

Satan Entered into Judas Before The Supper

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Satan Entered into Judas While at Supper
(John 13:27)

Satan Entered into Judas Before the Supper
(Luke 22:3-7)

Stating that the scriptures mentioned above represent a contradiction in God's word is the same as saying there is a discrepancy between John being in prison when Jesus went into Galilee and John was not in prison on another occasion when Christ travelled to Galilee (see study: John Was in Prison When Jesus Went into Galilee). In other words, Christ could only travel into Galilee either when John was in prison or when he was not imprisoned, but not on both occasions. This position attempts to claim that if Christ chose to travel to Galilee when John was in prison as well as when John was not imprisoned, it is a contradiction in scripture.

Satan is not limited regarding when he can enter an individual choosing to act in a sinful manner and when he can depart from them. As this study will examine, Satan entered Judas prior to Christ's last meal with his disciples and then departed shortly after. At a later time, Satan entered Judas again. From the opening chapters of Genesis, fallen angels can be seen as coming and going in an attempt to influence human beings. Cain was under the influence of Satan prior to murdering his brother Abel and Satan's influence caused Cain to sin (Gen. 4:8; cf. Jn. 8:44).

So the Lord said to Cain, 'Why are you angry? And why has your countenance fallen? ⁷If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is

toward you, but you should rule over it' (Gen. 4:7).

The Lord warned Cain about his anger toward Abel (Gen. 4:5), and this was his opportunity to resist the wiles, or devious tactics, of Satan (Eph. 6:11). Instead, Cain ignored the advice and Satan was able to capitalize on Cain's anger, which led to Abel's murder (Gen. 4:8; see study: Anger). Had Cain addressed his anger, he would have denied Satan any opportunity to wreak havoc.

'Be angry, and do not sin': do not let the sun go down on your wrath, ²⁷**nor give an opportunity to the devil** (Eph. 4:27-27; emphasis added).

Therefore submit to God. **Resist the devil and he will flee from you** (Jas. 4:7; emphasis added).

So Satan can only influence an individual if they allow him to. However, Satan is infamous for being persistent. Therefore, if he doesn't succeed at first, he is more than willing to try again (cf. Mt. 4:1-11). In the case of King Saul, Satan tried multiple times and eventually was successful due to Saul's rebellious attitude toward God's commands (cf. 1Sam. 15:10-23). With this principle in mind, Judas Iscariot's case can now be examined. Just like King Saul, Judas was in a state of unrepentant sin, and Satan could manipulate this situation.

Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus (in advance of his impending death and burial), and wiped his feet with her hair. And the house was filled with the fragrance of the oil. ⁴Then one of his (Christ's) disciples, Judas Iscariot, Simon's son, who would betray him, said, ⁵Why was this fragrant oil not sold for three hundred denarii (about one year's wage for a laborer) and given

to the poor?' ⁶This he said, not that he cared for the poor, but because **he was a thief, and had the money box; and he used to take what was put in it** (Jn. 12:3-6; Ed. notes in parentheses; emphasis added).

It was Judas' avarice, or greed for wealth, that left him wide open to Satan's manipulation. Stealing from the money box was not enough for Judas. He wanted much more, and the Jewish priests were more than willing to oblige by offering money to Judas, if he agreed to betray Christ at the appropriate time.

Then one of the twelve (disciples), called Judas Iscariot, went to the chief priests ¹⁵and said, 'What are you willing to give me if I deliver him (Christ) to you?' And they counted out to him thirty pieces of silver. ¹⁶So from that time he (Judas) sought opportunity to betray him (Mt. 26:14-16; cf. Zec. 11:12-13; Ed. notes in parentheses).

Greed knows no bounds. So whenever Judas entertained ideas regarding the acquisition of more wealth, he was open to Satan's influence. This is what Luke commented on, and it occurred at exactly the same time that the chief priests wanted to arrest Christ.

And the chief priests and the scribes sought how they might kill him (Jesus), for they feared the people (who had a high regard for Christ). ³Then Satan entered Judas (because he was open to betraying Christ if it meant more money for himself), surnamed Iscariot, who was numbered among the twelve (disciples). ⁴So he (Judas) went his way and conferred with the chief priests and captains, how he might betray him (Christ) to them. ⁵And they were glad, and agreed to give him money. ⁶Then he promised and sought opportunity to betray him to them in the absence of the multitude (Lk. 22:2-6; cf. Jn. 8:44; Ed. notes in parentheses).

After striking this murderous deal with the Jewish religious leaders, Judas went his way and there is no mention in scripture of Satan influencing him until the evening of Christ's betrayal.

When Jesus had said these things (during the last supper with his disciples), he was troubled in spirit, and testified and said, 'Most assuredly, I say to you, one of you will betray me (Jn. 13:21; Ed. note in parenthesis).

Simon Peter therefore motioned to him (John; cf. Jn. 13:23) to ask who it was of whom he (Christ) spoke. ²⁵Then, leaning back on Jesus' breast, he (John) said to him, 'Lord, who is it?' ²⁶Jesus answered, 'It is he to whom I shall give a piece of bread when I have dipped it.' And having dipped the bread, he gave it to Judas Iscariot, the son of Simon. ²⁷Now after the piece of bread, Satan entered him (Judas). Then Jesus said to him, 'What you do, do quickly' (Jn. 13:24-27; Ed. notes in parentheses).

So Satan is able to come and go, as stated in a number of scriptures. and it is an error to assume that once Satan enters an individual, he remains in them. On the contrary, Satan does not limit his activities to just one person, nor does he remain in someone longer than is needed to further his schemes.

Now there was a day when the sons of God (spirit-beings) came to present themselves before the Lord, and Satan (the Adversary) also came among them. ⁷And the Lord said to Satan, 'From where do you come?' So Satan answered the Lord and said, '**From going to and fro on the earth, and from walking back and forth on it**' (Job 1:6-7; Ed. notes in parentheses; emphasis added).

In Job 1:7, Satan did not say he came out of some human being and then presented himself

along with the other spirit-beings who were gathered prior to the discussion about Job. Instead, he is always looking for someone who is comfortable living in sin. This truth is confirmed again in the New Testament.

Be sober (self-controlled), be vigilant (watchful); because **your adversary the devil walks about like a roaring lion, seeking whom he may devour** (spiritually speaking) (1Pet. 5:8; Ed. notes in parentheses; emphasis added).

In conclusion, there is no contradiction between the accounts of Satan's activities regarding Judas Iscariot. Luke stated that Satan entered Judas when he sought extra income from the chief priests. Once that deal was accomplished, Satan went on his way. Then, toward the end of Christ's last meal with his disciples, John recorded that Satan entered Judas again. After Judas had carried out his deed Satan departed, and at that point Judas came to the full realization of what he had just done, and killed himself (Ac. 1:18). There are similarities in the remorse that both Cain and Judas Iscariot experienced once they realized the consequences of their sinful actions.

And Cain said to the Lord, '**My iniquity (sin) is greater than I can bear!**' (Gen. 4:13; Ed. note in parenthesis; emphasis added).

Then Judas, his (Christ's) betrayer, seeing that he had been condemned (to death), was remorseful and brought back the thirty pieces of silver to the chief priests and elders. ⁴saying, '**I have sinned by betraying innocent blood ...**' (Mt. 27:3-4a; Ed. notes in parentheses; emphasis added).

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