

## Malcolm's Monday Musings : 24 October 2022

This morning, I am setting out below a short devotional meditation entitled, 'Jesus: betrayed by Judas'.

Mindful of the brevity of the meditation, I am throwing in four unconnected 'Musings' for good measure.

1. 'Christ the Giver can give the gifts only in Himself ... With Paul, the expression "in Christ" is found 164 times ... Of this blessed, life-penetrating secret all his letters speak, each in its particular and especially prominent aspect.

'Thus:

in **Romans** — justification in Christ;  
in **Corinthians** — sanctification in Christ;  
in **Galatians** — freedom in Christ;  
in **Ephesians** — oneness in Christ;  
in **Philippians** — joy in Christ;  
in **Colossians** — fulness in Christ;  
in **Thessalonians** — glorification in Christ'.

(Erich Sauer, *The Triumph of the Crucified*, page 43.)

2. 'Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine' (Isaiah 43. 1).

'His love was in evidence **(1)** in His creative and formative acts: "the Lord that created thee", a supernatural act ... "and He that formed thee", a supernatural process ... witnessed in His dealing with the patriarchs and the offspring of Jacob; **(2)** in His redeeming power: "I have redeemed thee"; how constantly He reminds them that nothing but His immediate strength gave them deliverance from Egypt; **(3)** in His call of them: "I have called thee by thy name, thou art mine".

'Creation, redemption, calling—these three, are all fulfilled for each one of us—"created in Christ Jesus", redeemed "through His blood", called "through His grace".

(W. E. Vine, *Isaiah*, page 114.)

3. By faith.

By faith we live (Rom. 1. 17).

By faith we stand (2 Cor. 1. 24).

By faith we walk (2 Cor. 5. 7).

By faith we overcome (1 John 5. 4).

By faith we are sanctified (Acts 26. 18).

By faith we are justified (Rom. 3. 28; 5. 1).

By faith we are children of God (Gal. 3. 26).

By faith we have access (Rom. 5. 2).

By faith we purify our hearts (Acts 15. 9).

4. 'That He might present it to Himself a glorious church' (Eph. 5. 27).

'He presents it "to Himself". When God had made Eve, He presented her to Adam [Gen. 2. 22]; but here we get the glory of Christ's Person. Being a divine Person, He presents the church to Himself, having formed it and perfected it, so as to be suited to Himself'.

(J. N. Darby, *Christ loved the church*, Collected Writings, Volume 27, pages 163-164.)

Happy reading

Yours in our Lord Jesus,

Malcolm

---

## Jesus: betrayed by Judas.

### TWO ORDINARY MEN WHO STRADDLE THE TWO TESTAMENTS

The Old Testament speaks of only two ordinary mortals whose words and actions are recorded in the New Testament. John the Baptist is the one and Judas Iscariot is the other.

The New Testament explicitly tells us that the contribution made by each of these men resulted in the fulfilment of scripture.<sup>1</sup>

It hardly needs to be said that:

(i) whereas John played a key role in 'preparing the way' for our Lord's public ministry, Judas played a key role in bringing it to a violent close; and

(ii) whereas John's short life of service fulfilled that which had been foretold in 'the prophets' (by Isaiah and Malachi),<sup>2</sup> Judas's dark deed and its sequel fulfilled that which had been foretold in 'the Psalms' (by David).<sup>3</sup>

## THE TRAITOR/BETRAYER

I want to concentrate on the second of these men and, especially, on his role as 'the traitor'<sup>4</sup> ... on his role as the man 'who betrayed' the Lord Jesus. And it would be hard indeed for you or me to overlook the well-known words of the apostle Paul which draw our attention to the fact that it was 'in the night in which He was betrayed' that 'the Lord Jesus ... took bread ... and also the cup'.<sup>5</sup>

## TWO APOSTLES: JUDAS AND PETER

In each of the lists of the apostles detailed in the Gospels,<sup>6</sup> Judas always appears last<sup>7</sup> and Peter always appears first.

Interestingly:

(i) On one occasion, Peter was *the mouthpiece of the devil*,<sup>8</sup> whereas (ii) 'from the beginning', Judas had a *devilish nature*.<sup>9</sup>

(ii) In the space of less than a week, (i) Judas voiced an objection (in the form of a question) to the anointing of Jesus' feet,<sup>10</sup> whereas (ii) Peter voiced an objection (in the form of a question) to the washing of his own feet.<sup>11</sup>

In both cases, Jesus speedily overcame the objection.

(iii) Within a few hours, (i) Judas betrayed Jesus with a kiss,<sup>12</sup> whereas (ii) Peter denied Him with an oath.<sup>13</sup> It has been said that, 'Peter truly repented, and Jesus restored him. But Judas did not repent,<sup>14</sup> and this led him to suicide'.<sup>15</sup>

## A COMMON AND AN INCONGRUOUS NAME

Judas Iscariot is one of six men who carry the name 'Judas' in the New Testament.<sup>16</sup> Indeed, 'Judas' was a very common male name in New Testament times; we know of well over 160 men with that name in the period 330 BC to AD 200.<sup>17</sup>

The name 'Judas' is the Greek form of the Hebrew 'Judah', signifying 'one who is to be praised'.<sup>18</sup> It is, therefore, ironic that, as a result of his nefarious action, the name which properly means 'one who is praiseworthy' should have become more or less synonymous with that which is despicable and shameful.

## THE SCENE – THE UPPER ROOM

During the so-called Last Passover, the fact that the Lord Jesus was about to be betrayed (and that by one of their number) came as a bolt out of the blue to His disciples,<sup>19</sup> even though He had forewarned them plainly on three separate occasions that at some point He (the Son of man) would be 'betrayed'.<sup>20</sup>

But, then, they had long struggled to understand any of His references to His forthcoming death,<sup>21</sup> sayings which they were unable to square either with their conviction that He was the promised Messiah or with their expectation that He would shortly trounce the Romans and establish an earthly kingdom. It was, therefore, hardly surprising that any mention of His betrayal should have fallen on deaf ears.

When reporting events and the Lord's teaching in the Upper Room prior to His death,<sup>22</sup> the Gospels draw our attention to three of Judas's features in particular.

### 1. A HEART

First, we are told something about his heart.

'During supper', we read, 'the devil having already put<sup>23</sup> it into the **heart** of Judas Iscariot ... to betray Him, Jesus rose from supper ... and began to wash the disciples' feet'.<sup>24</sup>

This statement of John's concerning the devil's activity is sandwiched between two passages which record that 'Satan entered into Judas':

(i) We are told, previously, that, when 'the feast of unleavened bread, which is called the Passover, drew near, and the chief priests and the scribes sought how they might kill' the Lord Jesus, 'Satan entered into Judas', who then conferred with them 'as to how he might betray Him to them'.<sup>25</sup>

(ii) Then we are told that, following our Lord's washing the feet of the disciples, and immediately before Judas left the Upper Room, 'after he had taken the morsel, Satan entered into him'.<sup>26</sup>

These two instances are the only recorded occurrences of which I know where the devil actually 'entered' into a man, as opposed, for instance, to numerous cases when unclean spirits took up their abode in someone.<sup>27</sup> I see no reason to disagree with the claim that the expression 'entered into' 'probably signifies thorough possession'.<sup>28</sup> That 'Satan entered' into Judas on two separate occasions—within a short period of time—indicates that Satan's entering into Judas was temporary and not permanent.

## 2. A HAND

The second feature mentioned was Judas's **hand**.

'As they were eating', we read, 'Jesus said, "Truly, I say to you, one of you will betray me". They were very sorrowful and began to say to Him, one after another, "Is it I, Lord?"'<sup>29</sup>

For Judas alone to have then kept silent, when all the other disciples voiced the question, would have been to give himself away. It would have been (if you will excuse the obvious play on words) **for him to betray himself**.

Judas, therefore, also asked (in his case deceitfully), 'Is it I, Rabbi?',<sup>30</sup> to which Jesus responded (either 'in a low voice inaudible to the rest'<sup>31</sup> or in a 'sufficiently vague' way<sup>32</sup>), "You have said it".<sup>33</sup>

More generally (and, possibly, more loudly), Jesus declared, 'Behold, the **hand** of him who betrays me is with me on the table<sup>34</sup> ... he who dips his **hand** in the dish with me (which each of the twelve disciples would, of course, do) will betray me'.

I can imagine no more sober word of warning that that which Jesus then added: 'The Son of man goes as it is written of Him but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born'<sup>35</sup>

At the same time, this was our Lord's gracious appeal to Judas to renounce his treacherous intention ... to pull back from the precipice, even at this late hour. Yet, alas for Judas, the kind-hearted warning proved of no avail.

But our Lord made His final tender appeal not in word only but in action too.

During a Passover feast, the host (the role filled by Jesus) would dip into a common bowl and pull out a particularly appetising morsel, which he would pass to one of the guests as a mark of special favour and honour.<sup>36</sup>

On this occasion, we read that, when Jesus 'had dipped a morsel,<sup>37</sup> He gave it to Judas'.<sup>38</sup>

Sadly, neither our Lord's gracious oral appeal nor this final gesture of affection served to awaken any response in Judas other than to harden his resolve to betray Him.

Indeed, after Judas 'had taken the morsel, Satan entered into him ... and immediately he went out',<sup>39</sup> leaving the Upper Room, speeding on his way to be, in Peter's words later, 'guide to those who took ('seized', 'arrested') Jesus'.<sup>40</sup>

The Pascal Moon would have been shining brightly at the time but there was no moon to light the *spiritual* darkness into which Judas 'went out'. For Judas, 'it was night'<sup>41</sup> in more senses than one!

Some of the other disciples 'thought' that Judas left hurriedly either (i) to purchase what was needed for the seven-day Feast of Unleavened Bread, or (ii) to give money 'to the poor'<sup>42</sup> ... for whom he had recently (and hypocritically) professed great 'care'.<sup>43</sup>

But Judas had **not** gone to **spend** or to **give** money but to **earn**<sup>44</sup> money ... namely, to earn the previously contracted and previously paid thirty silver shekels.<sup>45</sup>

### 3. A HEEL

And then, thirdly, we read, not now of his heart or his hand, but of his [heel](#).

In the Upper Room, Jesus, of course, physically washed both of the heels of Judas.<sup>46</sup>

But, speaking metaphorically, Jesus told His disciples, 'He who is bathed does not need to wash, except his feet, but is wholly ('completely') clean', immediately adding, 'but not all ('not every one of you')'.<sup>47</sup>

'For', we read, 'He knew who was to betray Him; therefore He said, "You are not all clean"',<sup>48</sup> which He further explained: 'I am not speaking of all of you; I know whom I have chosen. But that the scripture may be fulfilled, "he who eats bread with me has lifted up his heel against me".'<sup>49</sup>

Our Lord lifted His quotation from one of David's psalms; Psalm 41 to be precise.<sup>50</sup>

#### AHITHOPHEL

The historical background to Psalm 41 was almost certainly that of Absalom's conspiracy and rebellion against King David. And the man guilty of figuratively 'lifting up his heel'—in order to crush David—was none other than Ahithophel, David's former trusted friend and brilliant counsellor.

When 'Absalom stole the hearts of the men of Israel'<sup>51</sup> and attempted to usurp David's throne, the usurper 'sent for Ahithophel ... David's counsellor',<sup>52</sup> who readily threw in his lot with the conspiracy.<sup>53</sup> And the loss of Ahithophel to Absalom's side was no laughing matter for David; it was said of Ahithophel that his counsel 'was as if a man had enquired at the oracle of God'.<sup>54</sup>

There can be little doubt that Ahithophel is the man concerning whom David writes in his psalm, 'My own familiar friend',<sup>55</sup> in whom I trusted, who ate my bread, has lifted his heel against me'.

And by quoting from David's psalm, David's greater Son was to some extent making David's lament over Ahithophel His own lament over Judas.<sup>56</sup>

#### DAVID'S LAMENT OVER AHITHOPHEL AND OUR LORD'S WORDS ABOUT JUDAS.

But there were at least two important differences between David's lament over Ahithophel and our Lord's words concerning Judas.

1. First, the Saviour omitted David's reference to his 'own familiar friend'.

It goes without saying that our Lord was never insincere. And I note that when He later addresses Judas in the Garden of Gethsemane with the words (in the King James Version), 'Friend, wherefore art thou come?'<sup>57</sup> (or as some translate it, 'Friend, do what you came to do'<sup>58</sup>), the Lord is careful to use a very different word from that which He had recently used<sup>59</sup> when speaking of Lazarus of Bethany, 'Our friend Lazarus has fallen asleep'.

The word He uses when addressing Judas signifies rather 'companion', 'comrade', 'associate'.<sup>60</sup> I suggest, therefore, that, having Judas in mind, Jesus deliberately omits David's expression, 'My own familiar friend'.

2. Second, we can go some way to account for Ahithophel's turning against David, even if we cannot justify it.

For Bathsheba, whom David had earlier grievously wronged and defiled,<sup>61</sup> was Ahithophel's granddaughter,<sup>62</sup> and Uriah, whose death David had callously engineered, had, therefore, been Ahithophel's grandson-in-law.<sup>63</sup>

But, in contrast, our Lord had done absolutely nothing to warrant Judas's treacherous deed.

We know also that the Saviour felt His betrayal by Judas most keenly, far more than David ever felt his betrayal by Ahithophel.

We have only to think of:

(i) how our Lord had spoken of His passion to His disciples some time before: 'Behold, we are going up to Jerusalem; and the Son of man will be betrayed to the chief priests and the scribes ...';<sup>64</sup>

(ii) His words to them on an earlier occasion, 'Did I not choose you, the Twelve? And one of you is a devil' ... 'one of you is devil-like', that is, 'has a devilish nature';<sup>65</sup> and

(iii) how 'Jesus was *troubled in spirit* and testified, saying, 'Verily, verily, I say to you that one of you will betray me'.<sup>66</sup>

Evidently the prospect of His imminent betrayal by (of all men) one of His own twelve apostles—by one of His own inner-circle—affected our Lord greatly.<sup>67</sup> I note, in particular, His own words, 'It is one of the twelve, one who dips with me in the dish'.<sup>68</sup> Make no mistake, that thrust cut deeply.

So, though we have thought briefly of the heart of Judas in connection with 'the betrayal', we ought also to ponder what scripture reveals to us of the heart of our Lord Jesus during that time.

## DELIVERED UP

As has often been pointed out, the word translated 'betray/betrayed' over thirty times in the gospel narratives in connection with Judas<sup>69</sup> is the same as that rendered 'deliver/delivered (up)' in connection, not only with (i) Judas himself but also with (ii) the Jewish rulers and (iii) with Pontius Pilate.

In order:

(i) 'One of the twelve, who was called **Judas Iscariot**, went to the chief priests and said, "What will you give me and I will **deliver Him up** to you?"<sup>70</sup>

(ii) '**The chief priests and elders** of the people ... bound Him and led Him away and **delivered Him up** to Pontius Pilate the governor';<sup>71</sup>

(iii) '**Pilate** ... when he had scourged Jesus, **delivered Him up** to be crucified'.<sup>72</sup>

All three (Judas, the Jewish rulers, and the Roman Governor) certainly played key roles in our Lord's passion. And it is clear that:

(i) **Judas** delivered Him up, in part at least, out of **greed**;<sup>73</sup>

(ii) **the chief priests** delivered Him up out of **envy**;<sup>74</sup> and

(iii) **Pilate** delivered Him up out of **weakness**.<sup>75</sup>

But the Bible makes it clear that, in the final analysis, in the words of the apostle Paul, it was

(iv) **God**, who 'spared not His own Son, but **delivered Him up** for us all'.<sup>76</sup>

And He did it – not out of greed, envy, or weakness – but out of **love**, and that for every one of us.<sup>77</sup>

## THE BETRAYER AND THE BETRAYED – HANGED ON TREES

I close by suggesting **seven contrasts** between two very different men who hanged on trees on the first Good Friday:<sup>78</sup>

(i) The one was 'the betrayer'; the other was the betrayed.

(ii) The one hanged from a branch;<sup>79</sup> the other hanged on a cross.<sup>80</sup>

(iii) Figuratively speaking:

(a) the 'heel' of the one was lifted up when he was energised by the serpent-devil;<sup>81</sup>

(b) the 'heel' of the other was crushed by the serpent-devil.<sup>82</sup>

(iv) For very different reasons, both were cursed, as it is written, 'Cursed is everyone who is hanged on a tree'.<sup>83</sup>

(v) The one took his life;<sup>84</sup> the other gave His life.<sup>85</sup>

(vi) The one indirectly 'purchased a field' with 'the reward of his iniquity';<sup>86</sup> the other directly purchased a church/bride with His blood.<sup>87</sup>

(vii) The one went 'to his own place';<sup>88</sup> the other was raised to God's right hand.<sup>89</sup>

## Notes

<sup>1</sup> Matt. 3. 3; 11. 10; Mark 1. 2; John 13. 18; Acts 1. 16, 20.

<sup>2</sup> Isa. 40. 3; Mal. 3. 1; see Matt. 11. 10; Mark 1. 2-3; Luke 1. 76; 7. 27-28.

<sup>3</sup> Psa.41. 9; 69. 25; 109. 8; see John 13. 18; Acts 1. 20.

<sup>4</sup> 'Judas Iscariot, which also was (better, 'became') the traitor ('*προδότης*'), Luke 6. 16.

<sup>5</sup> 1 Cor. 11. 23-25.

<sup>6</sup> Matt. 10. 2-4; Mark 3. 16-19; Luke 6. 13-16; cf. Acts 1. 13, 16..

<sup>7</sup> 'The fact that Judas is placed last in all these lists with the explanation that he was the one who handed Jesus over to the authorities shows that this is a retrospective view of the Twelve from a perspective after Jesus' death'.

(R, Bauckham, '*Jesus and the Eyewitnesses*', page 96.)

<sup>8</sup> 'Peter ... began to rebuke Him, saying, "Far be it from you, Lord! This shall never happen to you". But He turned and said to Peter, "Get behind me, *Satan!*"', Matt. 16. 22-23.

<sup>9</sup> 'Jesus knew from the beginning ... who it was who would betray Him. ... Jesus answered them, "Did I not choose you, the Twelve? And yet one of you is a devil". He spoke of Judas, the son of Simon Iscariot, for he, one of the Twelve, was going to betray Him', John 6. 64, 70-71.

<sup>10</sup> John 12. 3-5.

<sup>11</sup> John 13. 4-7.

<sup>12</sup> Mark 14. 44-46.

<sup>13</sup> Mark 14. 66-72.

<sup>14</sup> In Matt. 27. 3, '*repented* is not the word usually so translated in the New Testament (which usually implies a resulting forgiveness), but means 'regretted' ... It is thus appropriate to convey the idea of remorse without suggesting Judas' salvation'.

(R. T. France, '*Matthew: Tyndale New Testament Commentary*', comment on Matt. 27. 3-4.)

<sup>15</sup> Warren Wiersbe, '*Be Loyal*', page 199.

<sup>16</sup> The other five are: (i) the Lord's brother, Matt. 13. 55; (ii) the son or brother of James, Luke 6. 16; Acts 1. 13, being the same as Thaddaeus, Mark 3. 18, and Lebbaeus, Matt. 10. 3; (iii) the Galilean rebel, Acts 5. 37; (iv) a disciple at Damascus, Acts 9. 11; and (v) Barsabbas, Acts 15. 22, 27, 32.

<sup>17</sup> Source: R, Bauckham, *op. cit.*, page 70.

<sup>18</sup> 'The name originated in Leah's words of praise to the Lord on account of his birth: "Now will I *praise* [Heb. *odeh*] Jehovah, and she called his name *Yehudah*" (Gen. 29. 35)'. (Easton's Bible Dictionary.)

See Jacob's blessing, 'Judah, you are he whom your brothers shall *praise*', Gen. 49. 8.

<sup>19</sup> 'They prepared the Passover. And when it was evening, He reclined at table with the twelve. And as they were eating, He said, "Truly, I say to you, one of you will betray me"', Matt. 26. 19-21. 'The disciples therefore looked one on another, doubting of whom He spoke', John 13. 22.

<sup>20</sup> Matt. 17. 22; 20. 18; 26. 2.

<sup>21</sup> For example: 'He taught His disciples, saying to them, "The Son of man is going to be delivered into the hands of men, and they will kill Him. And when He is killed, after three days He will rise". But they did not understand the saying, and were afraid to ask Him', Mark 9. 31-32; cf. Luke 9. 43-45.

<sup>22</sup> Concerning the unusual method adopted by the Lord Jesus to identify the location of the desired Upper Room (Mark 14. 12-16; Luke 22. 8-13), the following suggestion is of interest:

'The man with the water jar is obviously a prearranged sign ... and is unmistakable as such since women usually carried water jars. But why does Jesus employ such an elaborate procedure to enable the disciples to find the house? Evidently, he wants the fact that He and his disciples are to be eating the Passover meal in that particular house to remain secret ...

'Jesus knows that Judas is going to deliver Him to the chief priests, but the other members of the Twelve do not know this. In order to keep the place where they will eat the Passover secret from Judas, Jesus must keep it secret from the Twelve. So, the stratagem ensures that even the two disciples sent to prepare the room do not know where it is until they get to it ...

'Of course, Jesus already expects to be arrested, but He does not wish this to happen until He has shared the Passover meal with His disciples. So, the location must be very carefully kept secret'. (R. Bauckham, *op. cit.*, pages 188-189.)

<sup>23</sup> The same verb (*βάλλω*) is translated 'cast' in John 15. 6 and John 21. 6-7, and 'thrust' in John 20. 27, 'perhaps suggesting 'with force and overwhelming power'. (A. Edersheim, *The Life and Times of Jesus the Messiah*, Volume II, page 498.)

<sup>24</sup> John 13. 2.

<sup>25</sup> Luke 22. 3-4.

<sup>26</sup> John 13. 27.

<sup>27</sup> For example, Mark 1. 23; 5. 2-10. Nor 'is there any analogy in later Judaism' for the statement that 'Satan entered into' Judas; Werner Foerster, *Theological Dictionary of the New Testament*, Volume VII, pages 162-163 (article σατανᾶς).

<sup>28</sup> D. A. Carson, *The Gospel according to John*, page 475. Judas had surrendered himself to 'the power of darkness'; cf. Luke 22. 53.

<sup>29</sup> Matt. 26. 21-22.

<sup>30</sup> Strikingly, Judas used the same address, 'Rabbi', at the actual betrayal, Matt. 26. 49.

<sup>31</sup> A. Carr, *Matthew: Cambridge Greek Testament*, page 290.

<sup>32</sup> Thomas Constable, *Expository Notes*, on Matt. 26. 25.

<sup>33</sup> Matt. 26. 22-25. For the expression, 'you have said', compare Matt. 26. 64, where it is equivalent to 'Yes'—see Mark 14. 62.

Yet, alternatively, 'it could be taken to mean "You have said it, not I."' (D. A. Carson, *The Gospel of Matthew*, on Matt. 26. 25.)

The other disciples clearly did not know why it was that Judas subsequently and suddenly left; see John 13. 27-30.

<sup>34</sup> Luke 22. 21.

<sup>35</sup> Matt. 26. 23-24.

<sup>36</sup> That Jesus could pass the morsel so easily suggests that Judas was conveniently nearby, possibly on His left.

<sup>37</sup> In all likelihood, this was a piece of unleavened bread that Jesus had dipped into a bowl containing herbs and a fruit purée.

<sup>38</sup> John 13. 26.

<sup>39</sup> John 13. 30a.

<sup>40</sup> Acts 1. 16.

<sup>41</sup> John 13. 30b.

<sup>42</sup> John 13. 29.

<sup>43</sup> 'Judas Iscariot, one of His disciples (who was about to betray Him), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" But 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', John 12. 4-6.

Judas's question was soon echoed by others, Matt. 26. 8-9. And, in many ways, the mention of 'the poor' was entirely natural, because they each knew that, in His law, God Himself had stipulated, 'the poor will never cease out of the land; therefore, I command you, you shall open wide your hand to your brother, to the needy and to the poor', Deut. 15. 11; cf. Psa. 41. 1; 82. 3-4; 112. 9; Prov. 14. 31; 19. 17; 22. 9; 28. 27; 29. 7. As Jesus taught at the time, 'the poor you always have with you', John 12. 8.

A little later, in prayer, our Lord described Judas as 'the son of perdition', John 17. 12.

(By a well-known Hebraism Judas is described as the 'son of' that which stamps his nature; he is of such a character that his proper state is one of loss (cf. 2 Thess. 2. 3), J. G. Tasker, *op. cit.*, page 909.)

Interestingly, the Saviour used the same word there ('ἀπώλεια', rendered 'perdition') as that translated 'waste' in the question initiated by Judas, 'To what purpose is this waste?' Matt. 26. 8; Mark 14. 4.

In one sense, therefore, 'Why this waste?' was an ironic question for 'the son of waste' to ask.

<sup>44</sup> Matt. 26. 47-49.

<sup>45</sup> Matt. 26. 15; cf. Matt. 27. 3.

<sup>46</sup> 'He poured water into a basin and began to wash the disciples' feet', John 13. 5; 'He knew who was to betray Him; that was why He said, "Not all of you are clean". *When He had washed their feet ...*', John 13. 11-12.

<sup>47</sup> John 13. 10.

<sup>48</sup> John 13. 11.

<sup>49</sup> John 13. 18. Scripture speaks of: (i) the heel-bruiser (the devil), Gen. 3. 15; (ii) the heel-seizer (Jacob), Gen. 25. 26; Hos. 12. 3, and (iii) the heel-lifter (Ahithophel and Judas), Psa. 41. 9; John 13. 18

<sup>50</sup> Psa. 41. 9.

<sup>51</sup> 2 Sam. 15. 6.

<sup>52</sup> 2 Sam. 15. 12.

<sup>53</sup> 2 Sam. 15. 31.

<sup>54</sup> 2 Sam. 16. 23.

<sup>55</sup> Literally, 'the man of my peace and well-being'.

<sup>56</sup> Interestingly, both men, Ahithophel and Judas, later took their own lives by hanging themselves; 2 Sam. 17. 23; Matt. 27. 5..

<sup>57</sup> Matt. 26. 50.

<sup>58</sup> For example, the English Standard Version.

<sup>59</sup> The Greek word, 'φίλος'.

<sup>60</sup> See, for example, W. E. Vine, '*Expository Dictionary of New Testament Words*', article 'Friend'. A. Nouns. 2. 'ἐταίρος'.

<sup>61</sup> 2 Sam. 11. 2-5.

<sup>62</sup> Bathsheba was the daughter of Eliam, 2 Sam. 11. 3, who was both (i) one of David's 'mighty men' and (ii) the son of Ahithophel, 2 Sam. 23. 34. Bathsheba was, that is, a granddaughter of Ahithophel.

<sup>63</sup> 2 Sam. 11. 3.

<sup>64</sup> Matt. 20. 18.

<sup>65</sup> John 6. 70-71.



<sup>66</sup> John 13. 21.

<sup>67</sup> Not only do the Gospels, on no less than six occasions, identify Judas as 'Judas who betrayed Him' (Matt. 10. 4; 26. 25; 27. 3; Mark 3. 19; John 18. 2, 5; cf. 'he who betrayed Him', Matt. 26. 48; Mark 14. 44), but they speak of him (possibly with mingled sorrow, indignation and horror), no less than seven times, as 'one of the twelve', Matt. 26. 14, 47; Mark 14. 10, 20, 43; Luke 22. 47; John 6. 71.

<sup>68</sup> Mark 14. 20.

<sup>69</sup> Matt. 20. 18; 26. 16, 21, 23, 24, 25, 45, 46, 48; 27. 3, 4; Mark 3. 19; 14. 10, 11, 18, 21; 41, 42, 44; Luke 22. 4, 6, 21, 22, 48; John 6. 64, 71; 12. 4; 13. 2, 11, 21; 18. 2, 5; 21. 20.

<sup>70</sup> Matt. 26. 14-15.

<sup>71</sup> Matt. 27. 2.

<sup>72</sup> Matt. 27. 26.

<sup>73</sup> Matt. 26. 15-16; cf. John 12. 5. I say, 'in part at least, out of greed' because I suspect that there was more to it than 'greed'.

For further details, see page 6 of the document entitled, '*The Plot, the Betrayer and Love's Extravagance*', attached to the 'Monday Musings' dated 26 April 2021.

<sup>74</sup> Matt. 27. 18; Mark 15. 10.

<sup>75</sup> Matt. 27. 24.

<sup>76</sup> Rom. 8. 32.

<sup>77</sup> Compare the words of Octavius Winslow:

"Delivered him up for us all". If any other expression were necessary to deepen our sense of the vastness of his love, we have it here. Who delivered up Jesus to die? Not Judas, for money; not Pilate, for fear; not the Jews, for envy—but the Father, for love! ...

'In this great transaction we lose sight of His betrayers, and His accusers, and His murderers, and we see only the Father travailing in the greatness of His love'.

(Octavius Winslow, '*No Condemnation in Christ*', page 367.)

<sup>78</sup> Always assuming that Judas hanged himself from a tree, as seems most likely; compare Matt. 27. 5 with Gen. 40. 19 and Deut. 21. 22.

<sup>79</sup> Matt. 27. 5.

'Acts 1. 18 states: "And he, falling headlong, burst asunder, and all of his inwards gushed out". This indicates that the tree from which Judas suspended himself overhung a precipice.

'If the branch from which he had hung himself was dead and dry—and there are many trees that match this description even to this day on the brink of the canyon that tradition identifies as the place where Judas died—it would take only one strong gust of wind to yank the heavy corpse and split the branch to which it was attached and plunge both with great force into the bottom of the chasm below'. (Gleason L Archer, '*Encyclopaedia of Bible Difficulties*', page 349.)

<sup>80</sup> Acts 5. 30; 10. 39; 1 Pet. 2. 24. Strictly speaking, both were 'hanged': (i) *Judas* - 'he went and hanged himself', Matt. 27. 5 with (ii) *Jesus* - 'They put Him to death by hanging Him on a tree', Acts 10. 39.

<sup>81</sup> Luke 22. 3; John 13. 2, 27.

<sup>82</sup> Gen. 3. 15.

<sup>83</sup> Deut. 21. 22; cf. Gal. 3. 13.

<sup>84</sup> Matt. 27. 5.

<sup>85</sup> Mark 10. 45.

<sup>86</sup> Acts 1. 18.

<sup>87</sup> Eph. 5. 25-27; Rev. 5. 9; cf. Matt. 13. 46.

<sup>88</sup> Acts 1. 25 ('to go where he belonged').

(F. F. Bruce, '*The Acts of the Apostles: The Greek Text with Introduction and Commentary*', page 112.)

<sup>89</sup> Eph. 1. 20.