



Clanking Chains: Lucifer Sifts the Apostles, Lk 22:31; The Case of Judas Iscariot, Jn 13:27; of Peter, Lk 22:61; Peter's Join-Up & Follow-Up, Jn 21:18-19

- 29) Here we have the phrase “Satan then entered into Judas.” This verse does not mean that Satan indwelt Judas. To demonstrate, we must first note the adverb of time, **τότε / tote** /: “at that time; then; at that point in time.” Its importance is elaborated on by:

Bullinger, E. W. (ed.). *The Companion Bible*. (Grand Rapids: Kregel Publications, 1922), 1554n:

The word *tote*, then, [marks] the point of time. It is significant that the rejection of the Lord's last appeal hardened Judas, so that his heart became open to the entrance of Satan. Up to this moment, Judas had been possessed by the evil thought, now he is obsessed by the evil one.

The Lord knew what had taken place, and that further appeal was useless. He dismisses him to the work he is set upon.

- 30) The word “entered” is the aorist active indicative of the verb, **εἰσερχομαι, eiserchomai**. It has five meanings: (1) The entrance of a chorus in a drama. (2) An economic term for the movement of money. (3) To enter into an office. (4) Entry into something or someone. (5) Figurative for a desire coming upon a person.
- 31) Since we established that Judas Iscariot was a believer we can eliminate “entry into a person”, i.e., demon possession. The word that is used most in the New Testament for demon possession is **δαμονίζομαι, daimonizomai**: to be possessed by a demon.
- 32) Judas was possessed by a *desire* to execute Satan's plan rather than God's. Satan had taken over Judas's soul under the principle of *demon influence*. The very same thing had happened to Peter at the Sea of Galilee. He was still affected by this at the court of Caiaphas.
- 33) What must be kept in mind is that Lucifer had received permission to challenge the *thought* of all the apostles:

Luke 22:31 - “Simon, Simon, behold, Satan has requested and received permission to sift you disciples as wheat.”

- 34) This statement was made the night before in the Upper Room after Judas had left the room. Judas's problem had to do with satanic *viewpoint* entering into his stream of consciousness and his *desire* for it to be there.
- 35) An interesting comparison of words is presented in the verses that document Judas's betrayal and Peter's change of mind. In John 13:27 we find that Judas has a *desire* for satanic viewpoint to dominate his thoughts. The best translation of this verse is:

John 13:27 - And after the matzo, Judas, obsessed with the evil one, at that point willfully desired that Satanic viewpoint enter into [εἰσερχομαι / eiserchomai] him.

- 36) The word **ἐρχομαι, erchomai** is the verb “to come.” Prefixes alter its meaning. When the prefix is **εἰς, eis-** as in John 13:27, the compound verb means “to come into.” When the prefix is **ἐξ, ex-** as in John 13:30 it indicates separation or “to come out from.”



37) In verse 27, satanic influence “came into” Judas’s stream of consciousness and it became the obsession that led to Judas’s betrayal of Jesus. In verse 30, we see the first effect of satanic influence. It caused Judas “to go out from” the fellowship with his fellow apostles.

38) Although the verb **εἰσέρχομαι, eiserchomai** is not used in the context of Peter’s rebuke of the Lord, it is clear that satanic influence affected him as well:

Matthew 16:22 - And Peter took Jesus aside and began to rebuke Him, saying, “God forbid it, Lord! This shall never happen to You.”

39) Jesus Christ then confirms that this opinion finds its source in satanic influence resident in Peter’s stream of consciousness:

Mark 8:33 - But when He had turned around and looked at His disciples, He rebuked Peter, saying, “Get behind Me, Satan! For you are not mindful of the things of God, but the things of men.”

40) In the early hours of the day Jesus was crucified, we see Peter driven back to the wall again by the severe look of the Lord:

Luke 22:61 - And the Lord turned and looked [ἐμβλέπω, **emblepō**] at Peter. And Peter remembered the word of the Lord, how He had told him, “Before the cock crows today, you will deny Me three times.”

v. 62 - And Peter went out [ἐξέρχομαι ἔξω, **exerchomai exō**] and wept bitterly.

41) Satanic viewpoint coming into the soul results in the believer being driven away from fellowship with the Lord. The word **ἐξέρχομαι, exerchomai** is defined by:

Kittel, Theological Dictionary of the New Testament, 679:

Used generally for “to go out from a fellowship”; “to leave” it as a spiritual home.

42) By submitting to the influence of satanic viewpoint— **εἰσέρχομαι / eiserchomai**—both Judas and Peter were driven out—**ἐξέρχομαι, exerchomai**—from their “spiritual home” with the Lord.

43) Judas was driven out to the wall of both literal and spiritual darkness which led to him to commit the sin unto death. Isolated from the herd, i.e., Jesus and the apostles, Judas was unable to survive. He chose to take his own life rather than join-up with the Jewish authorities.

44) Peter was driven to the wall of self-judgment and ultimate rebound which led to his restoration to fellowship verified by the Lord’s prophecy and appeal in:

John 21:18 - “Truly, truly, I say to you, Peter, when you were younger, you used to gird yourself, and walk wherever you wished; but when you grow old, you will stretch out your hands, and someone else will gird you, and bring you where you do not wish to go.”

v. 19 - Now this Jesus said, signifying by what kind of death Peter would glorify God. And when He had spoken this, He said to Peter, “Follow Me.”

45) Peter not only recovered fellowship but also a fearless confidence in proclaiming the gospel:



1. Peter delivers the first evangelistic message of the Church Age to the people of Judea in Acts 2:14-36.
2. Peter heals a lame man in Acts 3:6 with the invocation, “In the name of Jesus Christ the Nazarene—walk!” Following this miraculous cure Peter addresses the excited crowd and gives credit to God and Christ but then indicts them as being contributors to the Lord’s crucifixion. Acts 3:12-26.
3. As a result of this teaching and the public commotion it created, the Jewish authorities arrested Peter and John, put them in jail, and brought them before the Sanhedrin the following day. Before this august body, Peter delivered a stirring defense in Acts 4:8-12.
- 46) This was the answer to the Lord’s prayer for Peter issued on the night of the last Passover in the upper room:

Luke 22:31 - “Simon, Simon, behold, Satan has requested and received permission to sift you disciples as wheat;

v. 32 - but I have prayed for you, Peter, that your faith may not fail; and you, when once you have turned again, strengthen your brothers.”

- 47) Peter did exactly this, all the way to martyrdom in Rome. His recovery and his subsequent ministry as an apostle serve as vivid testimonials to the concepts of Join-Up and “Follow Me.”
- 48) The objective of this portion of our study has been to demonstrate how our Lord used both benevolence and severity in managing His apostles.
- 49) Jesus was severe in driving Judas away from the fellowship. Judas under satanic influence was not driven away a little but was driven away a lot. Nevertheless, the Lord’s severity was balanced by benevolence. Jesus called him friend even at the moment Judas was betraying Him.
- 50) Jesus was severe in driving Peter away from the fellowship on a couple of occasions. Nevertheless, this severity was balanced by benevolence. Jesus prayed for him in Luke 22:32. In John 21, following an oral exam, Peter was welcomed back into the fellowship and his name was put back on the promotion list for permanent apostle.
- 51) From the study of Peter’s reversionism and subsequent recovery parents find biblical documentation of illustrations found in the training of horses: (1) benevolence first, supported by severity when required and (2) the importance of leading children to a willful join-up so that they will then willfully follow their parents and be nurtured to maturity.
- 52) This leads us to our fourth excerpt from the writings of Monty Roberts. This one will center on the rearing of children.