

Scriptures and Doctrine :: Was Judas a true believer at one point?**Was Judas a true believer at one point? - posted by yblek (), on: 2009/7/6 12:08**

Luke 9:1 states that Jesus called his Twelve Disciples together and gave them authority over all devils (demons) and to cure diseases. Judas was one of the twelve. Jesus, the Son of God, gave Judas authority over demons, which means Judas must have been a yielded vessel. From this, we know Judas at one point was a true believer and follower of Christ. God CAN NOT give that type of authority and power to an unbeliever!

Matthew Chapter 10:1-8 (Cross Reference For Luke 9:1)

- * 1.
 - * He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness.
- * 2.
 - * These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John;
- * 3.
 - * Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus;
- * 4.
 - * Simon the Zealot and Judas Iscariot, who betrayed him.
- * 5.
 - * These twelve Jesus sent out with the following instructions: "Do not go among the Gentiles or enter any town of the Samaritans.
- * 6.
 - * Go rather to the lost sheep of Israel.
- * 7.
 - * As you go, preach this message: 'The kingdom of heaven is near.'
- * 8.
 - * Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give.

Judas did all of these along with the other disciples! He was a true follower of Christ

Re: Was Judas a true believer at one point? - posted by Logic, on: 2009/7/6 13:39

I agree bro.

Judas was a disciple of the Lord and therefore he left it all to follow Jesus (Lk. 14:33). He picked up his cross (Lk. 14:27) and even loved Jesus more than his own family (Lk. 14:26). Judas was picked by Jesus specifically to cast out devils, heal, and preach (Matt 10:1-27). Judas was a friend Jesus trusted (Ps. 41:9; Jn 13:18), so Judas kept the money (Jn. 12:6; 13:29). Jesus told Judas that He was shedding His blood for him (Lk. 22:14-20), and previously said that His name was written in the Lamb's book of life (Lk. 10:20). Jesus even said that Judas was one of His sheep (Matt. 10:1-4, 16), who received His truth (Matt 10:1-4, 8), whose Father was God (Matt 10:1-4, 20), who even had a throne in Heaven upon which he would judge Israel (Matt. 19:28; Lk. 22:30). But then later we see that Judas became a devil (Jn. 6:70) and therefore it would have been better for him to have never been born (Mk. 14:21). He even began to steal money from the group (Jn. 12:6). Judas fell from his apostleship by his transgression (Acts 1:25) because He failed to do what Jesus picked him for. His name was blotted out of the book of life (Ex. 23:33; Rev. 3:5). (Jesse Morrell)

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"For both Saul and Judas were once good...Sometimes they are at first good, who afterward become and continue evil; and for this respect they are said to be written in the book of life, and blotted out of it." (St. Ambrose)

Re: - posted by whyme, on: 2009/7/6 14:40

John 6:70... Jesus says one of the Twelve is a devil referring to Judas. Strange way to refer to a child of God if he were one. Further, in that same chapter John says some of the disciples departed not to return because of Jesus' hard teaching and it says in reference to those departing "disciples" that Jesus knew which of them did not really believe. Disciple does not equal believer in this context and in the same versus, Judas is called a devil before he ever chooses to betray Jesus. Does this not settle this issue?

Re: - posted by brnagn, on: 2009/7/6 14:57

I agree.

Was Judas a believer?

1st what makes someone a believer?

When Jesus asked Peter who they said he was, they gave a lot of answers. When Jesus asked Peter he answered and gave the only true answer. Jesus then said only His Father could have revealed this to him.

Was Judas a believer?

No.

Re: Was Judas a true believer at one point? - posted by rnieman, on: 2009/7/6 15:11

One can't ignore

Quote:

-----Mathew 7:22-23

either in regards to Judas.

Re: - posted by BlazedbyGod, on: 2009/7/6 15:12

Quote:

whyme wrote:

John 6:70... Jesus says one of the Twelve is a devil referring to Judas. Strange way to refer to a child of God if he were one. Further, in that same chapter John says some of the disciples departed not to return because of Jesus' hard teaching and it says in reference to those departing "disciples" that Jesus knew which of them did not really believe. Disciple does not equal believer in this context and in the same versus, Judas is called a devil before he ever chooses to betray Jesus. Does this not settle this issue?

Whyme, let's also remember that Jesus looked at Peter, and said " Matt 16:33 But he turned, and said unto Peter, Get thee behind me, **Satan**: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. If Judas is referred to as "a" devil, and Peter is referred to as "Satan (the devil)" which is worse? Some disciples did depart Jesus because of his hard teachings, but Judas was not amongst that set that left in John 6. Actually, Judas did believe and was sure who Christ was:

John 6:67 67 Then said Jesus unto the **twelve, Will ye also go away?** 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 **And WE believe and are sure that thou art that Christ, the Son of the living God.**

WE being all 12 disciples, had that testimony. I would also add, that Jesus once said to Peter :

Matt 16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Apparently, since ALL 12 of them believed and were sure that Christ was the Son of God-then apparently God the Father would have revealed this to all of them individually as well, and not just Peter. All 12 cast out devils, and Jesus said that Satan CANNOT cast out Satan-Judas was more than a disciple, he was an Apostle (who Apostasized)-his lost his Bishop

op-prick as Acts 1 states.

Re: , on: 2009/7/6 15:12

It's interesting that you (Logic) quote Jesse Morrell, a sad case of apostasy himself (not saying their can't be repentance though). Jesse denies that God knows the future, that all men are sinful by nature and children of wrath, that Christ actually paid for our sins on the cross, and that regeneration is a miracle of the Holy Spirit. He denies all this with his Moral Government Theology that he got from reading Finney and throwing out the Bible other than to twist his proof texts to fit the ends of proving his heretical beliefs. In fact, Jesse was banned from this message board a long time ago as all could see his departure from Christianity in doctrine and in practice. So seeing he was banned, I don't think it is proper to put his name back on here.

With regard to Judas Iscariot, obviously he was never saved. "One of you IS a devil", Jesus said (John 6:70). This was in the midst of all the "wonderful works" he did in the name of Jesus (Mat. 7:21-23). Jesse Morrell's little proof texts again don't cut it, because wherein he tries to put all that in chronological order (as if to say that Judas fell and *became* a devil), the fact is that Jesus said that Judas was a devil ALL along. Jesus said this about Judas long before he betrayed Him.

Actually, according to the Psalm that Peter quotes in Acts 1, referring to Judas, it looks like he stood condemned before he was ever born. He came for a purpose in the sovereign will of God, a vessel of wrath fit for destruction. It is clear in reading the description of Judas and the curse upon him in that Psalm that he was a very wicked man all along.

They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. (1 John 2:19).

Judas Iscariot never received the indwelling Holy Spirit. He was never born again. Never converted. Never loved righteousness and hated iniquity.

Re: - posted by PaulWest (), on: 2009/7/6 17:49

The role of Judas was prophesied in the OT as the betrayer, a necessary ingredient along with Christ's entrance on the donkey into Jerusalem and the subsequent rejection by His people in order to fulfill the scriptures.

Have you ever thought about which is worse: publically abandoning and then denying Christ with an pejorative oath like Peter, or secretly stealing some shekels from a bag?

Why was the moneybag-thief chosen by God to be the accursed betrayer of the Son of Man and the cowardly denier the "rock" Christ would build His church upon? This really takes on grand proportion as we try to comprehend that God knew about, foresaw, and even wrote about (so we would know He knew) hundreds of years before these things that came to pass. In fact, they were all laid out even before the foundations of the world.

Later we see that another thief (however, this one hung on the cross) would be the first confirmed salvation we read of in the NT.

Re: , on: 2009/7/6 19:42

"Have you ever thought about which is worse: publically abandoning and then denying Christ with an pejorative oath like Peter, or secretly stealing some shekels from a bag?" Brother Paul

Perhaps I'm mistaken with your post in it's entire context and if so I apologize. But, yes I have thought of this.... and it seems that scripture defines Peter's cowardice in a much different light than Judas' heart of depravity. Scripture indicates to me that Peter was zealous for the Lord and Judas was zealous for himself. And this in spite of the individual acts and specific behaviors of each man. I can't find anything that suggests otherwise. Judas was not talked about much in Script

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ure, but when he was, it was not in any favorable capacity.

Peter, despite all of his pitfalls, loved Christ. Although his flesh oriented zeal in giving an oath to Christ was presumptuous and misguided, it was not without a compassionate 'lesson learned' on the other side of his denial of knowing Christ. Notice that Peter did not deny that Jesus was Christ, the Son of God, but that he knew him or was associated with him. Peter still knew who Jesus was. Although this is not admirable in any aspect, I believe it entails a different kind of betrayal. Christ must have thought so because Peter was forgiven and given the Pentecost realization of the Holy Spirit as it was spoken by the prophet Joel.

Did Judas later have remorse for his actions because he believed that he betrayed His Savior, or because he knew he had shed innocent blood? There is a difference here in my opinion. Peter knew that he had offended His Savior.... the one whom he exclaimed "you are the Christ, the Son of The Living God". This revelation seemed to elude Judas. Calling Jesus 'Rabbi' and not 'the Lamb of God who takes away the sins of the world'(or something to that effect as in what Peter proclaimed) ... statements which reflected the true revelation of the Messiah is telling to me.

Perhaps Peter could be more culpable for his actions being that he had the revelation of who Christ was, but his zeal to speak presumptuously was seen as fleshly arrogance and not an outright malicious opposition to his Savior.

The foreknowledge of God notwithstanding, if we take the lives of these two individuals in the context of Scripture, I fail to see any moral equality in their intentions towards Christ.

Re: , on: 2009/7/6 19:50

Quote:

-----1st what makes someone a believer?

any one can "believe", even demons believe, the question is, are we "followers".?

Re: , on: 2009/7/6 20:02

It seems that I was mistaken concerning your context brother Paul. Please see my PM message.

Re: Was Judas a true believer at one point? - posted by reformer, on: 2009/7/6 20:56

Quote:

-----God CAN NOT give that type of authority and power to an unbeliever!

This is a bold statement!! How do you know what God can or can not do...I believe God will use any circumstance or person to bring about a purpose. Something about a donkey rings in my mind!

reformer

Re: - posted by reformer, on: 2009/7/6 21:03

Quote:

brnagn wrote:
I agree.

Was Judas a believer?
1st what makes someone a believer?

When Jesus asked Peter who they said he was, they gave a lot of answers. When Jesus asked Peter he answered and gave the only true answer. Jesus then said only His Father could have revealed this to him.

Was Judas a believer?
No.

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.

Re: - posted by PaulWest (), on: 2009/7/6 21:22

Quote:
-----it seems that scripture defines Peter's cowardice in a much different light than Judas' heart of depravity. Scripture indicates to me that Peter was zealous for the Lord and Judas was zealous for himself. And this in spite of the individual acts and specific behaviors of each man.

My point, dear brother, was that both Peter *and* Judas were depraved; it was not only Judas. Both had the capacity for betrayal, both could steal. Though Judas stole money, Peter, in essence, stole his life and reputation back by preventing any kind of association with Christ in the garden. If Peter had any inclination at all to repent afterwards, it was because God granted it to him (2 Tim 2:25). Besides, Jesus knew beforehand that he would be restored (Luke 22:32). He knew Peter would fail, and addressed it before the fact, and He knew he would repent. It's important to note that Jesus didn't say "if you are converted again, strengthen your brethren"; He said "*when* you are converted again, strengthen your brethren". He knew Peter's choice irrespective of time, because I believe the knowledge of what would transpire took place even before Peter was born.

Now, if Peter afterward relished in doing the will of God, we know this was also given to him by God, for Paul states that "it is God which worketh in you both to will and to do of His good pleasure" (Philippians 2:13).

It is my own conjecture that God raised up Judas as a Potter would raise a lump of clay for either a vessel of honor or of dishonor. Whether or not he was born-again and lost his salvation or was never born-again is really a moot case as far as I'm concerned. If one is going to judge his independent motives by his actions, I think a strong nullifying cause can be made from similarly abhorrent accounts in others as well.

I read about Peter, I read about Judas and Thomas and Ananias and Saul of Tarsus and I'm ready to think lofty thoughts about myself in defense. God always tells me to put my hand underneath my bosom in such instances and then pull it out and tell Him what I see. It always comes back white and leperous and I am reminded once again that without the grace of God I am Judas the Betrayer, I am Thomas the Doubter, I am Saul the Self-Righteous Murderer, I am Peter the Coward, and I am Ananias the Greedy Liar. Without the on-going grace of God and the ever-cleansing fountain of blood I am all of these and more.

Btw, I read your PM. Thank you brother.

Brother Paul

Re: - posted by reformer, on: 2009/7/6 21:52

Quote:
-----I read about Peter, I read about Judas and Thomas and Ananias and Saul of Tarsus and I'm ready to think lofty thoughts about myself in defense. God always tells me to put my hand underneath my bosom in such instances and then pull it out and tell Him what I see. It always comes back white and leperous and I am reminded that without the grace of God I am Judas the Betrayer, I am Thomas the Doubter, I am Saul the Self-Righteous Murderer, I am Peter the Coward, I am Ananias the Greedy Liar. Without the on-going grace of God and the ever-cleansing fountain of blood I am all of these and more.

Well said Paul. Its not so much that we realize how obedient we are, but how weak we are.

Re: , on: 2009/7/6 22:40

"Though Judas stole money, Peter, in essence, stole his life and reputation back by preventing any kind of association with Christ in the garden. If Peter had any inclination at all to repent afterwards, it was because God granted it to him (2 Tim 2:25)." Brother Paul

I guess I'm not seeing this in that context which seems a little more abstract and generalized than my observation of both men. I have to go back to a previous post that quoted Jesus as describing Judas as 'a devil'. Given this, I see no judgment in motives... as the judgment of 'devil' was already given to us by Christ himself. This was before either man betrayed Jesus. I'm not judging Judas' independent actions and motives based on observation on scant information, I'm judging based on what the Bible says about Judas. It calls him a 'devil' and a 'thief'. My interpretation of this goes to the heart of Judas to which the subsequent independent actions bore themselves out. There is nothing that I see in the Bible's description of Judas that he was a man who had a heart for God but kept flubbing up (not to minimize Peter's mistakes) as in the case of Peter. I believe that we get a glimpse of the heart of each man in their remorse as I wrote below. Peter was never called a 'devil' nor do I believe his denial was tantamount to Judas' betrayal.

"He knew Peter would fail, and addressed it before the fact, and He knew he would repent." Brother Paul

It's agreed that Jesus knew Peter's choice ahead of time, but let's not forget that this speaks to the heart of Peter as someone who was genuinely remorseful and loved Christ, as well as God's sovereignty and foresight to this fact. I just don't see that in Judas. As with David and Saul, God foresaw the choices of both men but one had a heart for God and the other for himself. This, in my opinion, goes beyond the ramifications of a simple choice in sin. One makes a mistake but in that mistake still has a heart for God, the other is self driven, or came to be this way, and was not willing to give 'self' up. The choice is driven in what master they want to serve. Like Peter, David saw right away his sin and was distraught at the offense to his Lord. God's mercy is sovereign but I think it must consider the heart of the offender in genuine remorse and subsequent repentance.

Re: - posted by PaulWest (), on: 2009/7/6 22:59

Quote:

-----Peter was never called a 'devil' nor do I believe his denial was tantamount to Judas' betrayal.

"Get behind me Satan" was the Lord's address to Peter. Of course, the Lord was speaking to Satan at this point and not Peter, but we know Satan had infiltrated Peter's consciousness and was speaking through him, addressing Christ. What we are witnessing is the reciprocation. Peter couldn't have known the diabolic implications of dissuading Christ from going to the cross. We further read that Satan didn't enter Judas Iscariot until during the final Passover.

Quote:

-----Like Peter, David saw right away his sin and was distraught at the offense to his Lord.

David did not see right away, and neither did Peter, until God intervened. In David's case, the Lord sent Nathan after an undisclosed period of unrepentant time; with Peter it wasn't until Christ turned and looked him in the courtyard. We see God's active intervention in both cases, but Judas was not restrained, nor was repentance granted, but rather Jesus sent him out to fulfill the scriptures "What you're going to do, do it quickly."

Brother Paul

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Re: , on: 2009/7/6 23:30

Let me clarify this. When David and Peter realized their sin they were immediately remorseful. You don't get this way from not having a heart for God.

Quote

"We further read that Satan didn't enter Judas Iscariot until during the final Passover."

I believe Satan entered a man with a heart for himself.. one who was labelled a devil and a thief by scripture. Jesus said 'ONE' of you is a devil... not all of you. The one who was proclaimed such was given to Satan. I just fail to see Satan entering anyone who had a heart for God and His Son. I'm not judging Judas, I'm looking at scripture and drawing a conclusion. Tragedy is there for many in the Bible, what that means for their eternity I don't know. But I can't deny the worms that ate up Herod or the devil that came into Judas. And I can't deny the events leading up to this. It is what it is.

This doesn't mean that we are not depraved sinners who don't deserve God's wrath, that's never been my point here. It means that we see this state via the Holy Spirit and love Our Lord with a heart for Him. The bible speaks of men who realize this and those who did not. I'm no better than anyone else and never implied that in my posts, but I do sense that implication here. I thank God for His mercy upon me. But I also have to have wisdom in understanding of the fall of those in the Bible, I'm not sure how that's judgmental... I just see it as a part of an overall perspective and caveat for those who want to glean from God's word.

Re: - posted by PaulWest (), on: 2009/7/7 0:13

Quote:

-----When David and Peter realized their sin they were immediately remorseful

I see what you're saying, and I really don't mean to be pedantic, but remorse is not the same as repentance. Man in his natural state is remorseful when his conscience is transgressed; remorse is possible without God; repentance is not. Although I agree with you about the immediate state of remorse in men (that is, until the conscience becomes seared), you really don't find any verses stating Peter and David were immediately remorseful.

Quote:

----- Jesus said 'ONE' of you is a devil... not all of you.

There was only one betrayer needed to fulfill Zechariah 11, and the man was not Peter; it was Judas. "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born" (Matthew 26:24). "One" was devil, because it was a "man" and not men who betrayed Christ. Though all his disciples abandoned Him in the garden, it was not counted as betrayal to their account. This would be a violation of prophecy.

Quote:

-----I'm no better than anyone else and never implied that in my posts but I do sense that implication here. I thank God for His mercy upon me. But I also have to have wisdom in understanding of the fall of those in the Bible, I'm not sure how that's judgmental

I'm sorry if my posts have given you that impression. I think we are generally speaking the same thing, just coming at it through different angles.

God bless!

Brother Paul

Re: , on: 2009/7/7 7:25

"Man in his natural state is remorseful when his conscience is transgressed; remorse is possible without God; repentance is not." Brother Paul

I agree that remorse is possible without God but my point is that both men were remorseful because they offended God. And this comes from having a heart for God. That was the crux of my point. I have to disagree with you though about immediate remorse:

2 Sam 12:12 Then David said to Nathan, "I have sinned against the LORD." (not a clear indication of remorse here but an immediate realization... and subsequent scripture below puts David's heart in a more contextual light)

2 Samuel 24:10 (New International Version)

"10 David was conscience-stricken after he had counted the fighting men, and he said to the LORD, "I have sinned greatly in what I have done. Now, O LORD, I beg you, take away the guilt of your servant. I have done a very foolish thing."

Matthew 26:25

"Immediately a rooster crowed. 75Then Peter remembered the word Jesus had spoken: "Before the rooster crows, you will disown me three times." And he went outside and wept bitterly."

We can split hairs on the definition of remorse or what constitutes 'immediate' but each man realized their sin and reacted in appropriate manner for a man with a heart for God. Paul Washer talked of brokenness over sin as an offense to God as an attribute of a Godly man and I think scripture bears this out here. Again as I mentioned before it seems that Judas was upset over his ransoming of Jesus' whereabouts but identified his act as 'shedding innocent blood' and not 'I have sinned against my Lord'... nor was there any indication that He knew the Lord as Peter did when he said 'you are the Christ, Son of the living God.' I think this is the difference in the two types of remorse. It may not be repentance, as you state, but I think in these cases with David and Peter it was the beginning of repentance. Both proved their faithfulness in moving on in repentance, this isn't so with Judas.

As far as the prophecy with only one betrayer needed to fulfill Zachariah 11 I think we agree. That 'one', as we later see, was Judas as it states in Zachariah. But I don't think this precludes the state of a man's heart that is used for this purpose. I don't think God will use someone who loves Him (as depraved as they may be) and is sincere in their intentions to follow Him to fulfill the betrayal in the garden. God foresaw the heart of Judas and used Him to fulfill a purpose but it was still Judas' heart that was his biggest problem... not God. The simple point, after all my rigmarole, I'm trying to make is that even though God chose 12 men to follow His Son, one was not a true follower. I think this is clear and contradicts the original point of Judas being 'a follower of Christ'. My opinion from scripture was that Judas was a disciple in name only... Again I don't see that as a judgment, and I don't think it's a high minded conclusion, it's just what I glean from Scripture.

Re: - posted by PaulWest (), on: 2009/7/7 7:57

Quote:
-----2 Sam 12:12 Then David said to Nathan, "I have sinned against the LORD." (not a clear indication of remorse here but an immediate realization... and subsequent scripture below puts David's heart in a more contextual light)

Brother, I have to repeat: This confession came from David only *after Nathan confronted him*. It was not a response that came about immediately after he sinned. As a matter of fact, a good case can be brought as to God sending Nathan *because* David didn't feel any need to repent. Why else send the prophet? God sends prophets for emergency situations, to paraphrase Tozer. "Conscience-stricken" is the word in 2 Samuel 24, and like you said, Judas too felt this same compunction, when he threw the pieces of silver down and went and hanged himself, but whereas Peter turned his remorse in to repentance, Judas took his life in the throes of remorse. That Judas failed to address his remorse as "sinning against

God" per se really makes no difference to me; he knew Jesus was innocent...and no one can acknowledge the diety of Christ like Satan, for he is an eye-witness to His glory. Whether or not Judas knew Christ was divine I think is irrelevant. I tend to think he didn't, because the opposite, to me, is unthinkable. But I am reminded that angels with the knowledge of glory also sinned and committed treason.

Both men experienced profound remorse for sinning against God, but whereas one was saved, the other was lost. One wept bitterly and one hanged himself. Both were implicated with Satan at one point, but one was saved and one was lost . Both were disciples of Christ, but one was foretold to betray the Son of man, and the other wasn't.

Now, the million dollar question is this: in light of scripture, which event brought about which - did the betrayal bring about Judas, or did Judas bring about the betrayal?

Re: - posted by whyme, on: 2009/7/7 8:03

One distinction I can see between Peter and Judas is what Jesus said to Peter prior to his betrayal. In that statement, Jesus said he prayed that Peter's faith would not fail which Jesus did not pray in the case of Judas. In Peter's case some would argue that by virtue of the betrayal, Jesus' prayer for Peter's faith not to fail was answered in the negative. I say otherwise. I think Peter failed in the betrayal, Peter's faith however did not fail because after Peter's failure, his faith overcame his own personal unbelief when he turned ultimately to become a leader of the church and a comfort to the brethren who also fail due to unbelief. Judas had no such prayer for him and in fact never turned in true repentance and faith and I argue never had it in the first place.

Re: , on: 2009/7/7 8:36

Quote:

"Again, either you're not reading my posts clearly, or you're jumping the gun. This confession came from David only after Nathan confronted him. It was not a response that came about immediately after he sinned. "Conscience-stricken" is the word in 2 Samuel 24, and it is a state that even the unconverted experience (as you agree) after "stealing the cookie from the cookie jar" so to speak. If you want to really get technical, Judas too felt this same compunction, threw the pieces of silver down and went and hanged himself." Brother Paul

And clearly you are not reading mine as I never ONCE SAID that Judas was not remorseful. As a matter of fact I said he was upset and if you want to go beyond 'upset' to 'remorseful' I will. For the sake of argument I will say that Judas was in a remorseful state. But it was indeed THE MOTIVE OF REMORSE that I was addressing. As in WHO HAD THE HEART FOR GOD IN THEIR REMORSE?? Again I said that it seems Peter and David proved their faithfulness in repentance in moving forward as Judas did not as I have already previously stated.

your Quote:

"He was "conscience-stricken" for betraying the blood of an innocent man, but whereas Peter turned his remorse into repentance, Judas took his life in the throes of remorse." Brother Paul

My previous Quote: "Again as I mentioned before it seems that Judas was upset over his ransoming of Jesus' whereabouts but identified his act as 'shedding innocent blood' and not 'I have sinned against my Lord'... nor was there any indication that he knew the Lord as Peter did when he said 'you are the Christ, Son of the living God.' I think this is the difference in the two types of remorse. It may not be repentance, as you state, but I think in these cases with David and Peter it was the beginning of repentance. Both proved their faithfulness in moving on in repentance, this isn't so with Judas" ccrider

Clearly you are saying much of what I quoted previously about the subsequent actions of Peter in terms of remorse to repentance.. and the contrast to Judas' actions moving forward as in throwing silver and hanging himself in the same compunction as you put it. So please, don't accuse me of jumping the gun if you're going to repeat a context of what I said earlier (especially when I PM you acknowledging that I may have jumped the gun earlier and apologized.... which I feel is necessary when I actually do).

And you may not have understood my earlier post clearly when I said this:

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"Let me clarify this. When David and Peter realized their sin they were immediately remorseful. You don't get this way from not having a heart for God." cc-

I clarified earlier, indicated above, that it was when they REALIZED their sin they were remorseful, I didn't mean to imply that it was right after the sin itself. So your point was taken in terms of 'immediately after sin', hence my clarification that the implication I was making was after they were convicted. Had I disagreed with your assessment I would not have felt a need to clarify in the first place. The whole concept of remorse is based on a reaction to a known offense or a REVEALED OFFENSE that one is seemingly blind to. I would like to think that most remorse occurs shortly after the offense IS REALIZED as an offense (especially if one is concerned for grieving the heart of God), as it would not make sense to go 'oops' several months down the line after a rebuke from the likes of Nathan to a heart like David's. Nathan was sent to help David realize his sin and Peter realized his sin after the 3rd crow of the rooster. WHEN THEY REALIZED THEIR OFFENSE to God they were remorseful and subsequently repented.

But to me, the time of the remorse and subsequent repentance isn't as important as the motive for their remorse. Whenever the remorse occurred, it was in the realization of an offense to someone they loved, and that someone happened to be God. This was the case with Peter and David as it demonstrated their love for God, and again I did not see this in Judas. Therefore I do not glean the same motive for remorse between David, Peter.... and Judas.

Re: - posted by whyme, on: 2009/7/7 9:07

ccrider,

I believe I read somewhere that the time between David's Bathsheba adultery and the time of Nathan's rebuke was at least a year. I would gather that to suggest David's remorse was immediate would be overstating the revealed case.

Re: , on: 2009/7/7 9:19

Quote:

ccrider,

"I believe I read somewhere that the time between David's Bathsheba adultery and the time of Nathan's rebuke was at least a year. I would gather that to suggest David's remorse was immediate would be overstating the revealed case." why me

"Let me clarify this. When David and Peter realized their sin they were immediately remorseful. You don't get this way from not having a heart for God." cc-

I agree whyme which is why I clarified later on from the above quote that my point was that they were remorseful after they REALIZED THEIR SIN. I'm not sure how someone can be remorseful to something if they are not willing to realize that at 'something', despite how it may be revealed or the time lag involved. So I assumed the implication I made would be taken as such. To clarify again.. I was speaking of David's and Peter's heart in their motive for remorse in offending God and how this seemed to differ from Judas. Especially given that after their initial brokenness, both men moved on in repentance. Thank you sir.

Re: - posted by PaulWest (), on: 2009/7/7 20:28

Quote:

----- agree whyme which is why I clarified later on from the above quote that my point was that they were remorseful after they REALIZED THEIR SIN.

I'm sorry, but I believe your original context was "immediately remorseful", which has absolutely no scriptural substantiation

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on. "Immediately remorseful" reads exactly how it appears. Now, you have added the qualifier (or clarifier, as you put it) "after they realized their sin". Either way, God had His hand in effectuating repentance from both David and Peter; both were defiant and unrepentant until God intervened. We really don't read of God intervening with Judas however. He was given the "blood money", and only after he discovered Jesus was to be tried as a criminal and threatened with a death sentence did he realize his sin.

Your last post to me seemed a bit agitated in tenor. I've noticed the CAPS coming into play here, and I don't continue discussions with people shouting at me. If we can't hatch this out calmly and rationally, we should just walk away. I think this is becoming a contest on who can be right and have the last word anyhow.

Thank you for the discussion. Praise God our salvation is not contingent on knowledge of Judas' salvific condition. I would rather discontinue this here and now just agree to disagree. The topic at hand is not worth losing our cool.

Brother Paul

Re: Was Judas a true believer at one point? - posted by passerby, on: 2009/7/7 22:18

Quote:

-----Was Judas a true believer at one point?

What do you exactly mean when you say 'true believer'? Do you mean if he had been born again, or had been one of the elect?

Re: , on: 2009/7/7 22:23

Shhhhhhhewwwwwy!!! Glad that's finally over. You get the last word on this one Brother. I wasn't angry per se... just frustrated that my intentions did not seem to be articulated well with my written posts. I felt like I was beating my head against a wall in what I was really trying to convey, which is fine... it happens. It's my issue. My intentions were sincere though. Take care Paul.

Re: - posted by PaulWest (), on: 2009/7/7 22:40

Quote:

-----My intentions were sincere though

Brother, this was never doubted for a moment! It's definitely an acquired skill to be able to maneuver through these thread discussions and successfully convey what you do mean and suppress that which you do not. I've been here for a few years and still fail miserably at it from time to time. This thread is the proof.

No ill feelings toward you at all; only at myself for not handling our discussion more adroitly and lucidly. The real kicker is that I feel we agree on more than we realize here. It's the medium by which we are expressing our thoughts that obfuscates the expression. Were we face-to-face, there would be no discrepancies - only warm accord and brotherly fellowship. This I can assure you.

God bless you richly,

Paul

Scriptures and Doctrine :: Was Judas a true believer at one point?

Re: - posted by rbanks, on: 2009/7/7 23:31

Paul & ccrider,

I'm glad you both are good brethren who can keep peace between one another even in the midst of some slight misunderstanding in some of your posts.

Please allow me to comment and say that I enjoyed the truth that you both saw in the experiences of those in the bible who fell into sin but there is something I need clarification on.

Ccrider I think I understand what you were trying to say, and if I did, then I am in total agreement with you. The main difference in Peter (also David) and in Judas is the heart being attached to the Lord in the case of Peter, and there being no real heart experience to the Lord in the situation of Judas, because he was all for himself and not having an affection for the Lord Jesus.

Judas was not in a saving relation with the Lord because he had never repented in the first place. Now Peter did love the Lord but fell into denying the Lord because of his own weakness. The one thing that many fail to mention is that Peter had all intentions to be true to the Lord but went about it the wrong way and therefore received no help from the Lord in his error. He was ready to fight for the Lord and did cut off a soldier's ear but the Lord healed him and also reprimanded Peter. Judas was a devil and a thief and betrayed the Lord for money. Peter loved the Lord as best at the time that he knew how and would not have betrayed the Lord for money (if that is what you were implying Paul from your writings, I must disagree here).

Paul you brought out some very good points but I hope you are not saying that the difference in Peter and Judas is that the Lord was not willing to save Judas but he was willing to save Peter. The Lord was willing to save Peter because he would be saved and the Lord did not save Judas only because he would not be saved not because he could not be saved. When Jesus said of Judas that it would have been better for him if he had never been born it is because of the path that he chose for himself.

I really think that what ccrider was trying to bring out was that Judas was responsible for his lost miserable condition and was trying to make it clear that the Lord was not responsible for his lost condition. The sad thing is that so many with one breath they want to praise God for their salvation, that they are so unworthy of (which is so true), but in the other breath they want to blame God for Judas and other lost people going to hell.

Blessings to you all!

Re: - posted by PaulWest (), on: 2009/7/8 0:30

Quote:
-----I hope you are not saying that the difference in Peter and Judas is that the Lord was not willing to save Judas but he was willing to save Peter. The Lord was willing to save Peter because he would be saved and the Lord did not save Judas only because he would not be saved not because he could not be saved. When Jesus said of Judas that it would have been better for him if he had never been born it is because of the path that he chose for himself.

The crux of my argument was simply that it is impossible to judge the eternal condition of a man's soul by a physical action, hence the juxtaposition of Peter and David and Judas. I am certainly not saying the Lord was unwilling to save Judas ; but even if He was, who are we to judge God's reasons? Has not the Potter power over the clay to do with it according to His will?

Quote:
-----I really think that what ccrider was trying to bring out was that Judas was responsible for his lost miserable condition and was trying to make it clear that the Lord was not responsible for his lost condition.

This is a theological issue, of which there are myriads of threads on SermonIndex already concocted that attempt to resolve this. It is too volatile an issue for us to discuss, one that is never ending, and of which both sides are able to confute with sound scripture proofs.

Quote:

-----they want to blame God for Judas and other lost people going to hell.

If Judas' path was indeed "the path he chose for himself" (I'm not saying it wasn't), it must have been a path known by God that he would take before the world was created. This makes perfect sense, and it reconciles the theological dilemma ...but, even if it *wasn't* the case, and God arbitrarily raised up a piece of clay named Judas to be the betrayer of His Son to fulfill scripture, I am okay with this too.

Either way, God is God and I am dust.

Re: - posted by hmmhmm (), on: 2009/7/9 9:48

At the recent conference held in Norway, speaker Zac Poonen mentioned something of interest, he mentioned the verse that says "Judas *became* the traitor"

Luk 6:16 Judas of James, and Judas Iscariot, who also became betrayer;) YLT

And Poonen's point was that Jesus spent his whole night in prayer, he never prayed all night for a healing, or for any other miracle, but this night was special, he was to select the foundation of the church, it would effect the whole purposes of God with his church from then and forward. It was His most critical decision. And Poonen pointed out it was his belief God does not play with man to decide whether they will go to hell, but he foresaw and knew, but that when Jesus selected Judas he was a wholehearted man just like any of the others he selected. He became the betrayer, to become something we have to be something different from the start.

Not sure I captured all brother Zac said, but I thought it was more food for thought here.

Myself don't know, I have a problem with God "electing" someone with them having no what so ever thing to do with their eternal destiny, but I don't think this one we can fully understand how ever we look at it.

I think this what you said Paul:

Quote:

-----If Judas' path was indeed "the path he chose for himself" (I'm not saying it wasn't), it must have been a path known by God that he would take before the world was created. This makes perfect sense, and it reconciles the theological dilemma

I think this at the moment is closest to my understanding of God and His ways. But maybe I'll get more revelation further down the path.

Re: - posted by rbanks, on: 2009/7/9 12:24

Thanks to all who posted,

Knowing something ahead of time does not necessarily change destiny. Notice Jesus knew all things that should come upon Him but did not alter one bit in his destiny of pleasing his Father. Jesus is most awesome in how he followed the path of suffering for all men to save all those who would just believe in Him completely.

John 18:4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

We must also realize that just because God knows everything does not mean that He can interfere with man's choices in this life. God has said that He has set before us life and death; he wants us to choose life, but if we are intent on choosing death then God will finally have to let us.

Jesus wept over the city of Jerusalem because they would not come to him for everlasting life, for He can not save us if we will not cooperate with Him.

Blessings to all!

Re: Zac Poonen in Norway - posted by Lysa (), on: 2009/7/10 8:06

Christian,

Is this in one of the sermons you recently posted?

Re: - posted by hmmhmm (), on: 2009/7/10 8:44

yes, i think it is this one, i have little time to check right now, but it is in the first 15 minutes of the message, if it is not let me know and ill search out the right one.

(<http://ordetslys.no/poonen/audio/2009/090703-Bibelweekend.mp3>) What God did for His first Son He will do for all His children

Re: - posted by yblek (), on: 2009/7/12 23:46

Be careful to compare a donkey talking to demons being cast out and the dead being raised. If Judas had this type of power given by Christ Himself, He had to be a believer otherwise it would be satan casting out satan. This is an impossibility!

No one has given me an example of someone who was an unbeliever that God gave authority and power over demons, raised the dead, healed every sickness! Still waiting!

Re: - posted by whyme, on: 2009/7/13 8:09

Quote:
-----No one has given me an example of someone who was an unbeliever that God gave authority and power over demons, raised the dead, healed every sickness! Still waiting!

Answer: Judas

Re: - posted by yoadam (), on: 2009/7/14 5:50

Quote:

whyme wrote:

Quote:
-----No one has given me an example of someone who was an unbeliever that God gave authority and power over demons, raised the dead, healed every sickness! Still waiting!

Answer: Judas

Amen. & Judas was not a Christian, but in fact "a devil"

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?-John 6:70

Re: - posted by hmmhmm (), on: 2009/7/14 6:12

Joh 6:70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

Joh 6:71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

when looking at these verses and seeing it has the word betray, we should remember scripture says he became the betrayer, he was not always a betrayer, so it is also possible he was not always a devil, the devil himself was once the most beautiful angel, in the same way there is a possibility Judas once was the most wholehearted follower of Jesus and became a devil.

Not sure, but there is a possibility.

Re: - posted by yoadam (), on: 2009/7/14 6:56

Quote:

hmmhmm wrote:

Joh 6:70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

Joh 6:71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

when looking at these verses and seeing it has the word betray, we should remember scripture says he became the betrayer, he was not always a betrayer, so it is also possible he was not always a devil, the devil himself was once the most beautiful angel, in the same way there is a possibility Judas once was the most wholehearted follower of Jesus and became a devil.

Not sure, but there is a possibility.

impossible.

Jesus said in John 6:37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

This would have also applied Judas, had he been a "true believer."

Well then perhaps you may be thinking, "Judas was not "cast out", but snatched out by the devil?"

impossible.

Jesus said in John 10:28-29, "28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

Perhaps you may be thinking, "Yes, no *man* can pluck him, but that does not mean the *devil* cannot pluck him."

incorrect.

The word *man* is actually not in the original greek, it is merely implied. For example, the ESV, the NASB, and the NKJV all translate the word "one". So "I give them eternal life, and they will never perish, and no one will snatch them out of my hand.

29 My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand."
(ESV)

So, no *man* or even *no one* can pluck-- not even the devil.

Well then perhaps you may be thinking, "Judas was not snatched out, but rather he himself 'jumped out' in rejecting his salvation."

impossible.

Jesus said in John 6:39-40, "39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

So we see Jesus loses none which the Father gives to Him, all that are given to Jesus by the Father will be raised up at the last day. Every one that believe on Jesus are raised up at the last day.

Also,
John 6:44, "44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

So all who are drawn by the Father are raised up at the last day.

Maybe someone is wondering, "but does being raised up at the last day mean everlasting life?"

absolutely.

This is distinctly Johannine writing style and speaks clearly of eternal life. This is undeniably clear, as in verse 40,

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

Praise the Lord that everlasting life is everlasting life indeed!

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Now stop scaring the hell out of all the believers and rather teach the believers to look unto Christ, the author and finisher of our faith! (See, Heb. 12:2)

Hebrews 4:14-16,

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

1 John 1:8-10,

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Please read (http://www.gracegems.org/24/Ryle_lord_our_righteousness.htm) THE LORD (JESUS) (IS) OUR RIGHTEOUSNESS. (J.C. Ryle Content)

Numbers 6:24-27,

"24 The LORD bless thee, and keep thee:

25 The LORD make his face shine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they shall put my name upon the children of Israel; and I will bless them."

Re: - posted by hmmhmm (), on: 2009/7/14 7:53

dear brother, thank you for your reply, i knew all you wrote from earlier, some of the other brethren have same beliefs as you, also heard some other angles, some i agree on but some i do not, i find it inconsistent with much other scripture and what the sum of all Gods word teaches.

I have already answered and vented my thoughts about many of your objections earlier in another thread "can a born again christian lose his salvation", so if you have the energy you can go through the first couple of pages and perhaps answer some of my thoughts? i read calvin, i read luther, i have read many reformed authors and listened to many preachers, some i have great respect for and like a lot, some of my favorite authors are reformed. But i see another picture in scripture, reformed theology to me is not the "fullness" of all scripture, just one side of the coin, and thus not "ALL" truth. And no one has of yet given me a explanation that would reconcile what you have written with hundred of other scriptures. Many have tried but either they have made those scriptures of less importance, or bent them or made them mean something else then what is clearly written.

If you have time and energy look at the other thread and if you can shed light to the concerns i have concerning once saved always saved you are welcome, but i reject that doctrine based on what Jesus said, and the Apostles taught. As lon

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g as we want to be saved we are eternally secure, once we forsake God by pursuing self, sin the world etc i am not sure such a believer is safe.

No one can pluck us out of Gods hand, not even satan, but God does not force you to remain, if you like jump out yours elf you are most welcome to, that is what i see in scripture, The Lord did not force Judas or any other to follow him, if the y wanted to leave they could have, one did, spiritually. But i am not saying these are my rock solid beliefs, i just think ho w you see it and many others are not exactly what scripture teaches, but if you care join the other thread and perhaps a nswer my questions, concerns, please do. I hope we can be graceful and humble as the Lord was. If we disagree, we ca n agree on that and be brothers who love one another, that is the mark of his church, not correctness of doctrine, but tha t we love one another.

Gods peace and grace

Re: - posted by yoadam (), on: 2009/7/14 8:14

Quote:

hmmhmm wrote:

...
No one can pluck us out of Gods hand, not even satan, but God does not force you to remain, if you like jump out yourself you are most welcome to, th at is what i see in scripture, The Lord did not force Judas or any other to follow him, if they wanted to leave they could have, one did, spiritually. But i a m not saying these are my rock solid beliefs, i just think how you see it and many others are not exactly what scripture teaches, but if you care join the other thread and perhaps answer my questions, concerns, please do. I hope we can be graceful and humble as the Lord was. If we disagree, we can a gree on that and be brothers who love one another, that is the mark of his church, not correctness of doctrine, but that we love one another.

Gods peace and grace

Hi. I might address the other thread if I find time... But for now,

I must restate what I said right before you,

Quote:
-----John 6:44, "44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

So all who are drawn by the Father are raised up to eternal life at the last day.

Can you please tell me how you understand this? It seems so clear to me... :-(

For the record, I strongly dislike the term, "once saved, always saved." It stinks of easy-believeism and false assurance. Let's go with "the final perseverance of the saints"-- or atleast "eternal security" please... :-)

Quote:
-----As long as we want to be saved we are eternally secure, ...

I can't say I agree with this.

See Romans 9:16,

"16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. "

&

Philippians 1:6,

"6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus C hrist:"

Quote:
-----...once we forsake God by pursuing self, sin the world etc i am not sure such a believer is safe.

I agree with this! But I would say he is in danger of being a false convert.

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Please, consider the verse, Philippians 2:12,

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

Now, consider the very next verse, Philippians 2:13,

13 For it is God which worketh in you both to will and to do of his good pleasure.

Do you see it? We do, in a sense, will it, but all the while IT IS GOD which works in us.

Re: - posted by hmmhmm (), on: 2009/7/14 9:26

well, i believe no man can come to christ unless the Father draws him, where i might disagree with you is that he would only draw a few people he chose like a lottery so to speak, i speak as a fool now, hope you can bear with me. But i think it comes down to what we believe, if we believe there is the slightest possibility for a true born again believer to somehow end up lost, then it would be a possibility that judas once was a true follower of Christ, and if so it purpose to be in the word is not to scare us, nothing is, if we are believers and are scared of God we have not seen him as a father yet, so maybe Judas was a true believer maybe he was not, i do not hold to the eternal security doctrine, so i have a door open for the possibility, if you totally reject the possibility then i understand how you think etc. And in a case like this, with a handful of verses, among which some are "dim" as to know exactly what they mean, it may be wise not to say definitely it is his way.

I think it was possible he once was a believer and later became a devil.

but i do not know :-)

Re: Was Judas a true believer at one point? - posted by hmmhmm (), on: 2009/7/14 9:38

i could give much more reasons, scriptures etc, but i have done so many times i lost count, if you are interested you have most of my concerns and scriptures that makes me doubt the osas doctrine you can find (http://www.sermonindex.net/modules/newbb/viewtopic.php?topic_id29565&forum36&94) in this thread the first couple of pages wont take you long to read my posts, not to long :-)

Re: - posted by yoadam (), on: 2009/7/14 9:41

Quote:
-----well, i believe no man can come to christ unless the Father draws him, where i might disagree with you is that he would only draw a few people he chose like a lottery so to speak

Do you believe that the Father draws everyone?

If so, then you must believe that every single person in the entire world will be raised up to eternal life on the last day.

As Jesus said in John 6, "44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

So we see that all who are drawn are raised up to eternal life on the last day.

Re: - posted by yoadam (), on: 2009/7/14 9:46

Here, listen to James White, He is so much clearer than I am!

Quote:

Secure in the Father and the Son

Jesus said, "Everyone whom the Father gives to Me shall come to Me, and the one coming to Me I will never cast out; because I have come from heaven not in order to do My will but the will of Him who sent Me; and this is the will of the one who sent Me: that of all which He has given Me from Him, I lose nothing but raise it up at the last day." (John 6:37-39). Jesus presents the complete sovereignty of God in salvation. All that the Father gives to Jesus - everyone - will come to Him. The operative factor in answering the question of why some come and others, presented with the same opportunity

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ty, do not, is simply the nature of the Father's choice. The Father "gives" persons to the Son - a gift of love, to be sure. When the Father gives to the Son a person, that person will come to Christ (as the one avenue to the Father). There is no question that if a person is so given to Christ (or, to use the terminology of verse 44, is so "drawn" by the Father) that he/she will come to Christ. This is the "Godward" side of salvation - absolute certainty and security. Yet, He says that they will "come to Me" which speaks of the human response - not that the human can change the decision of God - but that the response is there all the same. Man is not pictured simply as a "thing" that is bounced around like a ball, but rather a vastly important person who comes to Christ for salvation, all as the result of the gracious working of God in his/her life.

Jesus continues by stating that when one is so given to Him by the Father, and comes to Him, that one is secure in their relationship with Him He will never cast them out, The aorist subjunctive of strong denial makes it clear that rejection of one who seeks refuge in Christ is a complete and total impossibility. What words to a sinners heart! Those who come to Christ will find Him a loving Lord who will never cast out those who trust in Him!

Why will the Lord never cast out those who come to Him? Verse 38 continues the thought with the explanation - the Son has come to do the will of the Father. And what is the will of the Father? That "of all which He has given Me from Him I lose nothing but raise it up at the last day." Can we doubt that Christ will do what He promises? Will the Lord Jesus ever fail to do the Father's will? Here is eternal security beyond dispute. But note that again all is pre-eminently balanced - the security of the person is based on two things - the will of the Father that none be lost, and secondly, the fact that those who are not lost are those who are given to the Son by the Father Himself. So, in reality, there is security in the Father (He gives us to Christ) and security in the Son (He always does the Father's will).

The realization of the co-operation and interaction of the Father and the Son in the salvation of each individual Christian is an awesome thing! It is self-evident why so many soteriological systems cannot deal with eternal security - it is based on the understanding that salvation is completely the work of God! Man is the object of salvation, the object of God's sovereign grace. The gospel is the message of grace, and grace is something given totally on the basis of God's desire to give it. Such is terribly damaging to man's "self-esteem" and to any concept of our being able to save ourselves or even to "help God along" in our being made righteous. We must realize that we come to God wholly unworthy of His love and grace, totally incapable of effecting even the beginning of His work in our hearts.

Once we rest ourselves in God's provision of salvation, however, we see that our position in Him is one that is based upon the sovereign act of the Father in giving us to the Son, and in the eternal obedience of the Son to the Father in effecting our salvation! Can we possibly picture a more secure situation than this?

<http://vintage.aomin.org/eternalsecurity.html>

Re: - posted by hmmhmm (), on: 2009/7/14 9:58

Quote:

-----Do you believe that the Father draws everyone?

yes, he created all men, scripture says he died for all men, and scripture commands all men to repent, scripture says Jesus wept when men did not, seem just weird he would weep when he knew the father had not drawn them? or maybe he was out of the fathers will somehow? God did not those people would be saved and come to christ and yet Jesus wept? seem strange to me

Quote:

-----If so, then you must believe that every single person in the entire world will be raised up to eternal life on the last day.

No i dont believe that, i believe most will go to hell on that last day, or that is my understanding of scripture.

I believe we are drawn, kept, and worked inside by God, who can boast? yet i know i chose God, and i know men have the ability to chose to love God or not. just as God can be love and wrath at the same time, so can mans will be free and god work in him. Also i do not think God can throw anyone in hell who never could do anything but sin, or have a chance to do anything about it. It is not in Gods character of what he has revealed of himself to me.

But i feel i have been discussing this long enough, i have answered all objections and my beliefs in the other thread, agree or disagree, to me it is what scripture says, i hope you excuse me for withdrawing, but i can not continue to talk these things anymore, God bless you

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Re: - posted by yoadam (), on: 2009/7/14 10:39

Quote:

hmmhmm wrote:

Quote:

-----Do you believe that the Father draws everyone?

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And here lies the problem. All along you have been imposing your presuppositions upon the text ignoring what Jesus cle arly teaches. Not to mention most, if not all, of your questions have been clearly answered and your objections clearly re futed within the calvinism thread.

http://www.sermonindex.net/modules/newbb/viewtopic.php?topic_id=29583&forum=36&46

Re: Was Judas a true believer at one point? - posted by dohzman (), on: 2009/7/14 11:05

Quote:

----- God CAN NOT give that type of authority and power to an unbeliever!

O really? Are you sure? The true authority was through Jesus while He was with His disciples, of which one was Judas t hat what was written might be fulfilled.

Quote:

----- Judas did all of these along with the other disciples! He was a true follower of Christ

1Jn 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

The conversation Jesus has in John ch8 and how it progresses is very insightful, it is worth a quick read and some thoug ht. Rember this : Luk 9:49 And John answered and said, Master, we saw one casting out devils in thy name; and we for bad him, because he followeth not with us.

Luk 9:50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

While the twelve was out Jesus was commissioning others. The power was is and always will be in Jesus name(authorit y) and it would seem that God for His own reasons will allow even the most ungodly to exercise powers that seem reser ved for the children. It must be accepted that often times the Lord is responding to the seeker and not the suposed bring er of the what ever, healing/deliverence/mercy/etc...So I wouldn't get to hung up on the whole Judas thing, it'll just take a way your peace and *zap* your joy away:)

Re: - posted by yblek (), on: 2009/8/4 21:34

You still did not give any support to a named individual in Scripture who was given God's power to cast out demons in Hi s Name.

If I recall my scripture, there were some sons of Sceva that thought they could cast out demons in the Name of Paul's G od, which resulted in some painful memories for them. Even the demons responded by saying, "We know who Jesus is, and we know who Paul is, but who are you?"

I believe no demon would leave a person directed by an unbeliever using God's name simply because that would make Satan's kingdom divided, which Jesus said could not stand. Even Satan knows better than that! I agree God's Word will not return void, but to cast out demons, raise the dead, and have that authority given by the Lord Jesus Himself, Judas

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must have had a real personal relationship with Jesus, then drifted into apostasy as Scripture says he would.

I still have peace and even some zap left. Take all of Scripture, every verse. If one person has never fallen away (apostasy, backslide, etc.), then why are there so many passages warning against this? Why do we need to pray for revival? Why, because we are not in the place where we should be! Revival is for the church to awaken from its slumber and sleep. While the church sleeps, people are lost for eternity without the Good News of the Gospel preached to them.

AWAKEN OH CHURCH! AWAKEN FOR THE TIME IS SOON!

Re: Was Judas a true believer at one point?, on: 2009/8/4 22:03

Quote:
-----Judas was a disciple of the Lord and therefore he left it all to follow Jesus (Lk. 14:33). He picked up his cross (Lk. 14:27) and even loved Jesus more than his own family (Lk. 14:26). Judas was picked by Jesus specifically to cast out devils, heal, and preach (Matt 10:1-27). Judas was a friend Jesus trusted (Ps. 41:9; Jn 13:18), so Judas kept the money (Jn. 12:6; 13:29). Jesus told Judas that He was shedding His blood for him (Lk. 22:14-20), and previously said that His name was written in the Lamb's book of life (Lk. 10:20). Jesus even said that Judas was one of His sheep (Matt. 10:1-4, 16), who received His truth (Matt 10:1-4, 8), whose Father was God (Matt 10:1-4, 20), who even had a throne in Heaven upon which he would judge Israel (Matt. 19:28; Lk. 22:30). But then later we see that Judas became a devil (Jn. 6:70) and therefore it would have been better for him to have never been born (Mk. 14:21). He even began to steal money from the group (Jn. 12:6). Judas fell from his apostleship by his transgression (Acts 1:25) because He failed to do what Jesus picked him for. His name was blotted out of the book of life (Ex. 23:33; Rev. 3:5). (Jesse Morrell)

Very good!

Quote:
-----The role of Judas was prophesied in the OT as the betrayer, a necessary ingredient

Where?

There are a few passages that people try to use to say that Judas was prophesied in the OT. "My own familiar friend in whom I trusted" but this is talking about the situation of David and his counselor. It is applicable to the situation of Judas and Jesus through similarity. Jesus and Judas were genuine friends, but Judas betrayed Jesus, therefore Judas fulfilled this OT passage through similarity. Also, "Let his habitation be desolate and let another take his place" which is actually two separate Scriptures that Peter merges and modifies. The original says "let their habitation be desolate". These are called parallel scripture fulfillments, not prophetic prophecy.

We see this also with "out of Egypt I called my son". This is originally talking about Israel in the OT, but it is applicable to Jesus' situation through similarity.

I am absolutely convinced that there were absolutely no prophetic passages in the OT that talked about Judas. The only actual prophecies about Judas were in the New Testament by Jesus Christ, which were given after Judas backslid from being a genuine disciple.