

**LESSONS ON PREDESTINATION #53**  
**"The Battle of the Cross" (Part Seven)**  
(Scriptures from NKJV)

Luke 22:21-23:

***"But behold, the hand of My betrayer is with Me on the table. And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!" Then they began to question among themselves, which of them it was who would do this thing.***

. . .

John 17:12:

***"While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled."***

**INTRODUCTION:** After finishing the three stages of the Jewish ecclesiastical trial, we are now covering the lives of two of the twelve apostles, namely, Peter and Judas. The events which we are interested in occurred both during the ecclesiastical trial and prior to the civil trial before Pilate. We are calling these two lessons on Peter and Judas, "Two Men Sifted By Satan." We examined the sifting of Peter in the last lesson. Today we will examine the sifting of Judas.

The most tragic name in human history is that of Judas Iscariot. His name is associated with all that is traitorous, treacherous, and unholy. The story of Judas is perhaps the saddest of all the sad stories found in the Bible. The sins of Cain, Saul, David, Ananias and Sapphire, all fade when compared with the sin of Judas. The very mention of his name arouses the deepest emotions which our spirits are capable of experiencing. As we go through the account of his life, let us be comparing it with the life of Peter and the relationship which both of these men had with Jesus. In so doing, let us consider what made the difference in the lives of these two men and their final outcome.

**A. JUDAS SIFTED BY SATAN - Luke 22:21-23**

1. Textual references - Matthew 26:20-25; 26:45-50; 27:1-5; Luke 6:12-16; Luke 22:21-23; Mark 3:13-19; John 6:64-71; 12:1-6; 17:12.

2. The life of Judas.

a. Jesus chose or elected Judas after a night in prayer. In Luke 6:12-16 we are told, ***"Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God. And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles: Simon, whom He also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus,***

***and Simon called the Zealot; Judas the son of James, and Judas Iscariot who also became a traitor.***” Out of a number of disciples, Jesus chose twelve to be His apostles. The word “disciple” means a “learner.” The word “apostle” means a “sent one” usually with a message. The fact that Jesus chose the twelve after spending a night in prayer, shows that careful consideration of discerning God’s will in the matter was paramount.

(1) It is important to observe that the choice, by Jesus, of the twelve, was to that of the office of an apostle, and not to that of salvation. While the other eleven were also chosen unto salvation, Judas was not included in that number. But as we have seen in lesson eighteen, there are at least six forms of election found in the Bible. In all six forms, the election is unconditional, in that it is based on the good pleasure of the elector and not in things which are foreseen by the elector. These six forms were:

First, an election of individuals unto eternal life.

Second, an election of national and ethnic Israel.

Third, an election of certain geographical regions to partake of religious privileges.

Fourth, an election of certain individuals to partake of the external means of grace.

Fifth, an election of certain individuals to receive certain talents and vocations.

Sixth, an election of certain angels unto eternal life.

(2) Why was Judas chosen to the office of an apostle? The answer lies in the realm of mystery and must be settled with “It pleased the Lord.”

(3) The weakness of the Arminian view of election, based on God foreseeing certain actions or conditions occurring, is seen in the election of Judas. If God merely foresaw the act of Judas to betray the Lord, why would He elect or choose him? It is best to leave the mystery in the being of God rather than trying to find the answer in the being of man.

b. Jesus knew all about Judas when He chose him.

(1) In John 6:64-71, Jesus said, ***“But there are some of you who do not believe.’ For Jesus knew from the beginning who they were who did not believe, and who would betray Him. And He said, ‘Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.’ From that time many of His disciples went back and walked with Him no more. Then Jesus said to the twelve, ‘Do you also want to go away?’ But Simon Peter answered Him, ‘Lord, to whom shall we go? You have the words of eternal life. Also we have come to believe and know that You are the Christ, the Son of the living God.’ Jesus answered them, ‘Did I not choose you, the twelve, and one of***

***you is a devil?’ He spoke of Judas Iscariot, the son of Simon, for it was he who would betray Him, being one of the twelve.***” Jesus knew with certainty what had been ordained beforehand. Future events can only be known if they are certain to occur. The Arminian seeks to deny predestination by saying that it renders the future certain, and this destroys human freedom. But when he seeks to replace it with foreknowledge, he runs into the same problem he has with predestination. How? God can only foreknow what is certain to occur. Both views present the problem of certainty! So the free will system must not only deny the power of God in predestination, it must go further and deny the wisdom of God in foreknowledge. Their only solution is to embrace “Process Theology” which says that God is learning things as they occur, and in this manner, it preserves man’s freedom.

(2) David prophesied of this event in Psalm 41:9 where he says, ***“Even my own familiar friend in whom I trusted, who ate my bread, has lifted up his heel against me.”***

(3) Zachariah 11:12, 13 predicted the exact amount Judas would receive for betraying Jesus: ***“Then I said to them, ‘If it is agreeable to you, give me my wages; and if not, refrain.’ So they weighed out for my wages thirty pieces of silver. And the Lord said to me, ‘Throw it to the potter’—that princely price they set on me. So I took the thirty pieces of silver and threw them into the house of the Lord for the potter.”*** Biblical prophecy is but the predicting in advance of things which are certain to come to pass.

(4) While all things are determined by God’s electing purposes, yet man is fully responsible for his actions. This is illustrated in the life of Judas. Luke 22:22 describes this relationship. ***“And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!”*** Mark enlarges upon the words of Jesus when he says in Mark 14:20, 21 ***“He answered and said to them, ‘It is one of the twelve, who dips with Me in the dish. The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had never been born.’”*** The betrayal of Jesus by Judas was an evil act. The act was foreordained by God, yet Judas was held responsible for his evil act. The Bible does not even attempt to reconcile those two truths. In fact, it does not seem to recognize what we may see as contradictions. They are like two tracks running side by side on which the train carrying the purposes of God travels.

c. Judas was trusted with financial oversight. In John 12:4-6 we read, ***“But one of His disciples, Judas Iscariot, Simon’s son, who would betray Him, said,***

**'Why was this fragrant oil not sold for three hundred denarii and given to the poor?' This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it."** While we are told here that Judas was a thief, none of the eleven knew at the time what he was doing. He was either appointed as the treasurer of the ministry by Jesus, or else elected to the role by the other eleven. NOTE: Here we are let in on the greed of Judas' heart exposing his love of money or financial gain. Money enables you to control the affairs of your life. It empowers you. Judas is manifesting that he is operating by the principle of Satan's kingdom of "pride and dominion" rather than by Christ's kingdom of "humility and servanthood." Jesus uses Mary's act of humility in anointing His body, to serve as a rebuke to Judas and all the others. This rebuke did not set well with Judas, and we are told in Mark's Gospel that Judas left and made contact with the chief priests to betray Him. In Mark 14:10, 11 we read, **"Then Judas Iscariot, one of the twelve, went to the chief priests to betray Him to them. And when they heard it, they were glad, and promised to give him money. So he sought how he might conveniently betray Him."**

d. Judas had spiritual gifts bestowed upon him. In Luke 10:1,2 Jesus appoints seventy others to go before Him to evangelize the various cities in the region. **"After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go. Then He said to them, 'The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest.'"** In addition to the gift of preaching, they were given the gift of healing. In verse 9 we read, **"And heal the sick, and say to them, the Kingdom of God has come near to you."** Upon their return, we are told that even the demons were subject unto them. In Luke 10:17-20 we read, **"Then the seventy returned with joy, saying, 'Lord, even the demons are subject to us in Your name.' And He said to them, 'I saw Satan fall like lightning from heaven. Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven.'"** Thus the seventy were given gifts of preaching, healing the sick and casting out of demons. Judas was in this group. God may choose to use unsaved people to advance His kingdom. There will be lost people at the final judgment who were deceived into believing they were saved because they were given spiritual gifts. In Matthew 7:22 we read of such. **"Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'"** God knows how to use a crooked stick to draw a straight line.

e. Judas was never a regenerate, spiritual person.

(1) He was in the kingdom of darkness all along. In John 6:64 we again read, **"But there are some of you who do not believe. For Jesus knew from the beginning who they were who did not believe, and who would betray Him."** Also in verse 70 we read, **"Jesus answered them, 'Did I not choose you, the twelve, and one of you is a devil?'"**

(2) In Acts 1:24-26 we read that Judas fell from his office as an apostle, not from a state of regenerate grace. **"And they prayed and said, 'You, O Lord, who know the hearts of all, show which of these two You have chosen to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place.' And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles."**

f. Judas betrayed the Lord with a kiss. This is recorded in Matthew 26:48, 49 where we read, **"Now His betrayer had given them a sign, saying, 'Whomever I kiss, He is the One; seize Him.' Immediately he went up to Jesus and said, 'Greetings, Rabbi!' and kissed Him."** In referring back to lesson number 50, I made this remark, *"In Jewish culture, the kiss of greeting was a recognized gesture of respect and affection. Nothing could more clearly symbolize the depravity of heart and the depth of his sin, than using a disciple's kiss as a traitor's sign."* NOTE: This is the first time in my fifty-two years of ministry that I have ever quoted myself. I say in humor that it makes me feel kind of important that I am finally getting the honor I deserve. Well, at least somebody quoted me!

g. Jesus called Judas His friend in his betrayal. In Matthew 26:50 we read, **"But Jesus said to him, 'Friend, why have you come?' Then they came and laid hands on Jesus and took Him."** As we saw also in lesson 50, that while Judas was not one of Christ's elect sheep, he nevertheless was shown much kindness by Christ. The non-elect partake of the many benefits flowing from the common grace of God mediated by the sacrificial death of Christ.

### 3. The disillusionment of Judas.

a. There was probably an initial excitement which occurred in Judas when he was chosen as one of Christ's twelve most intimate followers. But this did not last. All of the twelve had shared the common Jewish belief and hope that the Messiah would be a political and military deliverer or savior. They argued from the beginning unto the end of

Jesus' life as to which of them was going to be the greatest in the Messiah's kingdom. Many teachers are of the opinion that Judas betrayed Jesus because of a deep hatred he had in his heart for Him. I find this highly improbable in that it is only a few hours from the time he betrayed Him until he commits suicide by hanging. I cannot harmonize how the human heart can go from hatred unto saying, **"I have sinned by betraying innocent blood."** (Matthew 27:4).

b. The most reasonable view I can find for Judas' betrayal of Jesus was that he felt that if he could force Jesus to confront and overthrow His enemies, then he (Judas) could occupy one of the positions of greatness in the kingdom. When this did not materialize, and he saw that Jesus was condemned to death, he was remorseful over what he had done, and the hope he had lived for during the last three years was dashed to pieces. Suicidal people take their lives when they lost hope or purpose for living. Psychologists tell us there are five major reasons why people commit suicide. Space cannot be given to cover these.

#### 4. The death of Judas.

a. The act itself is recorded in Matthew 27:1-5 and in Acts 1:15-18. **"When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death. And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor. Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, saying, 'I have sinned by betraying innocent blood.' And they said, 'What is that to us? You see to it!' Then he threw down the pieces of silver in the temple and departed, and went and hanged himself."**

**"And in those days Peter stood up in the midst of the disciples (altogether the number of names was about a hundred and twenty), and said, 'Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; for he was numbered with us and obtained a part in this ministry.' Now this man purchased a field with the wages of iniquity; and falling headlong, he burst open in the middle and all his entrails gushed out."**

b. The monumental sin of betraying Jesus produced unbearable guilt. Judas' conscience immediately came alive and began to torment him. In an attempt to gain relief, he attempted to return the thirty pieces of silver (the price of a slave as seen in Exodus 21:32) to the Jewish leaders. But Judas had been but a useful tool for the Jewish

authorities, and they cast him aside when they had no further use of him. The wages of sin is to be left alone without comforting companions. The wicked who go to hell will not find any friends there, for they only used others to procure temporary gain from them. They will experience the outer darkness of being absolutely alone!

c. Critics claim there is a contradiction between the Biblical records which claim that he hanged himself, while others record that he cast himself off a cliff and was torn apart by the fall. The solution is simple. He hung himself, and in the process, the knot either came undone, or the rope or the branch to which it was tied broke, and Judas plunged to his death in a violent and gory fashion.

d. His remorse was not repentance in the spiritual sense of the word. It was a worldly sorrow which made him regret what he had done, but it was not a godly sorrow which would lead to a spiritual repentance which would cause him to come to Christ in saving faith. Paul speaks of this difference in II Corinthians 7:10 where we read, ***"For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death."*** NOTE: Peter's grief over his denial, led to his being restored to service. Judas' remorse led to his suicide.

#### 5. The destiny of Judas.

a. He died and went to hell. In Acts 1:25 we are told that ***". . . Judas by transgression fell, that he might go to his own place."***

b. His destiny was not good for him. Again we refer to Matthew 26:24 where Jesus says of Judas ***"It would have been good for that man if he had not been born."***

### **B. SUMMARY OF THE MEN SIFTED BY SATAN.**

1. Observation: Both men were exposed to the teachings of the world's greatest teacher. Peter is in heaven. Judas is in hell. Who or what made the difference? What one believes about the sovereignty of God and the responsibility of man will determine your answer to the question. The Arminian position says the difference lies in the character and actions of the two men. Thus there is no mystery involved. Peter went to heaven because he was obedient. Judas went to hell because he was disobedient. Meanwhile the Calvinist position says the difference lies in the mysterious purpose of God's distinguishing election of grace. Peter was one of God's elect. Judas was a reprobate. Peter was one of Christ's sheep for whom He died. Judas was a goat and did not partake of any saving benefit of

Christ's death. Peter was called with a special calling unto salvation. Judas was called with a general calling which comes short of salvation. Peter had a Mediator, Judas did not. Peter had Someone praying for him, Judas did not.

2. The words of Jesus in His high priestly prayer in John 17 seals the question. In verse 9 He says, **"I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours."** This clearly establishes there are two divisions of mankind; one is a world of the elect, for whom Jesus prays and the other is a world of the non-elect for whom Jesus does not pray. In verse 12 we are given the reason why some who are sifted remain secure, and why the others fell away from their professions. There we read, **"While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled."** None of the elect will perish due to God's purpose in distinguishing grace. All of the non-elect will perish because of their sin. Some will glorify God's grace. Others will glorify His justice. Some will get what they don't deserve while others will get what they deserve. We now close and move on to the civil trial in our next lesson. The main segment of the battle is yet to come.