

The DNA Of A Duplicitous Disciple

Belcroft Bible Church

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Well, please turn in your copy of God's word to Mark chapter 14, verses 10 and 11, which will serve as our text for exposition this morning as we turn in this worship service on this Lord's day to another aspect of worship; we worship through singing, we worship through praying, we worship through the Lord's Supper and serving, we've worshipped through the reading of Scripture, and now we worship through the preaching of the Word of God. All of life is worship, every aspect of what we do in life is meant to be worship. As a matter of fact, every breath you take should be an act of worship to the Lord. So even now as you listen to the Word of God preached, you have the opportunity to worship Him and listen well, just as I have the opportunity as your shepherd, to worship the Lord and preach to His glory for His namesake alone.

We return to this, really this study in the Gospel of Mark about the divinity and the suffering nature of Christ. We've seen Him in His divine nature, and now we're seeing Him as the suffering, sacrificial Lamb. We are at the doorstep of the cross, we are in the final week of His life as the suffering servant; He is about to die, He's only days away. Mark in this extended introduction of chapter 14 verses 1-11, is really giving us an introduction to this last final segment of the life of Christ before He dies on the cross. In so many ways Mark is setting us up for the looming death and the malicious murder of Christ. That's what these three paragraphs are really all about and Mark is giving us, really, a snapshot into the back door of how in the world this is going to take place. He's put all the players on to the table, so to speak, and he's shown us the malicious plan of the religious leaders, but they have a hurdle they can't cross, and they need a little help. And in comes the unsuspecting sinister servant of Satan, Judas himself. And so, Mark is really showing us and lining out for us how this is all going to happen. And thus, it serves in many ways as an extended introduction (these 11 verses) to the looming death and passion of Christ. But also, what Mark is demonstrating, yet again, in this passage, is that

things are not always what they seem for those who follow Christ. Mark has been teaching over and over again this lesson on what it means to be a true disciple since early on in his Gospel account. And once again, he revisits this reality as he concisely and dramatically contrasts the dedicated unnamed woman in verses 3-9, and we've looked at that, with the duplicitous disciple, in verses 10-11, of which we'll look at this morning. These last two verses serve as the final part - pay attention children this is probably on your notes - the final part in Mark's literary technique right here in these 11 verses. It's a literary technique and I've told you the simple name of which is the sandwich technique. A sandwich is this helpful literary tool that Mark often uses, and I've pointed it out to you many times as we've gone through this, to highlight a contrast; to vividly and dramatically highlight, and in this context this contrast, between the fake and the genuine disciple of Christ. Thus, in these two verses, we move from the true friend of Christ in the unnamed woman, to the fake friend of Christ in the named apostle.

The irony and the contrast and this section of Scripture abound. While it would be easy to read these two verses and quickly move on, I think that would be a mistake for us. There is much for us to consider. In what way, Pastor? Why are you going to preach a whole sermon on two verses? Well, because these verses, if we rightfully unpackage them and dig in deep within them, will give us, really, the DNA of a duplicitous disciple. You follow along silently now as I read our passage aloud. Hear the Word of the Lord: *Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. And when they heard it, they were glad and promised to give him money. And he saw an opportunity to betray him. Amen.*

So close, and yet so far away. That would be a good summary of what we see in these two verses. As Judas was a man called by Christ, trained by Christ, he lived with Christ, but ultimately, he rejected and betrayed Christ. While shocking and sad, the reason for this does not escape us as the Bible clearly demonstrates this man to be a duplicitous disciple. Meaning, a two-faced follower of Jesus. This sad idea of false followers of Christ, fake Christians, is an undeniable reality that is spoken of often in the teachings of Jesus and the greater writings of Scripture. Well, this morning, we come to one of the clearest examples of a phony follower. Judas Iscariot is the most notorious and despised man to ever live because of his trickery in betraying the Holy One of God. Judas is a clear

example, don't miss it, of what happens to a person when they add Jesus to their life instead of dying to self and fully submitting to Christ in everything. Judas provides for us some serious lessons on the subtlety of sins in the heart and how they will, if not dealt with, progress to disastrous sins in the life.

Again, what Mark is doing in this sandwich technique, this literary device, is that he is contrasting the true with the fake, the friend with the foe. The insider (who is Judas) is actually the outsider, and the outsider, by way of the culture, (the unnamed woman) is actually in the insider - a genuine follower. Think about the contrast. The unnamed woman is selfless while the named apostle proves selfish. The woman is humble while Judas is prideful. The woman is serving while Judas is stealing. The woman is generous while Judas is greedy. The woman is peacefully content while Judas is sinfully dissatisfied. The woman is exalting Christ while Judas is seeking to exalt self. Do not miss it, as the woman - please do not miss this, this is so clear in the text - the woman sacrifices her money because of her faith, but Judas sacrifices his faith for the love of his money. The woman demonstrates singleness of heart, but Judas displays undeniably a divided heart. And that, dear loved ones, gets to the core issue of what we must consider this morning.

I have taught you already multiple sermons on Judas and the apostles, every one of them, early on in our study in Mark, and you'll remember that it was about four years ago if my recollection is correct. That's a long time to remember, I know. I have faith in you. But our text today begs another question. It begs the question "why?" Why would a so-called friend of Christ, one so close to Christ be the one who betrays Christ? Now listen, I want to be accurate and clear. There are multiple answers to that question. For sure. Without question. The predetermined plan of God being the ultimate answer as Acts 1:16 makes clear, and Judas was a part of that and that is undeniable. Yet, the sovereignty of God never negates man's responsibility. Judas has much to teach us as it pertains, here you go, to what a false follower of Christ looks like, thinks like, and acts like. Mark is clearly contrasting the true with the false here and we would do well to learn some of the marks of a deceptive disciple lest we fall into the same trap as Judas, being so close to Christ and yet we end up so far away. Judas, without question, has a serious heart issue. He is an unregenerate man and that is his ultimate problem and the

ultimate reason why he does what he does. Judas did what he did because that's what his heart wanted. The Bible teaches us - pay attention, children - that the heart is the ultimate control center of man. Meaning, where the heart directs is where the life will go. Passages like Genesis 6:5, Proverbs 6:18, Proverbs 20:5, Proverbs 20:9, Proverbs 21:2, Psalm 19:14, and the list keeps going. They all speak to the active nature of our natural heart in thinking, scheming, pondering, and planning. And that is why Jesus Himself declared in Matthew 15:18, that it's out of the heart that the mouth actually moves, it actually speaks; the mouth just says what the heart desires.

Thus, we can see from the Bible that the heart - here you go, children, again - is the primary control center of each person's life. What does that mean? It is the heart, not the not the muscle that pounds that Walt just gave us an anatomy lesson on a minute ago in the Lord's Supper that was so helpful. We're not talking about that, we're not talking about the internal pump, we're talking about the internal control center of your life. It is the primary control center of every person's life where all decisions, all acts begin, where they're all planned, and ultimately made. You can think of your heart like an air traffic control tower that directs all the planes that fly through the air. So, your heart controls all the thoughts and actions of your life. Children, here's a simple illustration with which you'll connect. Just as your Gameboy or your Xbox or whatever game it is that you play, and I'm confident you have one, just as every one of those games has a remote control, without that remote control, the game won't function, your heart is the remote control of your life. Whatever button you push on that control, that game will do, so it is with your heart. Biblically, we can say the heart is the immaterial core of the human soul that drives, directs, determines what? Thinking, proposing, intending, desiring, craving, and planning. This massive truth is why Solomon passionately warned his sons in Proverbs 4:23 to do what with their hearts? To guard their hearts for out of it is the wellspring of life, meaning it is the source of your thoughts, your actions, and your desires; they all flow out of your heart.

Therefore, Judas, like every false follower of Christ has a massive heart problem. What was it about Judas? What was it about his heart that drove him to betray Christ? What are the heart characteristics of duplicitous disciple like Judas? What are some of the dangers we can see in this double minded man that we - those of us who believe - must

guard against? Most simply, here you go, how does one become a duplicitous disciple? Our text will help us answer these questions this morning. I know I have to go quickly, so bear with me. But I don't want to breeze over this, that's why I wanted to preach a whole sermon on this. This has been on my heart for some time.

Therefore, as we work through verses 10 and 11, I want us to see three, three marks in the DNA of a duplicitous disciple. Here are three words to help you track with me: Number one, uncommitted. Number two, unrepentant and number three, unguarded. What are the three marks in the DNA of a duplicitous disciple? A duplicitous disciple will always have an uncommitted heart. He will always have an unrepentant heart. And he will always have an unguarded heart.

The first mark in the duplicitous disciple is Judas has an uncommitted heart. Look now at verse 10 and you see it so clearly. This idea of uncommitted means it's divided; the heart is divided in its loyalty and distracted in its allegiance. This was clearly Judas as he was a man with a double heart that looked both ways. He was a double minded man in that he was trying to have it both ways - one foot in and one foot out. He was pretending to walk with Jesus while still pursuing self. He was utterly duplicitous, meaning he said one thing, but he was actually something totally different. This duplicity flows out of his lack of commitment, his lack of loyalty, his lack of conviction concerning Christ and all that the Lord taught him. Verse 10 helps us see this uncommitted heart in three ways. First, notice Judas was uncommitted in his calling, in his calling. Verse 10 says: *Then Judas Iscariot, who was one of the 12* - stop right there. Mark is highlighting that the one who betrays Christ was the one who was closest to Christ. By way of proximity, no one was closer to Jesus than the 12. These 12 men were handpicked by Christ, as you remember from our study in Mark 3:13-19. These men were personally called, they were personally trained, they were personally commissioned by Christ. Jesus called these specific men so that they might be with Him. This means that they might be with Him all the time, that they might immerse their lives into His learning every day and every moment of every day.

Now interesting, Judas is always the last on the list of the 12 apostles, and he is always listed as the one who betrayed Jesus. Marked for all time as a trader, a deceiver, a fake.

Yet, it seems to me that it was not always that way as his name implies that he likely comes from a religious home. His name Judas is really from the form of Judah, the tribe of which the Messiah came from and very likely, of which Judas was connected. His name has connection and meaning to the idea “Jehovah leads,” which strongly points in the direction that he was likely raised in a religious home with parents that had great hopes that he would be led by Yahweh. There is great irony here, as you consider the one called “Jehovah leads” was clearly the one person on earth who was most led by Satan. Notice the name Iscariot, which is really not his last name, but speaks to where Judas was from. And again, this is helpful because we learn from this that Judas was from Judea, not Galilee. Iscariot likely has reference to a small town in the south of Judea, which would make Judas the only apostle who was not from Galilee. All the other apostles were all from Galilee, with many of them even having prior knowledge of one another. But Judas and Judas alone is from Judea. This would have aided the hypocrisy of Judas and allowed the solitary nature of his background to likely help cover his real identity. It also likely exposed him to the religious leaders and their false teaching, which no doubt permeated Judea more than Galilee. But Mark 14 is clear that Judas had the same calling as all the other apostles; he was, the text says, *one of the 12*. Judas was personally called, handpicked by Christ to be with Him. Personally trained by the Lord. Judas did not secretly slide into the group any more than any one of the other men. Jesus hand-picked the men he wanted just as Mark 3:13 says. His calling was, in large part, to be with Christ, as Mark 3:14 declares. Christ calls this special group of 12. He calls these men intimately, intimately to be connected with Him in a very special way so that they might be taught and equipped, personally and powerfully by Christ. This is what is being highlighted here in Mark 14:10 when it says, *Judas was one of the 12*. This means that Judas, the one who traveled with Christ, the one who was trained by Christ, the one who ate with Christ, the one who lived with Christ, the one who talked personally with Christ, this Judas, this one of the 12, he is the one who heard all the sermons of Christ, he saw all the miracles of Christ, he knew the purity of Christ, and he understood the divine power of Christ. Yet this one so close, Judas, willingly rejects the Lordship of Christ. Why? No doubt, in large part, because he was uncommitted to his calling. He was not devoted or dedicated to the privilege of being personally chosen, befriended, trained, and even served by Christ. He was uncommitted. The teachings of Christ went in one ear and out the other. He did not listen, he did not learn, and he did

not live out all that the Lord had told him and taught him. He was uncommitted. It was perfunctory. It was mundane for him.

But not only that, he was uncommitted not only to his calling, but this becomes even clearer. He was uncommitted to his commission. Look at the text, Mark 14. It says what? He was one of the 12 who went to the chief priests. The guys, who in verses 1-2 are seeking to kill Christ, are the ones Judas goes to meet with. Judas doesn't go to preach to them, he goes to strike a deal with them. Jesus called, and let me remind you again, Jesus called the 12 for a specific purpose: that they might be sent out, commissioned by Him to represent Him. The Greek word apostle simply means 'sent one.' And when it's tethered to the 12, it speaks of God's official representatives sent on His behalf to do His bidding. Judas was chosen by Christ to be an ambassador of Christ, to take His name, His kingdom message, His truth to a lost and dying world that they might know and follow Christ. Mark 3:14 is very clear that the 12 were called by Christ so that they might be sent out by Christ to preach and have authority to cast out demons. They were commissioned to declare the divine message that comes with the divine blessings and power to cast out demons by these men, thus proving the divine nature and veracity of the message. Judas, like the rest of the 12, was given this commission. Yet our text here in Mark 14:10 says he was not preaching. He was not going to these men to preach to them, to share the kingdom of God with them, to confront them in their sin, and bring to them their only hope, which was the kingdom of God, the Gospel message of which Christ came. I remind you in Mark 1:15 where it says to repent for the kingdom of God is at hand. Judas is not going to do that. Instead of preaching we find Judas betraying; we find Judas bartering over the life of the Lord, as if His life is some piece of property. This is a far cry from the commission that Christ gave to him. Judas now - don't miss it - would have shown great interest into being with Christ. Remember, he was the only one of the 12 outside of Galilee. What does that mean? That means Judas would have traveled to be with Christ. That means he would have traveled from the south, even the small town of which Judas was likely from was even south of Jerusalem. So, he would have traveled north way up into the country of Galilee, following Christ, part of the crowd and even staying there until he was chosen. Judas would have shown zeal from the outside, just like the other men. As a matter of fact, that zeal would have looked so genuine that none of the other men even knew that the betrayer would be Judas. They

wondered who it was going to be. They never thought it would be Judas; that never comes up. And so, lest you think that he's sneaking around, obviously, no, he's in the shadows in all that he does. No doubt he was preaching, no doubt casting out demons, no doubt vividly and actively involved in the ministry when they're sent out as Christ sent them out. And they come back declaring all that they have done; Judas would have been a part of all of that, and yet here we see he is uncommitted. He is uncommitted to his calling, and he's uncommitted to his commission. He's not preaching, he's not teaching, he's not representing, he's betraying.

Notice, ultimately, he's uncommitted to Christ. He's uncommitted in his calling, his commission, and ultimately to Christ. Look at the text, verse 10: *[He] went to the chief priests - for what purpose? - in order to betray him.* Here we can see clearly now how Judas was utterly uncommitted to Christ. For as the text says, he goes to the religious leaders to betray the Lord. The Greek word here means to deliver a person into the control of someone else. And in this context, it means the handing over of an individual to an enemy who will presumably give him undue affliction. Undue, unworthy, unexpected. Judas knows what he's doing. Unwarranted, that's the word I was looking for. He's going to get unwarranted judgment because His enemies will then have control of him. And that's what Judas is doing; that's what it means when it says, "he betrayed him." Jesus is in the hands of His enemies, that His enemies might abuse him. Judas has no allegiance for Christ, as he willingly turns his back on Christ as a trader for 30 pieces of silver. Now, don't miss it, the other men, we know, and we'll see it, they will abandon Christ in His hour of need, but Judas alone proactively hands Christ over to be killed. Instead of submitting to Christ's lordship, Judas has sought to steal lordship as he seeks to control the situation for his own selfish ends. Judas is the definition of an uncommitted follower of Christ. He followed Jesus as long as he got what he wanted, but the moment everything turns and he realizes his personal dreams, his material desires, his political aspirations have evaporated, he betrays Christ so as to seemingly better himself. Here's a man utterly uncommitted to Christ because he has an uncommitted heart.

Now, Dear Loved Ones, we do not know all the details here. Was Judas always uncommitted? Meaning was he a deceiver from the beginning, sneaking in for personal

gain and glory? Or do the seeds of the uncommitted heart grow and blossom over time with Christ? We don't know. We don't know exactly. But the danger of having an uncommitted heart is something we must all guard against. For the seed of that sin resides in the natural heart of every man, including you and me. It's not only for those who are unregenerate like Judas, it is for every one of us. Every single one of us must deal with this. How quickly we turn away from the world after vain glory, after personal praise, and demonstrate an uncommitted heart. Think about it. We are not apostles, and you know this, you've been taught this, there are no capital "A" apostles today. Let no one tell you anything different. The Bible is clear, they are done. Yet, every true believer is an official "sent one" of Christ. As Paul says in 2 Corinthians 5:20, *we are ambassadors of Christ*. Every believer has been personally called by Christ so that they may grow in Christlikeness, being taught by Him. Second Peter 3:18, the command is clear, we are commanded to grow in the grace and the knowledge of Christ. And how do we grow in that? In the Word of Christ given to us by the Spirit of Christ. We are commanded to grow so that we grow into the measure and the stature of Christ. Ephesians 4, growing like Him that we might better represent Him as we go out for Him. These realities are the core to what it means to be a follower of Christ, our calling by Christ, our commission with Christ, and our submission to Christ. This is it. This gets to the foundation of what it means to be a follower of Christ.

Remember the Gospel call that was provoked by Peter's confession in Mark 8:34-38 where Jesus said that if anyone wants to follow me, he must deny himself, die to himself, take up his cross of death, of shame and guilt, and he must carry it in the footsteps of Christ, following the Lord. Judas never did that. Judas never took up the cross of Christ. Judas held on to the pursuits of self. Judas was uncommitted to Christ. He was uncommitted to the calling, to the commission, and to the Lord. He never gave it up. He never relinquished self. He always struggled with living for himself and living for the Lord. He tried to have it both ways. He was selfish, unlike the woman who was selfless. She was sacrificial, and he was a thief. She ministered to others, he ministered for himself. He was divided, she was dedicated. She was devoted, he was distracted. She was committed, he was uncommitted. She had singleness of heart, this unnamed woman who we know to be married, according to John. But, in the text Mark highlights this reality. He doesn't even give her name because she would have been the last

person you would have ever thought would have been a faithful follower of Christ. And he's demonstrating, "Look at this devotion, look at the singleness of commitment. She doesn't care what the people say. She doesn't care how much it costs; she just loves Christ." And there is the man, the man who should have been the example of that, the man who should have known this, the man who should have displayed this, the one closest to Christ. And yet instead of being dedicated, he's divided.

Dear Loved Ones, this is a reality with which we must wrestle. One of the greatest ways to guard your heart from being duplicitous is to constantly reinvigorate your heart with your commitment to Christ. Not in some rededication public deal. We're not talking about that nonsense. We're talking about that constant re-firing of the flame of your faith for Christ where you are constantly revisiting the Gospel and reminding yourself of who you are and what God has done. We just did it right here in the Lord's Supper where you are constantly coming back moment by moment, day by day, and you're looking to the Lord and going, "I can't believe He loves me. I can't believe He died for me. I can't believe He's called me. I can't believe He's commissioned me. He's given me the Gospel to take to the lost." Listen, that's what we need to do constantly. We live in that vein and that guards our heart from becoming duplicitous, from becoming divided when the world brings its lures, when Satan brings his temptations, when our heart wells up within us and throws at us all the doubts and the fears and even the temptations, we go to Christ and we realize all of that junk cannot compare to the greatness, and the glory, and the majesty of Christ and the Gospel. That's how we re-fire the flames of our commitment. And this is something you don't do walking down an aisle, this is something we must do every day of our life. If you're like me, I need to do this every day. I wake up and I re-fire my commitment, and I will live for Christ, I will not live for the world, I will not live for self. And those thoughts and premonitions and desires come up within your heart, you say, "Down with that disastrous idea." And you say, "Up with Christ. I will follow Him, and I will keep following him." And you must keep doing that. That's why Luke 9 says what? We are to deny ourselves, take up our cross and follow Christ daily.

Judas didn't do that. Maybe he made a commitment, maybe early on he was so-called committed. But we see in the end, it didn't last because he was duplicitous in heart.

Dear Loved Ones, I think - and there's much to say about this - Psalm 86:11, the prayer of David in Psalm 86:11, I would give this to you as an act of meditation. I'll give it to you now before we even get to the end of the sermon. I would highly encourage you to go and saturate your heart and mind in that text. Make Psalm 86:11 the prayer of your heart. You want to guard your heart from being duplicitous? Make David's prayer your own. What does he say? Psalm 86:11: *Teach me your way, oh, Lord, that I might walk in your truth* - here it is -. *Unite my heart to fear your name*. What does David mean there? David means, "Give me a committed heart, that I might fully follow You. Lord God, purge away my divided heart that I, like Paul in Philippians 3:13 may say - I love it – *this one thing I do.*" I love it. Paul is a man marked by singleness of mind. Every godly man will always be that. He is marked by single devotion, single dedication. There's one thing he does and one thing alone: He pursues Christ. That's what Paul says in Philippians 3:13: Forgetting everything that is behind and leaving it all back there - the good, the bad, the ugly. I'm leaving it all behind. And I'm going in one direction, in one direction alone, to the glory, to the praise, to the pleasure of Christ. Everything else is dead weight. It's of no value. But knowing Christ and making Him known. That's it. And then every other responsibility in my life - to my wife, to my family, to my kids, to my church, to my community - guess what happens? When I'm a man of singleness of heart, all of those other things are blessed. All of those other things come into the right picture. I become the best workman there ever was. If I'm singleness of heart towards Christ, there will be no better servant at the job than me because I'm not going to steal, I'm not going to lie, I'm not going to belittle people, I'm not going to step on people to get what I want, I'm going to serve them. You see how this works. I'll be the best husband my wife could ever have. That's the secret. Men and Women, you want to be successful in the eyes of God? Give it all away and pursue Christ. Watch and see what the Lord will do with your life, in your job, in your home, with your children, with your spouse, in your community. You want to be the best American citizen you can be? Respecting the government where they rightfully deserve respect? Pursue Christ and watch how quickly so much of the nonsense just goes away. You won't even listen to it. Then you'll be able to pray, and you'll be able to serve, and you'll be able to help the governmental officials, notwithstanding pointing out when they need to be pointed out, but still thanking them for who they are and what they do. Why? When you have singleness of mind pursuing

Christ, it changes everything. This is the heart of the committed Christian, and this is the heart we need to see. And this is the heart we need to guard against.

This one thing, Paul says, I do: Pursue Christ and nothing else. Judas didn't do that. He pursued himself and we see what happens. You see the uncommitted heart. Now let's look at the second mark of the duplicitous disciple. He has not only an uncommitted heart, he has an unrepentant heart. Verse 11 starts now, *And when they heard it, they were glad and promised to give him money.* Here we get a sneak peek on what is driving everything for Judas, his love of money. Do not miss it. Judas seeks out the religious leaders. They would have never thought to go to him, but instead, Judas personally and proactively goes to them. The sinister nature of his treachery cannot be overstated. Remember, they wanted to arrest Jesus by stealth, verses 1-2, we've looked at that. And they wanted to do that, so as to not provoke the crowd, but Jesus seems to always be followed by a crowd. So, these religious leaders have no idea how to get Christ alone so as to take Him, arrest Him, and falsely accuse Him that they might kill Him. They don't know how to do that lest a whole band of people will rise up and defend Him. That was their thought. They don't know what to do. Enter Judas. This is what is meant by the phrase "when they heard it" in the text. Heard what? The plan of how to arrest Jesus by stealth. Judas was on the inside. Judas knew that Jesus had moments when He would be away from the crowd on His own, and that would be the time to arrest Him and take Him away to be accused and killed. Judas says, "I will help you. I will tell you when and where you can arrest Him without crowds seeing and knowing." And when they heard this, they were happy, excited. They could finally do away with Jesus. That's what's going on here.

And as sick and as sinister as this plot by Judas is, the motive behind it is even more shocking. It was money, lust for more of what was not rightfully his. It was greed, greed, and covetousness that consumed the heart of this wicked man. Judas does what he does, for the lust of money. It is all about money. Judas lives for self and the pleasures of this world. And that is the perverted motivation behind all that he does. Many have tried to give Judas the benefit of the doubt and they say, "Well, Judas was just trying to provoke Jesus into a fight with the leaders so that He would ultimately then lash out and set up His kingdom." And again, Judas would then enjoy the prosperity that he so richly

desired on every level as one of the main leaders in that kingdom. But that thought does not line up with what we already know about this man, Judas. What Jesus has already said. The internal discontentment and self-pity over not getting what he wanted has been brewing in the heart of Judas for over a year. John 6 points that out. Judas is going to cash in his chips, he's going to cut his losses, and he's going to get what he can get while getting out. This is what's going on. Judas is mad, Judas is angry by this point. And I'll prove it to you. Think now with me to John 12:1-6, it's the parallel passage of what just happened in Mark 3-9. The unnamed woman comes and washes Jesus's feet. This is the culmination, really, of Judas's perspective about this whole deal. Judas is utterly selfish and self-centered. This was how he was from the beginning, but that selfishness was no doubt hidden behind some religious and Jewish ambition to have a king set up their kingdom for their benefit over their oppressors. But when those ambitions, hopes, and dreams are shattered by Jesus Himself, the real Judas comes forward, and he proves it, that he was that way all the time, living for personal pleasure from the beginning. We looked at this a few weeks ago, where Mary, the unnamed woman, takes a bottle of very expensive perfume. She pours it out on Jesus's head and feet, and she washes and wipes His feet with her hair. The whole bottle of perfume is used and the whole house fills up with a wonderful aroma of selfless love. How does Judas respond? Judas complains.

Listen, whenever a person is becoming enslaved to discontentment and self-pity, they will almost always manifest it in grumbling and complaining. Judas has been enslaved to his own sinful discontent with Jesus, His plans, and now he complains about in complete hypocrisy. You see, Mark tells us that the perfume was worth what? A year's worth of wages - 300 denarii. Judas says it was wasted because it was a lot of money that could have been given to the poor. But as John 12:6 says so clearly, Judas did not care about anyone; he did not care about the poor just like so many in our world today clamoring about the poor, clamoring about the oppressed, clamoring about Black Lives Matter. They don't care anything about black lives. You have seen that, and you have learned that - what I've declared to you years ago, and I said this has never been about black lives. They don't care one iota about anybody: black, white, or indifferent. It's all about money. It's all been about a ploy of self-exultation and Black Lives Matter has been defamed, defaced because the leader stole all that money and has been proven to be

what exactly what I told you, a joke. This is the heartbeat of the duplicitous people; this is the way it goes. And these lies get permeated by our land and our government all the time. And you have to be discerning and wise to see through this junk. Our government is one of the biggest promoters of this nonsense. And here is Judas pretending: "Oh, we could have given this to the poor." Just like so many we hear. No, he doesn't care about the poor. It's all a lie. All he wants is to steal from the basket. He was the treasurer of the group, and he would watch the money go in. And every time he saw sweet, selfless people giving to what their cause was to help sustain them as they traveled, Judas would think, "Hm, now I can take a little bit more, take a little bit more." And he sees this woman and he thinks, "Hmm, I just lost a lot of money."

John is clear, this is exactly who Judas was. And he calls him a thief; he doesn't sugarcoat it. Judas is a thief. Paul declared in 1 Timothy 6:10 that the love of money is the root to all kinds of evil, all kinds of sin. And it is clear in our text that the root of this love of money, deeply twisted into the heart of Judas, motivated, no doubt, the greatest evil of all time - betraying the Son of God. Listen, if you're confused about this or you think I'm twisting this or over exaggerating this, let me help you. Matthew 26:15 is clear that Judas went to the religious leaders asking how much money they would give him if he handed Jesus over. While self-pity, anger, pride, and discontentment were no doubt all intertwined into the heart of this unregenerate man, it was his lust for more money that clearly provokes this perverted plot to betray Christ. And Dear Loved Ones, here is the point we must not miss. Here you go. You're like, "What does this have to do about the unrepentant heart?" Now you're ready. Now you're ready. Think about it. Judas knowingly lived with this for a long time. John 12:6 is clear, he calls him a thief because that is what you call someone who repeatedly takes, steals, and pilfers that which is not rightfully theirs. The love of money and stealing to get was a lifestyle of this fake follower of Christ. He sinned and thought with lust for more and he regularly sinned, indeed, with stealing it. This was a man who lived with an unrepentant sin in and over his life. Judas did not simply fall one night and betray Christ. Judas had lived an ongoing life of betrayal silently, denying Christ in his heart, which is what we do when we live in unrepentant sin. We are denying Christ. Never forget that. You can raise your hand, you can say "Jesus, I love thee," you can sing song with the utmost zeal, but if you go out and you foster, you protect, you defend, and you continue to promote an unrepentant

lifestyle, your words mean nothing. It's all lies. You have denied Christ already in your heart. Your deeds just haven't caught up yet, but they will.

So, it is with Judas. He denied Jesus in his heart. He betrayed Christ long before in his heart before he ever betrays Him with his mouth. Why? Because he lived with ongoing, unrepentant sin fostering, growing in his heart like a germ that will not stop unless it is cut out, unless the antibiotics are flooded in lest it is totally smothered with that which is good, it'll just keep growing like gangrene and it will not stop. So, it was with this love of money and all the sins that were tethered to it. He let them grow in his heart and germinate. Until one day, it was like an infectious, wicked weed that just comes out of his mouth and out of his mind and he says, "I'll be the man who will set up the plan and put this into motion."

Listen, in every way, Judas is doing nothing for us but showing us James chapter 1 verses 14-15: the life cycle of sin. Judas is showing us that very clearly. You know what James says, all sin, really, generates from the heart, right? From the lust of the heart that we sin. Before we even sin, we've already sinned. That's what James is saying, right? So many of us have this wrong idea, "Well, if I didn't act upon it, I didn't sin." No, no, go read James 1. You've already sinned; it's in your heart. Sin begins in the heart. It doesn't begin in the hands. You lust after a woman, you've sinned with her in your heart. If you have same sex attraction, it's a sin because it flows from the heart. Just because you haven't acted upon it doesn't mean you haven't sinned. It's an unnatural lust that God has never designed nor allowed. It's in the heart. James chapter 1 is clear, all of our sin comes from internal. And when we don't deal with it, it germinates, it grows exponentially, like this massive mound of dirt and dung, it just keeps taking over our life until one day, like a deformed child, we give birth to it in our deeds. That's what Judas is showing. And it doesn't end, because Judas ultimately shows, what is the life cycle of sin? To destroy us. And what does it do to him? It destroys him.

Duplicitous disciples are those who live with ongoing secret sins of the heart. Sins they nurture, sins they foster, sins they protect. How do I know if I'm a duplicitous disciple? I'm glad you asked. Do you live with ongoing sin? Ongoing, unrepentant sin in your life? Do you live with it? Do you protect it? Do you pet it like your cat? Do you put it in the

closet so that no one knows but you know it's there and then you go revisit it at night when everybody's in bed. That's the heartbeat of a duplicitous disciple. Ongoing, unrepentant sin. They will hide and defend but they will never reject it. True disciples always struggle with sin. True disciples always struggle with sin until they get to heaven. So, I'm not saying that you won't struggle with sin. I guarantee you that you will if you're a believer. The Bible declares that emphatically. First John 1:8, 1 Peter 2:11, Galatians 5:17, Colossian 3:5, Romans 7:18-19 are just a few verses that prove the point. The Christian life is never about perfection, but always about progressively being perfected by Christ. It is not about perfection, but about direction. Is my direction toward Christ? Or am I like Adam and Eve and trying to hide my sin with leaves instead of exposing my sin in humble brokenness? Are you going toward and growing in Christ? Or are you going toward and growing in yourself?

Thus, the defining distinction between the dedicated and the duplicitous disciple is one never repents of sin, the other never stops repenting of sin. The one hides his sins so that he can continue in it, the other - here it is - exposes his sin so that he can be freed from it. Judas was a man who trained his conscience to live with the guilt of unrepentant sin. A true believer will sin, but he will not be able to live with a guilty conscience for long. It will hound him to the point of true Christlike confession. This is John's point in 1 John 1:9, that the true believer confesses his sin to God. The true believer does not continue in sin John says (1 John 3:6). As a matter of fact, John goes on, and I think this is so helpful to our texts, John goes on to say in 1 John 3:8 that the one who makes it a practice, a lifestyle to keep on sinning without repentance, to live as an ongoing pattern of the life, unrepentant sin, is to be of who? Of the devil. I find it very interesting that that's exactly what Jesus calls Judas in John 6:70 - the devil. He's of the devil. Why? Because he lives in ongoing, unrepentant sin, demonstrating he is owned by the devil, not by Christ.

The greatest way to guard your life and heart from being duplicitous is by regular repentance before God, Dear Loved Ones. David was a man, you know this well, David was a man who sinned deeply even sinned secretly for a time, maybe even a year in seeking to hide his treachery with Bathsheba. But when he was confronted by Nathan, David did not defend his sin, he rejected his sin in full, open confession and repentance

before God and, thus, because of Psalm 51, the entire world. Psalm 32:1-5, is clear where David writes, *How blessed is the man whose sins are forgiven*. When David tried to hide his sin throughout that, no doubt year-long time, his life was a mess physically, emotionally, spiritually, but when he turns away from himself, by rejecting his sin and open confession to the Lord and replacing his sin with open obedience to the Lord, he was fully forgiven, and his life restored. And that's what Psalm 32 declares. Psalm 51 is the heart cry of the repentant and should be - here it is - the regular heart cry of all of us. Luke 18:13 should be the ongoing attitude of every true believer as he recognizes his ongoing sinful propensity. What's Luke 18:13 if you don't know. It's the story of the tax collector and the Pharisee. And the Pharisee's all proud and says, "Yeah, I preach at Belcroft Bible Church. I'm the pastor of Belcroft Bible Church. I get to lead these precious people. Look, Lord, aren't you glad I'm on your team?"

Dear Loved Ones, that's in our heart. That's natural to us, isn't it? "Jesus, come on. I mean, let's be real. Those guys over there, they're okay. But you know you're glad when I got the ball." That's the heart of a duplicitous disciple. But Luke 18 goes on and shows the tax collector who was the outsider. You see the inside outside; he was the outsider by culture. He was the last one to ever be right with God. He was hated by the Jews. By the Jews, he would have been a traitor in their eyes. And he's the one that beats his breast, won't even raise his eyes up to heaven, because he understands he's unworthy and his heart cry is simply this, *Be merciful to me, a sinner*. I don't know about you but that would be another good prayer to add to Psalm 86:11. "Lord, every day be merciful to me, a sinner."

I had the privilege when I was in Florida to speak to a bunch of people and one of the settings was, I got the privilege to speak to the children's ministry at Grace Emanuel Bible Church. And there was a number of things we did in the workshop, and one of the things I drove into them, and I drive it to you, and you hear me now, all of us, is you never get over the mercy of God that every ministry is. You get to be on this music team? God doesn't need you. He doesn't need anybody. You get to be on this music team? Here's why. Because God has been merciful to you. I get to stand behind this pulpit? God doesn't need me. He used Balaam's donkey to bring forth His message. He can use anybody to stand up here and preach His Word. I am not needed. You're not

needed. None of us are needed. But God, in His mercy, in His undeserved kindness says, "I'll pick you. I'll pick you. I'll give you. I'll let you." If I get to be a trash cleaner in the house of the Lord, that is an awesome, privileged position. That's why I never ever in my life's dream, want to see our church get to a place where there's cliques. "Well, I want to serve there because that's better." Are you kidding me? Any place we serve! It's the nursery, the music team, or the pulpit. Any place you get to serve is a gift and mercy of God.

And the problem is we forget that. We somehow think God needs us. He doesn't need us for nothing. But he chooses to use us. He gives us the joy and the blessing to be co-laborers with Christ. Oh, never forget that. That's the way you guard your heart from unrepentant sin by recognizing that God doesn't need us, by recognizing we're unworthy. I'm unworthy to be a pastor. You're unworthy to be anything in Christ's service. I don't care who you are. Put your name in the list. You are. Wake up to it. Look in the mirror. I'm unworthy for this. I pinch myself. Ask the elders, they'll tell you; they hear it ad nauseam. I cannot believe I get to be the pastor at Belcroft Bible Church. Still to this day, I pray I never get over it. I pray, I'm constantly on my honeymoon. It's never left. I pray it never leaves. Because it's the truth. I don't deserve this. And you don't deserve it either. But God has been kind to us. Because "Father, be merciful I'm just a sinner, just a sinner. But be merciful to me and let me be your servant." Oh, the heart cry. That kills the duplicitous spirit. Oh, that we would have that. So much more to say about that.

But as we close, and I'll just give this to you in closing, because it's helpful. We've seen the uncommitted heart, we've seen the unrepentant heart, and the last mark of the duplicitous disciple is the unguarded heart. Look at the end of verse 11. What does it say? That he goes out now and seeks the opportunity. He goes out and does what he should have never done. He goes out to do the most evil, treacherous act ever done. Why? Because his heart is unguarded. As you've already heard, the heart of man is the control center of life. *Out of the heart, Jesus says, the mouth speaks.* And from the engine of the heart, the life moves. Therefore, the heart must be guarded, it must be watched over, it must never be trusted. And ultimately what we need, and this is what the Gospel provides, is a new heart. By the grace of God and Jeremiah 31, we get a new

heart. What does that mean? We get a new love, a new desire, we get new affections. That which loves self and the world and lust and sex and drugs and debauchery. Now, all of a sudden, those things start to make me sick, and I want to love Christ. That's not of you.

What makes Judas different than the other 11? The other 11 got a new heart. That's the core of this. But Judas didn't guard his heart, as no unbeliever does. And because he had an unguarded heart, what happened? He trusted his heart. He followed his heart. Unlike Disney and the entire world tells us to do. Here you go Disney. Disney says, "Follow your heart." I'd love to talk to somebody in Disney one day about this. "Do you know you are actually totally going against the Bible?" Here's a marketing scheme for Disney: Proverbs 28:26 says that he who trust in his own heart is a fool. Changes things, doesn't it? How clear it is. Judas gave free reign to his heart, and it led to the most unthinkable evil of all time. He betrayed the Holy One of God. That's what happens when you follow an unguarded heart. Our heart is deceptive - our natural heart.

But there's one more thing I want to say about this before I close. The unguarded heart did something else. It not only led him into the most unthinkable evil of all time, but he was then led by the source of all evil, Satan himself. Luke 22:3 makes it clear that Satan was involved in all of this, instigating Judas to drive this plan to kill Jesus. But, Dear Loved Ones, that in no way relieves Judas of his guilt in this matter of betraying Christ, but it just shows that Judas - here it is - and Satan were working together just like 1 John 3:8 says. The heart - here it is, don't miss it. Those of you who are here who are unbelievers, I pray you hear this with the utmost compassion and clarity. The unregenerate heart is fertile ground for the lies of Satan to take root. Judas had been cultivating a sinful life for a long time, which we've already looked at, which all that did was open the door wide for Satan to make Judas's heart his home. Satan now is working with, in, and through Judas to drive his plan to kill God's son.

And that is why proverbs 4:20-27 is so important - guard your heart. The best way to guard it is to get a new one, come to Christ. He'll give you a new heart. And then He'll replace that heart of stone with a heart of flesh, as Ezekiel says. But, Dear Loved Ones, your natural heart won't go away until glory. It'll be dethroned, but it will not be

removed. And you'll have to live within this body of death Paul calls it, with this war that rages within you between the spirit and flesh. And therefore, you must guard the heart. You must guard it, that you're following the heart of Christ, not the heart of man. Because the heart of man is within us who believe, ready to lead us astray at any moment.

So how do you guard your heart? I would encourage you to read Proverbs 4:20-27, it lines it out. I guard my heart by what I look at, by what I listen to, by what I say, by where I go. I guard my heart by hearing God's Word and submitting to it. I guard my heart by constantly interrogating my heart with the Word of God. I guard my heart by not listening to my heart but leading my heart. And as I've taught you many times, never listen to your heart, talk to your heart. Talk to it. I just did it a minute ago with you when I get thoughts, or ideas, or premonitions that are not of the Lord, I literally will say, "That's nonsense. God forbid that would ever happen. Go away. God forgive me. Take that away." Talk to your heart as you repent to the Lord. Guard your heart and guard it, most assuredly, by filling your heart with truth. Filling it, smother your heart with the Word of God. So much we could say about that.

You see it. Scary. The uncommitted heart? That's the mark of the duplicitous man and woman. The unrepentant heart? Clearly, without question. And the unguarded heart. And so, we should go away not castigating and throwing Judas simply under the bus as if we're self-righteous. We should see in him the reality of all of us. Because apart from sovereign grace, we would do the same thing. And we have the seeds of the uncommitted heart, we have the seeds of the unrepentant heart, we have the seeds of the unguarded heart, right now, within every single one of us in our natural heart. It's still there. It will be gone at death. That's one of the glorious blessings of death - the natural heart is done. But until that day, those seeds are there. Do not germinate them. Do not water them. Do not fertilize them. Smother them, cover them with the Word of God, and the love given by Christ in the new heart given in the Gospel. Amen? Psalm 86:11, may that be our prayer.

Father God, we thank you for the blessing of Your Word. We thank you for how much you continue to grow us, teach us, and show us in Christ. Father, help us. We come with

just humble admission, even as Tom said so clearly in the communion service. Father, it's easy in a church like ours to check the box of listen to the sermon. It's perfunctory, it's mundane. It's just what we do. Father, may it never be. May we always be invigorated by the truth of Your Word, and never lose sight of our first love. May we not go the way of the church of Ephesus, Father, because we are prone to that. Become so theologically academically driven, that our love grows cold. May your love for us continue to overshadow everything in our life, to where we are smitten, Father, like a young bride and a young groom, with You - our glorious Groom, that we may never lose sight of Your love for us and how undeserving we are that You chose us to be Your bride. Father, may the love of Christ compel us as we hear a sermon like this, to not go out and check the box, not go out and mock your Word, not go out and pretend to be duplicitous, as if hearing it is anything. But may we go out now and meditate on that in which we've heard, and may we submit to it so that our lives will be born more and more and brought more and more in conformity to Christ, that we then may honor You, glorify You, worship You and represent You, in our families, in our jobs, in our community, for Your glory alone. That's what we need, Father. Help us now, in the hardest part of hearing this sermon, living it out. Help us now, Father, to embrace the difficulty of that and to be diligent disciples, not duplicitous disciples. It is for the glory of Your great name we pray, in Jesus's name, Amen.