

Spiritual Inversion of Judas Iscariot (Continued): Feeding the 5,000, John 6:1-71; Judas the Adversary: *Diabolos* in John 6:70

- 20- The Lord appeals for His disciples to pray for divine assistance in dealing with the volume of people who were coming to hear His message of the kingdom. The answer to that prayer comes immediately in chapter 10.
- 21- We have studied this passage. God's answer was to have the twelve permanent rank disciples promoted to the temporary rank of apostle. The investiture and commission of these twelve is the subject of chapter 10.
- 22- This gives Judas the power and authority he desired and he envisioned the quick fulfillment of the kingdom promise with himself as head of Treasury.
- 23- Judas was enchanted with Jesus as the political savior of Israel rather than the anointed Savior of men's souls and eagerly carried the message of the kingdom to the multitudes.
- 24- However, Judas's attitude eventually changed. The transformation occurred following the feeding of the five thousand, the only miracle found in all four of the Gospels.
- 25- Let's note the Apostle John's account in John 6 where we will do a brief synopsis of this miracle:
 - 1) The location is near the city of Bethsaida / Beth-SAY-e-da / on the northeastern shore of the Sea of Galilee.
 - 2) The Lord's miracles have so attracted the masses that they follow Him to this remote location.
 - 3) The date is near Passover, A.D. 28, some two years since the apostles were commissioned.
 - 4) The Lord observed the large crowd of people and quizzed Philip, a resident of Bethsaida, where they could buy enough food for them all.
 - 5) Philip's answer was that they didn't have enough money to pay for it even if there was a source, indicating he sought a solution from the devil's world and thus came to a conclusion from human viewpoint.
 - 6) Andrew polled the crowd and reported back that their entire inventory was five barley loaves and two fish.
 - 7) The Lord had the crowd sit down and he separated them into groups of hundreds and of fifties.
 - 8) At this point the Lord begins to divide and multiply. The Synoptic Gospels indicate that He broke the bread and handed the pieces to the apostles to distribute and also the fish.
 - 9) All were fed, all were satisfied, and there were twelve baskets of leftovers when they were done.
 - 10) The miracle was not intended to focus on the gift but the Giver. The bread represented the impeccable body of the Messiah's true humanity that will be broken for all on the cross, One Savior Who provides the bread of life for any who will accept it. The masses missed the message but understood the gift: free food.
 - 11) The miracle was so impressive that the people present universally concluded that Jesus was indeed the Messiah.

- 12) However, their intent was not to follow Him to the cross but rather to seize Him, take Him to Jerusalem, and proclaim Him King of the Jews.

John 6:14 - When therefore the people saw the sign which He had performed, they said, "This is of a truth the Prophet who is to come into the world."

v. 15 - Jesus therefore perceiving that they were intending to come and take Him by force, to make Him king, withdrew again to the mountain by Himself alone.

- 13) The impact of what happened here is summarized by:

Walvoord, John F. and Roy B. Zuck (eds.) *The Bible Knowledge Commentary: New Testament Edition*. (Wheaton: Victor Books, 1983), 294:

Seeing this miraculous sign, the people recalled Moses' prediction that a Prophet like him would arise (Deut. 18:15). Moses had fed the people. Moses had led them out of bondage. Jesus had fed the people. Jesus could lead the people out of the hated Roman bondage.

The people saw this sign and they did not perceive its meaning. They wanted to seize Him and make Him King. This marks the highpoint of Jesus' popularity and a great temptation for Him. Could He have the kingdom without the cross? No. Jesus' kingdom would be given to Him by the Father. It will not come from this world. The path of the Father's will lies in another direction. Before He can be the reigning Lion of Judah, He must be the Lamb who bears the sin of the world.

- 26- Judas Iscariot was in agreement with the masses. He was convinced that Jesus was King of the Jews, the Messiah of Israel, and the Deliverer of the nation from Roman slavery.
- 27- However, Judas fully expected the Lord, in response to the great public adoration, to proclaim Himself King of Israel and then set-up the kingdom that Judas and his fellow apostles had spent two years proclaiming.
- 28- But instead, the Lord sent the people away, withdrew from the area, and went up on the mountain alone to pray.
- 29- This is the point that Judas began to turn against the Lord. He and the other disciples returned that night to Capernaum leaving Jesus on the mountain. But en route back to Capernaum Jesus walked across the Sea of Galilee and joined them in the boat.
- 30- The next day, the masses came over to Capernaum looking for the Lord demanding more miracles which meant more free food. Always gracious, the Lord began to explain to the people the significance of the previous day's miracle.
- 31- Its purpose was not an ongoing daily provision of free bread for the body but a once and for all imputation of eternal life by eating the bread of life through faith in Jesus for salvation from sin.

John 6:33 - "For the bread of God is that which comes down out of heaven and gives life to the world."

- 32- The people were ecstatic, "Yes! This is the bread we want. Gimme, gimme, gimme!" But the Lord continued with the explanation that He was the bread of life sent down from heaven by God. With this the people began to grumble and imply that the Lord was not truly God but Mary and Joseph's Son. With this the Lord intensified His illustration of the bread:

John 6:48 - "I am the bread of life.

v. 49 - "Your fathers ate the manna in the wilderness and they died.



v. 50 - "This is the bread which comes down out of heaven, so that one may eat of it and not die.

v. 51 - "I am the living bread that came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread also which I shall give for the life of the world is My flesh."

33- At this point the protests become loud and angry:

John 6:52 - The Jews therefore began to argue with one another saying, "How can this man give us His flesh to eat?"

v. 53 - Jesus therefore said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves."

34- With this the people who the day before were ready to make Jesus King of the Jews stand in utter amazement at His insistence that they eat His flesh and drink His blood. Even the disciples were grumbling among themselves:

John 6:61 - But Jesus, conscious that His disciples grumbled at this, said to them, "Does this cause you to stumble?"

v. 62 - "What then if you should behold the Son of Man ascending where He was before?"

35- Implication: If I ascend into heaven you cannot literally eat My flesh and drink My blood, can you?

John 6:63 - "It is the Holy Spirit who gives eternal life; the flesh does not profit from this. The words that I have spoken to you are spirit and are life.

36- These disciples did not understand the message because they are carnal and have their eyes not on the mission of the Messiah but on their own personal desire to have a political deliverance, not a spiritual deliverance.

37- This constitutes not unbelief in Jesus as Messiah but an unbelief based on carnal status. Those who are carnal cannot understand spiritual phenomena.

38- This is why the Lord didn't debate these people. He just fired out truth to which the disciples would respond resulting in rebound or reject resulting in prolonged carnality.

John 6:64 - "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 it was that would betray Him.

39- The word "betray" is the future active participle of the verb:

παραδίδωμι / paradidomi / - "To betray; to hand over a person into the custody of another." The noun form of the verb is **παραδότης / paradotes** / and is translated "traitor."

40- The dictionaries and lexicons add pertinent information for our context:

W. E. Vine. *An Expository Dictionary of Biblical Words*. (Nashville: Thomas Nelson Publishers, 1984), 114:

... to deliver over treacherously by way of betrayal.

Ceslas Spicq. *Theological Lexicon of the New Testament*. Vol. 3: Translated by James D. Ernest. (Peabody: Hendrickson Publishers, 1994), 21-22:



Judas Iscariot was always called "traitor," the one who betrayed Jesus. The verb often connotes this nuance of criminality: desertion to another camp, breach of sworn faith, betrayal of someone's trust.

- 41- The designation of Judas as a betrayer and a traitor of the Lord is another indication of his salvation. A person can only betray those to whom he was once loyal. A traitor cannot be disloyal to his enemy. The actions of a soldier against the army of the enemy are not those of a traitor. He may be classified as an infiltrator, a spy, or a mole, but not a traitor to his country. The British did not hang Nathan Hale because he was a traitor to England but because he was a spy for the Colonials. When Benedict Arnold betrayed the Continental Army he was not classified by the Colonials as a spy but as a traitor. We therefore regard Nathan Hale as a national hero and Benedict Arnold as a dastardly villain.

Nathan Hale was not involved in treason but Benedict Arnold was. Both were members of the Continental Army. At one time both were loyal. Nathan Hale remained loyal and at his execution only regretted that he had but one life to lose for his country. Benedict Arnold became disloyal and, after his betrayal was discovered, deserted to the other side.

- 42- Consequently, we may consider the betrayal of the Lord by Judas Iscariot as further documentation that he believed Jesus was the Christ, the Son of the living God, but because of prolonged carnality and advanced reversionism became a turncoat, a conspirator, and a traitor and thus betrayed his own Savior.

John 6:66 - As a result of this [**the Lord's dissertation on his body and blood to be eaten and drunk**] many of His disciples [**among the multitudes**] withdrew, and were not walking with Him anymore.

- 43- The masses did not understand the spiritual aspects of the Lord's message and as a result became confused and frustrated. They wanted to hear about the kingdom and what the Lord was going to do about those damn Romans, not some incoherent ramblings and gross mumbo jumbo about eating his body and drinking his blood. Angry and disgruntled, the masses meandered off; most going down to Jerusalem to slaughter yet another lamb and participate in another meaningless Passover.

John 6:67 - Jesus said therefore to the **twelve**, "You do not want to go away also do you?"

v. 68 - Simon Peter answered Him, "Lord, to whom shall **we** go? You have words of eternal life.

v. 69 - "And **we** have **believed** and have come to know that **You** are the **Holy One of God**."

- 44- In verse 68, Peter makes it clear that all twelve disciples remain loyal to Him and therefore have nowhere else to go. Further, in verse 69, Peter also affirms that all twelve have believed that Jesus is the "Holy One of God," to which in:

John 6:70 - Jesus answered him, "Did I not Myself choose [**ἐκλέγω / eklego**]: the **verb for election to privilege**] you, the **twelve**, and yet one of you is a devil [**διάβολος / diabolos**]: **adversary**]?"

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

- 45- Only believers are chosen by Jesus Christ and only believers can be witnesses in Satan's appeal trial. However, believers can also betray the Lord and become witness for the defense in concert with Satan.



- 46- In 2 Timothy, the Apostle Paul explains to Timothy that believers in his church can become traitors to God:

2 Timothy 2:24 - The pastor-teacher must not be quarrelsome, but be kind to all, able to teach, patient when wronged,

v. 25 - with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth,

v. 26 - and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.

- 47- The “snare of the devil” is perpetual carnality brought about by a chronic sin that is not confessed. Constantly out of fellowship, the believer becomes an easy target for the lust patterns of his sinful nature, the temptations of the world, and the degrading influence on his soul by the doctrines of demons.
- 48- As this believer continues to spiral away from the spiritual life the more he becomes proficient in the arrogant skills. This leads to advanced reversionism and intensified bitterness.
- 49- The believer thinks and acts under the influence of satanic manipulation. Judas Iscariot is a perfect example of a believer who entered into perpetual carnality, did not recover even when graciously invited, and proceeded to allow Satan to enter into his soul with cosmic viewpoint. A character sketch of all reversionistic believers, including Judas Iscariot is the subject of the first paragraph of 2 Timothy 3.