

Judas Iscariot: Believer or Unbeliever?

The spiritual status of Judas Iscariot must be understood since he was one of the apostles appointed during the three-year-ministry of Our Lord. Even though elevated to this high position, many astute students of the Word of God think that Judas was an unbeliever since it appears that he was possessed by Satan (John 13:27). However, doesn't it seem a bit odd that Jesus Christ would have selected an unbeliever to evangelize the 'Lost Sheep of Israel' and to have allowed him to remain in that position for three long years? To answer this question let us examine the pertinent facts and passages that we might determine Judas' true status whether he was an unbeliever masquerading as an apostle or a believer residing in the dark abyss of apostasy.

1. Jesus Christ prayed fervently for guidance in the selection of 12 apostles.

"It was at that time that he went off to the mountain to pray, and he spent the whole night in prayer to God [the Father]. (13) And when day came, he called his disciples [perhaps thousands] to him and chose twelve from them whom he also commissioned as apostles. (14) Simon whom he also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew; (15) and Matthew and Thomas; James the son of Alpheus, and Simon who was called the Zealot; (16) Judas the son of James, and Judas Iscariot who became a traitor." (Luke 6:12-16)

Jesus Christ understood that one man could not properly administer thousands of disciples. So, he decided to select twelve men to assist him. In order to ensure that he would select the right twelve men he prayed to God the Father for guidance, and since Jesus never failed in prayer, the twelve men he selected were the twelve that God the Father also chose. Would they choose an unbeliever for the dissemination of the gospel to the "Lost Sheep of Israel"?

2. Judas, a disciple of Christ was chosen as an apostle with much authority and power.

"And when He had called to himself His twelve disciples, He gave them [including Judas] authority over unclean spirits [demons], to cast them out, and to heal all kinds of sickness and all kinds of disease. (2) And the names of the twelve apostles are these: First, Simon, who is called Peter, and Andrew his brother; James, the sons of Zebedee and John his brother; (3) Philip and Bartholomew [also called Nathaniel]; Thomas and Matthew the tax-collector; James, the son of Alpheus, and Thaddeus; (4) Simon the Canaanite, and Judas Iscariot, who also betrayed Him. (5) Jesus sent out these twelve, commanding them, saying, "Do not go into the way of the gentiles, and do not enter into any city of the Samaritans. (6) But rather go to the lost sheep of the house of Israel. (7) And as you [a command to the twelve Judas included] go, proclaim, saying, "The kingdom of Heaven is at hand [their message is to emphasize that the Savior in the person of the Lord Jesus Christ is here]." (8) "Heal the sick, cleanse the lepers, raise the dead [resuscitation], cast out demons [Judas will cast out demons in God's power]. You have received freely [Judas and the other eleven were recipients of grace], freely give [be gracious to others]." (Matthew 10:1-8)

The two designations; namely, disciple and apostle can hardly be applied to an unbeliever yet Judas was first a disciple learning the spiritual life and then became an apostle, a spiritual rank of the highest magnitude. As an apostle, Judas was given great authority and power from Christ: for example, the authority and power to cast out demons and then to evangelize those freed of the demons. This authority and power executed would be detrimental to Satan's cause since Satan utilized the many cases of demon possession in Judea to enhance his power and influence and to prevent those demon-possessed from believing in Christ. Judas as an apostle to Israel functioned in the gospel ministry for nearly three years. Have you ever seen an unbeliever witness for Christ even once much less for three years!

3. Jesus at the Last Supper honors Judas Iscariot:

“Jesus answered, ‘It is he to whom I shall give this sop [the Greek word *somion*] when I have dipped it.’ And dipping the sop, He gave it to Judas Iscariot, the son of Simon.” (John 13:26)

To present someone with the *somion* [a special bit of food usually a piece of bread or meat with a tasty sauce] was the highest honor received at a banquet. In this passage, Jesus, the host took the sop and dipped it into a special sauce and gave it to Judas. In doing so, it appears that he was honoring Judas as a member of the family of God and as one of his chosen apostles to Israel and at the same time challenging him to reconsider the betrayal which he was about to enter into. Furthermore, offering the ‘sop’ to Judas and not to one of the other apostles was neither a violation of protocol nor discourteous, for the other eleven would receive a much greater honor, that is they would be promoted to the rank of Apostles to the Church.

There was possibly even a greater reason why the Lord offered the sop to Judas. It may have been a gracious attempt to blast through the hardness of Judas' heart. (The longer the believer stays out of fellowship, the more scar tissue is formed in his soul (Ephesians 4:17, 18)). Judas having spent three years out of fellowship was severely scarred and hardened. This offering of the sop must have caused Judas to reflect upon his decision to betray Christ. Should he get back into fellowship and start living the spiritual life, or remain out of fellowship and accept the sop under the pretense that he was virtuous? He of course chose the latter and so the last piece of scar tissue was formed – Judas' soul was now in an irrecoverable state.

4. The use of the Greek words *louo*, *nipto pous* and *katharos* in John 13:4-11

The Greek word *louo* means to be bathed. In the metaphor of this passage, it refers to the forgiveness of all pre-salvation sins at the point of salvation. The passive voice means that the believer receives the bathing (metaphorically) by God the Father, that is, the Father forgives all pre-salvation sins at the point of salvation. Of course after salvation we continue to sin – this is analogous to our feet becoming filthy. Washing the feet (*nipto pous*) is analogous to the believer naming his sins to the Father. This results in our being ‘purified’ or ‘cleansed,’ the Greek word ‘*katharos*,’ a cognate of ‘*katharizo*’ which is found in 1 John 1:9.

“He rose up from supper and laid aside His outer garments. And taking a towel he girded Himself. After that He poured water into a basin and began to wash [nipto: a portion of the body] the disciples' feet [all twelve disciples: implying that Judas was a believer who needed his post-salvation sins forgiven], and to wipe them [washed and wiped analogous to forgiveness of post-salvation-sins] with the towel with which He was girded.” (John 13:4, 5)

These disciples had committed a terrible breach of etiquette because they had not washed the excrement off of their feet before entering the banquet hall for the Passover Feast. Since there wasn't a servant to do the washing, and since they would not wash each other's feet due to an argument over who was the greatest (Luke 22:24), they just came in and reclined Roman style on a couch with their feet practically on the table. The stink of the human sewage on their feet must have been unbearable. Without criticizing them, Jesus decided to clean their feet not only to solve the immediate problem of their filthy feet, but primarily to teach by analogy that his work on the cross would be the basis for the confession and forgiveness of sins.

All twelve disciples had bathed before departing from Bethany and coming to Jerusalem where the Last Supper would take place. This cleansing of the whole body is analogous to their salvation with emphasis on the forgiveness of pre-salvation-sins. On the way to the location where the Last Supper would take place, they had to walk through a number of filthy streets for at that time they did not have plumbing as we do now and the people would just throw their daily bowls of excrement onto the street. So, as was the custom, the apostles should have washed their feet before entering the home where the supper would take place. Washing the filth (representing sins) from their feet would be analogous to the confession and forgiveness of their post-salvation-sins.

Dining at the table was fellowship with the Lord (Revelation 3:20). The believer cannot have fellowship with the Lord with filth on his feet (in a state of sin and carnality). The feet are analogous to service (Isaiah 52:7). One cannot serve the Lord with filthy feet (while in carnality).

Christ washed the disciples' feet to teach the doctrine that forgiveness of sins would be based on his work on the cross. “In whom we have redemption [the primary accusative as object of the verb: the work of redemption took place on the cross] resulting in the forgiveness [the secondary accusative of result] of sins.” (Colossians 1:14)

“Then He came to Simon Peter [on the couch]. And Peter said to Him, Lord, do you wash my feet? [At that moment Peter probably withdrew his feet backward] (7) Jesus answered and said to him, “You do not understand what I do now [Peter didn't understand the doctrinal significance of Jesus wanting to wash his feet], but you shall know hereafter [later Peter would realize that this was an illustration of the forgiveness of sins].” (8) Peter said to Him, ‘You shall never ever wash my feet.’ Jesus answered him, ‘Unless I wash you, you have no part with Me’ [two meanings: first, if you don't wash your filthy feet, you cannot sit with me at the table; second, by analogy, if you don't confess your sins, you cannot have fellowship with God]. (9) Simon Peter [in using Peter's full name, John, the writer seems a little exasperated with Peter's stupidity] said to Him, Lord, not my feet only, but also my hands and head [Peter still did not comprehend the analogy].” (John 13:6-9)

Rituals and analogies are meaningless unless one understands the doctrine related to them. Christ taught the necessity of confession of sins as a prerequisite for fellowship with God. This he did by analogy through the custom of washing one's feet before entering a home.

“Jesus said to him, He who is bathed [louo: analogous to salvation and the forgiveness of pre-salvation sins: all twelve had bathed before arriving at the house] has no need [to bathe again, to be saved again] except to wash [nipto: to wash the extremities] his feet [analogous to Rebound], apart from that [washing his feet] he is completely clean [katharos: in fellowship: the cognate verb *katharizo* is used in 1 John 1:9:]. And you are clean [katharos: eleven disciples were in fellowship], but not all [for Judas was out of fellowship]. (11) For He knew who would betray Him [betrayal in the mentality motivated by avarice means that Judas was out of fellowship]. Therefore He said, ‘You are not all clean.’[not all are in fellowship: the Greek word *katharos* is a cognate of *katharizo*: “to purify from all unrighteousness” (1 John 1:9)].” (John 10, 11)

Jesus Christ makes it quite clear that there was no need for any of the apostles to bathe since all twelve had already bathed (analogous to salvation). Judas was saved, but he wasn't *katharos*, he wasn't in fellowship. He wasn't in fellowship because he had decided to commit the sin of betrayal as stated in the passage above.

5. Did Satan indwell the body of Judas Iscariot?

Hypothetically, was it even necessary for Satan to indwell Judas since he was already completely under the influence of avarice?

Jesus called Judas the devil (John 6:70, 71). Now, he obviously wasn't the devil, but had become an agent of Satan through demonic influence. Even Peter was called Satan by the Lord (Matthew 16:23). Obviously, Peter was not Satan nor was he indwelt by Satan, but demonstrated some demonic influence in his attempt to hinder the cross. When a believer stays out of fellowship with God for a long period of time, Satan's desires and thinking enter that believer's soul. We call this demon influence which is illustrated in 2 Timothy 2:26.

“And they [believers] should come to their senses [*ananepho*: in the sense of naming their sins] and escape from the devil's snare [Satan influencing the souls of believers], having been held captive by him [Satan] with reference to his [Satan's] will [believers can do the will of Satan just as Judas was motivated by monetary lust to do Satan's will].”

The Greek verb *ananepho* was used in classical Greek for recovering from a very heavy night of imbibing. When an Athenian drank too much wine the night before, the next day he would need to recover his ability to think and concentrate. Because Judas stayed out of fellowship over a long period of time, he became intoxicated with the thinking and desires of Satan. Money became the most important possession in his life (John 12:4-6). Rather than recovering from his intoxication, getting back into fellowship and learning the Word of God, he continued to drink from Satan's cosmic system and so remained inebriated and easily manipulated by Satan (entrapped to do Satan's will).

During supper [the Passover meal], the devil already had thrust into the heart [the soul] of Judas Iscariot, the son of Simon to betray Him (John 13:2).

Judas' betrayal is related to demon influence, not satanic possession. The perfect active participle refers to an action which began in the past, namely, Judas got out of fellowship with God shortly after his salvation and remained so for three years. The intensive perfect emphasizes the existing results of those three years of being out of fellowship. Judas' motivation was now completely dominated by avarice; his thinking is to do the will of Satan, "the devil had thrust into the soul of Judas" the idea of betrayal. Since Satan did not thrust himself into Judas, but the idea to betray Jesus, the concept of betrayal is inextricably and undeniably united to demon influence, not possession. The following two verses must be interpreted in harmony with John 13:2.

"After the sop [by accepting the sop, his soul had become completely scared, hardened], Satan [Satan's desire to betray Jesus to the Sanhedrin] then entered into him [into Judas's soul controlled by avarice]. Therefore, Jesus said to him, what you [intend to] do [betrayal], do quickly." (John 13:27)

"Satan [Satan's desire to turn Jesus over to the Sanhedrin] entered into Judas the one called Iscariot being numbered among the twelve. And he went away and discussed with the chief priests and officers how he might betray Him to them." (Luke 22:3, 4)

The Greek word *eiserchomai* has many meanings including a figurative one. Figuratively, it has the meaning of a desire entering someone. This is the meaning here. Because of Judas Iscariot's insatiable lust to add thirty pieces of silver to his income, this desire of Satan entered his soul as a result of three years of being demon influence via black out and scar tissue of the soul (Ephesians 4:17-19). Both John 13:27 and Luke 22:3-4 relate 'betrayal' to 'entering,' and since the concept of 'entering' has already been related to demon influence in John 13:2, these other two verses mentioned above cannot logically be related to satanic possession.

6. No reason for the super genius-Satan to indwell Judas:

As the supreme leader of all fallen angels, Satan would never lower himself to the point of indwelling an animal or human body unless it was absolutely necessary. One such necessity existed in the past and one will occur in the future. In the beginning of human history, he indwelt the serpent in the garden in order to mastermind the fall of man, and will indwell the dictator of the Revived Roman Empire that he might take personal control over the matters of world politics (2 Thessalonians 2:8-12). Two important missions requiring genius, but why would he need to indwell Judas? Judas is not going to be making any brilliant decisions; all he is going to do is lead a security-detachment of the high priest to Jesus, and then kiss Jesus on the cheek. This hardly requires a genius-ability!

We must assume that Satan, a super-genius, would instead choose to remain in the presence of Jesus that he might gain important information. So, rather than indwelling the body of Judas which would have removed him from the presence of Jesus Christ, he remained with Jesus to listen to the Upper Room Discourse, the Gethsemane Discourse and the Lord's prayer as found in John 17.

7. If Satan had indwelt Judas, the betrayal would not have taken place on the Passover

And supper beginning, the Devil already having thrust into the heart [the devil's idea to betray Jesus] of Judas Iscariot, the son of Simon that he might betray Him [to the Sanhedrin, not to the Romans], (John 13:2)

And after the sop [Judas had now become completely scarred over], then Satan entered into him [a soul full of scar tissue locked-in the decision to betray Christ]. Then Jesus said to him, "What you are about to do, do it more swiftly" [Judas still had some control over his volition and complete control over his own body unlike a person demon possessed]. (John 13:27)

Jesus commanded Judas to act more swiftly than he had planned to act. Judas had planned on celebrating the Passover with the Lord, but when the Lord had commanded him to act more swiftly he obeyed and left. This completely messed up Satan's timing. Satan wanted Christ to die either before or after the Passover and Feast of Unleavened Bread, but definitely not on Passover fulfilling the very purpose of that Feast. Furthermore, Satan's plan did not call for Jesus to be hung on a Roman cross, but to be murdered by the Sanhedrin under a pile of rock which would take only a few minutes. In those few minutes, God the Father would not have had sufficient time to punish Jesus Christ for all the sins of human history. We know that supernatural darkness covered the cross from 12 to 3, exactly three hours, the shortest time in which God the Father could judge Jesus for all the sins of humanity. However because Jesus was betrayed on the Passover (Jewish calendar) and since the Jews were forbidden to stone anyone during the Passover and the Feast of the Unleavened Bread (April 14-21), and since their hatred and murder lust was so overpowering, they could not wait for this holy week to end, and so they turned Jesus over to the Romans for a swift sentencing and judgment. At this point, the devil must have felt very frustrated since he knew that it had been prophesied that Christ would die on the wood.

Christ redeemed us from the curse of the Law having become a curse for us for it is written [Deuteronomy 21:23: Satan knew well] "Cursed [judged] is everyone who hangs on the wood [in this case the Roman cross]. (Galatians 3:13)

8. Matthew 26:24 misunderstood:

"The Son of Man goes [to the cross], as it has been written concerning Him [the Old Testament declares the cross], but woe to that man by whom the Son of Man is betrayed! It would have been better for that man [Judas Iscariot] if he had not been born [*gennaō*: not been born spiritually: if he had not been a believer].

The Greek word *gennaō* is used both for physical birth and spiritual birth (John 3:3-6) and in the above verse it is referring to spiritual birth.

If Judas had been an unbeliever, and if this verse were talking about physical birth, it would make no sense. Why would Jesus say that it would have been better for an unbeliever who still had an opportunity to believe in Jesus Christ never to have been born

(to have become a human being)? If Judas had been an unbeliever at the time of the betrayal the solution would have been very simple, namely believe in the Lord Jesus Christ as did some of the soldiers who had nailed Christ to the cross (Matthew 27:54) and then advance to spiritual maturity. On the other hand if Judas had been a believer during those three years with Christ and during the betrayal, his options as a believer with maximum black-out and scar tissue would have been limited to either suffering the sin unto death or suicide and so no hope of advancing to spiritual maturity.

Judas as an unbeliever:

He would have been neither a disciple nor an apostle.
He could not have rejected the spiritual life from which came much scar tissue.
After the betrayal, he could have simply believed in Christ.
As a new believer he could have advanced all the way to spiritual maturity.

Judas as a believer:

He became a disciple and then an apostle.
As a believer he rejected the spiritual life and accumulated much black-out and scar tissue of the soul.
When he accepted the sop at the Last Supper, it built up more scar tissue on the existing scar tissue with the result that his soul became completely filled up with scar tissue.

A believer with maximum black-out and scar tissue of the soul and under emotional revolt of the soul seeks an emotional solution: great remorse and suicide. Because of his scar tissue which meant rejection of any divine solution he was unable to use the recovery procedure of 1 John 1:9 in order to recover his spiritual life. Thus, he had only two choices namely 'die the sin unto death' or commit suicide.

9. A Second Look at John 6:64; 66-71:

John 6:64: "But there are some from among you who do not believe [These will depart. Judas was not one of those who departed.]." For Jesus knew from the beginning [in eternity past] those who did believe [The manuscript evidence suggests that the negative should not be in this sentence.], and a certain one [from this group] would betray Him [The plural form of the Greek word "tis" is followed by the singular form of "tis." Thus, Judas was part of the group that did believe.].

There are two Greek negatives in this verse, but there should be only one. Of the three greatest uncial manuscripts namely Codex A (Alexandrinus), Codex x (aleph: Sinaiticus) and Codex B (Vaticanus), Codex A does not even have this text in its manuscript. Though Codex B includes the Greek "me," Codex x excludes it. Since most Christians lean toward Judas Iscariot as being an unbeliever, it appears that a scribe added the negative to Codex B.

6:66: As a result of this [message] many of His disciples departed and were no longer walking with Him. [This does not apply to Judas Iscariot since he remained with Christ.]

6:67: So, [after many disciples left] Jesus said to the twelve [including Judas Iscariot], “You do not want to depart also, do you?” [Since this question was introduced by the negative “me” the Lord expects them to stay. If Christ had introduced this question with the Greek negative “ou,” it would be translated, “You also want to depart, don’t you?”]

6:68 Simon Peter answered Him, “Lord [deity], to whom shall we go to [and find salvation]? You have the words of eternal life.

6:69 “We [Peter speaking on behalf of the Twelve] have believed [Perfect tense: believed in the past with the result that all twelve were eternally saved] and have come to know that You are the set a part One of God [the Father].”

Peter is certain that all twelve of the disciples were believers with some knowledge of the Lord. In other words Peter declared that Judas was a believer with some understanding of the God-Man. It seems reasonable that Judas had made it quite clear to Peter that he was indeed a believer with some doctrine. How else does a believer like Peter have confidence in another person’s salvation and doctrinal understanding except through declaration?

6:70 Jesus answered them, “Did I Myself not choose you, the twelve, and yet one of you is a devil?” [Judas was demon influenced through blackout and scar tissue of the soul (Ephesians 4:17, 18). Therefore, living several years under the lust pattern of his sin nature, he had Satanic thinking in his soul.]

Jesus did not declare Peter’s statement to be false. Just as the Lord would call Peter, Satan [Matthew 16:23] so, here he called Judas the devil. In the future Peter would have the thinking of Satan for a short time just as Judas through blackout and scar tissue of the soul, acquired the thinking of Satan.

6:71 Now, He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him.

10. Judas did not intend to send Jesus to his death.

Then when Judas, who had betrayed him began to see [the unintended consequences] that he [Jesus] had been condemned [Judas attended the trials], he was filled with remorse and regret [$\mu \mu \dot{\iota}$: metameletheis: a strong word for emotion] and returned the thirty pieces of silver to the chief priest and elders,” (Matthew 27:3).

The Greek word *horao* an ingressive aorist should be translated began to see. He began to realize the consequences of his betrayal, that Jesus would be sentenced to death. When Judas agreed to betray Jesus, he was not thinking about the consequences of his sin. He certainly did not wish for Jesus to be sentenced to death, but was merely concentrating on satisfying his insatiable lust for that money. This is true of most people when they are functioning under lust. They only concentrate on the object of their lust; they don’t think about how their sin will hurt others. After Judas became aware of the consequences of his betrayal, he was overwhelmed by his emotions.

In this emotional state, he confessed his sins to a group of religious Jewish unbelievers. This was emotional nonsense since they were not able forgive him nor restore him to

fellowship. He needed to bring his emotions under control (but impossible since he was operating under emotional revolt of the soul so long) and then to speak to God the Father about his sin, not to people.

“Saying, ‘I have sinned by betraying innocent blood.’ But they said, ‘What is that to us [What do we care]? See to it yourself [That’s your problem].’ ” (Matthew 27:4)

“And he threw the pieces of silver into the temple sanctuary and departed then, he went away and hanged himself.” (Matthew 27:5)

Once a believer becomes emotional about his sins, he becomes preoccupied with himself. Preoccupation with self regarding one’s failures leads to depression and depression can lead to suicide. Peter wept bitterly after denying Christ, but then he put aside his emotion and named his sins to God the Father, recovered his spiritual life and advanced toward spiritual maturity. So, even though Peter’s sin and failure was similar to that of Judas Iscariot’s, he used thought (Bible doctrine) to solve his problem while Judas compounded his problem with emotional remorse. They both had the temporary rank of Apostle, a three year appointment. Peter would live to be promoted to the permanent rank of apostleship in the Church Age; while on the contrary Judas would commit suicide under the influence of sinful emotions.

11. Acts 1:16, 17, 25 explained:

1:16. Men, brethren, [includes the ladies] this Scripture must have been fulfilled, which the Holy Spirit by the mouth of David spoke before concerning Judas who was a guide to those who seized Jesus.

1:17. For he [Judas] was numbered with us [one of the twelve] and had obtained a portion of this ministry [only a believer can participate in a ministry].

1:25. That he [a replacement for Judas] may take the place of this ministry even apostleship from which position Judas by transgression fell [betrayal of Christ followed by suicide] to go to his very own place [the Greek expression: (ton topon ton idion) this intimate expression is not the type of expression which would be used for Torments and the Lake of Fire].

Judas lost his apostleship not because he was an unbeliever, but “by transgression.”

12. Judas was destroyed by his apostasy (the 8 stages of reversionism).

“While I kept on being with them [remained with the twelve for three years], I kept on guarding them by your name [taught the twelve the Word of God the Father] which you have given me [the twelve believers to function as apostles to Israel], and I guarded them [to guard against a known enemy, namely Satan and his demons] and not one of them was destroyed [the Greek verb ἀπόλω : *apoleto* from the verb form of *apollumi*, cognate with the noun *apoleia*: The Lord protected their spiritual lives as well as protecting them from physical harm] except the son of destruction [/ *ho huios tes apoleias*: a designation for Judas Iscariot], so that the Scripture would be fulfilled.” (John 17:12)

“I have given them Your word [Jesus taught the 12], and the world has hated them because they [the 12 apostles] are not of the world [none of the Twelve were unbelievers], even as I am not of the world.” (John 17:14)

Many Christians live in a state of apostasy and go through all 8 stages of reversionism which completely destroys the capacity of their souls via black out and scar tissue. (Though not recorded in Scripture, they too are in effect Sons of Destruction.) Some of them are just as evil if not worse than Judas, and if the Lord were on the earth today, he might call them, “The Sons of Destruction.” Ultimately, the Lord will execute all Christians who fail to execute the spiritual life under maximum discipline called ‘The Sin Leading to Death’ (1 John 5:16). Paul brings these two concepts (the destruction of soul-capacity and the sin unto death which the Lord administers or suicide which the individual administers) together under the phrase “whose end is destruction” (*hōn to telos apoleia*).

“For many [believers] keep walking concerning whom I have told you many times, and now even weeping I tell you that they are the enemies of the Cross of Christ [believers who fail like Judas], (19) whose end [of his life] is destruction [Greek word: *apoleia*: after the believer destroys the capacity of his soul through the eight stages of reversionism, the Lord administers the sin unto death unless the believer commits suicide first] whose god is their emotion [believers who live by their emotions as did Judas], and whose glory [pseudo glory in time] is their shame [they will experience shame when the Lord evaluates them after the Rapture], who keep thinking about earthly things [having false values and priorities like Judas who made money the most important possession in his life].” (Philippians 3:18, 19)

“The Son of Destruction [destruction: *apoleia* the same Greek word that Paul uses in Philippians 3:18].” Only one other person in history will be given this same designation namely, the future dictator of the Revived Roman Empire who will also be called the ‘The Son of Destruction’ [2 Thessalonians 2:3]. Judas was a believer who completely destroyed his life via black-out and scar tissue; the dictator of the Revived Roman Empire will be an unbeliever who will completely destroy his life. One was a terrible failure in his spiritual life and under demon influence; the other will become extremely evil and Satan-possessed.

13. Conclusion

What is the obvious conclusion from our examination of these passages of Scripture? Judas Iscariot was and is a believer in our Lord Jesus Christ. (R. B. Thieme Jr. stated the following in lesson 1559 of the *Spiritual Dynamics* series, “I am going to tell you about one who did not recover. His name is Judas Iscariot. He was a born again believer.”) As a believer he functioned as an apostle to Israel, was honored at the Last Supper and betrayed Christ quite similar to Peter’s denial of Christ.

It is important to understand that Judas was a believer, for in doing so we see scripture revealing yet again that believers can commit any sin that an unbeliever can commit, and can be just as evil as any unbeliever.