

Let's Talk about Judas John 18:2

Intro: Verse 2 markedly moves from "Jesus" in v 1 to "Judas" in v 2. What a contrast.

Let's talk about Judas.

On March 15, 44BC, Marcus Junius Brutus, a close friend of Julius Caesar approached the Roman emperor with a group of other men who were intent on assassinating the Caesar. At first, Caesar resisted but when he saw Brutus among them, he ceased to struggle, covered his head and gave up hope, surrendering to his fate. Shakespeare, in his writings immortalized the moment by writing in his play the famous line, "*Et tu, Brute?*" or "*You too, Brutus?*"

In spite of Brutus's infamy, there is no more infamous traitor than Judas Iscariot.

When Leonardo DaVinci picked a model for the face he Judas in The Last Supper, he looked in the jails of Milan. ((Da Vinci & His Times; Andrew Langley)

Interestingly, the Gospel writers never mention Judas without reminding their readers that Judas betrayed Jesus. For instance...

Matthew 10:4b - ..."*and Judas Iscariot, who betrayed him.*"

First: His Person

'Judas' is the Greek rendering of 'Judah,' one of the 12 patriarchs of Israel.

'Iscariot' may mean that he was from Kerioth, a lost city in southern Judah (Josh 15:25) and the only apostle who was not from Galilee.

Second: His Passion

John 12:1-8 - *Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead. ² So they gave a dinner for him there. Martha served, and Lazarus was one of those reclining with him at table. ³ Mary therefore took a pound of expensive ointment made from pure nard, and anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the perfume. ⁴ **But Judas Iscariot, one of his disciples (he who was about to betray him), said, ⁵ "Why was this ointment not sold for three hundred denarii and given to the poor?" ⁶ He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it. ⁷ Jesus said, "Leave her alone, so that she may keep it for the day of my burial. ⁸ For the poor you always have with you, but you do not always have me."***

In this text, Mary's selfless, sacrificial act is placed against Judas's selfish character.

Romans 1:18 - *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men...* ('Ungodliness = character, and it generates action – 'unrighteousness)

- a) He who was about to betray him
- b) He did not care for the poor
- c) He stole from the treasury

Jesus's response sets the tone for the difference between Mary and Judas.

⁷ *Jesus said, "Leave her alone, so that she may keep it for the day of my burial. ⁸ For the poor you always have with you, but you do not always have me."*

But Judas never "had" Jesus as his Savior.

Third: His Pattern

This wasn't an isolated event for Judas. It was his nature. In the Last Supper, Jesus portrayed it this way -

John 13:15-19 - *Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. ¹⁷ If you know these things, blessed are you if you do them. ¹⁸ I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.' ¹⁹ I am telling you this now, before it takes place, that when it does take place you may believe that I am he.*

- a) Jesus had just given them the ultimate example of servanthood by washing their feet
- b) He then tells the disciples that Judas's heart is like Adam's thinking himself "greater than his master."
- c) The OT Scripture is Psalm 41:9 - *Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me.*
- d) "lifted up his heel" = a violent kick in disrespect or contempt

This did not take Jesus by surprise –

John 6:64 - *But there are some of you who do not believe."* (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.) ⁶⁵ *And he said, "This is why I told you that no one can come to me unless it is granted him by the Father."*

John 6:70-71 - *"Did I not choose you, the twelve? And yet one of you is a devil."* ⁷¹ *He spoke of Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray him.*

Fourth: His Choice

- If the OT prophesied someone would betray Jesus
- If Jesus called Judas, “the son of perdition.”
- If “the Father” did not grant Judas to come to Jesus
- Did Judas have a choice?

ILL – Two sides of the same coin of truth –

- Whosoever will, may come – Rev 22:17b
- Elect before the foundation of the world – Eph 1:4

Romans 9:6-13 - *But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, ⁷ and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” ⁸ This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. ⁹ For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.” ¹⁰ And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, ¹¹ though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls— ¹² she was told, “The older will serve the younger.” ¹³ As it is written, “Jacob I loved, but Esau I hated.”*

- v 11 - We know that God’s choice is not based on people else he would choose no one
- In Esau and Jacob’s case, God chose the ‘wrong’ one – Esau was righteous and Jacob was unrighteous
- v 13 - The amazing thing isn’t that God hates Esau but that He loves Jacob
- v 11 – God’s choosing is wholly based on his purposes of election, which are “not because of works but because of him who calls...”

And yet, people are damned because they act consistent with their own natures and sin against God, ultimately refusing Jesus as Savior.

Psalm 14:1, Luke 18:19 & Romans 3:10 – *“None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one.”*

Fifth: His possession

Luke 22:1-6 - *Now the Feast of Unleavened Bread drew near, which is called the Passover. ² And the chief priests and the scribes were seeking how to put him to death, for they feared the people. ³ Then Satan entered into Judas called Iscariot, who was of the number of the*

twelve. ⁴ He went away and conferred with the chief priests and officers how he might betray him to them. ⁵ And they were glad, and agreed to give him money. ⁶ So he consented and sought an opportunity to betray him to them in the absence of a crowd.

a) Were there two possessions?

- One to encourage him to betray Jesus (before the LS) – Luke 22
- One to keep him on task (during the LS) – John 13

John 13:16-20 - *After saying these things, Jesus was troubled in his spirit, and testified, "Truly, truly, I say to you, one of you will betray me." ²² The disciples looked at one another, uncertain of whom he spoke. ²³ One of his disciples, whom Jesus loved, was reclining at table at Jesus' side,^[e] ²⁴ so Simon Peter motioned to him to ask Jesus^[f] of whom he was speaking. ²⁵ So that disciple, leaning back against Jesus, said to him, "Lord, who is it?" ²⁶ Jesus answered, "It is he to whom I will give this morsel of bread when I have dipped it." So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. ²⁷ **Then after he had taken the morsel, Satan entered into him.** Jesus said to him, "What you are going to do, do quickly." ²⁸ Now no one at the table knew why he said this to him. ²⁹ Some thought that, because Judas had the moneybag, Jesus was telling him, "Buy what we need for the feast," or that he should give something to the poor. ³⁰ So, after receiving the morsel of bread, he immediately went out. And it was night.*

- b) It appears that Satan gave Judas the 'umph' to do what he was going to do
 c) Believers are sealed by God (Eph 1:13) and unpossessable
 d) Judas's possession is proof he was not a Christian

<https://www.gotquestions.org/demon-possession.html>

Sixth: His Death

Matthew 27:3-10 - *Then when Judas, his betrayer, saw that Jesus^[a] was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders, ⁴ saying, "I have sinned by betraying innocent blood." They said, "What is that to us? See to it yourself." ⁵ And throwing down the pieces of silver into the temple, he departed, and he went and hanged himself. ⁶ But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since it is blood money." ⁷ So they took counsel and bought with them the potter's field as a burial place for strangers. ⁸ Therefore that field has been called the Field of Blood to this day. ⁹ Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, ¹⁰ and they gave them for the potter's field, as the Lord directed me."*

- a) v 3 - Judas's 'changed his mind' implies no Satanic possession
 b) v 4 - His confession also.

c) V 5 – His guilt, the same.

1 Samuel 30:1-16 – David ‘saves’ the Egyptian from the Amalekites.

Seventh: His Perdition

John 17:12 – *While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled.*

“destruction” / “perdition” = *apolia* = *perishing, ruin, destruction* (which consists of misery in Hell)

Mark 14:3-4 - *And while he was at Bethany in the house of Simon the leper,^[a] as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head. There were some who said to themselves indignantly, “Why was the ointment **wasted** like that?”*

That name is given to only one other person in the NT, the anti-Christ.

2 Thessalonians 2:3 - *Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction [perdition],⁴ who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God.*

Conclusion:

Oh my. Our hearts break for Judas. Sin is so appealing. Our natures bend us naturally toward it. But what an eternal ‘waste’ of life.

At the same time, we know that it was all ordained by God. God didn’t ‘waste’ Judas’s betrayal.

From Martyn Lloyd-Jones’s sermon, “[God in Control](#)”

*[For the believer the ‘all things’ in Romans 8:28’ “includes even our falling into sin, even our backsliding...God can turn it to the advantage of the Christian...when we truly repent He stands ready to forgive us...**The prodigal son knew much more about his Father after he came back than he ever knew before he left home.** He thought he knew before he left home but he didn’t. It was when he was received back, when he saw his father running to meet him—when he was yet a long way off—and embracing him. He never knew anything about this before. So you see, though he was quite wrong in leaving home and going to that foreign land—and all he did there in his riotous living—it was all wrong; but he was a very much better man at*

the end than at the beginning. He knew more about sonship; he knew more about his Father, he knew more about his Father's love.

Now that's the kind of way in which this works out; and, in other words, it brings the Christian to see his constant need of grace, his constant need of watchfulness and of care. And all that, of course, is very good for us. It is part of our development, our growth in grace and in the knowledge of the Lord. So we are able to assert that even when he falls into sin or becomes a backslider, when he is restored, this has been for the Christian's good. Now there you get a glimpse into this many sided grace of God. What a wonderful thing it is—that even our defeats can be turned for our good. God takes hold of this thing and He uses it in that way to bring us nearer to Himself and to give us a knowledge of Himself that we otherwise would have never have had. This term 'all things' really must be taken in all its fulness not even excepting sin or falling into a backslidden condition.¹

From Sinclair Ferguson's sermon, "[All Things for Good](#)"

*There is nothing that takes our God by surprise; there is nothing that takes place outside of His superintendence and watch-care; and there is nothing that can ever happen that can distort or destroy His eternal purposes for His people—nothing whatsoever! As the Apostle says in **Ephesians 1**, 'This God is a God who works all things together according to the counsel of His own will.'* Now the test case of that, of course, is the worst possible things that happen; and the proof for Paul that God works everything together for the good of those who love Him is found supremely where the proof of everything ultimately is found for the Apostle Paul in the test case of the Lord Jesus Christ. He brings everything back to the Lord Jesus Christ. And it was his companion, Luke (you remember, his traveling companion and personal physician) who had written in the Acts of the Apostles of the great sermon of Simon Peter on the day of Pentecost—I mean, of all the apostles to say this on the Day of Pentecost—a matter of weeks after the Lord Jesus had been crucified—Simon Peter was the most unlikely, because Simon Peter was the Apostle who had most opposed Jesus going to the cross. And therefore, it was a wonder of God's gracious working in his life that he stands up on the day of Pentecost and stares down those who had crucified the Lord Jesus and says, "He was crucified by the hand of wicked and cruel men according to the determinate counsel and foreknowledge of God." **And you see what this means. If the worse thing, the most evil thing that has ever happened in this world—for these early Christians who surrounded Jesus—the greatest tragedy of all, was still under the sovereign superintendence of God—100% the action of wicked men, and yet no less 100% the Divine strategy coming to pass, even amazingly through the activities of wicked men working together for the saving good of those who come to love God in Jesus Christ.**

