

# Two Betrayals

By Jeff Noblit

sermonaudio.com

**Bible Text:** Luke 22:47-62  
**Preached on:** Sunday, April 10, 2016

## **Anchored in Truth Ministries**

1915 Avalon Ave.  
Muscle Shoals, AL 35661

**Website:** [www.anchoredintruth.org](http://www.anchoredintruth.org)  
**Online Sermons:** [www.sermonaudio.com/anchoredintruth](http://www.sermonaudio.com/anchoredintruth)

Go to Luke 22 this morning. Luke 22. We're back in our study of Luke again and we are at the scene of the Lord's entering into Jerusalem for his final days. He is headed to the cross. As we were singing this morning it sort of came to my mind that it's like God has three phases of making much of his own glory in the original creation as we just sang and the heavens and the earth. If you have eyes of discernment you see the glory and the majesty of God in all that he has made. Then it's as if God says, "You haven't seen anything yet. Look what I can do in redeeming sinners. Look at what I can do in redeeming the unworthy, those who are in every sense totally offensive to me." And through his Son he purchases our pardon; he completes our redemption; he gives us the righteousness of his Son and shows us much of the glory of his grace, mercy, love and redeeming work. So we look at creation and see God's majesty and glory. We look at the work of his redemption of his church and see much of his majesty and glory. Then there is going to be the glorification, the eternal state when we'll finally be rid of our old fallen flesh and we'll be perfected and with perfect, yet not infinite minds, we will drink in the infinite majesties, glories and wonders and beauties of God and primarily surrounding his wisdom and power in how he saved us and that will never, ever end. We will keep drinking it in because it never ends because he is infinite and will abound to our increasing pleasure for all eternity. Don't you feel sad for the liberals who do not embrace the cross of Christ, who do not understand the eternal state and all they can see is the glories of God's original creation? Well, that's wonderful but not to be compared with God's glories in redemption and with God's glories in the eternal state that we will see and know.

Luke 22:47-62. That's got nothing to do with my text, I just wanted to say that. Luke 22:47-62. He has finished transforming the Passover meal of the Jews into the new Lord's Table that now points to him. He was the fulfillment of the Passover. He has gone to the garden of Gethsemane and there on holy, holy ground, he and the heavenly Father counsel about the plan of redemption for their church. The Father's will is made very clear and is settled and the Son's will to obey and fulfill the Father's will is fully settled. Now as he finishes in the garden of Gethsemane in his council with God the Father, this happens, verse 47.

47 While He was still speaking, behold, a crowd came, and the one called Judas, one of the twelve, was preceding them; and he approached Jesus to

kiss Him. 48 But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?" 49 When those who were around Him saw what was going to happen, they said, "Lord, shall we strike with the sword?" 50 And one of them struck the slave of the high priest and cut off his right ear. 51 But Jesus answered and said, "Stop! No more of this." And He touched his ear and healed him. 52 Then Jesus said to the chief priests and officers of the temple and elders who had come against Him, "Have you come out with swords and clubs as you would against a robber? 53 While I was with you daily in the temple, you did not lay hands on Me; but this hour and the power of darkness are yours." 54 Having arrested Him, they led Him away and brought Him to the house of the high priest; but Peter was following at a distance. 55 After they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them. 56 And a servant-girl, seeing him as he sat in the firelight and looking intently at him, said, "This man was with Him too." 57 But he [meaning Peter] denied it, saying, "Woman, I do not know Him." 58 A little later, another saw him and said, "You are one of them too!" But Peter said, "Man, I am not!" 59 After about an hour had passed, another man began to insist, saying, "Certainly this man also was with Him, for he is a Galilean too." 60 But Peter said, "Man, I do not know what you are talking about." Immediately, while he was still speaking, a rooster crowed. 61 The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, "Before a rooster crows today, you will deny Me three times." 62 And he went out and wept bitterly.

I've entitled this exposition "Two Betrayals." There are two of them. Judas betrays Christ and then Peter betrays Christ. Is there a difference? What is the difference? Let's look at it together beginning with Judas in verses 47-53. Judas Iscariot is different from the other Judas' we read about in the New Testament. His name means "praise of the Lord" and isn't it tragic that such a glorious name, "praise of the Lord," has now been branded forever in a very negative light.

Verse 48, Jesus says to Judas as he walks up and begins to kiss him, "are you betraying the Son of Man with a kiss?" Jesus is, in effect, saying, "Judas, have you sunk to this level?" At this point when Jesus says that, he's giving Judas his own personal sermon and his own personal rebuke. "Judas, you betray the Son of Man with a kiss?" This is the most coldblooded calculation on the part of Judas. This was all premeditated, all planned. He has met with the temple guard, he's met with the Jewish authorities. He's going to betray Jesus and identify him so they can arrest him. He comes up and kisses Jesus because probable being nightfall especially, they didn't have lighting like we have, light would be very dim, this would be the way they wouldn't mix up Jesus with anyone else and make sure they're arresting the right person. But that phrase, "Judas, you betray the Son of Man with a kiss?" it also speaks of impending judgment like you know this level of betrayal deserves the severest retribution and judgment. Men kissing men on the cheek was, of course, common in this culture. The Scriptures show us it was practiced regularly in the early church. It was a sacred sign of honesty, devotion and friendship.

Now, let's remind ourselves of all that the New Testament teaches about Judas let's us know without any doubt that Judas signed on from the beginning with Jesus to use Jesus and to use the movement that was around Jesus for his own purposes. Nancy Reagan, President Ronald Reagan's wife passed away recently and someone who was in the inner circle said one thing was true about Nancy Reagan, if she saw one of her husband's close associates, part of his cabinet, who was paddling his own canoe, she made sure she got rid of him quickly. Judas came up to Jesus paddling his own canoe. He hung out with Jesus paddling his own canoe and he leaves the fellowship of Jesus paddling his own canoe.

You know, this is Membership Sunday where we begin the membership process and I would say to you dear folks whom God is leading our way to look in your heart and make sure as you join Grace Life it's for the glory of God and the good of the church and certainly it's going to be for your good but you don't join church for your own ministry. You don't sign on for what you think you want to do and accomplish, a position you want to achieve, you join because God has saved you. You are humble and grateful and you just want to be a part of his church and his work as God sees fit. You don't come in paddling your own canoe.

Well, that's what Judas was doing and now as Jesus has come closer and closer to Jerusalem and now gone into Jerusalem, he's been teaching the disciples he's going there to be arrested, to be shamed, to be ridiculed, to be mocked and to be crucified and Judas says, "This is not what I signed on for. I didn't sign on to be devoted to the Christ of God. I signed on for me and this doesn't look good for me. I'm not going to be counted with this thing. I'm going to have to cut my losses and find a way out of this and get a little gain out of it." So he diabolically under the influence of Satan, goes to the chief priest, the rulers of the Jews, and for 30 pieces of silver purposes to betray Jesus to them. But as he comes up, when Jesus says, "You betray the Son of Man with a kiss," Jesus though the others may not have picked it all up, Jesus is exposing what Judas is and what he's about.

Well, the others who were there, verse 49, act differently, "When those who were around Him saw what was going to happen, they said, 'Lord, shall we strike with the sword?'" In other words, "Shall we take up arms and drive them back?" Now, the only reason I think they could have been with Jesus this long and had that conclusion is because the Lord had taught them in balance, "Especially as I'm leaving you, there will be times when you have to defend yourselves like other men defend themselves." There is a righteousness and a goodness to even physical self-defense. I'm convinced our founding fathers here in America gave us the second amendment because individuals need to be able to defend themselves but also because when governments turn to be tyrants, they cease to deserve the allegiance of their people. If our founding fathers did not believe that, they would have never separated themselves from British rule. So there is a place for that but this is not the place.

I think one of the things that we can learn from this when talking about self-defense or even using lethal force, a lot of that is being talked about today, is to note that true

disciples always seek the Lord first. That's what they're saying here, "Lord, should we defend ourselves? Should we strike with the sword? Is this one of those times?" They sought the Lord first and I would say to you, church member, I would say to you, child of God, in all cases of physical resistance against evil should, God forbid, you be in that case, seek the Lord first if at all possible. And if that's not possible, throw yourself into prayer as quickly as you throw yourself into battle. Certainly if someone is breaking into your home and threatening your wife and children with harm, you throw yourself into physical defense but you throw yourself and say, "O God, help me! Guide me in this that I'm about to do." Folks, this is a part of what we have to deal with in a fallen world. We'll have none of this in heaven. There will be no need for lethal defense in heaven. There was really no need for it when Jesus was right there with the apostles but as you know in the sermon or two ago, he told them, "Now I'm going to be departing and you're going to have to shift out of the way we've been functioning into a new mode of functioning which will include preparing yourself for battle."

Well, of course, in this situation, they don't need to battle to defend themselves, this is God's divine will. Look at verse 50, "one of them struck the slave of the high priest and cut off his right ear." I think one of the things we need to remind ourselves as we see the Islamic terrorist movement all over the world is that as Christians we are not like Muslims, that is, taking up arms in aggression on behalf of our God is not a Christian doctrine. It's not a Christian doctrine. Often it's God's will that we endure patiently for his sake. Someone wrote, "Crusaders are always more numerous than martyrs." But what these men were tempted to do and what we see among the Muslim nations and in the Muslim religion is what is carnal zeal and I believe there's too much carnal zeal that exists in the professing church today. I'm not so sure I can agree with hardly anything I hear of some of the so-called Christian militias taking up arms and doing things. There may be a place for that in some cases and in some places but I don't see it.

So they have one of the apostles take out a sword, I think it's John that tells us that Peter was the actual apostle. I'm convinced he tried to take this guy's head off; he wasn't aiming for his ear and he hit his ear instead. Verse 51, "Jesus answered and said, 'Stop! No more of this.' And He touched his ear and healed him." I think the real point here that Jesus is getting across is that, "These guards and these officers coming to arrest me are not taking me by the power of the sword," and he's saying, "I'll not be defended by the power of the sword." He said, "You've got to understand my Father's plan is being played out before us." Jesus also illustrates in healing this man who had his ear cut off what he taught in Matthew 5:44, "do good to those who hate you." I think this is a fitting epitaph to the life and the ministry of our Lord that the last act we have recorded in Luke as performed by his hands was the healing of an enemy. Isn't that amazing because when he goes to the cross, that's exactly what he does for us, he heals his enemies.

Jesus is free in his Father's will. They arrest him and put him in bonds and he's free in those bonds because his Father's will is that this is what happens while these who come in their supposed freedom are really the ones in bonds. Look at verse 52, "Then Jesus said to," now notice the list here, "the chief priests and officers of the temple and elders who had come against Him," I mean, the top brass comes out. This is not normal at all. To go

on an arrest warrant in the middle of the night was not something the chief officials and the elders and the chief priests of all people would dare be involved with but this shows you that these guys are adamant that this must be done and this must be done right, "We must rid ourselves of this Nazarene, this stranger from Galilee who claims to be the Messiah."

Verse 53, then Jesus says to the chief priest and officers of the temple and the elders who have come against him, "Have you come out with swords and clubs as you would against a robber?" Why such force? Why such call of arms? Why such authority? Why in darkness? Again, in our Lord's statement he exposes both their cowardice and their malice. "I was there in the temple every day. We don't have hardly anything in view of arms. You could have easily arrested me at the temple." But then he expounds on what they're up to in verse 53, "While I was with you daily in the temple, you did not lay hands on Me; but this is your hour." That statement is pregnant with meaning. "This is your hour. God is granting you this authority for this time. My Father in providence is giving you a little say, a little of your way for a little while." You see, God's providence allows evil but only as far as to fulfill his good divine will. God granted them this hour but not a minute more. Remember when Satan requested permission to touch Job? But Satan could not touch Job until God permitted it. These men are coming and Jesus is, in effect, saying, "My Father has given you this brief time to manhandle me but not a minute more." These evil men have a role to play in God's plan but be it understood, they could not hasten Christ's death and they cannot prevent his resurrection. Acts 2:23 as Peter is preaching after the Spirit has fallen on the day of Pentecost said, "this Man," referring to Jesus, "delivered over by the predetermined plan and foreknowledge of God." The Father was behind every bit of this yet you were the instrument, "you nailed him to a cross by the hands of godless men and put Him to death." Jesus said, "This is your hour. This is all you're getting."

Then he says and the darkness is your time, "and the power of darkness are yours," he says. Darkness speaks of Satan's empire. I like what John 3:19-21 says in reference to this, "This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed. But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God." Dear saint of God, do you find weeks in your life where you've sinned and maybe you've sinned in a more grievous way than you normally sin and you think, "I can't go to church now"? By the way, that's when you must come to church. But you feel that way. Do you know why? Because though you may truly be regenerate, born of God and Christ lives in your heart, you're in this unredeemed flesh and for that season you feel like, "I can't go to the bright light of the preaching of the word of God with God's people." But there is something in your heart that does not let you stay away indefinitely. You're drawn back to it and, once again, are you listening? Once again, you find God's faithful grace, mercy and forgiveness again because he's the God of the first chance and the third chance and the fifth chance and the hundredth chance.

He says, "But these guys aren't believers struggling with darkness that creeps out of their old fallen flesh, these guys are unregenerate, unredeemed men who only know darkness and only live and walk in darkness." He said, "That's what you are." And isn't this interesting, once again, the most damning pronouncements made against those who held themselves up as the spiritual leaders of the people. Don't be surprised in ecumenical, evangelical and even in Baptist circles, some of the most prominent turn out to be some of the most wicked. Not always true. God raises up some good and godly men like a Spurgeon, an Adrian Rogers or whomever. Thank God for those. They achieve prominence and they are solid men. Billy Graham. Good men but far too many turn out to be not what we thought.

Jesus is pointing out that the darkness matches your dark heart, your dark motives and your dark conscience. But, of course, Jesus Christ cannot be overcome by dark powers. Isn't it interesting he was delivered over at midnight, he was crucified at noon, he was risen at dawn and now he forevermore lives in the light of heaven because his light is the illumination of heaven and one day he will return to judge from a brilliant white throne of judgment and all these little dark devils will be brought before him to stand in his inapproachable light on that judgment day.

So here's the story of Judas, the willful, cold, calculating, self-serving, joined up with Jesus in Jesus' movement just for what he could get out of it. You don't join up with Jesus in Jesus' church for what you can get out of it, you join up for God's glory and the church's good and you end up getting a lot out of it, more than if you joined up for yourself. Are you with me, church? Can I get an amen there? For the glory of God and what good I can do for this church. In a spirit of humility. And then I turn out getting wonderful blessings back in return. That's the way it works. Judas wasn't like that at all: cold, calculated, premeditated user full of flesh.

Now, let's go to II. Peter's betrayal. Peter's betrayal beginning in verse 54. "Having arrested Him, they led Him away and brought Him to the house of the high priest; but Peter was following at a distance." They arrest him and they bind him. Here Jesus is, has not done anything deserving arrest, has not done anything deserving being bound, but he's arrested and bound as if he were a common highwayman like Barabbas; as if he were a clear transgressor of the law of the Jews and the laws of Rome. That was to fulfill Isaiah 53:12 which prophesied that he would be numbered with transgressors. What a strange irony that the Captain of the Lord's host is bound by weak men and then he, in turn, will release those bound in sin.

Verse 54 tells us that Peter, last phrase, "but Peter was following at a distance." I think what the text is pointing out is that we know something of Peter's boldness and of Peter's strengths but the Bible wants us also to be very aware of Peter's weaknesses and Peter's frailty and Peter is beginning to be assaulted, now listen to me, with the fear of men and the love of life. Let me amplify that a little further, let me say the fear of death and the love of life. Now think about that, is that not what causes you to stumble most of the time? You're afraid, "If I really honor God, if I really keep his word, I'm going to miss out on something in this life. Something I ought to enjoy. Something that ought to be

mine. If I really honor God, he's not going to give me what I think I need." The love of life. There is a love of life that's righteous and good but you don't love life to the end that you dishonor God. And then the fear of death. If I honor Christ, the way this world's going, the way our country is falling, we are now the moral minority, we are now the persecuted minority religion, true Christianity. Now, I'm not talking about a lot of this so-called Christianity. I'm not talking about, you'll just have to get over it if you don't like it, I'm not talking about Barack Obama Christianity. I'm not talking about Donald Trump Christianity. I'm talking about true Christianity. If you line up to be striving to be true to God and true to the word of God, then you are in the minority, the persecuted minority. So who knows, to be faithful to Christ might mean incarceration; it could mean death.

Peter was following at a distance. I think this is, once again, proof of the Scripture's divine inspiration because no human writer, no human inventor would put the head of their movement as such a total failure but God would because contrary to the church at Rome, rather the church in Rome, rather the so-called church in Rome led by the pope, Peter's not the head of the church, Jesus is. We don't go through Peter, we go straight to Jesus and so Peter's just another frail, weak, fallen human. He struggles.

Look at verse 55, interesting scene here, "After they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them." Well, first of all, it's really, really cold in this part of the country. It can get hot during the day but it can get really cold at night and a fire was essential so Peter sits by the fire to warm his hands but it doesn't seem to have any warming affect on his heart. Peter is doing just what the Psalmist said a blessed man does not do, in Psalm 1:1, "How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers!" and that's exactly what he's doing right now, he's sitting in the seat of scoffers. These are crass, brash, harsh rejectors and scoffers of the things of God and the things of Jesus Christ. I think there's a good application for us here because Peter genuinely desired to do better than others but here at this momentous point, he falls far lower than others and the first lesson for being a leader for Christ is to be ever aware and repentant of your weakness and your wickedness.

Verse 56, "And a servant-girl, seeing him as he sat in the firelight and looking intently at him, said, 'This man was with Him too.'" The text says this is a little servant girl. It reminds us that not all of God's enemies are men, many of God's enemies are women. Harsh, bitter, unrepentant, arrogant, forceful, God-forsaking women. They are no better than wicked men and wicked men are no more evil than wicked women and wicked women are no more evil than wicked men but wickedness does not come in a gender or a skin color.

Peter is shamed and thrown down by a little servant girl. You know, there's a lesson for us here: have you learned that when you're backslidden, the enemies of God gain great strength over you? You go into the workplace and you begin to laugh at what you should not laugh at, you begin to go along with some of the stuff you shouldn't be going along with, just weak moments, you're just not thinking much about it, and then all of a sudden when you try to be a witness, they slam you with what you've done previously. When

you're backslidden, the enemies of God gain a lot of strength over you. Peter is in a very backslidden and weakened position right now.

The Bible says in verse 56 this servant girl, I can just see it, Peter is sitting by her and she's looking intently, the text says. Intently. She's getting right down in his face in that campfire light. I mean, brother, she is 100% with fiendish zeal committed to shame this guy. Have you ever worked around people like that? Have you ever had some people like that in your family that hated you for your profession and they work it trying to find a way to make you look bad? She's working on it. She's intent on it. There is a fiendish joy in the wicked when they can harm the righteous and let a righteous one fall and, buddy, they all pounce on top. It's turkey season in Tennessee and Alabama and if you're a turkey hunter you know that if you go out and turkey hunt and there are two or three gobblers out there strutting in front of you and you shoot one of them and it falls to the ground and starts fluttering, most likely the others will not run away, they'll jump on top of the wounded one and just keep pounding him. There's a pecking order and if they can get the lead role or get higher up in the pecking order by removing that wounded gobbler, that's exactly what they'll do and that's what the world does to wounded Christians. If they can find one that's down, they pile on.

Verse 57, she says, "This man was with Him," verse 56. Now Peter's response, verse 57, "But he denied it, saying, 'Woman, I do not know Him.'" So Peter here gives a quick, bold and cold answer. Peter who enjoyed the greatest privilege of all mankind, being with the Lord Jesus in his earthly ministry. Peter who was a chosen apostle and witness of Jesus Christ. He heard Jesus' words. He saw Jesus' works. Peter who had just received the solemn penetrating experience of the Lord's Supper. In this moment of temptation, the love of life and the fear of death wins him over and Peter is guilty. He is betraying the Lord. It's bold. It's clear. It's undeniable.

Look at verse 58, if you would, "A little later, another saw him and said, 'You are one of them too!' But Peter said, 'Man, I am not!'" This time Peter's denial is more blunt, there's more passion, there's more intensity. Some scholars say this is the equivalent of using profanity. "Blankety-blank, I'm not!" What a failure.

Verse 59, "After about an hour had passed, another man," this is the third, "began to insist, saying, 'Certainly this man also was with Him, for he is a Galilean too.'" Galileans had a distinct rural accent. That would be like you talking in New York City and you are just given away immediately. That's the way Galileans were in the city, they had that distinct accent and they said, "Surely he's a Galilean. He's one of those, we know that he is." Three failures in Luke 22 back up in verse 34, Jesus speaks to Peter at the Lord's Table and says, "Peter, the rooster will not crow today until you have denied three times that you know Me." Isn't that what the text says?

Verse 60, "But Peter said, 'Man, I do not know what you are talking about.' Immediately, while he was still speaking, a rooster crowed." Someone said that every time you hear a rooster crow, it ought to be a call to repentance.



Notice the steps of downfall in Peter's life. First of all, self-confidence; he boldly proclaimed at the Lord's Table, "I'll die for you. I will not deny you. I'll die for you first." I think he meant that but he had no true concept of his own weaknesses. Secondly, prayerlessness. He can't remain and pray with the Lord in the garden of Gethsemane. Brother Tom Clay told me that when in his discipleship group, he says, if they had prayed faithfully in the garden, they may not have denied the Lord at the cross. Self-confidence, prayerlessness, thirdly, bad company. He is mingling himself and warming himself at the enemy's camp. That's what you do, Christian, even you true Christian. You can get in a backslidden state and begin to find yourself comfortable with those who even deny your Lord. Then, of course, the fear of man. Peter is very afraid of what people were going to think of him and what the consequences are if he confesses he's a follower of Christ. Then, of course, the open denial. So self-confidence, prayerlessness, bad company, fear of man, then open denial.

Verse 61, "The Lord turned and looked at Peter." The third denial has happened. The rooster has crowed. Jesus turns and looks at Peter. "And Peter remembered the word of the Lord, how He had told him, 'Before a rooster crows today, you will deny Me three times.' And he went out and wept bitterly." So here Jesus stands in the temple corridor. There were not many dividing walls, areas were divided by columns so you could see a long way through the temple, through the columns, and in that firelight, Jesus who surrounded by his enemies, bound by his enemies, Jesus who knew the injustice that was being done to him and was about to be done to him, Jesus knowing the cruelty and the suffering he was about to face, listen, yet did not forsake his weak and erring disciple. He looked at him. Jesus looked at Peter. When you do that vile, filthy thing, when you think that vile, filthy thought, Jesus looks at you. He's watching you.

Jesus catches Peter's eye, though probably a few hundred feet away, verse 62, "And he," Peter, "went out and wept bitterly." Out into the black darkness, the Bible tells us it was. In the darkness, Jesus' enemies planned and procured their apprehension of Jesus and in the darkness Jesus is now performing his work on the heart of Peter. Jesus, ever patient, ever faithful, and ever merciful to his own. Indeed, it is God's goodness and God's grace that brings us to repentance and restoration.

Let me close, conclude with these thoughts. First of all, let's contrast Judas' betrayal and Peter's betrayal of our Lord. 1. Judas' betrayal was premeditated: cold, calculated, intentional premeditated. Peter's betrayal was in a moment of weakness and a moment of temptation.

2. There is no record of Jesus praying for Judas but Jesus clearly prayed for Peter. A few texts, John 17:12, Jesus was in his high priestly prayer. John records this as happening right before this betrayal event happened and in his high priestly prayer, Jesus said, "While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled." He's praying and he says, "Father, I have guarded, I have kept everyone you have given me except, of course, the son of perdition," that the Scriptures will be fulfilled in him. That's Judas, the son of perdition. John 17:9, Jesus is

praying in the high priestly prayer, he says, "I ask on their behalf," that's his followers, then he says, "I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours." Now there's debate and there is discussion among Christians about for whom did Jesus die. Well, some hold to what the old reformers would say limited atonement. Some hold to what the more arminian's teach as unlimited atonement. But regardless of where you land and we can be in fellowship and disagree on that, by the way, you may not hold fully to limited atonement but you do have to hold to limited intercession. Jesus said in this high priestly prayer, "I'm not praying for the world, I'm praying for those you give me." And Jesus is in heaven right now ever interceding for those who are in hell? No, he's limited in his intercession. He's interceding for his own. Whatever else we see here, the Bible makes it very clear as in Luke 22:32, look back up to that verse, Jesus says to Peter, "I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers." So we have no record of Judas being prayed for. We have clear record of Peter being prayed for by Jesus.

3. Jesus pronounced Judas as a hardened betrayer. We see that in Luke 22:22 as he says in Luke 22:22 back up in the earlier parts of this chapter, "For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!" So here we have the providence and sovereignty of God. Jesus is going to be betrayed as the Father determined, but the man to whom it is given to do it is responsible for his actions before God. But Jesus pronounces Peter's repentance and restoration. This is the contrast. In Luke 22:32 again, "I have prayed for you, that your faith may not fail; and you, when once you have turned again," not if you will, not you might, not I hope you do but when you do turn again, "strengthen your brothers."

4. The fourth contrast. Jesus' rebuke to Judas gets no response. Judas comes to Jesus. He's calculated out his plans to betray Jesus. He kisses Jesus on the cheek and Jesus said, "Judas, do you betray the Son of Man with a kiss?" That was a sermon to Judas, a call to repent. No repentance. It doesn't do anything. Yet look at Peter in verse 62, Jesus just looks at Peter and he is broken in repentance. There is a real, real difference in Judas' betrayal as an unbelieving, unregenerate, scheming, calculating, false professor and Peter, a true regenerate, true child of God who fails the Lord dearly or grievously but does not lose his salvation and does not lose his place in God's kingdom. There is a difference in these two betrayals, a great, great difference.

One final thought and I'm done: the look. Peter denies the Lord the third time, the cock crows and the text says, "And Jesus looked." What kind of look was that? I'm 1,000% sure it was a look of love. A look of love. "Peter, you may fail me the most grievously at the greatest and most important time but, Peter, by my Father's decree, plan, purpose and will, I will not fail you. I will not fail you." Do you understand your weak, timid, waffling, wandering, silly, foolish, sinful ways do not affect the sovereign purposes of God through his Son to save you? And that, indeed, is what causes us to love him. That, indeed, is what leads us to serve him and honor him and be faithful to him. That's what Paul meant when he wrote to the Romans in Romans 2:4, "Or do you think lightly of the riches of His kindness," isn't he rich in kindness to be this way for us? "And tolerance and patience, not knowing that," listen, "the kindness," or goodness, "of God leads you to

repentance?" That's what Peter saw. That's why Peter went out in brokenness and repentance. He looked and he saw Christ looking with that look of unconditional love toward him and Peter was just broken. "How could I betray him who loves me so faithfully?" It's the goodness of God that leads us to repentance.

In this look, Jesus remembered that Peter was one whose name was written in the Lamb's book of life before the foundation of the world. In this look, Jesus remembered that Peter was one of God's foreknown ones, one of God's predestined ones and one of God's called ones. In this look, Jesus remembered that Peter was one that through his coming death would be redeemed from the curse and the power of sin. In this look, Jesus remembered that Peter was one for whom his resurrection would secure his justification. In this look, Jesus remembered that Peter was one for whom he would intercede before the Father after his ascension into the throne of heaven. In this look, Jesus remember that Peter was one whom the Father had given him and as John 6:39 records Jesus said, "This is the will of Him who sent Me, that of all that He has given Me I lose nothing." In this look, Jesus remembered that Peter like all weak sinners, is the reason he would die so that they might be regenerated by the Spirit, rescued from perishing and restored to fellowship with God and inherit eternal life.

That was what was in the heart of Christ as he looked at Peter and, my friend, if you feel the weight of your sin and your want and your guilt and your just condemnation before a holy God and you cast yourself completely on Christ in faith, then that's the way Jesus looks at you too. It's a look of unconditional love.

Let's pray together.