

1. Last week I taught the *Doctrine of the Apostle Peter*. When time expired, I had just taught in part Joh 6:70-71 by way of the *Doctrine of Judas Iscariot*. I want to review some of that learned and then pick-up with new material.

Joh 6:70 Jesus answered them, have not I chosen you twelve, and one of you is a devil?

Joh 6:71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

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.

NIV

Mar 14:1 Now the Passover and the Feast of Unleavened Bread were only two days away, and the chief priests and the teachers of the law were looking for some sly way to arrest Jesus and kill him.

Mar 14:2 "But not during the Feast," they said, "or the people may riot."

Mar 14:3 While he was in Bethany, reclining at the table in the home of a man known as Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head.

Mar 14:4 Some of those present were saying indignantly to one another, "Why this waste of perfume?"

Mar 14:5 It could have been sold for more than a year's wages and the money given to the poor." And they rebuked her harshly.

Mar 14:6 "Leave her alone," said Jesus. "Why are you bothering her? She has done a beautiful thing to me.

Mar 14:7 The poor you will always have with you, and you can help them any time you want. But you will not always have me.

Mar 14:8 She did what she could. She poured perfume on my body beforehand to prepare for my burial.

Mar 14:9 I tell you the truth, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her."

2. John places the event described above as taking place six days before the Passover. We also learn from John that Mary and Martha; sisters of Lazarus were in attendance at the supper.

3. 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 Then Jesus six days before the Passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

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

Joh 12:3 Then took Mary a pound of ointment of spikenard, very costly, 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 Then saith one of his disciples, **Judas Iscariot**, Simon's son, which should betray him,

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

Joh 12:6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Our Lord at Simon's House--A Striking Contrast

1. Whether we use Mark's, Matthew's, Luke's or John's account all four sources provide a striking contrast.

2. 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.

3. These two brief paragraphs give us a couple of contrasted pictures and the effect of each is heightened by the contrasting parallel. The bitter hate of the chief priests appears all the more malignant by contrast with Mary's devoted and enthusiastic love for her Savior.

Christ as a Divider

1. 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.

2. Simeon, when he took the young child in his arms in the Temple, uttered words that must have struck a chill in the heart of mother Mary. Simeon prophesied that the young child would grow up to be a divider.

2.1 But then what confusion must have been in young Mary's mind when Anna spoke of her young son's destiny as "He Who would bring redemption to Israel." Luk 2:34-38

3. As a divider not everyone would love Him. And our Lord when He entered upon His ministry, took up Simeon's parable and reaffirmed his prophecy about Himself only in plainer and more emphatic language.

3.1 "Think not," He said, "that I came to send peace on the earth; I came not to send peace, but a sword." Mat 10:34-36

A Prediction Fulfilled

1. 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. 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.

1.1 For what? For prayer? For thanksgiving? No, it was for conspiracy to commit homicide.

Causes of the Plot

1. 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 kiosks and He's getting all the attention we deserve.

Some of the Plotters

1. In spite of the fact that these men were the religious leaders of their day, many of them were bad men. Dr. Geikie, in his book *Life of Christ*, describes some of the persons who were probably present at this murder council.

2. Caiaphas would preside; and Caiaphas was known amongst the people as "the Oppressor." Annas, his father-in-law, and those five sons of his who all occupied the high-priestly office in succession one after another, were present. To Annas and his family for their cruel craftiness the people had given the nickname "the vipers."

The Foes of the Just

1. Perhaps a better illustration still is to be found in the trial of Faithful at Vanity Fair as John Bunyan tells it for us in *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. 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. The types are around today.

Self-Condemed

1. But notice, that in hating Christ and seeking to kill Him these people pronounced their own condemnation. "This is the judgment, that the light is come into the world, and men loved the darkness rather than the light. Why? Because their works were evil."

2. In Jesus, absolute goodness had come. For, as Simeon said, Christ came "that thoughts out of many hearts may be revealed."

The Master's Friends

1. Now turn to the other and contrasted picture. If Christ repelled some, He attracted others. If He filled some with cruel and malignant hate, He inspired others with uttermost and enthusiastic love.

2. 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.

3. 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.

3.1 And first and chief of these who loved and honored Christ and were ready to give their best to Christ was the little household at Bethany.

4. Brother and sisters—they were Christ's dear friends. "Now Jesus loved Martha and her sister and Lazarus." And so, while chief priests and scribes plot Christ's death in Jerusalem, kindly loving hearts make a great feast for Him in Bethany.

Simon and His Feast

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

2. Some commentators suggest that he may have been Martha's husband. But all such guesses are futile. Scripture gives us no indication of what the relationship was or indeed that any relationship at all existed.

3. 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.

4. 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.

A Work of Love and Gratitude

1. 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 St John's Gospel which tells how Lazarus sickened and died; and how at the call of the sisters Jesus came back out of Peraea, where He had gone to seek shelter, and not only sympathized with the sisters but restored Lazarus to them alive and well, after he had been in the grave four days.

2. Ever since that never-to-be-forgotten day, this was the question the one sister had put to the other, "What shall we render unto the Lord for all His benefits toward us?" Nothing was too great or good for this mighty Friend Who had done such great things for them. And this paragraph tells us their passionate gratitude sought to express itself.

Mary's Offering

1. The busy, energetic Martha served at this great feast. But Mary did a far more startling and amazing thing. While the feast was in progress, she stole up to the couch upon which the Master lay, with an alabaster cruse of ointment of spikenard, very costly, in her hand, and broke it over the Lord's head and "feet," says John.

2. A word or two must be said to make clear the sacrificial character of this deed. Anointing the head with oil was a common practice. But this was no ordinary anointing oil.

3. 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.

4. Except in drops, it was only used by kings and the richest classes. Mary had bought an alabaster cruse of this ointment; she must have paid for it, said **Judas**, at least three hundred denarii—or shillings.

5. And it wasn't a drop or two, she broke the cruse; she emptied its whole contents. Nothing of it was reserved for "commoner" use. This oil was purchased only for the Royal head and sacred feet of the King of kings.

6. 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.

The Master's Tribute

1. 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.

1.1 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! Verily I say unto you," He added, "Wherever the gospel shall be preached what this woman did shall be spoken of as a memorial of her praise worthy gift."

2. 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.

1.1 "What a wanton waste," said **Judas**. Yes, but then real love is always lavish, and, maybe even *wasteful*.

Christ's 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 is more expressive of the inward feeling of joy, the second, of its audible or visible expression.

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, 20 and he is designated "one of the disciples who would later betray him" in

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 12:5-6

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**.

ASV

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

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.

2. Like all unbelievers appearing before the Great White Throne; Judas will bring instead of his faith in Christ; Judas will bring a list of all the good he had done in his life. 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.

3. Now let's see what we can learn from John 7:2-9

Joh 7:2 Now the Jews' feast of tabernacles was at hand.

Joh 7:3 His brethren therefore said unto him, depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

Joh 7:4 For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

Joh 7:5 For neither did his brethren believe in him.

Joh 7:6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

Joh 7:7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

Joh 7:8 Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come.

Joh 7:9 When he had said these words unto them, he abode still in Galilee.

The Feast of Tabernacles

1. This Feast began on 15 October or the 15th day of Tishri and continued for seven days.

1. On the first day no work was done and a sacrifice was made unto the Lord. The Jew was to dwell during these seven days in “booths,” to remind them of their sojourning in the wilderness.

2. There were special offerings taken during the week, these were over and above the tithe. As best we can tell, the Feast was also a picture of the millennial Reign of Christ. Zec 14:16-21; Rev 21:3

Moses received instruction from the Lord to celebrate the Feast of the Tabernacles: Lev 23:33-43; Deu 16:13-15

Lev 23:33-43

“And the Lord spoke unto Moses, saying, “Speak unto the children of Israel, saying, the fifteenth day of the seventh month shall be the Feast of the Tabernacles for seven days unto the Lord. On the first day shall be a holy convocation: ye shall do no servile work therein.”

“Seven days ye shall offer an offering made by fire unto the Lord. On the eighth day shall be a holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein.”

“These are the Feasts of the Lord, which ye shall proclaim to be holy convocations to offer an offering made by fire unto the Lord, a burnt offering, and a meal offering, a sacrifice, and drink offering, everything upon this day; besides the Sabbaths of the Lord and beside your gifts, and beside all your vows, and beside all your free will offerings, which ye give unto the Lord.

“Also, in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days. On the first day shall be a Sabbath and on the eighth day shall be a Sabbath. And ye shall take on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.

“And ye shall keep it a feast unto the Lord seven days of the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; and all that are Israelites born shall dwell in booths. That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.”

Deuteronomy 16:13-15

“Thou shalt observe the Feast of Tabernacles seven days, after thou has gathered in thy grain and thy wine.

“And thou shalt rejoice in thy feast, thou and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, and the sojourner, and the fatherless, and the widow who are within thy gate.

“Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose; because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands; therefore, thou shalt surely rejoice.”

Ezra 3:4

“They kept also the Feast of Tabernacles, as it is written, and offered the daily burnt offerings by number, according to` the custom, as the duty of every day required.”

3. In verses seventy and seventy-one John mentions Judas Iscariot; accordingly, I want us to review the *Doctrine of Judas*.