

# SERMON TRANSCRIPT

DATE

March 9, 2021

SPEAKER

Brian Frost

SERIES

In Our Place

PART

1

TITLE

Betrayed

SCRIPTURE

Matthew 26:6-29, 36-56



© 2021 Providence Baptist Church (Raleigh, NC)

Sermon transcripts may be used for preaching and teaching purposes, but may not be published or sold. While generally accurate, parts of this transcript may contain errors.

Providence reserves the right to correct and/or remove a transcript at any time.

When we see it, we admire it. When we see it, we pause, we admire, and we remember. That is, when we see a person lay down his or her life for another and that price of laying down, it may be their entire life, as in the case of a soldier who might lay down his or her life either for those who are near or for us as a nation. Or it could be less than a life. It could be a sacrifice of comfort or freedom, as in the amazing sacrifices that parents oftentimes make for their kids, as you see here where a father would part with the umbrella.

He would absorb all of the water to make sure that his son stays dry. When we see these kinds of things and we see a person lay down his life for another, we are aware that we are recognizing a kind of greatness. Jesus said, "Greater love has no one than this, that somebody lay down his life for his friends." That said, when you think about Jesus, what we're thinking about is the most admirable, the greatest person who's ever walked the face of the Earth. Because He's not only given His life, He gave His life for all of us. He did so at a time when we were most undeserving.

Isaiah says it this way. He says, "He was pierced for our transgressions. He was crushed for our iniquities. Upon Him was the chastisement that brought us, and by His wounds we are healed." It should have been us. It was our transgressions, our iniquity. It was our chastisement. It should have been our wounds, but it wasn't. It wasn't, because of His amazing love for us. This month as we lead up to Easter, we want to look and examine many of the incredibly painful steps that Jesus endured in our place in order to bring us peace.

The first one we want to look at is that Jesus was betrayed in our place. So if you have a Bible, if you want to turn with me to Matthew chapter 26, we're going to read through several verses there. My hope in this series is very, very clear. I hope it's clear to you. That is for those of you who know Christ and who love Christ, if there's a flame in your heart that burns when you think of Jesus, and there's a clear affection. You pay attention to Him. You care about His Word. Then what I hope is that this series is simply going to take a fan and it's just going to blow more air upon that flame, that it burns brighter and it gets hotter and hotter and that God is going to use this in your life to grow the love that you have for Him.

For some of us, we know Christ as Savior and Lord. And yet, if you look at your spiritual life and if you look at the flame in your heart if you can imagine one there that represents your love for Christ is that you may say that there were other times in your life where that flame was hotter and brighter than it is now. My prayer for you is that God uses this series to lead you to repent and turn to your first love, that other things that have crowded in on your attention and your affection, that they would be seen as inferior to Jesus and that in seeing what this person, Jesus Christ, did in your place is that it would intensify the fire in your own heart.

And then we know that there's many who are guests. If you are a guest here at Providence, we're so glad that you're here. I hope that you feel encouraged. I hope that you feel welcome, because you are. If you don't know the Lord, my prayer is that as you come and if you're learning simply who Jesus is, is that this series will help you understand a little bit more about who He is and what He did for you even if you don't know what He has done for you and that at some point, maybe even today, that you would be inclined to give your life to

Christ, to trust Him and His accomplishments for your own need and for your own salvation.

So I'm going to pray for us as we get started. Father in heaven, we come before you. We know that these moments in scripture, that they are intense moments. So as we read these intense stories, I pray, God, that you would calm our hearts and you would remind us of your amazing gentleness and your love and your affection for us. I pray for those who may in their heart already feel a measure of apathy. I just pray that as we read your Word, as we consider what you have written, what you have said to us and what you have done for us, God, that you would just stoke an incredible curiosity and an interest in the hearts of every one of us.

And that you would help us to believe this, apply it to our life. So we look to you in faith. Would you speak through weakness for your glory and our good, we pray? In Jesus' name. Amen. This morning, we want to look at a wide set of verses, verse 6 to verse 50. That's a bunch of them. So we're not going to read every one of them. We are going to read a lot of them. Because there's so many of them, I'm going to break them into three sections. So if you would, just look at verse 6 with me. This is the beginning of Holy Week, not for us, but in the story. This is Saturday, probably, not probably, the night before Palm Sunday when He comes into Jerusalem. This is what it says.

It says, "Now, when Jesus was at Bethany in the house of Simon the leper, a woman came up to Him with an alabaster flask of very expensive ointment and she poured it on His head as He reclined at table. When the disciples saw it, they were indignant saying, 'Why this waste? For this could have been sold for a large sum and given to the poor.' But Jesus, aware of this, said to them, "Why do you trouble the woman, for she has done a beautiful thing to me? For you always have the poor with you, but you will not always have me. In pouring this ointment on my body, she had done it to prepare me for burial. Truly, I say to you, whenever this gospel is proclaimed in the whole world, what she has done will be told in memory of her."

The first thing I want you to see, a truth about Jesus is this, that Jesus is the least deserving victim of betrayal in history. If we were to measure the amount of evil that's bound up in the act of betrayal, it would be in proportion to the goodness of the victim. When you think about Jesus, there is nobody like Jesus. You see, the Bible tells us some amazing things about Jesus that are true. We are told that He is the King of Kings. He's the king of righteousness. He's the king of peace. He's the king of the ages. He's the king of heaven.

The Bible says that He is the Son of God and the Son of Man, meaning fully God and fully man, able to identify and sympathize and mediate between both. The Bible tells us that His heart and His glory outshines the sun. He is the Creator of all life. He's the Savior of human life. He's the judge of eternal life. This judge, He regards not only the old but the young. He cares, and He dignifies men and women. He welcomes and loves Jew and Gentile. His promise is sure and His love will endure forever and ever and ever and ever. You read through the gospels and we find Jesus.

He strengthens the weak and He defends the feeble. He heals the sick and He feeds the hungry. He seeks the lost and He forgives the guilty. The Bible says that one day there will be one who's born, a promised one, the Messiah. That name is Christ, our Advocate, our Redeemer, our substitute. The Bible tells us that Jesus was bruised to bring us healing. He was pierced through in order to ease our pain. He was forsaken in order to be a fountain. He was buried to bring life. He was risen to bring hope. He now reigns in order to bring peace. There is no one like Him. There is no God but Him, which is why Revelation tells us that heaven today is singing, "Worthy is the Lamb who was slain to receive power and wealth and wisdom and might and honor and glory and blessing." This is the goodness of Jesus Christ.

He's the least deserving victim of betrayal in all of history. And yet, on this day, on this Saturday in the home of Simon the leper, a leper who was healed by Jesus, only Mary could see His supreme worth. We're told in the story that Mary had a treasure. It was likely a family treasure. It was something that was most likely given to her, an alabaster flask of ointment. Now, to be sure, the flask was not the treasure. That was the container. The treasure was this very expensive ointment. Mark tells us something that's very important about these flasks and these treasures.

That was that they had to be broken, meaning the only way to access the treasure within was to break the flask. It could only be broken once. So anybody who had one of these treasures, it was incumbent upon them to exercise such wisdom to break it, open it, and use it at that one supreme occasion in life, typically a wedding or a wedding of a child. You didn't want to waste it. You didn't want to make a mistake with it and open it for something that wasn't a celebration. The Bible says in Mark's account of this very story is that Mary, when she caught Jesus, His eye, and saw His worth and saw His glory and His supremacy, she said to herself, "This is that one supreme occasion."

She broke the flask, Mark tells us, and then poured the contents of this treasure over Jesus' head. This adoration was suddenly interrupted by anger. It says, "When the disciples saw it," notice it's plural, not only disciples but they. It wasn't just one of them. It was all of them. Just for the record, Matthew, who wrote this gospel, was one of them. It says that, "They were indignant." The word, indignant, it means irate. It's a visible anger. It's not a sullenness where you're just thinking to yourself, "Man, I don't know. I don't think that was the best use of that."

It was a visible, visceral anger that everyone saw. Imagine this for a moment. Fortunately, John's gospel tells us something else that while all of these disciples, they all felt the same way, there was only one who found the words to be able to describe what they felt, that anger, and it was Judas. It was Judas who said, "Why this waste? You're supposed to be wise enough to keep that for one supreme moment, one occasion in life, a big deal, and you just wasted it by pouring it over Him, over Him." Jesus must have felt the insult. But instead of protecting Himself, He protected her.

He said, "Why do you trouble this woman? She has done a beautiful thing to me. She's done it to prepare me for burial." And then He goes on and He says something that's really amazing. He says, "Wherever the gospel is proclaimed to the whole world, what she had done will also be told in memory of her." What He's saying is this, "The day is coming that whenever you or anyone else tells the story of my cross and resurrection to save sinners and to bring them to heaven, your spiritual dullness and her spiritual perceptivity will be part of the story."

Matthew, who is one of the indignant ones, who heard this is now writing a gospel proclaiming the gospel, the good news of Jesus. He fulfills just what Jesus said. Matthew is saying, "I was one of those spiritually dull people that day. I didn't see it. I didn't see what she saw." So let's be clear, Jesus is worth all the treasures. He's worth all the worship, all the loyalty, all the love in all of the world. The question is this, does He have yours? Does He have your loyalty? Does He have your love, your attention, your affection? Does He have your resource?

You see, if the health of a soul can be measured by the worth of its treasure, the question is how healthy is your soul? So let's consider today our affection for Jesus. When I say consider what I'm talking about is this. Let's consider our current affection. Is today, today? If you looked at the flame of your heart, for those of you who know Christ, is it burning brighter today than any other day in your life? For it not to be puts you at risk of doing just what we are reading about, betraying the greatest. Do you love Him today? You see, we just sang some songs, didn't we? Three of them.

We should evaluate that moment, shouldn't we? In that moment, we were one of these characters. We were either like Mary that says, "I don't care who sees. I don't care who knows. I'm singing to Jesus. I'm going to raise my hands to Him. I'm going to raise my heart to Him. I'm going to pay attention to Him. I'm going to sing to Him. He's worthy. He is worthy of my adoration in this moment." And then there were others among us, surely, who were like the disciples, who looked around and said, "Why this waste? Why this expenditure of time and a service where we sang three songs instead of two? Why is that person singing so loud? Why is that person raising their hand? Why such a waste?"

One day Jesus, we're told, He went to a church in Ephesus. This is in the book of Revelation. He does what He does to every church. He just peers in and He looks. He's able to see the hearts and the crevices of every heart. He sees everybody. He sees everybody in the church there. This is what He says to them. He says, "For those in the church of Ephesus, let me tell you something. I see your works. I see your endurance, and I see your good theology. But let me tell you what I see that's not healthy. You have forsaken your first love. You don't love me like you once did."

It's the most devastating thing that can be said of a church. You have the right thinking, but you have no heart for it. Tonight we're going to pray through Revelation 1 and 2. We're going to plead that Jesus would be our first love. So I welcome you to come tonight to plead, frankly, to plead that Jesus wouldn't do what He promised to do and then what He did do to the Church in Ephesus. And then He says, "If you don't repent, if I don't become the first love, I am going to snuff out the light of your church and you won't be a church anymore." That can happen.

He is the least deserving victim of betrayal in history. But is He your love today? It goes on. In verse 14 it says, "Then one of the 12, whose name was Judas Iscariot, went to the chief priest and said, 'What will you give me if I deliver Him over to you?' They paid him 30 pieces of silver. From that moment, he sought an opportunity to betray Him." Now, several days pass. We're going to fast forward to Thursday. Thursday was a very important day because that's the night He's going to go to the garden. He's going to be arrested in the middle of the night. And then Friday is when He dies.

So there's a lot that happens on Thursday. When it gets to Thursday, Judas is back with the group. This is what it says in verse 20. "When it was evening, He reclined at table with the 12. As they were eating, He said, 'Truly, I say to you, one of you will betray me.' They were very sorrowful and began to say to Him one after another, 'Is it I, Lord?' He answered, 'He who has dipped his hand in the dish with me will betray me. The Son of Man goes as it is written of Him, but woe to the man by whom the Son of Man is betrayed. It would have been better for that man if he had not been born.' Judas, who would betray Him, answered Him, 'Is it I, Rabbi?' He said to him, 'You have said so.'"

So the first truth is Jesus is the least deserving victim of betrayal in history and the second thing is this, is that Jesus is the most patient victim of betrayal in history. If we went out to a train track and we stood on the rails and we looked and we saw a train coming at us, but it was way off and it was very slow. It was only traveling one mile an hour. It just took forever. We could stand there for a very long time. Because it's moving so slow, we could just get out of the way once it came. But the story of the gospel is Jesus saw this train coming from a very long time moving very slow, and He stayed in the middle of the track in our place.

You see, Jesus knew this pain of betrayal was coming for a very long time. 1000 years before Jesus was on the Earth, He inspired a man named David to write Psalm 41. In Psalm 31:9 it says, "Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me." Well, when you turn to this story in the Gospel of John, John connects the dots and he says, "In case you're not certain who this close friend is, it's Judas." This Judas, we're told that he left when Jesus said this in the presence of Mary, and he left. He went to the chief priest and he asked.

He goes, "Look, I know you don't want to arrest Him when there's a big crowd around because you're afraid of the big crowd and their loyalty to Him. So what you want is you want somebody to be able to arrange a place where you can come and arrest Him when there's not a lot of people around. Well, I can pull that off,

but what you are going to give me for it?” “30 pieces of silver. “Done.” Days pass. Now they’re back and they’ve come to this table to celebrate the Passover. When they get there, it’s a meal. Part of Jewish custom and culture was you didn’t eat until you washed your hands and your feet.

There was nobody there to help. They had just been arguing and were arguing, “Who’s the greatest disciple?” So no one wanted to stoop to the lowest level and help other people wash their feet. So Jesus took off his outer garment. He wrapped a towel around himself. John 13 says that He went around and one person after another, after another, and He began washing their feet. Can you imagine the moment when He gets to Judas? He knows what’s just about to happen. He takes his feet. He washes those feet to serve him. All of a sudden, they’re eating.

They’re eating together and, suddenly, Jesus, He had to startle all of them. He goes, “Truly, I tell you guys, one of you is going to betray me.” They start asking. They start asking, “Look, is it I? Is it I?” You saw a verse from John that says that He knew who was going to do it. So all of a sudden, He goes, “Look, one of you is going to betray me.” He knew. He knows what’s happening. He’s the most patient victim. They all start saying, “Was it I, Lord?” And then He answers. Look. “He who has dipped his hand in the dish with me will betray me.” Now, some of you maybe in your life have participated in a Passover Seder.

It’s a celebration where you, even if you’re not Jewish, if you are Jewish then you’ve probably actually participated in Passover year after year after year maybe growing up. Maybe you still do. But the Passover was a celebration that honored God delivering the people from Egypt. But it also foreshadowed the day when the Christ was going to come in order to be the final deliverer of His people. So the feast of Passover is just absolutely packed with symbolism of what God did and what He will do. It’s an absolutely amazing thing. There’s a part. There’s a very special part though where the host, who’s normally the dad in the home, is leading.

He takes a piece of bread and he dips it into bitter herbs. Those bitter herbs are symbolic of the slavery of sin, not just the slavery of Egypt that God rescued them out of, but also the sin in our heart that we say, “I just wish I would never do that again.” And yet, we keep going back to it. We feel like that all of those dark plans in our heart, that I’m going to try not to do them. But, man, I just keep running into them. I feel like I’m a slave to those things. Well, this was a symbol that one day the Christ would come. When the Christ would come is that those chains would be broken.

As a result of that, that the dark inclinations of the heart, our dark plans, our sinful plans, we wouldn’t have to carry them out when He came. In the Passover, the host dips it and doesn’t give it to everyone. He gives it to one person. It changes normally year to year. So if it’s a family and you give it to each person at a different year, it’s an honor that year when you receive it because it’s an invitation to say, “I want you to know one day that the Christ is going to come and the things that bind you and that harm you and the plans that you make, one day you won’t have to carry them out.”

It was one final act, one final invitation, one act of love to say, “I love you. You mean something to me.” The Gospel of John says that Jesus dipped that piece into the bitter herbs and hands it to Judas. Judas eats it. John’s gospel says that he was so committed to his plans of evil that Satan entered his heart. He ran out of the room and he went in order to build a band of soldiers to come and arrest Him that very night. Some people love to ask questions about scripture like, “Was he accountable? Somebody had to do it. It really wasn’t his fault.”

People love to do this. 1000-year promise and so somebody had to betray Him, otherwise it wouldn’t have happened. Can we really fault him? There’s a lot of questions. I don’t know. But I just look at what Jesus said next. “The Son of Man goes as it is written of Him, meaning I came to fulfill what’s said of the Son of Man. But woe or condemned, eternally condemned to the man by whom the Son of Man is betrayed, it would have been better for that man to have never been born.” I can’t imagine a harsher thing that our Creator could say of us.

So what I want us to do now is something that’s a little less comfortable. It’s not fun, but it’s like, “Well, at least it’s Judas. We can just poke at Judas all day. It was him. What a horrible guy he was. But it wasn’t me.” But what I want us to do, and I think it’s really important, is for us to consider our capacity to betray Jesus, our capacity to betray Jesus. You see, we’ve all seen the ridicule in our country that’s directed at Jesus and His Word and, therefore, we’ve probably all felt the risk of publicly associating ourselves with Him.

We’ve all probably had moments in life where we had an opportunity to share the gospel. We had an opportunity to stand up for Jesus and, for whatever reason, fear or something else, we didn’t. Then we’re driving home or walking home or later on, we think, “I wish I would have done that differently. I wish I would have made a stand for Jesus.” 1 Corinthians 10 says, “No temptation has overtaken you that is not common to man.” What that means is that there’s some characteristics in Judas that are also seen in us. When they are, we should take heed and run harder to Christ, to Christ’s Word, and to His people.

So what are some of these things? Let me show you five of them. First thing to consider is that we all have potential to do evil. I don’t need to probably spend a whole lot of time here. The Bible says we’ve all sinned and fallen short of the glory of God. I could simply ask you, “Have you ever done something that you wish you didn’t do, something that was wrong?” You wanted to. That’s the biggest problem, not just that you did. You wanted to. We all have the potential to do evil, to do things that we wish we wouldn’t have done. Judas had that same potential.

The second thing I want you to consider about our capacity to betray Jesus is that we all protect a showroom while hiding a messy storeroom. In other words, there’s things about your life that you prefer to keep hidden. Some of the better things about your life you prefer to showcase before others. We’re pretty good at separating the two. So we polish up the front, making sure everybody sees, “Hey, this is a pretty noble person. This is a kind person.” And yet, we can be just an absolute wreck in our heart. We all know the reality of this.



You see, many of us, we kind of imagine Judas as this evil presence. He's got red horns and a tail. He's got these shifty eyes. But did you notice that when Jesus said, "I want you to know that one of you will betray," nobody in the room said, "It's got to be Judas, right? I mean he's over there." No one thought of Judas. No one considered him. One of the reasons they didn't consider him is because they trusted him. Well, we know they trusted him because that's who you make your accountant. That's what they did. He carried the purse for the whole group.

I don't know. We're not told how it worked out. But what we do know is that he was. So I can just imagine one day they're all looking around like, "Who among this group should carry the money for the rest of us? Well, who do we trust the most? Judas." That's where the money went. Nobody suspected him. For many of us, nobody suspects us. Very few people would suspect just how messy our storeroom is. So we should be very careful because we have that same capacity.

Third is we all have doubts. This may encourage some of you because you are going to be like, "Oh good. I'm not the only one." When Jesus sounds the alarm, you notice that they reply. They said, "Is it me, Lord?" The idea here is this. They're saying, "It's not me, is it? Is it me? It may be me. It's not me though, right? Please tell me it's not me. I know it probably could be, but it's not, right?" There's no confidence in their question. This is what you say when you're speaking to the One who searches every crevice of your heart and you know very well that He's going to find doubt there, doubt of who He is, doubt that we have.

Is it worthwhile to follow this person? Doubt. All of us know that. So in these moments of betrayal, it's really easy for us because we have that historical glance into our own heart. We know that we're not as rock solid as we should be. We all have doubts. The fourth thing, we all have a price. We all have a price. For Judas, it was 30 pieces of silver. That was enough. "You give me 30 pieces and I'll betray him." Later on when he's speaking to Peter he says, "I want you to know all of you are going to fall away tonight. I'm going to be struck and you're going to run for the hills."

Peter says, "No way." He goes, "Peter, come on. An eight-year-old is going to scare you to death. A little girl is going to come up to you and ask you, 'Do you know Him? You know Him. I know you know Him.' And you're going to deny that you ever knew me." In other words, that night for the rest of the disciples, they revealed their price is personal safety. Now, it's very clear that our price can change over time, in particular, as our love for Christ grows. This is evidenced by the fact that most of these, almost all except John, were all martyred for their faith.

Eventually they said, "There is no price." But on that night, that's not what their price was. The question I have for you is, what is your price? What is your price today? Loss of life, loss of liberty, loss of popularity? When do you walk away from His Word? When do you walk away from His church? Will you walk when our world continues to grow more offended at the fact that we, as a church at Providence, are going to continue to preach what Jesus said and that is that He is the only way to the Father and there is no another, that He and

His Word is the ultimate authority, that what He says about sin and righteousness is sin and righteousness.

When we continue to preach and the world continues to get more uptight over the fact that we continue to preach the reality of hell, that two genders are assigned by God, that marriage is between a man and a woman as Jesus said they are, will you walk? Will you walk if laws such as the Equality Act and what will be surely subsequent laws after that to intensify it, when we as a church are threatened or when we lose our tax status for not hiring staff members whose lifestyle violates our statement of faith, is that the day that you walk? What is your price today?

It's really good for us to ask this question because we all have one. The fifth thing for us to consider in terms of our capacity is that we all have false ideas of a Savior. All of us generate these false ideas of what Jesus is going to do for me, what He's going to bring to me. For Judas, he wanted a political Messiah who would punish Rome, reward the righteous, and make him rich. I've found in life that those who are most prone to betray Jesus, who continue to come to church, are people who come to church for blessing, for experience, for feeling, for second blessing, for riches, for healings, for something, for angels, but not for Jesus.

They come for the byproducts of Jesus. They come to the candy machine and hope that He gives them a Twix, but they don't want to be next to the candy machine. You see, for Judas, Jesus was a means. For Mary, He was the end. For Judas, He represents religion that says, "I serve God and, therefore, I must be rewarded." Mary represents the gospel. She says, "I deserve nothing and yet God in His love has given me everything by allowing me to be near Jesus." If you identify within your own life that capacity for betrayal is very high, I beg you to run hard to Jesus. Run to His Word. Run to His people.

Later that night, Jesus went to the garden. He went there to pray. In verse 37 it says, "He began to be sorrowful and troubled. And then He said to them, 'My soul is very sorrowful. Even to death, remain here and watch with me.' Going a little farther, He fell on His face and He prayed, saying, 'My Father, if it is possible, let this cup pass from me. Nevertheless, not as I will, but as you will.'" Three times He comes back to them and He finds His disciples sleeping. The third time in verse 45 He wakes them up and He says, "Sleep and take your rest later on. See, the hour's at hand and the Son of Man is betrayed to the hands of sinners. Rise. Let us be going. See my betrayer is at hand."

"While He was speaking, Judas came, one of the 12, and with him a great crowd with swords and clubs from the chief priests and the elders of the people. Now, the betrayer had given them a sign saying, 'The one I will kiss is the man. Seize Him.' He came up to Jesus at once and he said, 'Greetings, Rabbi,' and he kissed Him. Jesus said to him, 'Friend, do what you came to do.' And then they came up and laid hands on Jesus and they seized Him." The third thing I want you to see is that Jesus is the most willing victim of betrayal in history.

Jesus had the power to stop all of this. In John's gospel, when the mob of soldiers arrived, they ask ... I should say Jesus asked, "Who are you looking for?" They say, "We're looking for Jesus." Jesus says, "I am." If you've ever seen a Thor movie, everybody just drops to the ground. They all picked themselves up and said, "Well, that was weird." Jesus is now again, "Who are you looking for?" They're like, "Don't say it. Don't say it because He's going to say it again and we're going to fall down again." He has authority and power to stop this train.

He could have picked a different place. John 18 says, "Judas, who had betrayed Him, also knew the place for Jesus often met there with His disciples." In other words, Jesus intentionally went to this place where Judas could find Him. He comes and He allows the kiss. I've often thought, "Man, if all the other stuff is happening, why do you got to kiss Him now? Now we understand which one is Jesus." "Now, this is what we're going to do. I'm going to kiss Him and then you're going to know who it is." Jesus knew what was going to happen. He kisses Him and Jesus says, "Do what you're going to do."

See, Jesus willingly endured this betrayal because it was part of His plan to lay down His life for us. We're going to look next week. We're going to pick up here. They seize Him and then they go and they falsely accuse Him. They condemn Him. And then they crucify Him. Romans 5:8 says it this way, "God shows His love for us and that while we were still sinners, Christ died for us." This demands a response. The only fitting response that we're told within the scriptures is this, is to admit that you have a need, to admit that you have a debt before God, to admit that it should have been you and it wasn't you, and to place your faith, to believe in Jesus Christ, to put your faith in Jesus Christ, to believe that He died on a cross, then He rose from the dead in order to save you, and then to confess Him by worshiping Him for the rest of your life.

Would you do that? Let me encourage you to place your faith in Jesus and worship Him forever. You see, Jesus Christ is amazing, similar to His last act of kindness to Judas where He extended the bread and said, "You matter to me. I love you. You don't have to carry this out." Jesus extends His invitation to you and to me to believe without reservation and to treasure Him without shame. You can pray to Him right now where you are seating. Where you're seated, you can pray, "God, I see it should have been me. I'm a sinner. I see I can't save myself. I believe in Jesus."

The Bible says He will forgive you of your sin. Would you do that? Please do that. For your own sake, trust Him. Once Judas left, Jesus instituted a supper. We passed over this part. It's in verse 26. But he instituted a new supper, a new meal, the fulfillment of the Passover called the Lord's Supper. It was only for those who believe. That's what we're going to do now. The bread and the cup, they represent His body and blood. You notice He waited for Judas to leave. The reason is because only believers are to take this. So if you've never trusted Christ, we welcome you to observe and to think about what you've heard.

But don't take the bread and the cup because the Bible says to take the bread and the cup is to proclaim to others that you believe and treasure Jesus, the reality behind these two symbols. If you have trusted Christ, maybe you just did. If you just did, you can take it. We welcome you to the table. But you have, the Bible says

before we take it, we should pray. So let me give you a moment right now just to pray. Confess your sin to Him, and thank Him for what He has done.



© 2021 Providence Baptist Church (Raleigh, NC)  
Sermon transcripts may be used for preaching and teaching purposes, but may not be published or sold. While generally accurate, parts of this transcript may contain errors.  
Providence reserves the right to correct and/or remove a transcript at any time.