. He knew Jesus knew. He knew Jesus knew.

Verse 31,

31 Therefore when he had gone out, Jesus said [now listen to this], "Now is the Son of Man glorified, and God is glorified in Him;

Now where does that come from? Because we don't think of glory the same way that Christ thinks of glory, when he takes the humblest role, that servant's role, this is where God gets greatest glory. When you take the role of humility any time in your life, this is where God gets the greatest glory in your life.

Verse 32,

32 if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately. 33 "Little children [he's teaching them like little kids back in grade school] Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.'"

Now I mentioned this this weekend, fasten your seatbelts and put your crash-helmets on because now he's gonna take everything that he has just said and he's going to apply it directly to them. "A new commandment," he says, verse 34, look at this,

34 "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another."

Wait a minute, all the disciples are, they know their Old Testaments very well, they know their Torahs very well, this is not a new commandment to love other people. You go back to Leviticus 19 and verse 18 and you'll find that that commandment is well established in the Torah. That's not a new commandment. Has Jesus somehow forgotten his Old Testament, that loving other people is somehow a new commandment? No, Jesus hasn't forgotten anything because loving one another is not a new commandment and it never was, it's an old one that goes way back to the beginning of the law. We saw that in Matthew 22, "What is the greatest commandment in the law? Love the Lord your God with all your heart, soul, mind and strength. Love your neighbor as yourself." It's as old as the Torah is. This is not a new commandment, so what is he talking about? The newness of the new commandment is, "even as I have loved you." That's the newness of the new commandment. It's not loving one another is the new commandment, it's loving one another the way that Christ has just demonstrated to them that you love one another.

Then he says,

35 "By this all men will know that you are My disciples, if you have love for one another."

In other words, you are willing to love the person who is your betrayer and your enemy with the same kind of love that you love your best friend. That's the thing that makes Christians' love so unique and different from the world.

So let me ask you a question: if I were to follow you around for a week, see you interact with people, would I be able to tell the difference between your friends and your enemies

by the way in which you treat them? The disciples were confused. "How is it He can say one of us is gonna betray Him when He's just washed all our feet?" He showed no differentiation in terms of his expression of love to Judas than he does to his expression of love to Peter, James, John. None. The same. No differentiation whatsoever even though Jesus knew full well that Judas was going to go right out and betray him.

So we said there's three things we want you to learn in this. 1. I must learn to love myself less and you're never going to be able to practice this kind of love that Jesus has done if you are full of self-love. You'll never be able to do it. 2. I must learn how to love as Christ loved. I have to learn to love my enemies so that there is no differentiation between the way that I treat my best friend and the way I treat my worst enemy. People can't tell the difference. Can't tell the difference, and yet you understand, "This is the way that all men will know that you are My disciples." Now why does he say that? Why does he say that? Well, because this has been a theme throughout his entire ministry. From the very beginning this is what Jesus has said.

So in order to help you understand that, let's go back to Matthew 5 and we're gonna drop right into the Sermon the Mount. In verse 43, early on in his ministry Jesus has said this. What are the characteristics of his kingdom? Here it is in Matthew, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.'" That's the common philosophy that's a part of the world today, and by the way, in most churches today people have the same idea. Love your friends. Hate your enemies. Same idea. That's the way they treat everybody which is no different than the way in which the world functions.

"But," verse 44, "I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous." Now think about that for a moment. You have two farmers live right outside of town, they live right next door to each other. One farmer hates God, stands in the field, shakes his fist at God and curses God's name. You've got a farmer right next door, loves God, tries to do everything in order to follow in a Christ-like, Christian, God-like way, bringing up his family in a godly way. So of those two farmers living right beside each other, which farmer's crops get more rain? They get the same. Which farmer's crops get more sun? They get the same. Out of God's common grace, God blesses both of them. There's no differentiation between the two. Jesus says this is the way God is, he causes the sun to rise on the evil and the good and sends the rain on the righteous and the unrighteous.

Now follow me here, verse 46, "For," he says, "if you love those who love you, what reward do you have?" Let me give you the John Street translation of that: if you only love those who love you back, what good is that? Everybody can do that, right? You can love people who love you. You can be friends with people who are friendly to you. You can greet people who greet you. You can do that, but so does everybody else in the world. So there's no difference. Don't tell me that you're a Christian because you love your friends, worldly people love their friends. Don't tell me that you're a Christian because you love

the members of your family. Ah, worldly people love their families. That doesn't make you a Christian.

What reward have you? "Do not," he says in verse 46 here, "Do not even the tax collectors do the same?" In other words, you take the most defiled, rejected person in the first century was a tax collector, kind of the same today, and it says even these defiled tax collectors know how to love their friends and love their family. So how are you different from anybody else? You're not. This is the world's view.

I'll never forget several years ago, my wife and I, I was pastoring in Ohio at that particular time, and I got really sick and I had to stay home and I rarely ever did this, but I was, my eyes hurt, my ears hurt and everything, I didn't feel like reading or anything so I turned on the television and there was a program on there, the Phil Donahue show. Some of you probably remember that show. And I'm sitting there and I'm aching all over the place watching this thing and they had a newly married couple on there, and one of the first things that this woman says, Phil Donahue says, "Well, you're newly married. Tell us about your marriage and your relationship." And the woman says, "We have a great relationship. It's such a great relationship. I mean, we love each other and that's one of the great things about our love." "Well, what's so special about the love?" Phil says. "Well, it's 50-50. It's 50-50." And I'm sitting there and I'm aching and I'm screaming at the television, "Her marriage is in trouble just on the basis of that!" It sounds so fair and it sounds so American, doesn't it? You meet me halfway and I'll meet you halfway and we'll have a great relationship. The problem with that view is if one of the two parties stops meeting halfway, the relationship is over. That's the way a lot of marriages run. You meet me halfway, I'll meet you halfway and we'll have a great relationship and all of a sudden when one stops loving, pfft, that relationship is done. That marriage is out. Now it's divorce time. Wow. Just on the basis of that fact. It sounds so American, it sounds so fair to have a 50-50 standard. Jesus says if you only love those who love you in return, how different are you? You're not different at all. You're no different than the world.

Verse 47, "If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? Therefore you are to be perfect," the idea is, in your love not set up standards, that means when you have a husband and wife relationship where he loves 100% of the way, she loves 100% of the way, even if one of them stops loving, there is still a relationship there. Even if one stops loving. No, no, no, if you have that philosophy that I only love people who love me back, that's a very worldly ungodly philosophy. Now it makes it easy to love people like that and I'm not saying you shouldn't love your friends, and I'm not saying you shouldn't love your family members, but what I am saying if that's the only kind of love that you have, then you are no different than the ungodly world. Jesus was able to wash the feet of his betrayer fully knowing that Judas was going to betray him. "By this shall all men know that you are My disciples if you have this kind of love for one another."

Frenemies. Hm. Three things I said you've gotta learn. 1. I must learn to love myself less. Matthew 22:37-40. 2. I've got to learn to love as Christ loved. John 13:1-35. 3. I must learn to love without a 50-50 standard. Matthew 5:43-48. Why? Because you understand

what Jesus is teaching here, that real love is not based upon feelings, real love rejects the 50-50 standard, real love, he says, is willing to give without expecting anything in return, even to those who have become my enemies. That's what I'm supposed to do. That's what real love does. That's what separates the men from the boys. That's what separates us from the world.

That's real Christian love, loving those who hate you, caring for those who don't care a lick about you. Now God is glorified.

Let's bow for prayer.

Gracious Father, we thank You for Your goodness and grace. Father, that's the way You loved us. We were Your enemy and You loved us. May we have the same kind of love for even those people who have become our enemies. By this shall all men know that we are Your disciples if we have this kind of love for one another. This we pray in Christ's name. Amen.