



## Judas's Monetary Lust, John 12:1-6; Plans A & B of the Incarnation: Speculation into Potential History Had Plan A Been Accepted

### C. Judas's Monetary Lust:

- 1- In order to identify the original cause that led to the fall of Judas we need to consult a passage of Scripture that is located at the end of the Incarnation.

**John 12:1** - Jesus, therefore, six days before the Passover [ **Nisan 8, 29** ], came to Bethany where Lazarus was, whom Jesus had raised from the dead.

**v. 2** - So they made him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with Jesus.

**v. 3** - Mary therefore took a pound of very costly perfume of pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.

**v. 4** - But Judas Iscariot, one of His disciples, who was intending to betray Him, said,

**v. 5** - "Why was this perfume not sold for three hundred denarii, and given to the poor?"

**v. 6** - Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.

- 2- Two verbs inform us of Judas's problem. The first is the imperfect active indicative of:

εἰμί / *eimi* / - "was a thief"

imperf.: Signifies continuous action in past time.

Dana, H. E. and Julius R. Mantey. *A Manual Grammar of the Greek New Testament*. (Toronto: The Macmillan Co., 1955), 186-87:

The imperfect is a sort of moving panorama, a "moving picture show." It helps us see the course of an act. It passes before the eye a flowing stream of history. The imperfect denotes an incomplete action, one that is in its course, and is not yet brought to its intended accomplishment.

active: Judas Iscariot produces the action of habitual extortion motivated by monetary reversionism.

indic. Declarative; a statement of fact: Judas was a thief.

The second verb is the imperfect active indicative of:

βαστάζω / *bastazo* / - "to take surreptitiously, to pilfer; to steal repeatedly in small quantities."

imperf.: Customary; denotes that which has regularly or ordinarily occurred in past time. Here the English expression "used to" is generally a good rendering.

active: Judas had made a practice of purloining the purse that he was entrusted to manage by the Lord.

indic.: Declarative; this is a fact.

- 3- This passage puts Judas Iscariot into continual carnality. In fact, by the time this event transpired, he was in advanced reversionism.



- 4- As with every member of the human race, Judas had a sinful nature, which has several manifestations including its lust patterns, one of which is the insatiable desire for money.
- 5- However, it is apparent that Judas was also motivated by yet another problem and that is involvement in the three arrogant skills.
- 6- It is interesting to note that he did not steal large sums of money. And in his most infamous moment he accepted a sum of only about \$50 dollars to betray the Lord, surely a significant amount at that time but not one considered sufficient for the task accomplished.
- 7- Judas self-justified the idea that he had a right to some of the money contributed to the Lord and His apostles. This indicates that he lived in constant carnality.
- 8- This made Judas susceptible to the other weaknesses of his sinful nature. The one that manifests itself as the major motivation for his betrayal of Jesus is crusader arrogance.
- 9- Crusader arrogance is the false assumption that your standards are so perfect that you have a right to impose them on others, by force if necessary.
- 10- To fully understand Judas's betrayal of Jesus, we must develop the political circumstances that were present at the beginning of the Lord's public ministry.
- 11- This takes us to a study of the commission given to the apostles in:

**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;

**v. 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.'"

- 12- This requires us to take up a study of the two divine plans for setting up the kingdom of heaven. There is an original plan offered to Israel only we will call Plan A and an alternate plan offered to both Jews and Gentiles we will call Plan B.

#### **D. Plans A & B of the Incarnation:**

- 1- The Lord's initial offer to Israel, or Plan A, was that the millennial kingdom, prophesied by the Old Testament writers, was "at hand."
- 2- When the Jews as a nation rejected this offer, the Lord switched over to Plan B and made preparations for the Church Age by placing his temporary rank apostles on a promotion list for permanent rank apostle.
- 3- An excellent description of this original offer and the subsequent shift over to emphasis on the Church Age is provided by:

**Thieme, R. B., Jr. *The Divine Outline of History: Dispensations and the Church*. (Houston: R. B. Thieme, Jr., Bible Ministries, 1989), 41-43:**

Jesus Christ stood at a fork in the road of history. He gave human volition an option. He proclaimed that the kingdom of heaven was "at hand," not that it had actually arrived. In other words, the king was present, but the kingdom's arrival was contingent on the attitude of Israel. Would the Jews accept or reject their king? We know in hindsight which way history went, but at the time it was an open question.



Christ presented the kingdom to Israel as a legitimate offer, even though omniscient God knew in advance that Israel would reject Christ as Messiah. In eternity past God knew that the Church Age would chronologically follow our Lord's first advent. However, God provides real options and opportunities so that man has genuine freedom of choice. God's veracity guarantees that any divine offer is legitimate. God is truth. If He made an "offer" to the Jews and held them responsible for their decision when no genuine option existed, He would be violating His veracity and justice.

The Gospels seem difficult to understand because they describe a real option presented to Israel, which Israel rejected. But how could Christ have died for sins yet still have established His earthly kingdom at the same time? Christ's death on the cross did not depend on Jewish rejection. The Romans alone could have executed Him.

Ironically, the nation did reject her king and even played a role in His death. The self-serving antagonism of the Jewish leaders was representative of negative volition in the overwhelming majority of Jewish citizens.

Given every opportunity to believe in Christ as Savior, the Jews adamantly refused. Certainly there were remarkable exceptions. But the remnant in Israel was too small to counterbalance the vast majority.

Israel's rejection of Her Messiah does not mean that Jesus Christ's mission on earth ended in failure. He postponed the earthly kingdom of heaven and initiated a second ministry.

- 4- The Lord's original offer of the kingdom to Israel is Plan A. His subsequent shift over to preparation for the Church Age is Plan B.
- 5- In fact, Plan A is prophesied in the Old Testament and its total fulfillment is found in the New Testament. What is not found in the Old Testament is any mention of the Church Age.
- 6- We may *speculate* that had the Jews accepted Jesus as Messiah then the Romans would have executed Him anyway since the Lord's claim to be a King would have been considered by the Romans to be the capital crime of treason.
- 7- The likelihood of this assumption can be deducted from four passages, John 6:15; Mark 11:8-10, John 18:33-38, and John 19:12.
- 8- These verses provide known facts indicating that had the Sanhedrin and the Jewish nation openly accepted Jesus of Nazareth as their Messiah, they would have demanded that He set up a political kingdom immediately and would have proclaimed Him publicly to be the King of the Jews.
- 9- Thus through deduction from known facts we may draw reasonable conclusions regarding the likely events of Plan A:
  - 1) Jesus would have been proclaimed by the people and the Sanhedrin as their Messiah and exalted as King of the Jews.
  - 2) The Romans would have viewed this as treason and arrested Jesus on such charges.
  - 3) He would have been found guilty and sentenced to the ignominious death of Roman crucifixion.
  - 4) All humanity's sins would have been imputed to him and judged.
  - 5) He would have died physically, been buried, and then resurrected on the third day.
  - 6) Following a brief period of about 40 days the Lord would have ascended into heaven terminating the Incarnation and beginning the Tribulation.

- 7) After seven years He would have returned at His Second Advent to set up His millennial reign or the “kingdom of heaven.”
- 10- When the twelve disciples were chosen and the commission given to go to the lost sheep of the house of Israel with the message, “the kingdom of heaven is at hand,” all twelve assumed that “at hand” meant “right now.”
- 11- And the prospect of the kingdom of heaven occurring “right now” meant that Jesus would set up His kingdom in Jerusalem and immediately remove Israel out from under the rule of the deranged Tiberius Caesar and his chief administrator Lucius Sejanus / See-JA-nus / .
- 12- This prospect appealed to Judas who fully believed that Jesus was the Messiah of Israel. Believing Jesus to be the Messiah required an understanding of Old Testament prophecy, accepting Him as undiminished deity and true humanity, which is the concept of the hypostatic union, and that Messiah would be judged for his sins.
- 13- But Judas expected Jesus to set up His kingdom immediately and deal with sins later. When the Lord refused to challenge Rome or Caesar, Judas rejected Him, not as Messiah but rather as a reluctant Messiah that needed to be forced to take action.
- 14- What Judas failed to realize was that sacrifice must precede deliverance, suffering must precede glory — the cross must come before the crown.
- 15- Judas was a political animal who had his sights set on becoming a part of the Lord’s millennial administration, specifically Secretary of Treasury.
- 16- When the Lord refused to become actively involved in confronting the political power structure in Jerusalem or Rome, Judas entered into the three arrogant skills.
- 17- Judas saw Jesus as the promised political figure who could bring Roman tyranny to a permanent end. As a result he entered into crusader arrogance and began to promote Jesus as King of the Jews.
- 18- The Lord’s refusal to play politics caused Judas to enter into a vicious vortex of poor decisions that took him into soul inversion and his own tragic demise.