

7851U

THE DISCIPLES OF THE LORD

Speaker: Bro. Roger Lewis

Study #5 Judas - 'Why was not this ointment sold?'

Reading: John 13:31-38

Well, the worst one of all of them! Judas! There's been all sorts of different suggestions made about Judas as to what his problem was! Some people have said that the problem with Judas was he was **motivated by money**. That's a bit of the Ananias and Sapphires spirit, we certainly know in the record in one of the passages that we're going to consider today, indicates that he certainly had a problem with money, no doubt about that at all! There are others that suggest that as the Lord's ministry began to deepen and to become more spiritually inclined, that Judas eventually grew dissatisfied; that he hadn't at first realized the spiritual dimension to the Lord's work and he had hoped that he would be part of a new organizational structure that would overthrow the Romans, and when it became apparent that that would not be the case, that he grew unhappy. It's been suggested by some that he was happy with the Lord's work, but dissatisfied with the rate of progress, and that what Judas was trying to do, was to force the Lord's hand, to move more quickly in the whole matter. It's been suggested by others that Judas eventually realized that as the net was beginning to close around Jesus, that he suddenly realized that the disciples themselves might be at risk and so he took a set of deliberate steps to distance himself from the Lord, to save his own skin, should some problem befall him.

Maybe all of those things are true, probably in fact, a combination of them, but I don't really think that was Judas' problem ultimately at all! You'll remember that at the outset, I suggested and we hope to try and see this in the narrative today, that I believe that the record presents the problem of Judas as being fundamentally, that he was a man that would not allow the truth to change him! He may have had a problem with money; he may have had a problem with wanting to be part of a new organization of things and not seeing the fullness of Christ's work; he may have had a problem with this or that, he may have had a problem with self preservation, but his problem was no worse than Peter's problem of being perhaps a little to the front too much. It was no worse than John's problem of being too intense; no worse than Philip's problem of being too shy; no worse than Thomas' problem of being too negative. **All those problems** could be overcome by **the power of the truth**, but one must **first submit to the truth**, in order for that to happen. There's Judas' problem because he wasn't prepared to do that!

You know, Judas as a name appears 22 times in the divine record. In the bible, the number 11 stands for 'disorder' and 'disintegration'; it's the number of **confusion**, or

one of the numbers of confusion. So here we have in this particular man's life, that principle of **disorder and disintegration doubled**, 22 times his name appears. Eleven times he's called 'Judas Iscariot' and, of course, he's called Judas Iscariot to tell us, that here was the man who, unlike all the other disciples, came from not the region of Galilee but from Judah, a man of 'Kerioth' (7152) a city of Judah and in that very phrase therefore, Judas Iscariot, Judas the man of Kerioth, we're being somehow told that this man was different to all the other disciples and so he was!

You know, there are two interesting phrases that are used frequently concerning Judas. One of them is, 'Judas, being one of the twelve', that's used 7 times; and the other phrase that's used 9 times about Judas is, 'being he who should betray Him', and you can see how those two phrases are set off one against the other, and I think that therein lies the whole secret to Judas' life. That he was one of the twelve and yet despite the fact that he was one of the twelve, here was the very man who should, in fact, betray the Lord. How could that be? how could it be? that one who was of the twelve, should be the very person ultimately to betray the Lord. So the lesson I think of Judas' life is, that here was a man who despite the fact that he had spent 3½ years in the company of Christ, had listened to the Lord's own words for 3½ years; had heard the Lord's own teaching for 3½ years, had been impressed by the graciousness of the Lord's character for 3½ years, could remain absolutely untouched by all that and then at the end turn around and betray Him. Here was a man who would not allow the truth to even change him, even Jesus couldn't change this man; **even Christ couldn't affect Judas**. It was as if every time that something got a little too near to Judas that would affect his way of life, that he simply built up a brick wall, and off bounced the principle, I will not let that touch me! That's Judas' problem! A hardness of heart that remained impenetrable ultimately to the influences of the truth even when spoken from the mouth of the Lord Himself.

Well, as with a number of these disciples, we don't have time to look at the whole record exhaustively of Judas because, in fact, we could cover several studies on Judas. What a morbid set of studies that would be! a whole set of studies on the life of Judas, that really would be spooky, I think one's quite enough! and so we're going to go again, towards the end of the divine record, to just see if we can capture the spirit of the man in terms of how he acted and reacted. John 12, now just look at the way in which the Lord deals with this man, in these last few days. Of course, did the Lord know right from the beginning that Judas would betray Him? I'm sure He did! Remember when He agonized in prayer all night to select those twelve, He knew even then with His foreknowledge, His insight into man, He knew, no doubt, even then, that here was the one who would betray Him; and yet for all of that, we see the record showing us that the Lord reached out time and time again, to try and change Judas and to touch him by the influence of the truth.

Now in John 12 we're in the house of Mary and Martha. Lazarus is there who's been resurrected, they're now about to enjoy a meal together, and we're told in verse 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 odour of the ointment. Then said one of His disciples, Judas Iscariot, Simon's son, which should betray Him' (see that phrase, do you see how you've got it all there?) Then said one of His disciples, Judas Iscariot which should betray Him. Why was not this ointment sold for 300 pence, and given to the poor?' Now you see, Mark's gospel tells us that not only did Mary use a pound of ointment of spikenard, but she had it in an alabaster box, didn't she? Did she unscrew the lid and scoop the spikenard out? What did she do? what does Mark tell us she did with the box? she broke the box; why did she break the box? isn't it a rather dramatic way to get the spikenard out? I mean, the box itself was worth something if it was an alabaster box it would have been of value. Any thoughts on why she break the box? because the whole thing was a symbol of the Lord's sacrifice in death, so she **broke** the box. That in itself was a symbol of the breaking of the Lord's body that was shortly to come to pass. Do you know, b&s and young people, Mary knew something here that nobody else knew! the disciples didn't know this, did they? the disciples hadn't yet grasped the impending death of the Lord, only Mary with her insight into what was going on, had appreciated that the Lord's death was approaching, only she knew that. You know, I'm sure that touched the heart of Christ, that here was a woman who understood, she never said anything, she broke the box, she anointed His feet, anointed His head, and wiped His feet with her hair, in an act of loving submission, and the anointing from a scriptural point of view, was an indication of a number of things.

Anointing, of course, was a symbol of Messiahship or kingship; it was also an indication of ardent courtesy and respect; it was used as an expression of submissiveness and humility; and it's also used here, we believe, as a token of loving devotion and loyalty. Mary then in this way, symbolized with no words to her Lord, that she understood what was about to come to Him, she was anointing Him and saying, 'farewell'; this was Mary's private salute as it were, to the Lord, her private farewell to Christ. How do you think Christ felt about that? To Jesus, this was the fragrance of loving and faithful service; the fragrant odour of thoughtful love, but Judas smelt a different smell!

To Judas, this was the unwelcomed scent of wasted money. So he said in verse 5, 'Why was not this ointment sold for 300 pence and given to the poor!' oh, what a righteous sounding thing to say; remember how we said the other day that 200 pennies equalled probably about a year's salary when you took all the holidays into account, well, 300 pennies was even more, wasn't it? so here's about a year and a half's income; that was a lot of money to spend on one anointing, wasn't it? So that when the record says in verse 3, 'that it was very costly', John is not joking! she broke this ointment which was worth in today's language, thousands, and thousands and thousands of dollars, and anointed Jesus with it. Christ was touched by that, very touched! but Judas just saw money down the drain.

Verse 6 says, and of course, John's writing this later, John is able to reveal the real motive, of course, 'this he said not that he cared for the poor but because he was a thief and had the bag and bear what was put therein'. The AV doesn't quite capture the

drama of the moment, but this is how the Jerusalem bible translates verse 6, 'this he said, not because he cared about the poor but because he was a thief; he was in charge of the common fund and used to help himself to the contributions'. That's why he was interested in 300 pennies in the bag, because Judas did have a problem with money, and with materialism, and he used to dip into the common fund from time to time, just to make the odd purchase for himself. But do you see what we said before, that was no more of a problem than any of the other disciples had, and the Word could have overcome that, couldn't it?

Now look how the Lord reacts to that! Verse 7, oh, wouldn't this sting? 'Then said Jesus, **you leave her alone**', now that came straight to Judas, oh, that's like a slap on the face, that really stung! here is a sharp rebuke by the Lord, that was designed to jolt Judas into the principle of mercy. Fancy dealing with Mary in the way he had here, and the Lord, of course, knew what his motive was all along. 'You leave her alone', so the Lord tries here a sharp rebuke of Judas, to try and jolt him into a sense of reality. How did Judas react? Well, if you come back to Matthew's gospel, Matthew actually adds one or two details that John doesn't have.

In Matthew 26 verse 6 we have the same story according to Matthew, it says, 'When Jesus was in Bethany, in the house of Simon the leper, There came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat at meat. But when His disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor'. So you see, Matthew says the disciples said that, but John tells us that it was really Judas, wasn't it? It may have been and I think what happened here, was that Judas started it off, Judas said to the others, 'fancy wasting all that money, it could have been sold for 300 pence and given to the poor; why all this waste?' And the other disciples said, 'yes, that right! and then all of a sudden all the disciples were murmuring, but it was Judas who started that off. Do you see the word 'waste' (684) in verse 8, 'to what purpose is this waste?' (just a little gem from brother Ronald Pagan) the word 'waste' there is the same word translated in John 17 verse 12, 'those Thou gavest Me I have kept, and none of them is lost but the son of perdition' (684). Who was the son of perdition? Judas! that's the same word translated 'waste' here; now bear in mind, you must check that out, of course, don't rely on what any one says because I haven't checked that out myself yet, but I'm sure that will be right! but do you see how interesting that works out? Here's Judas saying, 'for what purpose is this waste? but ultimately the only person that was wasted was Judas himself and he was lost to the truth. 'None of them is lost, save the son of waste', says Jesus, in John 17 verse 12. What a remarkable use of that same term here, oh, yes, there are ulterior motives here, aren't there?

Now look what happens! Verse 10, 'When Jesus understood it, Matthew 26 verse 10, He said, Why trouble ye the woman? for she hath wrought a good work upon Me'. The RSV says, 'she has done a beautiful thing to Me', and so it was. She has done a beautiful thing to Me. 'For ye have the poor always with you; but Me ye have not always. For in that she hath poured this ointment on My body, she did it for My burial. Verily I

say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her'. Here is woman who **alone** understood of all the disciples, that Jesus was about to die, and who came to Him in loving submission to anoint Him for His burial. Actually, Mark adds another phrase that even Matthew doesn't have, Mark simply says, what a lovely phrase this is, how would you like to hear this at the judgment seat, 'she hath done what she could', says Jesus in Mark. She has done what she could! and do you see how Judas did react to the Lord's sharp rebuke? You know, one would hope that if you or I had been rebuked by Christ in that way, 'you leave her alone, she's done a beautiful thing to Me; she's done that for My burial and that which has been done by her will be spoken of as a memorial of her!' Imagine, if the Lord had rebuked us in that way, wouldn't you feel, 'oh crumbs, I think I've stepped out of line here', wouldn't you feel that you had to reassess your position? wouldn't that jolt you back into reality?

NOT Judas! do you see the spirit? verse 14, 'Then one of the twelve (oh, there's that other phrase) one of the twelve called Judas Iscariot, went to the chief priests, And said, What will ye give me, and I will deliver Him unto you?' Now, by the way, there's a gap of several days difference between verse 6 and verse 14, in fact, the episode in the room of the anointing happened 4 days before what's actually going on in Matthew's record. But Matthew brings back in, the incident of the anointing in order to show the connection between what happened in that room and what Judas goes out and does four days later in verse 14. So the sequence in Matthew 26 is slightly out of order, verses 6 to 13 actually happens 4 days before, but they are deliberately brought here to see what happened with Judas; Jesus says, 'look Judas, you leave her alone' and He gave a sharp rebuke to Judas and do you see how Judas reacted! **'don't speak to me like that'**. He brooded on that for 4 days and then went off to the chief priests and said, 'what will you give me, and I will deliver Him unto you'. Do you see the spirit of the man? he **would not be changed!**

John 13, that was his problem! But this time in John 13, the Lord almost got to him; oh, it must have been close this time, very close. So a sharp rebuke won't work? well, let's try something else, John 13 verse 18, and here we are in the Upper Room about to have the memorial meal. 'I speak not of you all, says Jesus, I know whom I have chosen: but that the scripture may be fulfilled, he that eateth bread with Me hath lifted up his heel against Me'. Now where does that phrase come from, by the way? that's a quote from Psalm 41, of whom speaketh the psalm? of this man or of some other? the psalm, of course, is speaking of Ahithophel and Ahithophel was the one that was going to betray David and who had a grudge that **he would not give up**, and he nursed that grudge and nursed that grudge. Why did Ahithophel have a grudge against David, by the way? because Ahithophel was Bath-sheba's grandpa, wasn't he? and he never, ever, forgave the fact, that David had brought disgrace on his household and Bath-sheba had been brought into the royal household under somewhat questionable circumstances, and she was his granddaughter. You know there's an old saying that says, 'that bitterness is the moorage charge on a harboured grudge'; and Ahithophel paid that charge and he was eaten out by it, and he wouldn't be changed from his

devotion of hatred to David. Yahweh had forgiven David, but Ahithophel couldn't!

Now we've got a similar spirit coming out in this man here, and now we have, of course, Judas, the man who's going to betray the Lord, and the Lord quotes the experience of David and Ahithophel. But do you see what He quotes? Psalm 41, 'He that eateth bread with me, hath lifted up **his heel** against me'; that's not Psalm 41, that's Genesis 3, isn't it? You can see what's happening here, what a remarkable ironical twist, you see, the one who lifts up the heel is the seed of the woman who's about to crush the seed of the serpent and what it's saying is, that Judas was lifting up his heel to try and crush Jesus, Judas was intent on **reversing the roles of Genesis 3**. He says, I'm going to lift up my heel and stamp on Christ! there's an endeavour to reverse the principle of Genesis 3 going on here, that's what Judas was determined to do.

Verse 19, ' Now I tell you before it come, that, when it is come to pass, ye may believe that I am He'. (Now look at this, verse 20) 'Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me'. In the Greek, the word 'receiveth', 'lambano' (2983) means 'to lay hold of' or 'to apprehend'; **to lay hold of**, and you see, it seems to me that in a subtle way what's happening here is that Jesus is sending a hint to Judas that He was aware of Judas' plan to have Him 'seized or laid hold of'. What Jesus is doing here is He's appealing to Judas to lay hold of Him, not as a betrayer but as a **loyal follower**. 'He that lays hold of Me, lays hold upon Him that sent Me'. Judas, I know what you're up to; now why don't you **seize Me** as a follower rather than as a betrayer?'

Now if you were Judas in that room, would you be feeling a little bit unsettled, especially knowing what you'd done, what you'd planned with the chief priests? Here you are in this room and then, verse 21, 'When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one (and this is how it should be stressed in the record) **that one of YOU** shall betray Me'. Then the disciples looked one on another, doubting of whom He spake'. You see, this matter was deep in Judas' heart, even the other disciples didn't really know what was going on, did they? By the way, do you see what happened in verse 22, it's a natural reaction of the flesh, by the way, 'one of you shall betray Me', the Diaglott says, 'looked then to each other the disciples'; do you see what verse 22 is telling us? that at this stage, none of them had learnt to look to **themselves**; the Lord is going to take it up later with them and tell them to examine themselves, wasn't He? ultimately they had to examine themselves, 'is it in my heart to betray Christ?' but the natural reaction of the flesh when we hear something like that is, 'well, I wonder who that's going to be?' we never ever imagine that it could be us, of course. So the disciples looked to one another, can you imagine Judas looking, pretending, oh! what a dreadful circumstance to be in. Wouldn't you start to feel guilty, wouldn't you start to have second thoughts? wouldn't you feel that maybe I really shouldn't.....'he that **lays hold on Me, Judas!** lays hold on Him that sent Me! I say unto you, one of you shall betray Me', and they're all looking at each other.

Verse 23 says, 'Now there was leaning on Jesus' bosom one of His disciples, whom

Jesus loved. (who's that? it's John) and Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spake. Then he lying on Jesus' breast saith unto Him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon.' I tell you, what a dramatic story this is, I want you to just think about this! If you read the gospel records you get the idea that they're reclining on their sides, weren't they? Where was John? John must have been in front of the Lord because it says that he is leaning on Jesus' bosom. So he's in front of the Lord against the chest of the Lord, so he turns round and says to the Lord, (in a whisper) 'who is it?' in answer to Peter's request who obviously was, by the way, on the other side of the room, and Peter, of course, had something clanking against his leg, didn't he? that he was going to use later on in the garden. The implication is that Judas was probably on the other side of the Lord behind the Lord. So Jesus says to John, (and I believe that only John heard those words) He said, 'it is he to whom I shall give the sop, and He dipped the sop and gave it to Judas'. I believe He gave it to Judas with a smile, a real smile, a genuine smile.

Now this **sop** business, the sop's interesting! Do you know what the sop was? The **sop** was meat cooked with bitter herbs, wrapped in a piece of unleavened bread and then dipped in salt, and the offering of a sop was a mark of friendship and honour. You gave the sop as a choice morsel to a friend, as a mark of honour, and Jesus gave it to Judas. Now you think about the symbols involved in that sop. Here's the working out of the lesson of the sop:

Listen to this!

- It was an appeal to Judas to be sincere and loyal in true service to the truth, that's **salt**.
- While repudiating the corrupting influences of the flesh and mammon, that's the **leaven**.
- An appeal to commit himself to his Master's service with **all** his strength, that's the **meat**.
- Even if it entailed personal trial - **bitter herbs**.

Oh yes, there was a lot in that sop when you think about in, wasn't there? Now just stop and watch this moment! can you just see the drama of this moment? Peter whispers across the room to John (by the way, they're the best of friends, they had actually gone and organized the supper together, hadn't they? says Luke's gospel. Peter says, 'ask Him who it is!' then Peter goes and runs over to guard the door, 'if there's someone here who's going to betray the Lord, I won't just get his ear! John says to the Lord, because he's leaning on the Lord's bosom, he says, (whispers) Lord, who is it? Jesus says, and I'm sure that only John heard this you see. Not Peter because Peter's sitting on the other side straining to hear but can't quite make it, Jesus says very quietly, 'he it is to whom I shall give the sop'. Only John watched with sickening fascination as the sop went out into the bowl, and was handed to Judas. John saw that! and John said nothing; never answered Peter, John knew with his deeper perception there was

something going on here; he didn't understand the fullness of it but he knew that the Lord was in control, he didn't understand what was going on, but he made no move to try and stop it. The deeper sense of understanding in John, had left the matter alone, but he saw the sop going to Judas.

Now stop and think for a moment about that precise moment when the sop was handed over. Can you see that? the sop is dipped and handed to Judas as a mark of friendship and two pairs of eyes lock together, 'Judas, the sop, my friend' and Judas' hand goes out to take it. Now how would you feel if you were Judas at that moment? Oh, the Lord must have come very close to breaking down Judas on this occasion; and where a sharp rebuke hadn't worked in John 12, a warm tender appeal might work in John 13, an appeal to come back and not go ahead with his purpose. Then the moment passed, and Judas took the sop and turned his eyes away. Verse 27 then says, 'And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly and no man at the table knew for what intent He spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop **went immediately out: and it was night**', says John. Into the blackness of night went Judas, and that's where his purpose was, with the counsels of darkness. He hardened his heart, didn't he? isn't that what he did? he would have had to have hardened his heart to get through that moment.

What do you think the Satan is of verse 27? The only time the word 'Satan' occurs in the gospel of John; what is the 'adversary' in verse 27, the context always tells us? who or what do you think the adversary is? yes, it could be the influence of the Jewish leaders. Exactly the same Satan and in the end, it was his own carnal mindedness and his own refusal to acknowledge the truth, and his own refusal to be touched by the truth. His own fleshly thinking rose up within him and he took the sop and said, **no, I will not be changed!** and walked out. Now can't you see that in John 13? There was Judas' problem! oh, the Lord must have got very close to him that time, so a warm appeal won't work, let's try something else!

Luke 22 verse 45, 'And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow, And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him'. Rotherham captures the surprise of verse 47 when it says, 'And while He yet spake, behold a multitude, and lo, Judas leading them on', and there's that mark of surprise in Rotherham's translation of that, that shows the utter shame and the amazing thing, that here should be one of the 12, leading the multitude itself on against Christ, and they drew near unto Jesus. Mark says that when they got there, Mark 14 verse 45 says, that what Judas actually did was, first of all, he came up and said to Him, 'Master, Master, and then he kissed Him'. There's a proverb which says, Proverbs 27 verse 6, 'Faithful are the wounds of a friend; but the kisses of an enemy are **deceitful**', and here was the deceitful kiss of a man who wasn't a friend at all.

When Judas kissed Jesus, do you know what Jesus first said? It's not what Luke says here! Do you know what Jesus first said? He said to him, and it's in Matthew's record, chapter 26 verse 50, He said, 'Friend, wherefore art thou come?' Could you have said that to Judas? Although we should make a note of the fact, that the word that He uses when He says 'friend' (2083) is not phileo, it's certainly not agape, it's actually the word 'hetairōs' which means 'a comrade or an associate'; it's a more distant term than 'phileo'. Even the Lord couldn't bring Himself to call him a friend in that sense, but Judas was an associate and that's what the Lord wanted to remind him of, 'but Judas, you've been with Me for the last 3½ years, you're one of the 12, you're an associate, you're a comrade in the work of the truth'. 'Friend, wherefore dost thou come?' Then He says what Luke 22 says He said in verse 48. Just imagine these words, Jesus said unto him, 'Judas, betrayest thou the Son of man with a kiss?' The 20th Century New Testament translation translates that phrase, 'Judas, is it by a kiss that you betray the Son of man?' What we have here in Luke 22, of course, is a gentle reproach, isn't it? **A sharp rebuke**, a warm appeal, a gentle reproach, the Lord tried everything He could think of to touch the heart of that man! in fact, we believe that the response of Judas to the reproach of the Lord on this occasion, is told us in John 18 verse 5, when it says that Judas simply **stood there with them**; he had nothing to say in answer to Jesus. There was nothing he could say! he'd made a decision, he had refused to be changed! All of us have problems in life, none of us have problems that cannot be overcome; but they will not be overcome if we harden our hearts and refuse to be touched by divine principles.

Matthew 27 verse 1, 'When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death: And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor. 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, Saying, I have sinned in that I have betrayed the innocent blood'. (Just hold your finger in Matthew 27 for a moment, and come back to Matthew 20 verse 19) Now this is what Jesus had told the disciples, verse 17, 'Jesus going up to Jerusalem took the twelve disciples (so here's Judas involved in this, Judas specifically hears this) 'And He said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again'. Now what some people have suggested, you see, is that Judas was endeavouring to force the Lord's hand, either that or he decided that Jesus' cause was a lost one, and therefore, shifted allegiance to the chief priests and the scribes and the Pharisees.

But when we come back to Matthew 27 verse 3, Judas which had betrayed Him, when he saw that He was **condemned**'. Now that word 'condemned' of course, is the very word that the Lord had used in Matthew 20, 'that He shall be delivered unto the chief priests and He shall be condemned', but the Lord had gone on to say, 'that He should

be mocked, and scourged and crucified and will rise again the third day'. There's a suggestion here therefore, that what Judas suddenly realized was that, in fact, the sequence of events, far from Christ, in fact, suddenly saying, da, daaaa! and throwing off the chief priests and scribes, and establishing the kingdom and overthrowing the Roman yoke and that he, Judas, had been the catalyst to all of this. But in fact, the sequence of events that was now outworking was exactly what Jesus had said would happen in Matthew 20. If that was right, then Judas realized what the end of that sequence was! The end of the sequence was, that Jesus was going to rise again! and if He did, Judas was finished; if Jesus rose, Judas was finished.

The record says that he repented himself; now does that tell us that Judas finally changed his mind? that finally Judas did change? NO, it doesn't, because in the New Testament there are two key words used for 'repentance'; one of them is 'metanoeo' (3340) which means 'to have a genuine change of heart and life from worst to better'. That's the word that was translated concerning godly repentance, that when we have 'godly repentance' we have a genuine change of heart that translates its way into a change of life. That's **not** the word used of Judas here, that's the normal word for repentance, that's not how Judas repented. The word that's used here is the word 'metamellomai' (3338), and Boulanger says that it more properly means here, 'to have regret' it's the feeling of regret for what one has done, but **not genuine sorrow** that leads to a change of heart. This is what 'metamellomai' means, 'to have anxiety consequent upon a past transaction', 'to have pain of mind rather than change of mind'. Ah, Judas felt the pain alright, because he'd made a mistake, he'd got it all wrong, the sums had added up wrong; he genuinely regretted what he'd done but it wasn't that regret that leads to a change of heart. He simply felt sorry; he felt 'bad' about the whole thing, but his life wasn't changed by the episode.

So verse 4 says, 'I have sinned in that I have betrayed the innocent blood'. The scribes and the leaders said, 'what's that to us, see thou to that. He cast down the pieces of silver in the temple, and departed, and went and hanged himself.' Actually, Acts says he did more than hang himself, doesn't it? what does Acts say? Acts 1 says in verse 18, 'Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. It was also known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, the field of blood'. Brother Melvis Purkis points out and I believe quite rightly in 'The Life of Jesus', that what actually happened there, if you come back to Matthew 27, in Matthew 27 it says in verse 6 that, 'The chief priests took the silver pieces and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, the field of blood unto this day'. What is suggested when we put the two records together, is that Judas used the money he had as a deposit on the potter's field, but then regretted the transaction and in fact, went and returned the money and that the chief priests took money sufficient in fact, to complete the transaction which Judas had begun and they ended up buying the field that he had begun to purchase.

But in that field, Judas himself died! It was a potter's field and you see, what used to happen was there was a gantry that was built with a pulley, and the pulley would go down into a hole that was dug, to dig out the clay deposits that were in the potter's field in the valley of Hinnom; it was known as a pug hole. What happened, it's believed, is that Judas hung himself on the gantry and then the gantry collapsed and he went down the pug hole, and in the course of falling, his bowels burst asunder and gushed out in the midst, and he lay there in the field of his own purchase, a ruined man. Now, do you see what Matthew 27 says, verse 9, 'Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the LORD appointed me'. Now where's that in Jeremiah? of course, the answer is it's not in Jeremiah, it comes from Zechariah 11, but for anyone who was at Spring school, the answer does come from the book of Jeremiah, because it would appear that there was a prophecy here concerning the 30 pieces of silver, that originated in the days of Jeremiah, part of which was quoted by Zechariah, but the story of Judas is back in the book of Jeremiah.

Now come and have a look and see just in conclusion, how this relates to what we've seen concerning the spirit of the man in the course of this study. He was a man who **would not be changed**; now see how Jeremiah presents that story! Jeremiah 18 and 19, two chapters bound together: Jeremiah 18 verse 2, 'Arise, and go down to the potter's house and there I will cause thee to hear My words'. Go down, why? because the potter's house and his field was in the valley of Hinnom to the south of Jerusalem, so one went down to the potter's field. 'Then I went down to the potter's house, and behold, he wrought a work on the wheels. The vessel that he made of clay was **marred** in the hand of the potter: so he made it again another vessel, as seemed good to the potter'. So here was a vessel that would not respond to the potter's hands. So he crushed it and started again, he's trying to remould this vessel. Verse 11, 'Now therefore, Jeremiah, go and speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Behold, I frame evil against you, and devise a device against you: return now every one from his evil way, and make your ways and your doings good. And they said, There is no hope: but we will walk after our own devices'. Now do you see the word 'frame' (3335) in verse 11, it's translated from the same root word as 'potter' in verse 2. So you see, what God's really saying in verse 11 was that He was going to mould evil devices against them like a potter. And what did they say in verse 12? **we refuse to change**, that's the spirit of Judas.

Do you know how Jeremiah felt about that spirit? about that nation? turn over the page. Verse 20, 'Shall evil be recompensed for good? cries the prophet! Remember that I stood before Thee to speak good for them, and to turn away thy wrath from them. Therefore, deliver up their children to the famine, and pour out their blood by the force of the sword'; where does that come from? that's from Psalm 109, that's the psalm of Judas; Jeremiah saw the nation as having the same spirit as Judas, **an unchangeable hard, unmouldable heart**. Here's the unchangeable Judas in chapter 19 verse 1, 'thus said Yahweh, go and get a potter's earthen bottle (baked hard now unable to be

changed), it's got all its imperfections in it and God can no longer work with that bottle. That's Judas! 'And take of the ancients of the people, and of the ancients of the priests; and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I will tell thee'. But the word 'east' in verse 2, is actually not the right word, the word actually in the Hebrew is the word 'charcuwth' (2777) which means the 'gate of the potsherds', what's a potsherd? it's a shard of broken pottery, in other words, it's a piece of a useless vessel that's been smashed. The gate of the potsherd, the gate of all the useless pieces that can no longer be of any value, the smashed vessels!

What was he to do having gone down into that place? Well, he was to take the bottle and say certain words, and then in verse 10, it said, 'thou shalt break the bottle in the sight of the men that go with thee. And shalt say unto them, Thus saith Yahweh of armies, Even so will I break this people and this city, as one breaketh a potter's vessel,(notice this) that cannot be made whole again; (there's Judas) and they shall bury them in Tophet, till there be no place to bury them'. And the chief priests took counsel and bought that field for a place for strangers to be buried in; it's the same field, b&s and young people, I believe it's the identical field in which Jeremiah stood there with a bottle that could no longer be changed and he said, 'do you know what God thinks of this bottle? and smashed it on the ground. Do you know what the word 'break' (7665) means in verse 10 of Jeremiah 19? It means literally, 'to burst asunder', to burst asunder!

Verse 15 says, 'So will I bring down upon this city and upon all her towns, all the evil that I have pronounced against it, **because they have hardened their necks**, that they might not hear My words', and the spirit of the nation was eventually seen in one man in the time of the Lord. In an uncanny way that man went out and bought the very field through the gate of the potsherds, out in the potter's field in the valley of Hinnom, the very field that Jeremiah stood in with the bottle, which he burst asunder in the midst, I believe that Judas bought that field, and he likewise, burst asunder in that very place, as the bottle that could no longer be changed. Isn't that interesting? and that's why Matthew says, 'Then was fulfilled that which was spoken by Jeremiah the prophet'. No doubt about that at all!

That's the lesson of Judas. Whatever his problems were, they could have been changed if he had allowed the Word to soften him; if he'd opened his heart and had been receptive. We can all be like that, can't we? There are times when we hear an exhortation, or someone says something to you about something you've done or said which was wrong, and actually, you probably know they're right, and it's the hardest thing in the world to say, 'yes, you're quite right and I'm sorry'. Have you ever found that? it's hard for us to do that, isn't it? what's our instinctive reaction? 'well, what's it got to do with you, anyway? mind your own business! who says you're any good, anyway? and we all have a tendency of the flesh, you see, to build up barriers, to build up brick walls, to resist the power of the truth. It doesn't matter if at times, it's coming out of the mouth of someone else, who may have problems in life themselves; it doesn't matter! Is

it the truth? if it is, then you've got to learn to receive it. Judas wouldn't receive it even from Christ now, remember the moment of the sop? Oh, what a moment that must have been! if ever there was a moment for a man to change, it was that night. But Satan entered into him and he walked out into the night of eternal darkness!

May that spirit not be within us, may we learn the lesson of the broken bottle in the valley of Hinnom, and pray to our Father that at all times, we will remain under His hand, as obedient and loving servants, and we will always keep that teachable spirit.