

1. Last week I taught in part the *Doctrine of Peter the Apostle*. When the clock struck 8:30 P.M. we were studying the *Doctrine of Judas Iscariot*.
2. Before we return to that study, I want to give you opportunity to rebound.
3. I want to review some of that learned last week and then begin new material on page four.
4. In our study of the Book of John we found Jesus referring to Judas as a devil and thus a need to study the *Doctrine of Judas Iscariot*.

Joh 6:69 We believe and know that you are the Holy One of God."

Joh 6:70 Then Jesus replied, "Have I not chosen you, the Twelve? Yet one of you is a devil!"

Joh 6:71 (He meant Judas, the son of Simon Iscariot, who, though one of the Twelve, was later to betray him.)

### **Doctrine of Judas Iscariot**

#### **Introduction**

1. The story really begins at the home of a former leper. The Lord is invited to a dinner party and the guest list is most interesting: Simon, a former leper, Lazarus a trusted resuscitated friend of the Lord Jesus, Mary and Martha sisters of Lazarus and the twelve original disciples—including **Judas Iscariot**. Mar 14:1-9
2. John places the event six days before the Passover. John also provided the name of the lady who spread the perfume on the Christ. He reveals to us it was Mary, a sister of Lazarus. Joh 12:1-6
3. Whether we use Mark's, Matthew's, Luke's or John's account all four sources provide a striking contrast. Mat 26:6-14; Mar 14:3-10
4. Let's again review the two contrasting scenes: the chief priests plotting in the palace and Mary breaking her alabaster box in Simon's house! The Holy Spirit could not have grouped the two incidents more admirably than He did.

5. The bitter hate of the chief priests contrasted with Mary's devoted and enthusiastic love for her Savior. It is the contrast between the two scenes that suggests what varied feelings different people had toward the Christ! And so it is even today.

6. Simeon, when he took the young child in his arms in the Temple, prophesied that the young child would grow up to be a divider. But then what confusion must have been in young Mary's mind when Anna spoke of her young son's destiny as "He would bring redemption to Israel."  
Luk 2:34-38

7. As a divider not everyone would love Him. Christ said, "I came not to send peace, but a sword." Mat 10:34-36

8. Jesus moved some to deepest devotion: He stirred others to well-nigh ungovernable rage. And that division of feeling with which men regarded Christ is all flashed upon us within the limits of these nine verses.

9. Here you have, side by side, bitter hate and passionate love; blind fury and utter devotion; the high priests plotting and Mary anointing.

### **The Plot against Jesus**

1. And it was near Passover time! Passover was the feast which reminded the Jews of the great deliverance which God had miraculously provided. And the chief priests and scribes gathered together on the eve of that glad and blessed season. For what? For prayer? For thanksgiving? No, it was for conspiracy to commit homicide.

2. What stirred this cruel and deadly hate? The religious leaders had been brought up to expect a certain type of Messiah, and their prejudices prevented them from seeing the truth about Jesus' offering: He's an imposter, He eliminated our Temple Kiosks and He's getting all the attention we deserve.

3. Dr. Geikie, in his book *Life of Christ*, describes some of the persons who were probably present at this murder council. Caiaphas would preside; he was known amongst the people as "the Oppressor."

4. Annas, his father-in-law, and those five sons of his who would later occupy the high-priestly office were present; for their cruel craftiness the people had given the sons the nickname "the vipers."

5. Perhaps a better illustration is to be found in the trial of "Faithful" as described by John Bunyan in his book *Pilgrims Progress*. You might remember the list of the Jurymen—Mr. Blindman, Mr. No-Good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable.

6. And in Christ we have Faithful's Captain and Lord; and in these chief priests and scribes we have the High-mind and Heady, and Love-lust and Live-loose and Malice and No-good of Bunyan's day. These types are around today.

7. But notice, that in hating Christ and seeking to kill Him, they have pronounced their own condemnation. If Christ repelled some, He attracted others. If He filled some with cruel and malignant hate, He inspired others with enthusiastic love.

8. If in Jerusalem the chief priests and scribes were plotting to kill Him, there were in Bethany lowly hearts who counted no honor too high to pay Him. There were some to whom Christ was altogether lovely.

9. There were some who kept the warmest place in their hearts for Him. There were some who reckoned their homes most blest when Christ entered as their honored guest.

10. Behind this feast and Mary's sacrificial deed there was more than ordinary love—there was love intensified by gratitude for supreme mercies given. Now various "ingenious guesses" have been made as to the relationship between Simon and Lazarus and his sisters.

11. We had better be satisfied with what is revealed in Scripture. Simon had been a leper. "Had been," I say, for of course a feast at his house would have been impossible had he been a leper still. He had once suffered from that most loathsome of all diseases and had been cured of it.

12. We are not told so in so many words, but I will hazard the guess, Simon was one of the many lepers whom Jesus healed. And this feast of his was a feast inspired by gratitude to the Healer.

13. Behind Mary's sacrificial offering, again, there lay the memory of a great and unspeakable mercy. If you want to understand this lavish and splendid deed you must read again that eleventh chapter of John's Gospel.

14. John describes how Jesus at the call of the sisters came back out of Peraea where He had gone to seek shelter. Jesus, not only sympathized with the sisters but restored Lazarus to them alive and well.

15. The busy, energetic Martha served at this great feast. But Mary did a far more startling and amazing thing.

16. The cost of the ordinary anointing oil would not have been more than the widow's mite. This was spikenard ointment—the most costly of all the fragrant oils of the world.

17. This oil was purchased only for the Royal head and sacred feet of the King of kings. All this must be borne in mind if we are to appreciate the full significance of Mary's act, the worship implied and the sacrifice involved.

18. The deed stirred some of those sitting at the feast to indignant remonstrance. "To what purpose hath this waste of the ointment been made?" they said.

19. But it stirred Jesus to thanksgiving and praise. "Let her alone," He said to her critics; "she hath wrought a good work," or rather, "a beautiful deed, on me. "A beautiful deed!" He added, "Wherever the gospel shall be preached what this woman did shall be spoken of as a memorial of her praise worthy gift."

20. What a eulogy! With the widow of the two mites, Mary of Bethany received the noblest praise ever bestowed by Christ on man or woman. It is as if He held her out to the notice of the wide world, and said, "This is what I want from you."

## The Love Behind the Offering

1. What was it in Mary's act that drew this eulogy? Not the fact that the ointment was costly but the lavish, enthusiastic, sacrificial love of which that costly ointment spoke. "What a wanton waste," said **Judas**. Yes, but then real love is always lavish, and, maybe even *wasteful*.

## Christ Presents Choices

1. The high priests plotting murder: Mary lavishing love. These are representations of the two classes into which Jesus divides mankind. Some hate Him; some love Him. Some reject Him; and some worship Him and some just play like they do.

2. Now let's see what we can learn of the plot to kill Jesus – Mar 14:10-11

NIV

Mar 14:10 Then **Judas Iscariot**, one of the Twelve, went to the chief priests to betray Jesus to them.

Mar 14:11 They were delighted to hear this and promised to give him money. So, he watched for an opportunity to hand him over.

Kenneth Wuest has written of these two verses:

“The definite article appears before the word "one" **Judas**, "the one of the Twelve" who betrayed the Lord. He went to the chief priests, realizing that they were the individuals chiefly concerned. The word "betray" is **Paradidomai** "to hand over or alongside," our "sell him down the river." They were glad. The verb is **Chairō** not **Agalliaō**. The first word (**Chairo**) is more expressive of the inward feeling of joy, the second, of its audible or visible expression.”

Swete remarks, “the proposal of **Judas** was received by the chief priests with more delight than they cared to show. The burden of finding a way to do away with Jesus so that the Passover crowds would not see, now was definitely on the shoulders of Judas. His position in the inner circle of disciples, gave him an advantage which the chief priests did not have.”

1. Let's see what the Bible has to say of **Judas Iscariot**. A good place to start is with John's description of his betrayal of the Lord Jesus.

Joh 13:18 "I am not referring to all of you; I know those I have chosen. But this is to fulfill the scripture: 'He who shares my bread has lifted up his heel against me.'

Joh 13:19 "I am telling you now before it happens, so that when it does happen you will believe that I am He.

Joh 13:20 I tell you the truth, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me."

Joh 13:21 After he had said this, Jesus was troubled in spirit and testified, "I tell you the truth, one of you is going to betray me."

Joh 13:22 His disciples stared at one another, at a loss to know which of them he meant.

Joh 13:23 One of them, the disciple whom Jesus loved, was reclining next to him.

Joh 13:24 Simon Peter motioned to this disciple and said, "Ask him which one he means."

Joh 13:25 Leaning back against Jesus, he asked him, "Lord, who is it?"

Joh 13:26 Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish." Then, dipping the piece of bread, he gave it to **Judas** Iscariot, son of Simon.

Joh 13:27 As soon as **Judas** took the bread, Satan entered into him. "What you are about to do, do quickly," Jesus told him,

Joh 13:28 but no one at the meal understood why Jesus said this to him.

Joh 13:29 Since **Judas** had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast, or to give something to the poor.

Joh 13:30 As soon as **Judas** had taken the bread, he went out. And it was night.

2. In the list of the twelve disciples, **Judas Iscariot** is designated by the stigma "he who also betrayed him" and "who became a traitor."

Mat 10:4 Simon the Zealot and **Judas Iscariot**, who betrayed him.

Mar 3:19 and **Judas Iscariot**, who betrayed him.

Luk 6:16 Judas son of James, and **Judas Iscariot**, who became a traitor.

3. At the same time he is also called "one of the twelve" in Mar 14:10 and 20 and designated "the disciple who would later betray him" in Joh 6:71. In Joh 12:4 he is said to be "one of his disciples, **Judas Iscariot**, who was later to betray him."

Mar 14:10 Then **Judas Iscariot**, one of the Twelve, went to the chief priests to betray Jesus to them.

Mar 14:20 "It is one of the Twelve," he replied, "one who dips bread into the bowl with me.

Joh 6:71 (He meant **Judas**, the son of Simon Iscariot, who, though one of the Twelve, was later to betray him.)

Joh 12:4 But one of his disciples, **Judas Iscariot**, who was later to betray him, objected,

4. Judas was also called a devil in Joh 6:70.

Joh 6:70 Then Jesus replied, "Have I not chosen you, the Twelve? Yet one of you is a devil!" (The word devil is a translation from **Diabolos** meaning "slanderer, traitor" or "informer").

5. There is no mention of Judas Iscariot prior to his selection by Christ.

6. Judas served as the treasurer for the disciples. Joh 12:4-6

Joh 12:4 But one of his disciples, **Judas Iscariot**, who was later to betray him, objected,

Joh 12:5 "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages."

Joh 12:6 He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

7. As we have just seen in Joh 12:6, **Judas** often embezzled funds from time to time; being characterized as a thief.

8. His true character, with its avarice and covetousness, revealed itself at the anointing of Jesus in Bethany.

9. Judas pretended, along with the other disciples, that his concern had to do with the waste and that the expensive perfume should have been sold and the proceeds given to the poor. Let's see how these verses have been translated in the American Standard Version.

Joh 12:1 Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead.

Joh 12:2 So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him.

Joh 12:3 Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

Joh 12:4 But **Judas Iscariot**, one of his disciples, that should betray him, saith,

Joh 12:5 Why was not this ointment sold for three hundred shillings, and given to the poor?

Joh 12:6 Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein.

10. Judas expected Christ to establish an earthly kingdom in which he would have an important position.

11. Until that happened, he was happy to enrich himself from the common funds. It troubled him to hear the Lord describe His kingdom as a spiritual kingdom.

Joh 6:63 The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life.

Joh 6:64 Yet there are some of you who do not believe." For Jesus had known from the beginning which of the disciples did not believe and who would betray him.

12. The refusal of Christ to establish an earthly kingdom angered **Judas** as did Christ's periodic reference to His death.

12.1 Wycliffe writes: "The final incident which drove **Judas** to betray Jesus was the expensive anointing at Bethany coupled with Christ's clear declarations: "She did it for my burial."



Joh 12:7 "Leave her alone," Jesus replied. "It was intended that she should save this perfume for the day of my burial.

Joh 12:8 You will always have the poor among you, but you will not always have me."

13. Though Christ chose **Judas** knowing he would betray Him, still He showed him constant compassion, gave him a complete revelation of Himself and many warnings.

14. He humbly washed **Judas's** feet along with the other disciples and then said: "Ye are clean, but not all." Joh 13:10

**Joh 13:10 Jesus saith to him, He that is washed (Louo) needeth not save to wash (Nipto) his feet, but is clean every whit: and ye are clean, but not all.**

15. Matthew in his gospel provides a closing statement of the life and demise of the world's most infamous traitor.

Mat 26:14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

Mat 26:15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

Mat 26:16 And from that time he sought opportunity to betray him.

Mat 26:25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

Mat 26:47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Mat 26:48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

Mat 26:49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

Mat 26:50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took him.

Mat 27:3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Mat 27:4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

Mat 27:5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

## **Conclusion**

1. So how do we answer the several questions about Judas Iscariot?

- Was he a believer? Sadly, I must say no he was not.
- Was he demon possessed? Sadly I must answer yes.
- Was he a disciple? Yes and was he treated fairly as such? Again the answer is yes.
- Was he justified in his actions? Only in the minds of misguided liberals.
- Where is he today? In the torment side of **Sheol** awaiting judgment at the Great White Throne in a place of temporary pain which after the Great White Throne will become permanent.

2. Like all unbelievers appearing before the Great White Throne:

2.1 Judas will bring instead of his faith in Christ, a list of all the “good” he had done in his life.

2.2 Christ the judge however, will adjudicate the matter and before all the world Judas’s human good will be declared as filthy rags and he will be cast into a place of everlasting punishment.

2.3 Think of the punishment: eternity in a Lake of Fire; not a day but eternity. Fire burns and the pain is excruciating.

3. Judas could have easily avoided Hell by the simple act of accepting Jesus as the Messiah. He was face to face with the Lord and heard many assertions of the way the truth and the life.

4. Let me review a few passages which Judas elected to reject:

Joh 5:17 But Jesus answered them, My Father worketh hitherto, and I work.

Joh 5:18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, **but said also that God was his Father, making himself equal with God.**

Joh 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, **Dost thou believe on the Son of God?**

Joh 9:36 **He answered and said, Who is he, Lord, that I might believe on him?**

Joh 9:37 And Jesus said unto him, **Thou hast both seen him, and it is he that talketh with thee.**

Joh 9:38 And he said, Lord, I believe. And he worshipped him.

Joh 10:33 "We are not stoning you for any of these things," replied the Jews, "but for blasphemy, because you, a mere man, claim to be God."

Joh 10:34 Jesus answered them, "Is it not written in your Law, 'I have said you are gods'?"

Joh 10:35 If he called them 'gods,' to whom the word of God came-- and the scripture cannot be broken,

Joh 10:36 what about the one whom the Father set apart as his very own and sent into the world? **Why then do you accuse me of blasphemy because I said, 'I am God's Son'?**

Joh 10:37 Do not believe me unless I do what my Father does.

Joh 10:38 But if I do it, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father."

Joh 5:22 Moreover, **the Father judges no one, but has entrusted all judgment to the Son,**

**Joh 5:23 that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.**

**Joh 5:24 "I tell you the truth, whoever hears my word and believes him who sent me has eternal life** and will not be condemned; he has crossed over from death to life.

Joh 5:25 I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live.

Joh 4:24 God is spirit, and his worshipers must worship in spirit and in truth."

Joh 4:25 The woman said, "**I know that Messiah (called Christ) is coming.** When he comes, he will explain everything to us."

Joh 4:26 Then Jesus declared, "**I who speak to you am he.**"

Luk 24:27 And beginning at Moses and all the prophets, **Jesus expounded unto them in all the scriptures the things concerning himself.**

Luk 24:44 And **Jesus said** unto them, "These are the words which I spake unto you, while I was yet with you, that **all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.**"

Joh 5:39 "**Search the scriptures;** for in them you think you have eternal life: and they are **they which testify of me ...**

Joh 5:46 For had you believed Moses, you would have believed me; for Moses wrote of me."

Joh 5:47 But if ye believe not his writings, how shall you believe my words?"

Luk 4:20 And after reading Isa 61:1-2 in part Jesus closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Luk 4:21 And then **Jesus said to them, "This day is Isa 61:1-2 fulfilled in your ears."**

**Isa 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;**  
**Isa 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;**

Joh 3:9 Nicodemus answered and said unto him, How can these things be?

Joh 3:10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

Joh 3:11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

Joh 3:12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

Joh 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

Joh 3:15 That whosoever believeth in him should not perish, but have eternal life.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Joh 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Joh 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

Joh 3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

5. Judas was also privileged to witness of many miracles performed by Jesus. On the 26<sup>th</sup> of June we listed and studied sixteen miracles; all of which Judas was privileged to see. Certainly he must have been impressed with Jesus calming even the roaring sea amidst a terrible storm.

Mar 4:38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

Mar 4:39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

Mar 4:40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

Mar 4:41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

6. If calming the sea was not enough, how about casting a legion of demons out of the Gadarene.

Luk 8:30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

Luk 8:31 And they besought him that he would not command them to go out into the deep.

### The Compartments of Hades

