

**Management of Betrayal: the Lord & Judas; the New Mandate: to Love Each Other as Christ Loves Us, Jn 15:8-14; Friends of Christ Must Keep His Commandments**

37. On the cross the Lord chose to receive the imputation of the sins of the entire human race motivated by unconditional love for all mankind.
38. Our love for one another therefore must follow this example. Such love demands that even when a fellow believer wrongs us we remain unaffected by the betrayal.
39. In Matthew 26:50, when Judas Iscariot betrayed the Lord in Gethsemane, the Lord called him **ταροῖς, *hetairos***: "Friend." However, this word does not indicate that the Lord and Judas were in harmonious rapport. The impact of Jesus' choice of words is discussed in:

Zodhiates, Spiros (gen. ed.). *The Complete Word Study Dictionary: New Testament*. Rev. ed. (Chattanooga: AMG Publishers, 1993), 663-64:

**ταροῖς, *hetairos***. The Classical Greek occurrences of the masculine *hetairos* refer to comrades or companions who were mostly followers of a chief.

The corresponding word to *hetairos* is *hetaireia* [~taire...a] which has come down from Classical Greek to Modern Greek. Today it means a company or corporation which involves people who associate together for the primary purpose of making money or for personal interest through corporate design. The study of the word *hetairos* causes us to conclude that it could not be used as a synonym with *philos*, a true friend who seeks the other's good. *Hetairos* is one who only projects his own interest. The inference, therefore, is that *hetairos* means a selfish acquaintance, who seeks his own interests above the interests of others. He is a partner in a company, not necessarily for the good of others but primarily for his own advantage. The good of others is acceptable only when it promotes his own well-being.

To discover the New Testament meaning, it is necessary for us to remember the fact that the Lord Jesus called His true disciples *philous* (Luke 12:4; John 11:11; 15:14,15). Abraham was not called an *hetairos* of God, but *philos* of God (James 2:23). (p. 663)

**Matthew 11:16 -** "To what shall I compare this generation? It is like children sitting in the market places, who call out to the others [ **ταροῖς, *heterois***: **others of a different kind: no esprit de corps** ],

**v. 17 -** and say, "We played the flute and you did not dance; we played a dirge, and you did not mourn."

In Matthew 11:16 why did the Lord call these fellows *heterois* and not *philous*? Because if they were *philois*, friends, they would have acted in agreement with the others and rejoiced with them as they played their musical instruments for them. These contrary ones, in spite of hearing the notes of joy, would not rejoice with them. They were obstinate. Nor would they sorrow with the singing of their lamentations. What the Lord Jesus was saying is that we, as believers, are like children, and no matter what we do, in our rejoicing or in our lamentation, this contrary generation will not agree with us. Why? Because they are *hetairois*, companions who seek their own interests and benefit, not caring whether others rejoice or sorrow. The sons of the kingdom are, as the Apostle Paul designates them, those who rejoice with them that rejoice, and those who weep with them that weep (Romans 12:15). (pp. 663-64)

In Matthew 26:50 the character of the one addressed as *hetaire* is none other than Judas at the time that he betrayed his Master with a kiss as if he were a true friend (*philos*).

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Owen, Richard. "Judas the Misunderstood: Vatican Moves to Clear Reviled Disciple's Name." *The Times Online*, 12 Jan. 2006:

(Rome) JUDAS ISCARIOT, the disciple who betrayed Jesus with a kiss, is to be given a makeover by Vatican scholars.

The proposed “rehabilitation” of the man who was paid 30 pieces of silver to identify Jesus to Roman soldiers in the Garden of Gethsemane, comes on the ground that he was not deliberately evil, but was just “fulfilling his part in God’s plan.”

Now, a campaign led by Monsignor Walter Brandmuller, head of the Pontifical Committee for Historical Science, is aimed at persuading believers to look kindly at a man reviled for 2,000 years.

Father Allen Morris, Christian Life and Worship secretary for the Catholic Bishops of England and Wales, said: “If Christ died for all—is it possible that Judas too was redeemed through the Master he betrayed?”

The move to clear Judas’s name coincides with plans to publish the alleged Gospel of Judas for the first time in English, German and French. Though not written by Judas, it is said to reflect the belief among early Christians—now gaining ground in the Vatican—that in betraying Christ Judas was fulfilling a divine mission, which led to the arrest and Crucifixion of Jesus and hence to man’s salvation.

Mgr Brandmuller said that he expected “no new historical evidence” from the supposed gospel, which had been excluded from the canon of accepted Scripture.

But it could “serve to reconstruct the events and context of Christ’s teachings as they were seen by the early Christians.” This included that Jesus had always preached “forgiveness for one’s enemies.”

Some accounts suggest he acted out of disappointment that Jesus was not a revolutionary who intended to overthrow Roman occupation and establish “God’s Kingdom on Earth.”

In the Gospel accounts, Jesus reveals to the disciples at the Last Supper that one of them will betray him, but does not say which. He adds, “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.”

But he also—according to St. Matthew—acknowledged that Judas had a divine function to fulfil, saying to him during the arrest, “Friend, do what you are here to do” and adding that “the prophecies of the Scriptures must be fulfilled.”

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Quite the contrary, the Lord called him *hetaire*, indicating that while Judas was giving Him a kiss pretending that he was a friend, all he was interested in was the thirty pieces of silver. Therefore, the meaning of the word is a person who attaches himself to another for what he can get out of him. (p. 664)

40. The impact of this passage is that our Lord correctly identified Judas as an associate, one with whom He personally selected to be on the promotion list for permanent apostle but, because of self interests, he had never really been in harmonious rapport with the Lord.
41. Jesus did not rebuke Judas openly or in any way try to challenge him. He simply identified him as someone who should have been a true friend—*philos*—but who was instead an *hetaire*—an opportunist.
42. Judas was in clear violation of the “new covenant” to “love one another.” This is an update on the Decalogue. Within the Ten Commandments the word love is never mentioned.

43. The word love is a part of the Law in two significant places:  
**Leviticus 19:18 -** “You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself.”  
**Deuteronomy 6:4 -** “You shall love the Lord your God with all your heart and with all your soul and with all your might.”
44. The orientation for love of others is elevated in the Lord’s “new commandment.” The apostles were commanded to “love one another, even as I have loved you.”
45. This is a sacrificial love as expressed by the Lord in His motivation to become a substitutionary sacrifice for us on the cross.
46. This love is an imperative ingredient in the capacity of the believer to function in the spiritual life of the Church Age and accordingly to have effectual prayer. Note the verse in John again:  
**John 15:7 -** “[ **protasis** ] if [ <sup>TM</sup>ℒ<sub>n</sub>, **ean** ] you remain [ **orist active subjunctive of** mšnw, **menō** ] in Me [ **in fellowship: maybe you will be and maybe you won’t** ], and *if* My doctrines remain in you [ **maybe they will and maybe they won’t** ], [ **apodosis** ] then ask [ **orist middle imperative of a,,tšw, aiteō: to request with confidence** ] whatever you wish and it will be done for you.”
47. How love is the key to the fulfillment of the apodosis of this verse is emphasized in the next few verses:  
**John 15:8 -** “My Father is glorified by this [ **fulfillment of verse 7** ], that you bear much fruit [ **production of divine good from the base of status quo spirituality and guidance for resident doctrine** ], and so prove to be My advanced students [ maqht»j, **mathētēs: disciples** ].  
**v. 9 -** “Just as the Father has loved Me, I have also loved you. Remain in My love!”  
**v. 10 -** “If you keep My commandments, you will remain in My love; just as I have kept My Father’s commandments and remain in His love.”  
**v. 11 -** “These things I have spoken to you so that My inner happiness might be in you, and that your inner happiness might be completed.  
**v. 12 -** “This is My commandment, that you love one another, just as I have loved you.  
**v. 13 -** “Greater love has no one than this, that one lay down his life for his friends [ fiłÒj, **philos: one with whom you have esprit de corps** ].  
**v. 14 -** “You are My friends [ **philos: those with whom I have esprit de corps** ] if [ <sup>TM</sup>ℒ<sub>n</sub>, **ean** ] you do [ **subjunctive of** poišw, **poieō: third class condition** ] what I command you [ **maybe you will, maybe you won’t** ].”
48. If we are going to have effectual prayer we have to be good team players. God has a plan and that plan is designed to incorporate believers into its modus operandi.
49. If we are to glorify God, if we are to contribute to the advance of His plan, and if we are to become front rankers in the Lord’s phalanx, then we must become His friends.

- 50. And we have discovered that in order to become His friends we must keep His commandments. And the emphasis among these commands is the “new” one: “love one another, just as I have loved you.”
- 51. In fact, we are told in verse 10 that in order to remain in His love we must love one another.
- 52. The word “love” is a very difficult word to nail down in simple laconic terms. We have described the love *of* God for us as personal because of our imputed righteousness.
- 53. We have described His love for the unbeliever as unconditional which is the basis for His provision of a redemption solution through Jesus Christ.
- 54. We have also made application of these definitions to human relationships by observing that unconditional love for another is virtuous but personal love for that person is virtue dependent.
- 55. But what about the love our Lord addresses in John 15? Can it be summarized by a term that gathers up all the aspects of the things we have noted in verses 7-14?