



Introduction: Was Judas a Believer or Not?: 4 Problem Passages; Investiture & Commission of the Disciples, Matthew 10:1-8, 20

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BETRAYAL

The Soul Inversion of Judas Iscariot

A. Introduction:

In recent Bible classes in St. Louis we have been studying the Passover, the Christian Eucharist, and the Jewish Seder. That study took us to passages in the Gospels where the Lord observed with His apostles the last Passover and instituted the Eucharist as a permanent ritual for the upcoming Church Age. These events are revealed in John, chapters 13 and 14, in what is commonly referred to as the Upper Room Discourse. In chapter 13 there are two verses that, when read from the King James Version, seem to indicate Judas Iscariot was Satan possessed. There are a couple other verses in the Gospels that also suggest this idea. However, I made the assertion that Judas Iscariot was not Satan possessed but instead Satan influenced and in fact was a believer in Jesus Christ. Some were shocked at this and I decided that I needed to address the subject in enough detail to quell their misunderstanding. I have selected the Shreveport Bible Conference as the vehicle for doing this. Thus, this year's conference is entitled, *Betrayal: The Soul Inversion of Judas Iscariot*.

Now in order to begin I'd like to quote the controversial verses from the King James Version so that you might see the source of confusion about Judas's spiritual condition.

John 6:70 - "Have I not chosen you twelve (disciples), and one of you is a devil?" [KJV]

John 13:2 - And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him. [KJV]

John 13:27 - And after the sop Satan entered into him (Judas). [KJV]

Luke 22:3 - Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. [KJV]

If one jumps to conclusions based on the English translation of these verses he is very likely to calculate that Judas was Satan possessed and as a result an unbeliever. By doing so, such a person clouds his mind with a false premise that prevents him from realizing and learning phenomenal insight from the Word of God regarding our Lord's relationship with Judas Iscariot. In fact, much of what Jesus had to say to the scribes and Pharisees was also directed at this twelfth disciple.

In order for us to understand these verses in their proper context it is necessary that we go back to the beginning of the Lord's ministry and learn about His appointment of the twelve disciples among whom was Judas Iscariot. Further, we must also understand the initial environment in which these twelve men functioned in the early phases of our Lord's earthly ministry.

B. The Investiture & Commission of the Disciples:

VISUAL: The Function of Disciples and Apostles



Matthew 10:1 - And having summoned His twelve disciples, He gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.

1-During the course of the Incarnation Jesus Christ had thousands of followers that are referred to as “disciples.”

2-Here we have a select dozen who have this title. Consequently, these twelve are being distinguished from those that are among the “multitudes.”

3-The word for disciple is the Greek noun:

μαθητής / *mathetes* / -“a student; one under instruction from one with superior rank, knowledge, and authority.”

4-During the Incarnation, Jesus had thousands of disciples. Here we learn that these twelve are given a promotion from a temporary rank to permanent rank.

5-As permanent-rank disciples, these twelve are invested with the power and authority to cast out demons, heal the sick, and perform miracles.

6-**Investiture** is the best English word to define the grant of assets associated with this promotion. It is defined by *Webster’s*: to furnish with power and authority; to grant someone control or authority over; the act of establishing in office.

7-The power and authority possessed by the twelve enabled them to cast out demons. “Cast out” is one word in the Greek: the present active infinitive of the verb:

ἐκβάλλω / *ekballo* / - “to drive out; to expel; to throw out forcibly.”

8-This is not exorcism. Those who “cast out” demons – *ekballo* – do so because they have the power and authority to do so, such as our Lord, or they are invested with the power and authority to do so, as with the disciples.

9-Exorcism is the practice of charlatans, false teachers, and emissaries of Satan. The word for exorcism is:

ἐξορκιστής / *exorkistes* / - “to administer an oath, e.g., by the recitation of particular names; one who employs a formula of conjuration for the expulsion of demons.” This word is found in:

Acts 19:13 - Some of the Jewish exorcists [**ἐξορκιστής / *exorkistes*** /], who went from place to place, attempted to name over those who had the evil spirits [**demon possessed unbelievers**] the name of the Lord Jesus, saying, “I adjure you by Jesus whom Paul preaches.”

v. 14 - And seven sons of one Sceva / SEE-vah /, a Jewish chief priest, were doing this.

v. 15 - And the evil spirit [**the indwelling ἐγγαστήριμος / *engastrimuthos*** / or “**ventriloquist**” **demon**] answered and said to them, “I recognize Jesus, and I know about Paul, but who the hell are you?”

v. 16 - And the man, in whom was the evil spirit, leaped on two of them and subdued and overpowered them, so that they fled out of that house naked and wounded.

10- The twelve to whom the “casting out” of demons was invested had much better success than the sons of Sceva as is demonstrated in a parallel passage to Matthew 10:



Mark 6:12 - And they [**the twelve**] went out and preached that men should repent [**change their minds about Jesus by believing that He is the Messiah**].

v. 13 - And they were casting out [**ἐκβάλλω / ekballo /**] many demons and were anointing with oil many sick people and healing them.

- 11- Consequently there is a marked difference between the two methods of expelling demons in Scripture, one legitimate, the other demonic.
- 12- Now the question arises: Who are these twelve men who have been granted the permanent rank of disciple with the plenipotentiary power to cast out demons and heal the sick?

Matthew 10:2 - Now the names of the twelve apostles are these: The first, **Simon [also: Simon Bar-jona, Cephas (Aramaic), or Peter (Greek)]**, who is called **Peter** and **Andrew** his brother; and **James** the son of Zebedee and **John** his brother;

v. 3 - **Philip** and **Bartholomew [Nathaniel]**; **Thomas [Didymus]** and **Matthew [Levi]** the tax-gatherer; **James [the Small; the Younger; the Less]** the son of Alphaeus and **Thaddaeus [Jude; Judas (not Iscariot), & Lebbaeus]**;

v. 4 - **Simon** the Zealot and **Judas Iscariot [Ἰούδας Ἰσκαριώτης / Ioudas Iskariotes]**: **Judas, man of the city of Kerioth, a Judean community in the Negev or the South]**, the one who betrayed Him.

- 13- All twelve of these disciples have the investiture of plenipotentiary power and authority to cast out demons, heal the sick, and perform miracles.
- 14- In addition to this investiture they are given a **commission**, which according to *Webster's* is: an authorization or command to act in a prescribed manner or to perform prescribed acts; the authority to act for, in behalf of, or in place of another; a task entrusted to one as the agent of another; a group of persons directed to perform some duty.
- 15- The Lord's commission to the twelve has to do with their promotion to the temporary rank of apostle and is the subject of the remainder of chapter 10. For the purpose of our study the first four verses are pertinent:

Matthew 10:5 - These twelve Jesus sent out after instructing them, saying, "Do not go in the way of the Gentiles; and do not enter any city of the Samaritans;

Matthew 10:6 - "but rather go to the lost sheep of the house of Israel.

v. 7 - "And as you go, preach saying, 'The kingdom of heaven is at hand.'

v. 8 - "Heal the sick, raise the dead, cleanse the lepers, cast out demons [**ἐκβάλλω / ekballo /**]; freely you received, freely give."

- 16- The commission to take the message of the Gospel and the kingdom to the "lost sheep of the house of Israel" provides the twelve with a promotion to temporary rank of apostle.
- 17- The twelve were invested by our Lord with permanent rank of disciple which carried plenipotentiary power and authority. These twelve were also given a temporary promotion to the rank of apostle for the purpose of taking the message of the kingdom to the Jews only.
- 18- Later these twelve will become promotable to the permanent rank of apostle for the Church Age.
- 19- However, that consideration is not pertinent at the moment and does not become so until after the resurrection, a concept we will introduce later in our study.



- 20- The concept of temporary and permanent rank is an illustration taken from our military's policy of assigning rank in peacetime and in wartime. Here's an example:
- 21- When George Armstrong Custer was graduated by the United States Military Academy in 1861 he was commissioned as second lieutenant and later rose to the permanent or regular rank of captain. During the War Between the States he distinguished himself at the Battle of Second Manassas and was given a brevet promotion to the temporary rank of brigadier general.

After the war, Custer returned to his permanent or regular army rank of captain. He later rose to the permanent rank of lieutenant colonel, which he retained until his death in the Battle of Little Big Horn.

- 22- This example enables us to illustrate the status of the original twelve disciples who were granted the temporary rank of apostle at the beginning of our Lord's ministry.
- 23- From this analysis of Matthew 10 we are now able to draw several conclusions regarding the spiritual status quo of Judas Iscariot:
- 1) It would be incongruous for the Lord Jesus Christ to appoint as permanent rank disciple and temporary rank apostle a man who was an unbeliever:

2 Corinthians 6:14 - Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness; or what fellowship has light with darkness?

v. 15 - Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever?

- 2) It would be divisive for the Lord Jesus Christ to invest the power and authority to cast out demons to an unbeliever. In fact, it would be impossible for an unbeliever to do so since this power and authority can only be exercised by a believer:

Luke 11:14 - And Jesus was casting out a demon [ἐκβάλλω / *ekballo* /], and it was dumb; and it came about that when the demon had gone out, the dumb man spoke; and the multitudes marveled.

v. 15 - But some of them [**Pharisees**] said, "He casts out demons by the agency and authority of Beelzeboul, the ruler of the demons [**flag rank demon general**]."

v. 16 - And others, to test Him, were demanding of Him a sign from heaven.

Luke 11:17 - But He knew their thoughts, and said to them, "Any kingdom divided against itself is laid waste; and a house divided against itself falls.

v. 18 - "And if [**first class condition: as you assert by your accusation**] Satan also is divided against himself, how shall his kingdom stand?" For you say that I cast out demons by Beelzeboul.

v. 19 - "And if [**first class condition: as you assert**] I by Beelzeboul cast out demons, by whom do your disciples cast them out? Consequently, they shall be your judges.

v. 20 - "But if I cast out demons by the finger of God [**first class condition: the Lord's assertion of fact: and I do**], then the kingdom of God has come to you."

- 3) And when the twelve went out with their investiture of power and authority and their commission to take the message of the kingdom to the lost sheep of the house of Israel they did so under the enabling power of the endowment of the Holy Spirit.



- 4) In the midst of the Lord issuing the details of the apostles' commission we find this dramatic statement:

Matthew 10:20 - "It is not you who speak, but it is the Holy Spirit of your Father who speaks in you [**endowment**]."

- 24- Only believers receive the ministries of the Holy Spirit, regardless of the dispensation. Therefore, if Judas Iscariot is indeed a believer what caused him to enter into carnality? What prevented him from recovering through rebound? What motivated his decline through the several stages of reversionism all the way to the sin unto death?
- 25- We begin our answers to these questions with what proved to be Judas's besetting sin.