

Simon and Judas at night

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[0 : 0 0] Luke chapter 22 at verse 62 and Peter went out and wept bitterly and then again in John chapter 13 verse 30 Judas then having received the sop went immediately out and it was night now friends these are two night scenes from the New Testament scriptures Simon and Judas present similarity and contrast they were both disciples of Christ and they present us with a wonderful similarity and a striking contrast and we are studying them tonight because they present us with warning and hope a warning against trifling with sin against giving scope to the secret sin of our nature and a hope that if we had sinned and sinned grievously we can by the mercy of God be restored the one was Judas the other was Peter now for a very short time let me point out let me indicate first the point of similarity between the two they both sinned grievously and on the surface their sin does not seem so different after all sin is sin no matter in what context we may do it and they have this in common that they both sinned against trust both occupied positions of trust they were disciples in the circle of Christ's fellowship

Judas was treasurer of a small group he husbanded their slender resources he catered for their needs and not a shadow of suspicion seems to have fallen on him but that he was in that office during his duty faithless he was trusted and Peter was one of the inner circle of three along with James and John and there seemed to be a wonderful link between Simon and the Lord Jesus I often feel that when that occasion when the tax gatherers came to the disciples and asked if his master paid three bits of money they came and told Jesus and Jesus said to Simon go down to the sea cast out the hoop the fish you get take a man and in his mouth you'll find a coin give that to them for thee and for me

I'll make that bond that bond sell it for thee and for me Jesus treated Simon with special privileges he took him with him to the Mount of Transfiguration where he saw the glory of the Son of God break through he took him with him to Gethsemane where he saw him best in the shadows of the olive tree and heard him whistle and cry in a conflict of prayer well they both sinned against the trust imposed upon him by a master who never allowed a shadow of suspicion to fall they both sinned against warning the vigilant eye of the master saw the frailty in each and he gave them warning that should have cautioned them against a coming peril

Simon was warned that his loyalty would be tested tested tested in a subtle way sifted as wheat only the chaff to be left behind and as I said already to you that's a very subtle temptation of the devil he doesn't remove everything he removes he leaves a shell the husk of our religion behind expecting that we are satisfied with that the Lord Jesus warned Simon against this subtle peril Judas was warned that one of the twelve would be betrayed one of sat at the table with him one of first received the salt or the bread of the Passover the soup was usually the piece of unleavened bread on the table and when there was a guest a stranger at the table as there often was on such an occasion the president the chairman the man at the head usually the father of the family he took the sop and dipped it in the bowl of vinegar and give it to the stranger first a mark of courtesy Jesus dipped the bread in the vinegar and give it first to Judas the stranger at the table the alien the bitter the bitter the terribly solemn warning was given good were it for that man if he had never been born that was perhaps the most scathing unveiling of destiny that the Lord Jesus had given certainly in the company of his disciples yet their both sinned against that light solemn to sin in ignorance is one thing to sin against that light against that light solemn to sin in ignorance is one thing to sin against warning and against light aggravated sin manifold that was Judas and Simon both they both sinned against patience the patience the patience of love how patient Christ was with their frailties with Simon's impetuous outbursts of superior loyalty how Christ put up with it and Judas was never cold shouldered never treated with suspicion none of the other disciples saw any sign of distrust or coldness towards him and even when Christ said pointedly that thou doest do

quickly referring to the betrayal they took it to be a request to buy something for the feast or to give something to the pool because he was a treasurer and had the bag and so utterly were they ignorant of what is to happen is that when Jesus said pointedly to them one of you shall betray me they felt the possibility that any one of them could be the man and they cried one after another [9 : 49] Lord is it I is it I they felt that it could be them isn't that extraordinary Judas was not suspect and when Judas complained what Mary did when she broke the box of ointment of Christ's feet and say that it was extravagance Christ explained that Mary did it for another purpose against my burial has she done this?

it was the patience of genuine love brotherly care of it yet they sinned against it all sin is ugly in any setting it is specially ugly against the background of Christ's trust and care his patience and his love and that's a sin that we see here it is indeed significant I suggest that none of the heathen religions depicted Judas a traitor from within the inner circle it is only in the world it is only in the warm light and love of the gospel that a traitor could find shelter what was a savor of life to the others could be a savor of death to Judas and yet it is in the very same context that repentance for sin is born one looks at Christ and betrays him the other looks at him and weeps bitterly weeps bitterly that's the situation as we have it here

Simon and Judas are striking similarities let us now look and see where Simon and Judas differed both made a departure into the night Simon to weep bitterly it was night you know when our Lord was condemned so it was into the night Simon went and wept Judas went into the night to commit the foul deed darkness you know is a great revealer strange as it may seem what we are in the dark is a determining disclosure of our true nature and character see now how it comes out with these two men how their characters are seen in a different light if we may say in the darkness of the night the difference was this quote very simply

Simon knew his Lord Judas did not Judas was what three four years in the company of Jesus but he did not know him he did not understand him attempts are made to whitewash Judas and to say that his son Moody was good that he was trying to push the hand of Christ and bring on a crisis and that Christ would then proclaim proclaim who he was but alas no whitewashing will ever disguise the foul deed Judas gave every sign that he did not understand his master when he planned the act of betrayal he said to his fellow conspirators whom I shall kiss he to see hold them fast he seemed to have thought that Jesus would have made good his escape that he would break loose from their clutches hold them fast how little he knew of the power of Jesus to deliver himself out of the hands to Judas it was just an ordinary arrest he thought he knew him but it was a superficial acquaintance such as you may have on reading somewhere about

Christ or hearing about him you think you know him but you don't Judas knew him less and less every day he was with him he could make nothing of him for their thoughts moved on different planes Judas looked for the grandeur of a throne and a golden scepter Jesus looked for a cross of shame they could never meet on planes so far apart the world but Peter was different he did not know himself but he knew his master he was ignorant of his own true nature but he had wonderful glimpses of the hidden glory of his master you remember that day when the draught of fishes took place

[16 : 04] Simon hastened to the feet of his Lord and bent there and said depart from me for I am a sinful man O Lord he had a glimpse of the holiness of Jesus Christ he wasn't fit unfit even to be at his feet and he tells us that he also had a wonderful glimpse of his majesty we beheld he said his majesty when we were with him in the holy mount and he told sincerely that he listened to the Jesus Christ because he felt that he had the words of eternal life and he wouldn't go elsewhere he felt that the words of Jesus jammed the life of eternity into his soul to whom will we go but unto thee thou hast the words of eternal life and he was witness of his sorrow in Gethsemane of the hidden glory and the hidden agony of that scene and even when he tried to say at that dread

I know not the man every instinct of his being told him that it was a lie even in the darkness of that night he still knew his Lord Peter loved his master Judas did not Simon's love to his master could never be doubted his bitter tears that night were the tears of self-inflicted wounds tears of wounded love and when Jesus on the shore of the lake that early morning of the resurrection questioned him about his love love loveest thou me

Simon son of Jonas loveest thou me three times repeated Peter was grieved grieved that his love could be questioned and at last replied Lord thou knowest all things thou knowest that I love thee thou knowest all things all that happened thou knowest what I did thou knowest the depth which I

sank yet I can appeal to thy knowledge that I love thee and ever did and ever did yes Peter loved his master Judas with enthusiasm joined the small band hoping for great things he became treasure he had the bag and the scripture says he bore what was in it now bore is a very gentle way of putting it he took out what was in it he pilfered what was in it he loved the money and he had no room for the love of Jesus then surely different and the third thing

I want to say by way of contrast is this that Peter wanted his master and needed him Judas did not Peter trusted his master with a strong trust of faith that would not let go I have prayed for thee Simon said Jesus that thy faith fail not and it did even when he was there in the dust his link to the master was intact it was not broken and now as he went out into the night he wept bitterly and nothing would dry his tears but his master's presence and well Jesus knew it for when he rose from the dead he sent the message tell my disciples and Peter that I go before you into Galilee he knew that Peter was out still in the night cold dark and he died his night and he remembered it and he appeared to Peter the first day of the resurrection perhaps his second appearance after appearance after appearance after appearance of Mary Magdalene and what amazing it was it was too sacred for Peter ever to speak he never mentioned it in his epistles or elsewhere there was a transaction in which forgiveness was asked and received restoration was made more grace was bestowed

Judas went out into the night alone and alone he remained he felt no relief to the master the only thing he knew and his conscience told him that he betrayed innocent blood that's all and the money now was like heart sin he threw them from and it's recorded of him at the night at the night as the curtain falls he went to his own place the place for which his character suited him the place for which he was preparing himself and surely none quarrel against that yesterday we shall all go to our own place the place of which character fits us now friends in conclusion may I point out that we all have our night and let us not deceive ourselves about that there are dark patches in the life of every Christian and the question is how we act in a rouse of darkness do we weep bitterly or do we go out to destroy ourselves that is the ultimate difference between Peter and Judas not how they got into the tragic night but how they got out of it how they got out of it that's the difference [23 : 49] Peter got out of it by the grace of God and as I several times pointed out became a stronger character a more sensitive unhelpful Christian is that not what Christ expected of when they were condemned when they were restored when they were restored nothing friends is lost nothing is lost when grace is in the field for where sin upon you grace was much more above us and they are closed as I try to close this morning faith is at the receiving end of grace unlike everlasting faith cannot save it's empty but it's very empty it's a cry to God for his mercy and death is always the rest of the need and I believe it will be eternal

I believe heaven is perfection but perfection leaves room for development when a child is born into the world the doctor says encouragingly to the mother that's a perfect child does that mean that it's going to remain let that go know it means that it's going to develop perfectly and I think and I think moral and spiritual perfection is a state from which we can develop as God would have us be and I believe that faith is a receptive argument that takes in the grace and the glory of an eternal deliverance God is not to set it aside it was given to us the day we were quickened into life it was a first cry of a newborn soul and I believe that grace and glory shall meet together and be our companions evermore friends let us trust it let us trust it with a trust of faith and of obedience and of commitment and we shall find that it supplies and goes on supplying all our need in life in death in all that is beyond it what a tragic in the land what a blessed

God grace makes let us pray blessed Lord we bow in humility before the mystery of human sinfulness human frailty and human selflessness but we thank Thee that it is there divine grace meets us and takes hold of us and meets us and we pray that we here tonight might see that the hand of grace has indeed taken hold of us and our frailties are many and the future might be dark and threatening yet grace shall prove us and we thank Thee that when grace is there God Almighty is there Himself keep us wonderful keep us wonderful keep us wonderful and above all keep us trustful until the day shall break and all our shadows shall flee away Amen and we thank Thee that we have shall flee away Amen