

I. Introduction

Romans 8:28-30 = “work” (all the work of the Father!!)

The work of Judas -

The work of Satan -

The work of Jesus -

The Law of Love - vv. 31-35

John 10:11–12

11 “I am the good shepherd; the good shepherd lays down His life for the sheep.

12 “He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters *them*.

II. The Work of Judas:

A. In the entire scene of Jesus with His disciples in the upper room, there is a certain antithesis to what was happening in the dark background.

B. When John said that “it was night,” it was significant because instead of going out to give to the poor, or help get preparations for the meal, Judas was actually conspiring with the workers of darkness, the workers of iniquity.

Luke 22:53

53 “While I was with you daily in the temple, you did not lay hands on Me; **but this hour and the power of darkness are yours.”**

1. It is the work of darkness, the hour of darkness.
2. It is time for Satan’s scheme to hatch and emerge.

C. Let’s review.

1. The ruling body of Israel was called the Sanhedrin.
2. It was probably a result of the merging of the interests of Rome and the Jews early in the Roman occupation of Israel:

5. (215) But when Albinus heard that Gessius Florus was coming to succeed him, he was desirous to appear to do somewhat that might be grateful to the people of Jerusalem; so he brought out all those prisoners who seemed to him to be the most plainly worthy of death, and ordered them to be put to death accordingly. But as to those who had been put into prison on some trifling occasion, he took money of them, and dismissed them; by which means the prisons were indeed emptied, but the country was filled with robbers.

6. (216) Now, as many of the Levites, which is a tribe of ours, as were singers of hymns, persuaded the king to assemble a sanhedrin, and to give them leave to wear linen garments, as well as the priests: for they said that this would be a work worthy the times of his government, that he might have a memorial of such a novelty, as being his doing. (217) Nor did they fail of

obtaining their desire; for the king, with the suffrages of those that came into the sanhedrin, granted the singers of hymns this privilege, that they might lay aside their former garments, and wear such a linen one as they desired; (218) and as a part of this tribe ministered in the temple, he also permitted them to learn those hymns as they had besought him for. Now all this was contrary to the laws of our country, which whenever they have been transgressed, we have never been able to avoid the punishment of such transgressions. ¹

3. There is indication that the Sanhedrin was comprised of men, 71, so as to always have the potential of an offset vote on a matter, who ruled the legal matters of the land.
 - a) Therefore, given the legal nature of their influence, there was obvious merging of interest with the Romans as well as the religious interests of the spiritual leaders: Pharisees, Saducees, Priesthood, Scribes, and elders.
 - b) There were lesser courts comprised of 23 leaders and still smaller of scribes and elders.²

D. Who did Judas go to visit?

1. He did not go to the Sanhedrin, but rather the Chief priests, and the officers of the Temple

Matthew 26:14–16

14 Then one of the twelve, named Judas Iscariot, went to the **chief priests**
15 and said, “What are you willing to give me to betray Him to you?” And they weighed out thirty pieces of silver to him.
16 From then on he *began* looking for a good opportunity to betray Jesus.

Mark 14:10–11

10 Then Judas Iscariot, who was one of the twelve, went off to the **chief priests** in order to betray Him to them.
11 They were glad when they heard *this*, and promised to give him money. And he *began* seeking how to betray Him at an opportune time.

Luke 22:3–6

¹ Josephus, F., & Whiston, W. (1987). The works of Josephus: complete and unabridged. Peabody: Hendrickson.

² Local Sanhedrins consisted of different numbers of sages, depending on the nature of the offenses it dealt with. For example, only a Sanhedrin of 71 could judge a whole tribe, a false prophet or the high priest. There were Sanhedrins of 23 for capital cases and of three scholars to deal with civil or lesser criminal cases. <http://www.jewishvirtuallibrary.org/the-sanhedrin> cited 04/02/2017

3 And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve.

4 And he went away and discussed with the chief priests and officers (see Luke 22:52) how he might betray Him to them.

5 They were glad and agreed to give him money.

6 So he consented, and *began* seeking a good opportunity to betray Him to them apart from the crowd.

“It was not a long way that they led the bound Christ. Probably through the same gate by which He had gone forth with His disciples after the Paschal Supper, up to where, on the slope between the Upper City and the Tyropæon, stood the well-known Palace of Annas. There were no idle saunterers in the streets of Jerusalem at that late hour, and the tramp of the Roman guard must have been too often heard to startle sleepers, or to lead to the inquiry why that glare of lamps and torches, and Who was the Prisoner, guarded on that holy night by both Roman soldiers and servants of the High-Priest.”³

E. Consider this.

1. Judas went out to the location of the Chiefs Priest and the Officers of the Temple and introduced to them an idea.
 - a) He would secure a private time to arrest Jesus.
 - b) That time would, it appears, become the nightly retreat to the Mount of Olives as He did that Passion Week.
2. However, this deal was struck at least 6 days prior to the Passion Week.
 - a) In Mark 14:1-11 we have the sequence.
 - b) Mark tells us that the Chief Priests and the scribes were seeking (“looking for,” “seeking to obtain”) a time when the crowds were absent so as to arrest Jesus and kill Him.
3. This was a prearranged deal struck by them and Judas, who approached them under the power of Satan.

Mark 14:3

3 **While He was in Bethany** at the home of Simon the leper, and reclining *at the table*, there came a woman with an alabaster vial of very costly perfume of pure nard; *and* she broke the vial and poured it over His head.

F. “Do you remember that time while Jesus was in Bethany and Mary came in with nard and anointed Him?”

1. John 12:1 indicates that this was six days before the Passover.
2. That would have been a Sabbath (Saturday).
 - a) Judas went away, traveling back the 2 miles to Jerusalem, to meet with the Chief Priests and scribes (and officers-Luke 22:4) and to convene a secret meeting

³ Edersheim, A. (1896). *The Life and Times of Jesus the Messiah* (Vol. 2, p. 546). New York: Longmans, Green, and Co.)

(since it was not lawful to meet on the Sabbath) in order to discuss a plan to catch Jesus away from the crowds.

- b) This idea would be that he would, somehow, lead them to the arrest of Jesus, privately, so that they might lead Him away to execution.
- c) His goal: the execution of Jesus.
- d) NOTE: however, there is some indication that Judas would come to his senses, but not enough to stop the work of Satan through him.

III. The work of Satan:

A. Notice one thing: Satan supported Judas in this whole endeavor.

- 1. See Luke 22:3 cp. John 13:2, 27.
- 2. These “flashbacks” are there for our understanding of the dynamics that are present at the supper as well as the events to follow.
- 3. Judas, however, once Satan apparently left him, realized what he had done, that Jesus was innocent (notice he did not indicate any understanding of, or appreciation for, Jesus as Messiah) and that he had handed over an innocent man, took matters into his own hands.

B. The Mishnah, on the Laws of false witness, states:

"How are witnesses inspired with awe in capital cases?" the Mishna begins. "They are brought in and admonished as follows: In case you may want to offer testimony that is only conjecture or hearsay or secondhand evidence, even from a person you consider trustworthy; or in the event you do not know that we shall test you by cross-examination and inquiry, then know that capital cases are not like monetary cases. In monetary cases, a man can make monetary restitution and be forgiven, but in capital cases both the blood of the man put to death and the blood of his [potential] descendants are on the witness's head until the end of time. For thus we find in the case of Cain, who killed his brother, that it is written: 'The bloods of your brother cry unto Me' ([Genesis 4:10](#)) — that is, his blood and the blood of his potential descendants....”⁴

C. Judas went out, in between the trials of Jesus, and left Him.

- 1. The language is a bit ambiguous.
- 2. Matthew 27:5 literally says, “After going away, he hanged himself...”
 - a) At some point after going away, he hanged himself.
 - b) Peter, in Acts 1:18-19, indicated that the money what was used to pay Judas, being returned by him to the priests, was used to purchase a field, the Field of Blood.
 - c) And, in that field, Judas hanged himself.

⁴ <http://www.jewishvirtuallibrary.org/the-oral-law-talmud-and-mishna> cited 04/02/2017

3. So, it would seem that once the field was purchased, which must have been soon after the arrest of Jesus, during the day's normal business (Matthew 27:5ff), Judas went to it, it being a grave for "strangers" (Matthew 27:7), and hanged himself there.
 4. In that field there must have been a cliff.
 - a) Hanging from there, the rope must have snapped and he fell to his death, bursting open his insides there.
 - b) That is what killed him.
- D. What is interesting is that the priests knew that this money was used to betray an innocent man.
1. Therefore, they could not justify its use in the treasury.
 2. They knew!
 - a) How dark!
 - b) How sinister!
 - c) How blind!

IV. The Work Of Jesus

A. However, for our purposes, we need to see Jesus and His teaching to the men who would light the world with Christ. j

1. These men, weak and incapable as they might be, will now be responsible for this one last transaction with Christ.
2. Here, in this discourse, the Lord is going to teach the disciples the meaning of the foot-washing.

B. Here:

1. Jesus wants to assault the disciple's pride:

Luke 22:24

24 And there arose also a dispute among them *as to* which one of them was regarded to be greatest.

2. Jesus wants to assault their indolence:

Matthew 26:37–40

37 And He took with Him Peter and the two sons of Zebedee, and began to be grieved and distressed.

38 Then He **said* to them, "My soul is deeply grieved, to the point of death; remain here and keep watch with Me."

39 And He went a little beyond *them*, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will."

40 And He **came* to the disciples and **found* them sleeping, and **said* to Peter, "So, you *men* could not keep watch with Me for one hour?"

3. Jesus wants to expose them to love:

John 13:1

1 Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.

- C. He does all of this all the while seeing the mobilization of His betrayal and death (predetermined as it was-Acts 2).
- D. It is no wonder that Jesus sighed heavily just before Judas exited to go get the chief priests.
 - 1. Although Jesus knew it was His hour, He was not overcome by fear for that.
 - 2. He was, as a good shepherd does, more concerned for the sheep.
- E. And, in that concern, He teaches them.

V. John 13:31-35 The Law of Love

- A. v.31 “When therefore he went out, Jesus says, ‘Now, the Son of Man will be glorified, and God will be glorified in Him.’”
- B. The entire plan of God for the redemption of the saints and the love of the Father is engaged.
 - 1. Judas, under the work of Satan, the enemy of God, has gone.
 - 2. At night, the power of darkness is his (Luke 22:37).
 - a) God, in the same way He did with His servant Job, allows Satan some measure of ability to carry out all His will.
 - b) And, like Job, God will be one display in the end.
- C. Jesus here says that the glory of God will be on display in:
 - 1. The glory of the son and the glory of God Himself.
 - 2. This one event, from the moment Judas leaves to the moment Jesus leaves to be with the Father after resurrection, all the darkness, and sin, and work of Satan, the ultimate result will be the glory.
 - a) The glory =
 - b) The display of the nature of....

Hebrews 1:3

3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,

- c) The point at which Jesus is given back His original light.
John 7:39
39 But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified.
- D. v.32 “If God will be glorified in Him, and God will glorify Him in Him, and He will immediately glorify Him.”
 - 1. The key word here is the same word from v. 27 translated “quickly.”
 - 2. = “immediately”
 - a) This betrayal, as sinful, heinous, and wrong as it was, it will result in the eternal glory of both the Son and the Father.
 - b) That is always the way it is: calamity, especially for the children of God, will result in the glory of God.
 - (1) And, in this instance, the glory will be the display of the incredible control and power of the Father to love the Son and give Him what He promised: a redeemed family of brethren made in His image.
 - (2) And, the ignition for it all, like Satan’s successful temptation of Eve, is Satan’s successful work in Judas to betray the Son to the Romans and the Jews.
- VI. v.33 “Children, I am yet a little (while), with you all. You will seek me, and just as I said to the Jews, that I go where you are not able to come, also I say to you all yet.”
 - A. John 7:33-34 = the Jews cannot come where Jesus is going.
 - 1. However, neither can the disciples.
 - 2. But, one will and the others won’t.
 - a) John 14:1ff.
 - b) But, that cannot happen until He comes back for them. They cannot go there right now.
 - B. In other words, they will be left there, in the world, without Him, their Sustainer, Provider, and Teacher.
 - C. This will lead to the discussion on the work of the Holy Spirit.
 - 1. But, for now, they need to see the reality of their need in His absence, which they do.

“But once more appeared in the words of Philip that carnal literalising, which would take the words of Christ in only an external sense. Sayings like these help us to perceive the absolute need of another Teacher, the Holy Spirit. Philip understood the words of Christ as if He held out the possibility of an actual sight of the Father; and this, as they imagined, would for ever have put an end to all their doubts and fears. We also, too often, would fain have such solution of our doubts, if not by actual vision, yet by direct communication from on high. In His reply Jesus once more and emphatically returned to this truth, that the vision, which was that of faith alone, was spiritual, and in no way external; and that this manifestation had been, and was fully, though spiritually and to faith, in Him. Or did Philip not believe that the Father was really manifested in Christ, because he did not actually behold Him?”⁵

VII. Conclusion

⁵ Edersheim, A. (1896). *The Life and Times of Jesus the Messiah* (Vol. 2, p. 515). New York: Longmans, Green, and Co.