

December 18th, 2016

THE ALMOST CHRISTIAN WHO BECAME A DEVIL

John 13:18-30

F.W. Krummacher

F.W. Krummacher was a German pastor in the mid 1800's. Many regard him as the greatest preacher of Christ in the 19th century next to Charles Spurgeon. When you read Krummacher speak about Jesus, you get the deep sense that his relationship to Christ is not *merely* theoretically, but intimate—like between a husband and wife, as if he always lived right next to the mercy seat in unbroken communion with his Savior.

The most awful and appalling passage in Scripture

When Krummacher spoke about Judas, he sketches a picture that is most disturbing:

“Were anyone to ask me what passage in the whole Bible I regarded as the most awful and appalling, I should not require to reflect long before giving him an answer. I should neither refer to the words in **Deuteronomy 27:26** “Cursed be anyone who does not confirm the words of this law by doing them;” nor to the assertion in **John 3:36** “whoever does not obey the Son shall not see life, but the wrath of God remains on him.”...On the contrary, I would refer the inquirer to the dreadful woe pronounced upon Judas...nothing more appalling and awful can be found in the sacred volume, than is contained in the *woe* which Jesus uttered upon His betrayer.”¹

The woe that Krummacher referred to is what Jesus said in **Matthew 26:24** “The Son of Man goes as it is written of him, but *woe* to that man by whom the

¹ F.W. Krummacher, *The Suffering Savior*, (Carlisle, PA.: The Banner of Truth Trust, 2004), pg. 70

Son of Man is betrayed! It would have been better for that man if he had not been born.”

Truly, what passage in Scripture is more terrifying than that? From the lips of the Son of Man, comes a curse that Judas is experiencing at this very moment. And he has endless moments to experience it. Better that he had never been born.

The almost Christian who became a devil

Judas was an almost Christian² who became a devil. Judas had all the outward marks of a Christian. He prayed to God, he studied and preached the word of God, he even performed miracles of God (Luke 9:1-6). His outward garb was so convincing that when Jesus spoke of his betrayal, no one suspected Judas. He looked like the other disciples, talked like them, and performed religious duties like them. He had no outward marks that would disqualify him. He was exemplary. For three years, he walked with Son of God, eating His miraculous bread, hearing His heavenly words, seeing wonders that the prophets longed to see.

He was an almost Christian. And now he cursed in hell. This is an awful passage. But Christ told his disciples these things because—v.1 “he loved them (his disciples) to the end.” Jesus will not spare us awful news, if it means that we will believe the good news with more violence.³ That is where I believe Jesus is taking us this morning. He’s unveiling this traitor—this almost Christian—so that we can discover that our only hope is in His saving work.

The Big Idea...

It is only through a vital union with Christ (election) that we are kept from becoming almost Christians

² <http://www.biblebb.com/files/whitefield/gw043.htm>

³ Jesus says in v.19 “I am telling you this now, before it takes place, that when it does take place you may believe that I am he.”

Vital comes from the Latin *vitalis* meaning “belonging to life.” Meaning, our union with Christ is to be a *lively union*—a branch that receives all of its nourishing life-giving sap from Christ. Jesus says that this vital union comes from His choice—*election*. v.18 “I am not speaking of all of you; I know whom I have *chosen*.” Therefore, from the onset, Jesus says it is only because of *His choosing*, that all of us don’t end up like Judas.

☆ Almost Christians Are Under the Control of Christ

☆ Almost Christians Are Under the Condemnation of Christ

I. Almost Christians Are Under the Control of Christ

Jesus working for the disciples’ perseverance

Everything that Jesus says here is controlled by v.1 “Having loved his own who were in the world, he loved them to the end.” Jesus will be dead in 24 hours. The disciples’ world will crumble. Their expectations His Messiahship would die with His crucifixion. Jesus doesn’t want that. He loves them. Therefore He provides four truths here to demonstrate that everything that is about to happen, is happening underneath His sovereign hand.

Truth #1: I know whom I have chosen

Jesus says in v.18 “I am not speaking of all of you; I know whom I have *chosen*.” ἐκλέγομαι *eklogomai* in the Greek.⁴ It means election—God from His own good pleasure chose some—the elect—to be saved from the mass of fallen humanity. The doctrine of election is a very disgusting doctrine to the natural man. It takes away our control. It forces us to reckon with the idea that God is sovereign in salvation. Jesus claims that He is the one who elects, and that Judas was not elect. It is true that there is a temporary type of election, meaning God can appoint or choose people for a particular work. In this sense,

⁴ <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G1586&t=KJV>

Judas was **chosen** to be a disciple. Jesus said in **John 6:70** “Did I not **choose** you, the twelve? And yet one of you is a devil.” But the choosing that Jesus is talking about in v.18 is eternal election “...by which we become the children of God, and by which God predestinated us to life before the creation of the world.”⁵ Election is what gives birth to every part of our salvation. It is the doctrine that declares that God is God.

Therefore this betrayer does not catch Jesus by surprise. As long as Christ has been God, He had an elect people, and Judas was not one of them. One might ask, then why did Jesus choose Judas to be a disciple if he was not elect?

Truth #2: The Scripture will be fulfilled

Jesus continues in v.18 “*But the Scripture will be fulfilled*, ‘He who ate my bread has lifted his heel against me.’”⁶ Jesus was absolutely submissive to the word of God. He did not make a mistake in choosing Judas to be a disciple. **John 6:64** says “Jesus knew from the beginning...who would betray him.” This was part of His plan that was conceived from eternity. Jesus was obedient to the Father and God’s word in every action he took, including placing the very man in His inner circle who would sell him out.

Some might argue at this point that what happens to Judas here seems fatalistic—as if Judas didn’t have any personal choice. The Scripture will be fulfilled and it couldn’t be otherwise. It is true that Scripture cannot be broken (John 10:35). But it does not follow that Judas didn’t have any choice. Judas had every choice that his sinful nature afforded him. The mistake is to think that Judas was morally neutral. He was not. Man does not come into this world

⁵ John Calvin, *Calvin’s Commentaries, Vol. XVII*, (Grand Rapids, MI.: BakerBooks, 2009), pg. 64

⁶ Jesus quotes David from Psalm 41:9 “Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me.”

morally neutral, or basically good.⁷ **John 3:19** says “And this is the judgment: the light has come into the world, and *people loved the darkness* rather than the light *because their works were evil.*” Why did Judas sell out Jesus? *Because, on the human level*, he loved the darkness. And *because, on the Divine level*, God ordained it.

But we must not say God ordained it simply because He foresaw it. God cannot be reduced to a mere fortune teller. God holds the reins of every human heart. He directs every heart (including Judas’) like a watercourse, telling it exactly where to go (Proverbs 21:1). How? By withholding light, and mercy and grace, none of which man is entitled to. God withheld the grace from Judas, so that Judas chose exactly what God wanted Him to, and exactly what Judas wanted to. Judas freely chose to sell Jesus out, and God ordained it.

Truth #3: I’m telling you this before it takes place, so you may believe

Jesus says in v.19 “I am telling you this now, before it takes place, that when it does take place you may believe that I am he.”⁸ Again, consider the unspeakable love of Christ. Here Jesus is about to have his throat cut by a dear friend, and His thoughts are about the welfare of His disciples. He’s helping to prepare them for Judas’ betrayal, because He knows it will shake them to the core when He is crucified. Jesus says something similar to v.19 in 16:1 “I have said *all these things* to you to keep you from falling away.” (John 16:1). Why is Jesus telling them about Judas? Not only to demonstrate His full control, but also to protect their fragile hearts. He’s saying ‘I’m telling you this now, so that you know I am in control. Judas doesn’t win. Satan doesn’t win. This is my victory, and soon you will know it.’

⁷ Psalm 14:2-3 The LORD looks down from heaven on the children of man, to see if there are any who understand, who seek after God. They have all turned aside; together they have become corrupt; there is none who does good, not even one.

⁸ Calvin says here “...not that the conduct of Judas, as a traitor, was the first event that led the disciples to the exercise of faith, but because their faith made greater progress, when they arrived at the experience of those things which they had formerly heard from the mouth of Christ.” John Calvin, *Calvin’s Commentaries, Vol. XVII*, (Grand Rapids, MI.: BakerBooks, 2009), pg. 66

Isn't this how Jesus works in our daily lives? What does Jesus promise us in this world? Trouble! "In this world you will have trouble." Why does He tell us that? So that we won't think it strange when we suffer affliction in this world. He told us we will. "In this world you will have trouble. But take heart! I have overcome the world."⁹ (John 16:33)¹⁰ When trouble comes (cancer, marriage problems, lost your job, don't know how you're going to pay rent, etc) we are to remember that Jesus has overcome. That doesn't mean the troubles will go away. But it means that He will wield His sovereignty in the midst of your troubles so that you will persevere to the end.¹¹ The victory is His. That's what he telling his disciples. 'That bloody cross that Judas is sending me to will look like defeat, but I'm telling you now, so that you know that Judas is not in control. I am.'

Truth #4: Whoever receives me receives the one I send

Jesus says in v.20 "Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me." At first, this seems to be one of those statements that is disconnected from its surrounding context. And some preachers hold different views on it.¹² So I'll tell you what I think, and you can test it out. What I think is happening here is that Jesus is anticipating that His disciples will believe that their credibility would be destroyed because of Judas' betrayal. I think Jesus is saying 'Yes this

⁹ NIV

¹⁰ 1 Peter 4:12-13 Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed.

¹¹ "I rejoice in the sovereignty of God because he wields it in all things to preserve himself as my greatest treasure." —John Piper, from <http://www.desiringgod.org/messages/the-path-to-full-and-lasting-pleasure>

¹² John Piper preached on this and connected v.20 more closely with vv.12-17, that is he said that they type of servants that Jesus is sending into the world are those who go low in service. Calvin and MacArthur emphasize the point I made above. I do think that both views can be harmonized together. Certainly what Piper is saying is true. I chose the later view, because of the placement of it in the text (surrounded on both sides by talk of betrayal) and because of the evidence that Jesus is seeking to fortify the faith of the disciples.

is the greatest treachery in human history, but it cannot thwart my Kingdom. I'm not sending Judas, those who refuse to believe because of Him, do not belong to Me. Those who receive your testimony receives Me, and they receive my Father. Your mission to preach my gospel will not be destroyed because of Judas.'

Summary: Almost Christians Are Under the Control of Christ

Therefore, let's summarize these four truths that Jesus is pressing to show that He is in control, and that His plan to save the world cannot be thwarted. **1)** Jesus has a chosen people. Judas is not one of them, and His actions cannot undo God's election. **2)** Judas' actions are taking place in order to fulfill Scripture. They are not something outside of God's eternal unchanging plan. **3)** Jesus told the disciples about this betrayer before it took place so that their faith in Christ would be strengthened. **4)** No amount of Judas' in the world can stop the preaching of the gospel and the saving of God's elect.

In short, almost Christians are under the control of Christ.

II. Almost Christians Are Under the Condemnation of Christ

Jesus' troubled spirit—“One of you will betray me.”

Our author continues in v.21 “After saying these things, Jesus was *troubled* in his spirit, and testified, “Truly, truly, I say to you, one of you will betray me.” Why was Jesus troubled? The Greek is strong¹³, it means disturbed, distressed, horrified. John Piper points out there there are at least two types of troubled spirits:¹⁴ 1) A sinful troubled spirit—this stems from unbelief.¹⁵ 2) A holy troubled spirit—which stems from love. Jesus was troubled to be sure that this betrayal meant that He would be cursed to death

¹³ ταρασσω tarassō

¹⁴ <http://www.desiringgod.org/messages/you-cannot-follow-me-now>

¹⁵ In John 14:1 Jesus seems to be addressing this type of trouble “Let not your hearts be troubled. Believe in God; believe also in me.”

on the cross (cf. John 12:27). Yet there is more here. He is troubled over the certain condemnation of Judas. Judas is going to go to hell. Jesus was not emotionless over this. He is not a God who delights in the death of the wicked. “Have I any pleasure in the death of the wicked, declares the Lord GOD, and not rather that he should turn from his way and live?” (Ezekiel 18:23)

Jesus was troubled, because Judas had only a few fleeting moments of grace left, before He would be cut off for unending ages. Can you fathom the awful weight of these moments? Judas has a soul that will never die. Let’s put flesh on this. Around the same time that Christ was born in that manger, Simon Iscariot and his wife had a baby boy. They named him Judas which means ‘the praise of God.’¹⁶ Soon this little baby became a boy who played with other boy; who called out “mommy” and “daddy”; who laughed and cried, and skinned his knee, and played make believe. And then this little boy became a man. Little did he know that the Scriptures already spoke about him as they did the Messiah.

Soon Jesus of Nazareth came upon the scene and he willingly followed Him, just like the other eleven. But his coming to Christ was filled with ulterior motives. Judas did not see himself as a ruined sinner. He was not thirsty for the kingdom of God, he was thirsty for his own kingdom. He didn’t have his affections set on things above, but on his own pocketbook, his own reputation, and his own status in the anticipated regime change in Jerusalem. He followed Jesus because he saw it as the quickest path to advance his own cause. He possessed the outward husk of Christianity, but the inner seed of his heart was

¹⁶ F.W. Krummacher, *The Suffering Savior*, (Carlisle, PA.: The Banner of Truth Trust, 2004), pg. 60

spoiled by the love of this world.¹⁷ Judas was motivated to follow Christ, not out of a love for Christ, but out of a self-love. He loved the things that he thought he could gain by casting in his lot with Jesus.

Judas had no idea what belonging to Christ meant. He had not been born again. His affections had not been renewed. He had no participation with the Holy Spirit. No vital union with Christ. Paul says “But he who is joined to the Lord becomes *one spirit* with him.” (1 Cor. 6:17) Judas never closed with Christ. He never received Him as the bread of life, never looked to Him as the light of the world.

So when Mary wasted that expensive perfume on Jesus’ feet, and when Jesus refused to be made king by the beckoning crowds, Judas had enough. So he made his deal with the devil. This, the most terrible betrayal in all of human history. Truly it would have been better for Judas never to be born. Woe to that man. As Jesus contemplates this, His heart is in a state of holy turmoil. His close friend for three years, is running like an ox to the slaughter, his feet are caught, an arrow will pierce his liver. Soon he will be in the very chambers of eternal death. And those dreadful words hang in the room as the saddest words in the N.T. “Truly, truly, I say to you, one of you will betray me.”

It is he to whom I will give this morsel of bread

The disciples’ are perplexed. ‘How can this be?’ However the full weight of this betrayal did not hit them. They still had no idea that Jesus was going to die. How could the Messiah who raised the dead, walked on water, and escaped the death threats of the crowds so many times die?

Nonetheless, Jesus’ words cause them much grief. In Matthew’s account, they start asking Jesus one by one “Is it I, Lord?” (Matthew 26:22). Finally

¹⁷ This section adapted from F.W. Krummacher: “He, indeed, was never, in his own eyes, a helpless sinner; he had never thirsted after God; he was never truly devout; nor had ever set his affections on things above. It may be asked what induced him to force himself into the immediate vicinity of Jesus? Assuredly, first, the irresistible and overpowering impression of the superhuman greatness and dignity of the Son of David, and then doubtless, also, an ambitious desire of being called to act some important part in the new kingdom, to establish which Jesus had evidently come.” F.W. Krummacher, *The Suffering Savior*, (Carlisle, PA.: The Banner of Truth Trust, 2004), pg. 12

Peter motions to John and asks him to find out from Jesus Himself. (v.26) “Jesus answered, ‘It is he to whom I will give this morsel of bread when I have dipped it.’ So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot.” One commentator notes here that “To be given the morsel by the host was to be singled out for special honor. Jesus thus made a gesture of honor toward Judas, showing kindness right up to the bitter end.”¹⁸

What you are going to do, do quickly

v.27 “Then after he had taken the morsel, Satan entered into him. Jesus said to him, ‘What you are going to do, do quickly.’” Lucifer, that roaring lion, enters Judas. His fate is sealed. No turning back. His last prospect of rescue is annihilated.¹⁹ Oh the opportunities that Judas had to repent—to call upon Christ for forgiveness—to confess his thievery, and covetous heart and fall upon his face for mercy. He had seen so many come to Christ, thirsty for forgiveness, but he had no taste for it. He saw no need for it. And now he has committed the unpardonable sin—He has blasphemed against the Holy Spirit (Mark 4:29). Jesus hands him completely over to Satan, and tells him to do his deed quickly.

And it was night...

The disciples did not know what Jesus meant. They suppose He was making reference to the feast or to feeding the poor. Had they known, surely they would have tried to stop the traitor. But the Scripture must be fulfilled. And the last words we read are in v.30 “So, after receiving the morsel of bread, he immediately went out. And it was night.”

Judas Iscariot forever abandons all grace, all mercy, all love. This meal was the last meal that Judas ever ate in peace. The last meal that he ate without a cursed conscience. The last meal in which he had friends at the table who would care for him. The last meal in which he heard heavenly laughs, and

¹⁸ John MacArthur, *The MacArthur New Testament Commentary: John 12-21*, (Chicago, IL.,: Moody Publishers, 2008), pg. 80

¹⁹ F.W. Krummacher, *The Suffering Savior*, (Carlisle, PA.,: The Banner of Truth Trust, 2004), pg. 72

heavenly words. The last meal in which he caught glimpses of Jesus' smiling face. He would never see that again. Judas went out in the night. The blackest darkness of hell is what John is alluding to. And Jesus' dreadful woe hangs over Judas "The Son of Man goes as it is written of him, but *woe* to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born." (Matthew 26:24) Judas is presently cursing the day of his birth. He wishes he had never been born. His wound is incurable. He was an almost Christian who became a devil.

Application

Our Doctrine: The Church is filled with Christians and Almost Christians

This passage is a dreadful passage. But Christ said these things to his disciples and us "...because having loved his own...he loved them to the end." The church in Jesus' day and the church in our day is a mixed multitude. Even where the gospel is preached faithfully, there are almost Christians with the Bible in their hands, and the name of Jesus on their lips, who will finally perish.²⁰ As F.W. Krummacher has said "...it is no infallible sign that we are not ourselves sons of perdition, because people regard us as the children of God... for among those who are respected, and reputed as blameless characters, among churchmen and those who are apparently devote, nay, even among those who frequent the Lord's Table, may be found such as are rushing onward to destruction."²¹

It is only those who have been united to Jesus Christ who will be saved. That's what this passage is driving home. Judas had all the outward marks of a Christian, but no union with Christ. He had not been born again. He did not take hold of Christ by faith. He saw no sickness in His soul that He needed

²⁰ F.W. Krummacher, *The Suffering Savior*, (Carlisle, PA.,: The Banner of Truth Trust, 2004), pg. 57

²¹ *ibid*, pg. 56

Christ to mend. And so the words of Jesus apply to Him “Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners.” (Mark 2:17) The one who is in most danger of being an almost Christian is the one who thinks he is well. If you are not trusting in Jesus Christ to forgive your sins, you are like one that is leaning on a spider’s web to keep you out of hell. If you are not trusting in Christ alone right now, today is the day of salvation. Jesus says “Come now, let us reason together... though your sins are like scarlet, they shall be as white as snow.” (Isaiah 1:18). If you put your trust in Christ alone, and cling to Him by faith, you will be united to Him. He will take your sins and throw them into the sea of forgetfulness, never to be remembered again. And He will clothe you with His perfect righteousness. He will bind your wounds, He will heal your diseases, He will become your everything. Trust Him.

Our Duty: We need to ask: “Is it I, Lord?”

I know that many of you struggle with assurance of salvation. And a message like this can crush your already doubting heart. I will address your hearts in a moment. But there is another type of heart that I want to address first. The confident heart.

To the confident heart

When the disciples heard Jesus speak of the traitor, they were unsure about their own hearts. They all asked “Is it I, Lord?” And yet we live in an age when many within evangelicalism are very secure in their salvation *simply* because they responded to an altar call, or because they have been baptized. The disciples responded to the call of Jesus Christ Himself, and were baptized, and were devout Jews. They had all the more reason to be confident in the flesh, and yet they found themselves asking Jesus “Is it I, Lord?”

You see the great temptation in this text is to think that Judas is a worse sinner than we are. What would give us that idea? If we are thinking to ourselves “I would never do such a thing” we are at *that moment* doing it. **Judas**

trusted in his own ability to do right. Judas placed his confidence in himself. He trusted in *his knowledge* of the word of God, he trusted in *his work* of preaching, he trusted in *his performance* of miracles and feeding the poor. But He did not trust in Christ. Obeying the outwards commands in Scripture is no sure mark of belonging to Christ. Judas did these things.²² So to the supremely confident, I ask, what are you trusting in? Why do you follow Christ? Do you love Him? Do you see Jesus as life-giving bread, such that if you don't have Him you die? Do you long for His glorious appearing? John Piper said in an instagram this week: "Faith is not merely believing that Christ died for our sins, but also that he is far better than sin."²³ What do you treasure most in life? Jesus said "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple...any one of you who does not renounce all that he has cannot be my disciple." (Luke 14:26, 33) What Jesus means is that if you treasure your relationships, or possessions more than Him, than you aren't His.

To the doubtful heart

True believers can hear these words and be unnecessarily fearful. Yes we ought to examine ourselves, but some of you are examining yourselves in the wrong places. We ought to doubt ourselves. We ought to doubt the sincerity of our affections for Christ, and the sincerity of our faith, and the sincerity of our prayer life, and the sincerity of our love for our neighbor. If we are looking for assurance in any of those things, we will never find it. Judas' example is meant to rob us of any hope in anything outside of Jesus Christ.

If you have a doubtful heart, listen, Jesus is not waiting to *save you* until you get your life put together. He's not waiting for you to stop sinning. He's not waiting for you to feel rightly about him. He's not waiting for you to do better at school or at work. He's not waiting for you to love your spouse or your children better. You have already failed at all those things, and you will continue to fail at

²² They are *an evidence* but no sure sign.

²³ <https://www.instagram.com/p/BOAZZUjA-rF/>

all of those things until you die. Jesus came into the world because you and I have failed. That's the gospel. "The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost." (1 Timothy 1:15). So if your doubtful heart believes you are the worst of sinners, good news!—that is who Jesus came to save, the worst of sinners. Trust Jesus. Don't look inward. Look outward to Jesus Christ, the Son of God who delights in saving sinners such as you.

Our Delight: Jesus chooses His elect unconditionally

If it is true that all of us are capable of becoming Judas, then the question is why don't we? Why didn't all the disciples betray Jesus? Jesus gives us the answer in v.18 "I am not speaking of all of you; I know whom I have **chosen**." 'I know whom I have elected.'

The doctrine of unconditional election is the fountainhead of all blessings. We call election unconditional because man does not have to meet any conditions in order for God to choose him. God chooses who He will irrespective of anything in the person. **Romans 9:11** says that God chose and loved Jacob and not Esau, before they were both born, before either of them had done anything good or bad "...in order that God's purpose of election might continue."

This doctrine of election is often not preached on because, some say, it makes men and women to despair. "If I'm not elect then I cannot believe and be saved." Three answers to that objection.

1) Jesus preached on election, even within the hearing of unbelievers. Would Christ have taught this doctrine if it were dangerous?

2) If election is *conditional*, meaning if man must believe and repent on his own, before God chooses Him, then nobody will be saved. We are born *dead* in our trespasses and sins. Sinners cannot submit to God's law—meaning they cannot even believe on their own. **Romans 8:8** "...Those who are in the flesh cannot please God." Preaching on *conditional election* is what should make people despair. If I have to *meet conditions* before God chooses me, I am of all men most

miserable. Because *unconditional election* is true, nobody can say to themselves 'But you don't know what I've done. My sin is too great. My heart is too black. I have been as evil as the devil himself.' Who do you think you are? Your sin is not stronger than God's choice. Believe that Christ has overcome and your sin will die with Him on that cross.

3) To the person that despairs over whether they are elect or not, consider the closing to this gospel. **John 20:31** "...these [things] are written [including the doctrine of election] so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." Everything in this gospel was written, including what Jesus says about election, so that people would believe and be saved. God's word often creates what it describes.

Jesus taught election so that He alone would get all the glory. He's saying to his disciples "One of you is going to betray me and go to hell, but the rest of you are secure, not because of anything in you, but because I chose you." And this is where we find all our security. If our salvation rests on our performance, we will become Judas. But if our salvation rests upon the eternal and immutable decree of Jesus Christ, we can never be lost.

Closing Prayer to Sermon

Benediction:

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. (2 Cor. 13:14)