

The Master's University & Seminary

Betrayal: Understanding and Overcoming

A Thesis Research Outline Submitted to
the Faculty of the Division of Biblical Counseling
in Candidacy for the Degree of
Master of Arts

Department of Graduate Studies

by

John Shim

Santa Clarita, California

May 2022

Contents

ABSTRACT	iii
I. INTRODUCTION	1
Purpose Statement	1
Intended Audience and Scope	3
Definition of Terminology	3
Research Method	4
II. DEFINING THE SIN OF BETRAYAL	5
Brief Historical Sketch of Betrayals in Scripture	5
The Nature of Betrayal and Why It Occurs	6
Betrayals in the Church	7
III. SECULAR CULTURE AND ITS INFLUENCE	8
Culture of Lust and Deceit	8
How the Culture of Lust and Deceit Impacts the Church	9
IV. A BIBLICAL ANALYSIS	11
Recognizing the Dangers Leading to Betrayal	11
Understanding the Sin that Causes Great Suffering	12
Church Discipline in Betrayal	15
Hope for the Church	17
V. BIBLICAL LESSONS FOR THE CONGREGATION	19
Laxity Towards Deceit	19
Dangerous Cultivation of Lust	21
Devastating Consequences of Betrayal	23

Proper Response to the Betrayed and the Betrayer	23
VI. BIBLICAL COUNSELING MODEL FOR A CHURCH MEMBER WHO HAS EXPERIENCED BETRAYAL	25
Overview of the Counseling Plan	25
Self-Pity or Obedience and Submission?	28
Teaching and Practical Applications	30
VII. CONCLUSION	31
APPENDIX: WORD STUDY ON BETRAYAL	32
BIBLIOGRAPHY	35

Abstract

Title: Betrayal: Understanding and Helping Someone to Overcome the Pain of a Broken Covenant Relationship
Author: John Shim
Degree: Master of Arts in Biblical Counseling
Date: May 2022
Advisor: Dr. Stuart Scott

Betrayal is an all-too-common phenomena in a fallen world where trust is violated through deception in a covenant relationship. The aftermath of betrayal leaves the betrayed party in shock, pain, anger, and even thoughts of revenge. The secular approach is to associate the emotional pain of betrayal with self-esteem issues and seeks to find ways to change emotional responses. Biblical approach, however, is to help the betrayed to understand human depravity and the Savior who himself suffered betrayal and who comforts and strengthens those who suffer.

The pastor or the biblical counselor can not only properly demonstrate various examples of betrayal portrayed in the Bible, but link two key events of David's betrayal by Ahithophel and Christ's betrayal by Judas to help the hurting person that "all who desire to live a godly life in Christ Jesus will be persecute" (2 Tim. 3:12) and that this pain is part of God's grand purpose for our good and His glory (Rom. 8:28). The suffering believer can respond properly in faith and trust in the Savior who not only sympathizes (Heb. 4:15) but helps the believer to overwhelmingly conquer (Rom. 8:37) and to become a catalyst for comforting others (2 Cor. 1:4).

This project is meant to be a guide to the pastor and the biblical counselor in the church who are seeking to understand, sympathize and help those who are struggling with the pain of betrayal. It will also help me in my personal healing from the pains and scars of betrayal in the ministry setting. It is my desire and prayer that this project would help others to not only overcome but to thrive because of God's grace in all who suffer the pains of betrayal.

© John S. Shim, 2021, permission is granted for non-profit educational use.

I. INTRODUCTION

A. Purpose Statement

1. The objective of this thesis is to help those in field of biblical counseling to think biblically about betrayal and to deal with its aftermath within the church. This thesis can be used as a guide to understand betrayal from a biblical perspective and to help pastors and counselors to properly minister to who have been hurt by betrayal so that they may help those who are struggling toward healing and edification.
2. Secular psychology acknowledges the shock and the hurt of betrayal and therefore, agrees, for the most part of the effect of betrayal, but never gets to the source of betrayal – depravity and sin in the human heart. Rather, it seeks to associate the emotional pain of betrayal with self-esteem issues, redefining the way we view betrayal, and finding ways to change emotional responses.¹ Therefore, secular psychology can never offer a true solution to those who are suffering from its aftermath because it ignores sin and the work of the Savior.
3. Secular psychology offers coping solutions which have no ultimate hope of true solace, true comfort, and true overcoming, because they cannot offer Christ, Who is our Hope and our Comforter. There is no transformative power in secular psychology for those who are stunted in their trauma, pain, and grief.

¹ <https://www.psychologytoday.com/us/blog/fulfillment-any-age/201507/is-why-betrayal-hurts-so-much>., cited 11/01/2021.

4. Scripture not only clearly defines betrayal as a “treacherous act”² but gives many examples of its devastation in both the Old and New Testaments, not only from man’s experience, but also from God’s personal experience, revealing its cosmic evil which plagues the world under sin. Hence, those who are betrayed are not only sufferers in a world saturated by sin, but fellow sufferers with God Himself.
5. As genuine believers who are suffering the pain of betrayal, biblical counselors can not only sympathize (1 Thes. 5:14), but also offers an immediate and lasting solution through Jesus Christ (Heb. 5:2), Who understands the pain of betrayal, and Who has been “wounded” so that they can be healed (Isa. 53:5; 1 Pet. 2:24).
6. The critical issue in biblical counseling is to ascertain genuine saving faith in the struggling believer experiencing the pain of betrayal so that the Holy Spirit can confirm the truth of the Word of God and enable the believer to not only overcome, but to thrive under God’s grace (Rom. 8:37).
7. Ce’s response to the pain of betrayal is extremely important since the dangers of hopelessness, anger, and even vengefulness can plague the inner man if left untreated by the Word.

B. Intended Audience and Scope

1. The audience is intended for pastors and counselors who can use the Scriptures to “encourage” and “help” (1 Thes. 5:14) those who are struggling with the pain of betrayal.

² The Hebrew term [Heb., בְּגַדָּה] is used most frequently to highlight this faithless act, and the equivalent Greek term, (Gk., παραδίδωμι) is used to describe Judas’ betrayal of Jesus in the New Testament.

2. The intent of this research is to bring a deeper awareness of the all-too-common phenomena of betrayal and to provide biblical solutions since the Word of God is fully “sufficient for every good work” (2 Tim. 3:16).

C. Definition of Terminology

1. Betrayal – Biblical Definition

- i. BAGAD [Heb., בגד] “act or deal treacherously”³ This is the primary term used in the OT to specifically describe betrayal, appearing 49 times in such usage.
- ii. MAAL [Heb., מעל] “act unfaithfully; treacherously”; according to BDB, the term is a “priestly word,”⁴ first appearing in the Torah, specifically, in the Book of Leviticus (Lev. 5:15, 21, 26:40). This word is a close synonym to *bagad*.
- iii. PARADIDOMI (Gk., παραδίδωμι), “hand over, give over, deliver, give up a person, betray.”⁵ The term appears 119 times in the NT, mostly in the Gospels (83 times in the Gospels, making it almost 70% of all appearance of the term in the entire NT). In Matthew the word is used 31 times; in Mark, 20 times; Luke, 17 times, and in John, 15 times.

³ Francis Brown et al., *The New Brown, Driver, Briggs, Gesenius Hebrew and English Lexicon: With an Appendix Containing the Biblical Aramaic* (Peabody, Mass: Hendrickson, 1979), 833.

⁴ *Ibid.*, 591.

⁵ Frederick W. Danker, Walter Bauer, and William Arndt., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 761.

2. Betrayal – Secondary Definition

- i. According to Merriam Webster Dictionary, betrayal is defined as “Violation of a person’s trust or confidence, of a moral standard, etc.”⁶
- ii. Treachery - “Violation of allegiance or of faith and confidence: TREASON.”⁷

D. Research Method

1. Majority of my research will be done through library resources and some internet searches.

⁶ <https://www.merriam-webster.com/dictionary/betrayal>.

⁷ <https://www.merriam-webster.com/dictionary/treachery>.

II. DEFINING THE SIN OF BETRAYAL

In this section we will look at the problem of betrayal and why believers need a biblical perspective on this topic.

A. Brief Historical Sketch of Betrayals in Scripture

1. Betrayal began in Paradise when Satan tempted Eve to disobey God's Word and to choose for herself to fulfill the "lust of the eyes, lust of the flesh and the pride of life" (Gen. 3:6; 1 John 2:16). Scripture portrays Satan as the first betrayer who tempted Eve to betray God, and Adam subsequently disobeyed God by listening to his wife rather than God, and thereby betrayed God.⁸ Cain betrayed his brother and murdered him (Gen. 4:8); Joseph was betrayed by his own brothers and was sold into Egyptian slavery (Gen. 37:28); Achan betrayed his countrymen and brought death to 36 Israelite men (Josh. 7:1, 5); Men of Shechem betrayed Gideon's sons and colluded with Abimelech to brutally murder 70 men for power (Judg. 9); Saul betrayed David and continually sought to kill him (1 Sam.); David betrayed his loyal servant, Uriah the Hittite, to cover up his adultery with Uriah's wife and had him killed in battle (2 Sam. 11); Amnon betrayed his sister Tamar and raped her (2 Sam. 13); Absalom betrayed his father, David, and sought to kill him through a coup d'état (2 Sam. 15); Ahithophel betrayed David, supported Absalom's coup, and sought permission to pursue David to finish him off (2 Sam. 17); and finally, Judas Iscariot betrayed the Lord Jesus with a friendship kiss (Luke 22:48).

⁸ See Hosea 6:7 where God compares to the betrayal of Israel with Adam's original breach of the "covenant."

B. The Nature of Betrayal and Why It Occurs

1. The common denominator in all betrayals is a close relationship between the betrayer and the betrayed (Ps. 41:10, 55:12-14). An implicit trust is broken in all betrayals. Another key component of all betrayals is deception, where the betrayed doesn't know that betrayal is happening until it is too late (the only exception is of course, in the betrayal of the Lord Jesus Christ, since He knew that Judas would betray him before it happened). And because of the implicit trust, and sinister deception, the betrayed experiences deep shock, which further exacerbates the pain in addition to other consequences of betrayal.
2. There is a conscious malice in betrayal. The betrayer selfishly wants something knowing that acting upon those desires would greatly hurt the one betrayed. This knowledge does not deter him however, and betrayal is committed with this knowledge. Like Judas, whose thieving greed and "selfish thirst for power"⁹ those who betray are likewise motivated by their sinful lust.
3. Unrepentant sins and lustful desires which are harbored privately in the heart fuel and ignite the flames of betrayal. Scripture portrays this sinful condition as belonging to the unregenerate past (Eph. 4:22).
4. There is a special wickedness and deep evil in the betrayer, since trust is manipulated to hide the treachery under the guise of friendship, loyalty, covenant faithfulness and love. Not all relational sins damage to such a

⁹ John MacArthur, *The Murder of Jesus: A Study of How Jesus Died* (Nashville, TN: Word Books, 2000), 19.

degree, therefore, the one betrayed will experience uncommon pain, and few can effectively console such pain.

5. When betrayal happens, the depth of human depravity is seen and felt. Intellectual knowledge of the fallen condition of man takes on deeper shades of color in the vivid depiction of the nature of sin. Betrayals are brutal teachers of the fallen condition of man.

C. Betrayals in the Church

1. The Church is a place of acceptance, implicit trust, and the garden in which bonds of love and peace flourish, and as such, it can also be the bed of some harmful “weeds.”
2. When betrayals happen in the church, it is the Lord’s way of disciplining and sanctifying genuine believers who repent (e.g., David, Peter), but also it is the Lord’s way of identifying and removing “false brethren” (2 Cor. 11:26; Gal. 2:4) through church discipline.
3. The opportunity for the church to comfort, love and encourage the betrayed brethren is graciously given by the Lord (1 Thes. 4:9; Heb. 13:1; 1 Pet. 1:22). At the same time the opportunity to purify the church and strengthen the church through biblical application can also be a blessing to the church.
4. Biblical churches can honor the Lord through obedient love and obedient discipline. Love for the hurting and discipline for the harmful.

III. SECULAR CULTURE AND ITS INFLUENCE

In this section we will look at how our secular culture promotes treachery through various modes of lust and deception.

A. Culture of Lust and Deceit

1. The effect of sin in a culture is expressed as “lusts of deceit” (Eph. 4:22).

There is a close relationship between “Lusts” (there are many sinful desires in the heart and many offerings in our culture) and “deceit” (the lies people tell themselves and to each other and that which panders to their desires). Regarding this deceptive power, Lenski comments, “The lusts are many, but the deceit is always the same...that which is native to the old man, the lying, deceptive power that rules him.”¹⁰

2. The entertainment industry panders to the lust in the heart and pumps out constant dribble of corrupting influences for the consuming public. And the commercial industry piggybacks on the entertainment industry to sell their wares, attractively packaged with corrupting influences. MacArthur comments, “Greed, gluttony, and sexual desire are the primary tools of the advertising industry. Lust is big business in our culture.”¹¹ In such a materialistic and consumer-oriented culture it is not difficult to see that “The faith could become just another product to consume; a relationship with Jesus might become just another source of fulfillment.”¹²

¹⁰ Richard C. Lenski, *Commentary on the New Testament: Galatians, Ephesians, Philippians*, (Peabody, Mass.: Hendrickson Publishers, 1998), 565.

¹¹ John MacArthur, *The Vanishing Conscience* (Dallas: Word, Inc, 1994), 66.

¹² Thomas E. Bergler, *The Juvenilization of American Christianity* (Grand Rapids, MI: William B. Eerdmans Pub. Co, 2012),148.

3. All these influences of a godless culture panders to the self, continually fueling pride, which in turn fuels lust, and the lies they tell the heart that these are “all good,” when, they are deadly to the soul.

B. How the Culture of Lust and Deceit Impacts the Church

1. Weakened by the absence of strong biblical teaching and vital community life, the modern church suffers from the same dangers which plague the secular culture, sometimes even outdoing the secular world as we’ve seen in the church at Corinth (1 Cor. 5:1; Rom. 12:1).
2. Rather than promoting and practicing “self-denial” taught by the Lord Jesus (Matt. 16:24), there is a constant “self-affirmation” and the quest for “self-fulfillment” among the congregants in the church. Instead of building others up (Rom. 15:2) and abiding in Christ (John 15:5), all too many churchgoers are preoccupied with self-image, personal success, and pleasure-seeking lifestyle. Instead of worshipping God as the central focus of life (Rom. 12:1), many modern-day churchgoers focus on self-affirmation and personal fulfillment. For many in the church, the focus is off God and on the self.
3. Unable to discern and unable to filter out the corrupting influences of the secular culture, many in the church buy into the lies and lusts promoted by the secular culture and consequently, reap the horrible consequences, including betrayal. In Paul’s list of vices in the “difficult times of the last days,” the first two are “lovers of self” and “lovers of money” (2 Tim. 3:1-

- 2). Such corrupting influences fan the flames of “lust of deceit” and devastate relationships, culminating in betrayal.
4. Unfaithfulness to God in personal devotion, prayer and worship leads to unfaithfulness to the saints, which is all too common for those who are focused on the self. This unfaithfulness bleeds into various relationships, which promote treachery in their dealings with one another. Instead of seeing people as vessels of love and service (Gal. 5:13), they are seen by the unfaithful as vessels to use to experience self-fulfillment. Such sinful attitudes produce devastating results.

IV. A BIBLICAL ANALYSIS

In this section we will look at various passages of Scripture which highlight the problem and biblical solutions to betrayal.

A. Recognizing the Dangers Leading to Betrayal

1. The primary danger in the devastating result of betrayal is the confidence one places on the self and not on God, His Word and His Church. Sensing no great need to cultivate the heart, those who do not “keep the heart with all vigilance” will not be able to detect the “issues of life” that it springs (Prov. 4:23).
2. A classic case of an unguarded heart is found in the life of King David when he sinned against God through adultery and murder (2 Sam. 11). Even for a godly king like David, the unguarded heart which is fueled with “lusts of deceit” was unable to turn away from acts of treachery.
3. Self-exalting pride in the case of Korah blinded him and his supporters from the horrendous danger of betraying his allegiance to Moses and ultimately to God (Num. 16). This invisible malady of the heart is manifested in various areas of life, as Dr. Stuart Scott writes,

Throughout the Scriptures you see the pride of position (Matthew 23:6), ability (2 Chronicles 26:15-16), achievement (Daniel 4:22), wealth (1 Timothy 6:17), possessions (Matthew 6:19), knowledge (Isa 47:10), learning (1 Corinthians 8:1), spiritual attainment (Luke 22:24), self-righteousness (Romans 10:3, being esteemed or liked (Galatians 1:10), and even pride of spiritual experiences (2 Corinthians 12:7). Our flesh has a bent toward pride. Pride is an easy snare for the devil to use.¹³

¹³ Stuart Scott, *From Pride to Humility: A Biblical Perspective* (Bemidji, Minn.: Focus Pub., 2002), 2-3.

4. The neglect of watchfulness and guardedness of a desperately sick heart (Jer. 17:9) is at the source of the progressive defilement and insensitivity which yields an “evil heart” (Mark 7:21-23) which Satan can easily “inspire” to commit betrayal.¹⁴
5. A betrayer is someone who places over-confidence upon the self and little or no confidence in God and His Word. He is also someone who is haphazard with his inner life, undiscerning as to what is going on in his heart.¹⁵ He will be someone who exalts himself or his desires above God and above others. He will be progressively desensitized to the hardening of his heart. He will be fully engulfed by the lies he tells himself and the lusts which he desires to fulfill. Treachery is the result (Jam. 1:15). Sometimes a betrayer is duped or misled by a sophisticated controller and plays a role of a puppet in the controller’s malicious hands.

B. Understanding the Sin that Causes Great Suffering

1. Few sins cause such great suffering as does betrayal. David expresses the deep anguish of the betrayed in Psalm 55:12-13 and says that the pain inflicted by an enemy is bearable, and the pain inflicted in hatred can be avoided, but the pain inflicted by an “equal, companion and familiar friend” (lit. “one [intimately] known”) is unbearable.

¹⁴ Gerald L. Borchert, *John 12–21*, vol. 25B, The New American Commentary (Nashville: Broadman & Holman Publishers, 2002), 78.

¹⁵ Richard Baxter, *A Christian Directory* (Morgan, PA, Soli Deo Gloria Publications, 1966), 192, as cited by Stuart Scott in *From Pride to Humility*, p. 3.

2. The discovery that one's close friend or companion¹⁶ was a false friend is truly devastating. Ross writes that this is a kind of a friend who is thought of as one who "truly cares" and one who is "committed to his peace and welfare."¹⁷ Such a friend is a trusted friend, as David describes Ahithophel, his friend and chief counselor, as a man "in whom I trusted" (Ps 41:9b). With such a friend, one would feel "safe and secure."¹⁸ This close friend also enjoyed David's hospitality - "who ate my bread" (Ps. 41:9c).¹⁹ Boice cites Barclay's comment on the "sheer cruelty" of such a betrayal, noting that "In the east to eat bread with a person was a sign of friendship and an act of loyalty."²⁰ Craigie writes that David's expression of shock and pain of discovering Ahithophel's treachery in Psalm 41:9 is the "greatest expression of betrayal."²¹
3. The Lord Jesus experienced such painful betrayal. He quoted this passage (Ps. 41:9) as being fulfilled in the experience of the Son of David, who is David's Lord (John 13:18). Dale Ralph Davis refers to the betrayal of Ahithophel against David and writes, "Ahithophel is the Judas Iscariot of

¹⁶ The Hebrew in Psalm 41:9 for "close friend" is literally "a man of my peace" [Heb., אִישׁ שְׁלוֹמִי] and highlights a deeply committed relationship.

¹⁷ Allen P Ross, *A Commentary on the Psalms* (Grand Rapids, MI: Kregel, 2011), 883.

¹⁸ *Ibid.*, 883.

¹⁹ *Ibid.*, 883.

²⁰ James Montgomery Boice, *The Gospel of John: An Expository Commentary*, Pbk. ed (Grand Rapids, MI: Baker Books, 2005).

²¹ Peter C. Craigie et al., *Psalms 1 - 50*, 16. Dr., Word Biblical Commentary / [General Ed.: David A. Hubbard; Glenn W. Barker. Old Testament Ed.: John D. W. Watts. New Testament Ed.: Ralph P. Martin], Vol. 19 (Waco, TX: Word Books, 2000).

the Old Testament.”²² Both Ahithophel and Judas hung themselves and so there are direct parallels in their betrayals against the “Lord’s Anointed.”²³ Furthermore, the portion of David’s prayer after he was betrayed by Ahithophel, “Let his days be few; may another take his office” (Ps. 109:8), is the rationale and fulfillment for the replacement of Judas (Acts 1:20). The Lord Jesus’s experience of the most heinous betrayal – the expression of loving friendship, disguised in a kiss of a friend (Luke 22:48) was AFTER the whole duration of Jesus’ 3-year public ministry, and AFTER Judas’ witnessing countless miracles, participating in the co-laboring as one of the Twelve Apostles, and AFTER Jesus washed his feet!

4. The process of discovery of betrayal is shockingly painful, as the act which allows the betrayal to be known is unthinkable and unimaginable to a true friend. The Hebrew expression, “to lift one’s heel against”²⁴ means to “gain the upper hand” or to “cheat”²⁵ and should remind us of Jacob, who sought to gain the “upper hand” over his twin brother Esau. Both Ahithophel and Judas sought to “gain the upper hand,” selfishly seeking what they secretly desired, rather than being loyal to their benevolent and gracious Lord and friend.

²² Dale Ralph Davis, *2 Samuel: Out of Every Adversity* (Fearn, Ross-Shire [Scotland: Christian Focus, 2007), 206.

²³ King David is referred to as the *Mashiach* (Anointed One) as is, of course, the Lord Jesus Christ.

²⁴ The Hebrew idiom [Heb., הַגְדִּיל עָלַי עֶקֶב] literally means “to cause the heel to increase (or to become great). Notice the same expression without the word “heel” in Ps. 55:13, “has exalted himself against me” [Heb., עָלַי הִגְדִּיל].

²⁵ Allen P. Ross, 884.

5. Another dimension of the “heel” language can be connected to the original pronouncement of God in the proto-Gospel of Genesis 3:15 where the serpent would “bruise [the ‘seed of the woman’s’] heel.” No wonder the Scripture says, “Satan entered into Judas called Iscariot” (Luke 22:3; John 13:2). Scripture clearly depicts Satan as the primary cause and Judas as the secondary cause, but God as the Sovereign Lord over these historic events.
6. Only a proper understanding of the mechanics of betrayal and seeing it for what it truly is – heinous evil, can the pastor or the biblical counselor provide proper ministry to the hurting and proper discipline to the betrayer.

C. Church Discipline in Betrayal

1. In all too many cases, betrayals cannot be mitigated, nor the early signs detected. The sad reality is that betrayal manifests without any warning, leaving a trail of damage upon those who are affected by its evil. The church is left with the aftermath to deal with the consequences. This situation requires conviction and courage as well as compassion. The church can find strength in the Lord’s sovereign allotment of this crisis in their midst to reflect, to be sober-minded and prayerful so that she would be able to biblically handle the situation and not be ashamed before God (1 Cor. 6:5).
2. When betrayal is discovered in the church, pastors and biblical counselors are usually involved in the process of helping the hurting and removing

the unrepentant. They must be the first line of ministry, doing a spiritual “triage.” Eventually, the entire church must be involved in the process of dealing with betrayal.

3. Those who betray usually flee or take matters into their own hands, instead of repenting, confessing their sins, and seeking reconciliation. Strong church membership is necessary in such cases so that after the first two steps of restorative efforts are exhausted (Matt. 18:15-16), the entire church is recruited to confront the fleeing sinner (Matt. 18:17a), again for the purposes of restoration, as is the responsibility of the police to pursue those who “hit and run.” The church must be prepared to excommunicate the unrepentant betrayer (Matt. 18:17b). Such betrayers, after the last step, are more than likely “false brethren” that Paul refers to in 2 Corinthians 11:26, who cause God’s people great harm. The betrayer has “taken the role of the pagan and the tax collector. Both these expressions stand for people outside the people of God.”²⁶ Dealing with such people requires church unity and submission to God and His Word.
4. Without biblical membership and the practice of church discipline, the leaders of the church will be helpless to deal with such cases in pursuing the betrayer to the final steps of church discipline. The unrepentant betrayer initially experiences the overwhelming attention of the church calling for him to repent. However, if he refuses to repent, the response of the church must turn into deafening silence as God’s judgment is clearly

²⁶ Leon Morris, *The Gospel According to Matthew*, (Leicester: Inter-Varsity Press, 1995), 469.

communicated to him, for it is He Who is ultimately acting from heaven (Matt. 18:18).

D. Hope for the Church

1. Those who can be brought back to repentance, confession of sin and restoration are rare. Not all betrayals are committed with equal heinousness or malicious intent (e.g., Peter), but God works miracles where it is impossible for man. Both David and Peter committed great acts of sin – David betrayed his servant Uriah, and Peter strongly denied the Lord three times,²⁷ but both repented and were restored back to a right relationship with God and His people. Genuine repentance identified them as true believers and both had prosperous ministries after their restoration. This provides great hope and confidence in the power of God to restore sinners for those who have sinned through betrayal.
2. The church must immediately and overwhelmingly rally to the one who is devastated by betrayal. Pastors and counselors must care for and minister to the betrayed with sensitivity and consistency, giving hope, directing them to Christ, and reminding them of the peace that is found only in the Lord and the Gospel. The Puritan, Martin Bucer says that the most important thing which must be done is the “[attending] to the assemblies of the church with all diligence, [listening] eagerly to God’s word,

²⁷ Perhaps “betray” is too strong of a word to attribute to Peter who genuinely loved Jesus. But at the time of his denial, Scripture testifies that Peter cursed and swore in his vehement denial of Jesus (Matt. 26:74). A simple “denial” is also too weak a word to describe Peter’s actions.

[participating in the Lord's Supper], and be zealous and reverent in all the practices of the church."²⁸

3. The church must also make a clear distinction between the tender ministry to the hurting betrayed and the tough confrontation towards the betrayer, as God is both forgiving and punishing (Ex. 34:7). To confuse this distinction or to make little difference in the approach to each case could exacerbate the damage already caused by the sin of betrayal.
4. While pastors and counselors minister to the betrayed, the congregation must shower the hurting with love, concern, and physical caregiving. Often those who are betrayed could experience post-traumatic difficulties, including depression. Such a state of emotional being, especially when it is prolonged, bears a terrible witness to the world of Christian joy in salvation. As Martin Llyod Jones writes, "Whether we like it or not, the fact is that the world still judges God and the Lord Jesus Christ by what it sees in us, and we cannot blame them for that."²⁹
5. Again, biblical church membership and vital community life is key in helping and restoring those who are greatly hurt by betrayal.

²⁸ Martin Bucer, Peter Beale, and David F Wright, *Concerning the true care of souls* (Edinburgh: Banner of Truth Trust, 2009), 167-168.

²⁹ David Martyn Lloyd-Jones, *Spiritual Depression: Its Causes and Cure* (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 2013), 108.

V. BIBLICAL LESSONS FOR THE CONGREGATION

In this section we will look at various lessons for the congregation to learn from the environment which harbors betrayals and how to combat the “lusts of deceit.”

A. Laxity Towards Deceit

1. Sin, by very nature, has a “hardening” effect on the heart through deceit (Heb. 3:13). The Puritan, Thomas Brooks wrote, “It will kiss the soul, and pretend fair to the soul, and yet betray the soul forever.”³⁰ In a secular climate where men call “evil good and good evil, darkness light and light darkness, bittersweet and sweet bitter,” (Isa. 5:20), it is all too easy for the church without a firm commitment to God’s Word to be lax towards those who practice deceit. Instead of emphasizing a radical heart change, the church which emphasizes acceptable moral behavior will be prime targets for treachery. Unless a bomber which once carried a “lethal load of destruction” is transformed into a passenger plane, with a “new owner, new cargo, and a new pilot,” there should be little confidence that a transformation of the heart had taken place.³¹ So, at every level of Christian growth, the heart change must be emphasized by pointing the sinner to the Gospel of Jesus Christ.
2. In religious circles, the deceitful practice of hypocrisy – the covering up of sin under the appearance of righteousness, like the Pharisees whom the

³⁰ Thomas Brooks, *Precious Remedies against Satan’s Devices*, Puritan Paperbacks (London: Banner of Truth Trust, 1968), 33.

³¹ Robert Boyd Munger, *What Jesus Says: The Master Teacher And Life’s Problems* (London: Fleming H. Revell Co., 1955), 106.

Lord rebuked in Matthew 23:25, who “clean the outside...but inside...are full of robbery and self-indulgence,” are often tolerated rather than confronted. Stephen also rebuked the Jewish leaders in Acts 7:51-53. Deceitfulness of sin and religious hypocrisy must be confronted by public preaching and private instruction.

3. Instead of warning, correcting, and rebuking those who practice deceitful living (Gal. 5:19-21), the church often tolerates and sometimes even coddles such people, like the church of Thyatira who tolerated the evil false teacher, Jezebel, who promoted immorality in the church (Rev. 2:20). The church must be warned regarding such laxity, as MacArthur writes, “There can be no salvation for those who aren’t convinced of the seriousness of their sin.”³² Deceitful attitudes, speech and lifestyle must be confronted and removed from the social life of the church. The church must not allow those who wrongly understand the meaning of “love covers a multitude of sins” (1 Pet. 4:8) and use it as an excuse to allow such deceitful attitudes, speech and lifestyle.
4. Since laxity towards deceit and toleration of hypocritical lifestyle is the very environment where evil acts of treachery flourish and where the saints are greatly hurt, a close communal life must be fostered to promote loving accountability. Only a close communal life in the membership of a local church can help in the sanctifying process of “speaking the truth in love” (Eph. 4:15). Through a transparent openness to one another’s loving

³² John MacArthur, *The Vanishing Conscience* (Dallas: Word, Inc, 1994), 60.

accountability, one can “put away falsehood” and “speak the truth with his neighbor” (Eph. 4:25). In such a climate, the Holy Spirit can work to apply the Word to the believers’ lives to fight against the “lusts of deceit.”

B. Dangerous Cultivation of Lust

1. Too many Christian parents teach their children to cultivate a heart of lust – lust for happiness and pleasure, for recognition and prominence, for material success. Scripture clearly forbids such things (1 John 2:15-16), but sadly, the home life for many who grow up in the church is not marked by the cultivation of humility, service, and the joy of worshipping God. Rather, these “functional gods” gain operative control in the heart through unwitting cultivation.³³ Such sinful cultivation must be identified, addressed, and rejected by the Christian family and the church.
2. Young adults often do not see their bodies as vehicles to glorify God (1 Cor. 6:20), but as instruments of sensuality. No wonder physical appearance, not character is the most important thing to many young adults. There is little or no cultivation of Christ-like character, but an over-emphasis on physical attractiveness. Such attitudes can easily fuel pride which is at the root of all betrayals (Jer. 49:16) – getting what the self wants at the expense of others through deceit. Sexual promiscuity is often riddled with betrayals. The church must instruct, exemplify, and cultivate a heart of service and worship among the young adults to combat the specter of betrayal.

³³ John D. Street, *Passions of the Heart: Biblical Counsel for Stubborn Sexual Sins* (Phillipsburg, New Jersey: P&R Publishing, 2019), 50.

3. In a success-driven culture, getting to the top at-all-costs can easily compromise a person's integrity. Cheating on exams are at historic high; lying to the boss is considered the norm; and stepping over others to get to the top is expected. Material success must not be praised but checked (Luke 12:15) and warned (1 Tim. 6:10; Heb. 13:5) and encouragement must be given to those who are rich to overflow in good works (1 Tim. 6:17-19).
4. The close association of covetousness (materialism) and idolatry (false worship) in the Bible cannot be underestimated (Col. 3:5b), and yet, few in our culture see the dangers of idolatrous greed (Eph. 5:5). The church must be warned against opposing God by loving money (Matt. 6:24; 1 Tim. 6:10).
5. Idolatrous heart is one that is deceived and ruled by lusts which feel so natural to the deceived. John Street writes, "Too many Christians assume they cannot be corrupted by their desires, failing to realize how much these desires have already ensnared their hearts, ruled their thoughts, and now control their ambitions."³⁴ The pastor and the counselor therefore, must instruct and help to cultivate an undivided heart towards God in worship in order to combat the "lusts of deceit" and to foster an environment that stifles betrayal.

³⁴ Ibid., 50.

C. Devastating Consequences of Betrayal

1. The church must accept the cold reality that unless she cultivates a heart of worship, she will often reap the devastating consequences of betrayal in her midst. Unless hearts are changed, sin will take root and religious life will have no power to curb the power of sin to commit treachery against one another.
2. Perhaps the most important lesson for the church is to understand God's sovereign purposes as she wrestles with the aftermath of betrayal. Same lesson applies to the betrayed. Few lessons in life can awaken the individual Christian and the local church from the laxity against "lusts of deceit" than the shock of the experience of betrayal. Both the doctrines of human depravity and justice of God immediately surface when there is betrayal, such as adultery in marriage. In such cases, Ephesians 5:17 applies: "Therefore, do not be foolish, but understand what the will of the Lord is." Even this, is a gracious allotment of the Lord to alert the saints and to work out His good purposes (Rom. 8:28).

D. Proper Response to the Betrayed and the Betrayer

1. The church must immediately and overwhelmingly rally to the one who is devastated by betrayal (1 Thes. 5:14), ready and willing "bear the weaknesses" of the one who is betrayed (Rom. 15:1). Pastors and counselors must care for and minister to the betrayed with sensitivity and consistency, giving hope, directing them to Christ, and reminding them of the peace that is found only in the Lord and the Gospel. Biblical

instruction on how to talk with the Betrayer should be given to the body (Luke 17:3).

2. While pastors and counselors minister to the betrayed, the congregation must shower the hurting with love, concern, and physical caregiving. Often those who are betrayed could experience post-traumatic difficulties, including depression.
3. The church must also make a clear distinction between the tender ministry to the betrayed and the tough confrontation towards the betrayer, as God is both forgiving and punishing (Ex. 34:7). To confuse this distinction or to make little difference in the approach to each case could exacerbate the damage already caused by the sin of betrayal. The church must never commit the grave error of “failing to protect the innocent party, while leaving the guilty party unpunished for abandoning the marriage covenant.”³⁵
4. Proper biblical instruction must be offered regarding how to “turn the other cheek” for the unsaved, and how to lovingly confront, pray for, and to “overcome evil with good” (Rom. 12:21) for the saved.
5. Again, biblical church membership and vital community life is key in helping and restoring those who are greatly hurt by betrayal.

³⁵ Jim Newheiser, *Marriage, Divorce and Remarriage: Critical Questions and Answers* (Phillipsburg, New Jersey: P&R Publishing, 2017), 191.

VI. BIBLICAL COUNSELING MODEL FOR A CHURCH MEMBER WHO HAS EXPERIENCED BETRAYAL

In this section we will propose a counseling model to minister to someone who has experience betrayal.

A. Overview of the Counseling Plan

1. Encouragement and Hope

The pastor/counselor must take the time to patiently listen, sympathize with the Ce and give ample encouragement and hope (Rom. 5:5; 2 Thes. 2:16). The pastor/counselor can encourage the Ce that even during this painful period, he/she can be a God-honoring believer who can praise the Lord as the Psalmist did (Ps 71:14). The pastor/counselor can remind the Ce that he/she can “overcome evil with good” (Rom. 12:21). The Ce must be reminded that left to his/her feelings and impulses, past habits will take over.³⁶ So, the Ce must be reminded to place his/her firm trust in the Lord and to saturate his/her mind in the Word of God. The Ce can be encouraged to give glory to God by fully trusting in the Lord during the pain and testifying to others of the Lord’s goodness. As Adams reminds us, “There is perhaps no situation in which you may exalt Christ to unbelievers more clearly than when you handle trouble well.”³⁷ The first session should be dedicated to this encouragement, hope-giving, and a strong reminder that all of our sufferings should take us to Christ and His

³⁶ Jay E Adams, *How to Overcome Evil: A Practical Exposition of Romans 12:14-21* (Phillipsburg, N.J.: Presbyterian and Reformed Pub. Co., 1977), 93.

³⁷ Jay E Adams, *How to Handle Trouble God’s Way* (Phillipsburg, NJ: Presbyterian and Reformed Pub. Co., 1982), 48.

sufferings, and the believer’s “fellowship of [Christ’s] sufferings” (Phil. 3:10), with prayer.

2. Understand Human Depravity and the Gospel

First order of business for the Ce is to get an overview of the biblical doctrine of Total Depravity and face the hard truth of identifying and sharing the fallen nature with those who commit heinous evil. Using a systematic theology book, such as “Biblical Doctrine,” ample time must be spent on looking up verses and writing down one’s responses to the Scriptural description of the human condition under sin (i.e., *hamartiology*). After this, the pastor/counselor can go over the Gospel in an in-depth outline format using Dr. Stuart Scott’s Gospel Presentation.³⁸ These sessions should take 2-3 meetings.

3. Involve the Church

Early in the counseling process, the Ce should be frequently paired up for fellowship and prayer, first with the elders of the church, and then with other officers and trusted servants (i.e., deacons, committee heads, Bible study leaders, etc.). Then, selected individuals should be assigned to help the Ce during the recovery process from the trauma of betrayal. If the Ce had not been actively serving in the church, the elders should find a place where the Ce can be occupied with the Gospel witness to the local community (evangelistic outreach). This should help the Ce focus on what is truly important – God’s glory in the salvation of souls. It is

³⁸ Stuart Scott, *Presenting the Gospel In Its Context*, stuartscott.org (PowerPoint presentation).

advised that the pastor/counselor assign “Bible Buddies” – those who can read and memorize Scripture together, as well as “Prayer Partners” and “Gospel Group” – those who can go out sharing the Gospel together.

Involving the Ce to focus on eternal things will help to take the focus off him/herself and the pain of betrayal. This multi-pronged involvement of the church should last the entire counseling period.

4. Scriptural Instruction

After a thorough study of the doctrine of human depravity and the Gospel, a good survey of key betrayal passages in the Bible is in order. The goal of each Bible study is to look at betrayal from God’s vantage point and to try to understand what God says and thinks about betrayal. This survey should climax on the OT prophecy of David’s experience of betrayal from Ahithophel with the NT fulfillment and portrayal of Judas’ betrayal against Jesus (2 Sam. 15-17; Ps. 41:9-10, 55:10-13, 109:8; Matt. 26:15, 27:5; Zech. 11:13; Luke 22:48; John 13:2, 18:2-3; Acts 1:20). In each subsequent biblical reference to betrayal should be connected to God’s sovereign purposes and the Lord’s experience of betrayal for the believer’s sake and His sympathetic high priestly ministry on behalf of the Ce (Heb. 4:15). Encourage the Ce to thank, praise and worship the Lord for His amazing grace in salvation on his/her behalf. These instruction/Bible study sessions should last 3-4 sessions.

5. Graduation and Regular Fellowship

The counseling sessions are over when the Ce understands human

depravity, the common experience of betrayal in human history, and the Lord Jesus' personal experience of betrayal and His sympathetic high priestly ministry on behalf of the Ce. When the Ce's attitude and focus has changed from the pain of the self to the worship of the Lord and service to others, graduation and regular church life is in order.

B. Self-Pity or Obedience and Submission?

1. Fight the Feelings

The counselor should be looking for a key "pivot point" in the session when the Ce begins to experience joy and hope in midst of his/her pain and suffering (2 Cor. 6:10). When the Ce is fighting the negative feelings and thoughts that follow, and replacing them with Scriptural truth and responding to the Lord in faith, progress is being made. Be sure to encourage the Ce in these moments of victory over sins' impact. For those who struggle more with their feelings, negative thoughts, including vengefulness and self-pity, patient and consistent Scriptural reminder is in order. The Ce must be encouraged to fight his/her feelings and to be renewed by the Word of God internalized and focusing more on worshipping God, serving others, and seeking the salvation of the lost.

2. Submit to God and Resist the Devil

If the Ce struggles with temptation to sin, the pastor/counselor must gently but firmly remind the Ce of the dangers of falling into the temptation of vengefulness, bitterness, anger, and hatred. The pastor/counselor must gently but firmly remind the Ce of Satan's schemes and desire to "take

advantage of” the fleshly weakness of the Ce (2 Cor 2:10-11). The way to be victorious in the devil’s temptations, the Ce must “submit to God and resist the devil” (James 4:7). The Ce can do this by seeing and understanding how the Lord Jesus submitted to God and resisted the devil during the temptation in the wilderness (Matt. 4:1-11). The Ce must also use God-given spiritual resources of the “full armor of God” (Eph. 6:10-20), instead of seeking fleshly, man-made devices. Furthermore, the Ce must meditate upon God’s greatness instead of dwelling on the size of the problem he/she faces, for God is greater than any enemy in the world (1 John 4:4), and we are “more than conquerors through Him who loved us” (Rom. 8:37). These truths should be reminded repeatedly to defeat and conquer sinful thoughts, even overcoming evil with good (Rom. 12:21). The pastor/counselor can know that the devil has fled from the Ce when the Ce turns the corner and begins to see that God can use these painful experiences in the Ce’s life to comfort, encourage and to serve others (2 Cor. 1:3-4). When the Ce acknowledges that God can heal sinners and to use him/her to “comfort those who are in ANY affliction, with the comfort we ourselves are comforted by God,” then the amazing grace of God’s power is unleashed in the life of the hurting Ce, to even conquer the pain of betrayal and to thrive under God’s grace as an instrument of God’s grace. The pastor/counselor should be in prayer, filled with faith, interceding on the Ce’s behalf so that God might be glorified.

C. Teaching and Practical Applications

1. Learn from Biblical Examples

The Ce can learn how to think and behave in a God-honoring way from biblical examples of Joseph (Gen. 37, 39-50); Moses (Num. 16); David (1 Sam. 24), and of course Christ.

2. Look to the Blessed Lord Jesus

The Ce can look to the Lord Jesus and grow in grace (1 Pet. 2:23), receive help in time of need (Heb. 4:16), since He alone is “inextricably involved in our weakness” (Heb. 5:2).³⁹ Those who were downcast were objects of His deep compassion, as Adams writes, “Doubtless, Jesus felt compassion for more people than he healed.”⁴⁰ This means that the Lord is “near to the brokenhearted and saves the crushed in spirit” (Ps. 34:18). The Ce can understand that even when the Lord was suffering on the cross, He ministered to those around Him (John 19:26-27; Luke 23:43). This means that the Lord will surely bring about the Ce’s good through this ordeal (Rom. 8:28).

³⁹ Jay E Adams, *Compassionate Counseling* (Stanley, NC: Timeless Texts, 2007), 43.

⁴⁰ *Ibid.*, 45.

VII. CONCLUSION

Betrayal in a fallen world filled with sinners takes its toll on too many people and leaves a trail of tears and agony in its wake. The brazen deceit in the heart masked by external show of friendship leaves deep wounds in the soul of betrayed. The callous lust which cares only for the self, fuels the malice of betrayal, belittling and even dehumanizing the one betrayed. Against such vile sin, is there a remedy for the wounded? Praise be to God, there is! The good news of the Gospel reminds believers that Christ “who knew no sin became sin on our behalf that we might become the righteousness of God in Him” (2 Cor. 5:21). The Author of Truth – Truth incarnate not only instructs, but also sanctifies (John 17:17) by His Word. His sacrificial love comforts and soothes the brokenhearted (Ps. 34:18) and overcomes all the sinful selfishness of betrayal. The believer knows that the Lord will “never leave nor forsake” him (Deut. 31:6, 8, Heb. 13:5), for He is faithful (1 Cor, 1:9, 10:13; 2 Cor. 1:18; 1 John 1:9), even if men are faithless. God “did not spare his own Son but gave Himself up for us” (Rom. 8:32), so he trusts that God will bring about good from all this evil (Rom. 8:28). The church of Jesus Christ is a wounded bride, who is the visible reminder of God’s goodness and comfort for His wounded people, for God has enabled the wounded saints to comfort others (2 Cor. 1:4). Those who are gifted to edify the saints are Christ’s gifts to the healing, strengthening and the maturing of the saints (Eph. 4:11-12). The believer who is wounded can grow in greater hope for the day when the Lord Himself will “wipe every tear from their eyes” (Rev. 21:4a). Maranatha!

APPENDIX: WORD STUDY ON BETRAYAL

Several Hebrew words are employed in the OT to portray the complex sin of betrayal.

BAGAD [Heb., בָּגַד] “act or deal treacherously”⁴¹ This is the primary term used in the OT to specifically describe betrayal, appearing 49 times in such usage.

Men of Shechem “dealt treacherously” (*bagad*) with Abimelech (Judges 9:23).

In marital relationship, a particular word is used to describe betrayal. That word is *bagad*. Consider Exodus 21:8, where the term is translated as “unfairness” (NASB) and “broken faith” (ESV).

The Psalmist describes those Jews who do not keep God’s Word as “faithless” (ESV), “treacherous” (NASB) in Psalm 119:158.

This is the very word that is used to indict Israelites who not only betray one another (Mal. 2:10), but also who wrongfully divorced their wives (Mal.2:16). All 5 references to *bagad* in Malachi appear in chapter 2 (Mal. 2:10, 11, 14, 15, 16), describing “treacherous dealings” in human relationships.

Bagad appears twice in Hosea 5:7 and 6:7 in the declaration of YHWH against Israel highlighting this idea of “treachery” and “betrayal” well.

MAAL [Heb., מָעַל] “act unfaithfully; treacherously”; according to BDB, the term is a “priestly word,”⁴² first appearing in the Torah, specifically, in the Book of Leviticus (Lev. 5:15, 21, 26:40). This word is a close synonym to *bagad*.

PASHA [Heb., פָּשַׁע] “rebel, transgress.”⁴³ In the OT, a word is used to describe a breach of trust in both the verbal form and noun form, – *Pasha* [Heb., פָּשַׁע] (verb), *Pesha* [Heb., פְּשָׁע] (noun), a word which appears 134 times in the OT Hebrew canon. This is the most general term among the vocabulary which describes a “breach of trust.”

Consider Ex. 22:8 where NASB and ESV translates the Hebrew word [Heb., פָּשַׁע] as “breach of trust.” Therefore, the sin involves confidence which is broken by a deliberate act.

David testified to Saul after cutting off a piece of Saul’s robe that “there is no wrong or *treason*” (“*rebellion*” in NASB) [Heb., פָּשַׁע] in his hands. We see that this type of sin cannot

⁴¹ Francis Brown et al., *The New Brown, Driver, Briggs, Gesenius Hebrew and English Lexicon: With an Appendix Containing the Biblical Aramaic* (Peabody, Mass: Hendrickson, 1979), 833.

⁴² *Ibid.*, 591.

⁴³ *Ibid.*, 833.

be committed unknowingly or unwittingly. It is a conscious and deliberate act of sin and is especially harmful.

This word is used to describe Israel's revolt against God in Isaiah 1:2: "But they have rebelled [pasha'] against me."⁴⁴

While this type of sin causes great damage and is difficult to forgive and repair, all things are possible with God because He is "abundant in lovingkindness" and even forgives sins of broken trust (see Num. 14:18 where פָּשַׁע is forgiven). This is great news for the sinner who is repentant.

SHEQER [Heb., שֶׁקֶר] "deceit, deception, disappointment, falsehood, betrayal, fraud, wrong."⁴⁵ To "defraud" one's neighbor is to commit treachery against him or to "deal falsely against him." This term focuses on the deceit in betrayal. 113 times as a noun, but only appears 6 times as a verb (Gen. 21:23; Lev. 19:11; 1 Sam. 15:29; Ps. 44:18, 89:34; Isa. 63:8).

All these Hebrew terms express elements of malice, injustice, deceit, and relational treachery to demonstrate the sophisticated sin of betrayal.

In the New Testament a single word is most often translated as "betray, betrayed" and only in the verbal form and never as a noun, adjective or an adverb. That single word is *paradidomi* verb.

PARADIDOMI (Gk., παραδίδωμι), "hand over, give over, deliver, give up a person, betray."⁴⁶ The term appears 119 times in the NT, mostly in the Gospels (83 times in the Gospels, making it almost 70% of all appearance of the term in the entire NT). In Matthew the word is used 31 times; in Mark, 20 times; Luke, 17 times, and in John, 15 times.

In Matthew, *paradidomi* is used to describe John the Baptist's arrest (Matt. 4:12); Handing over to the courts by a legal opponent (Matt. 5:25, 10:17); Betrayal of family members (Matt. 10:21); Granting of all things from God the Father to the Son (Matt. 11:27); Delivering up the Son of Man into the hands of men (Matt. 17:22); Tribulational believers delivered over to be persecuted (Matt. 24:9); Master's entrusting talents to slaves (Matt. 25:14); General betrayal as well as Judas' betrayal.

In addition, in Mark, *paradidomi* is used to describe the yielding of produce at harvest time (Mk. 4:29); Tradition of the Jews handed down (Mk 7:13).

⁴⁴ John MacArthur, ed., *Biblical Doctrine: A Systematic Summary of Bible Truth* (Wheaton, Illinois: Crossway, 2017), 453.

⁴⁵ Francis Brown et al., 1055.

⁴⁶ Frederick W. Danker, Walter Bauer, and William Arndt., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 761.

In Luke, *paradidomi* is used in a benign way to describe the oral transmission of the Gospel (Luke 1:2), the giving over of control from God to Satan of the domain of the world (Luke 4:6); Transferring that control to the Son (Luke 10:22) as well as Judas' betrayal.

In the Gospel of John, *paradidomi* is used 15 times, and only six times in John (18:30, 35, 36, 19:11, 16, 30) the term is used generically as "delivering over." For most cases, the term refers to Judas' betrayal.

CONCLUSION

An important parallel must be drawn in the way Jesus was "handed over" to godless men to be falsely accused, condemned, and then crucified.

Jesus uses the same term, *paradidomi* to describe the experiences of His disciples who will also be "handed over" to godless men to be falsely accused, condemned, and persecuted, even unto death.

In this sense, the "handing over" of Jesus becomes a model for the "handing over" of genuine believers unto persecution (John 15:20). There is a great blessing in such persecution (cf. Matt. 5:11-12).

The dominant theme of Judas' betrayal throughout the Gospel accounts parallel the frequency we experience betrayal in human relationships under sin.

Our Lord Jesus entered the world of sin, to be "betrayed" by and "handed over" to sinful men so that He might "deliver" His people from their sins! This central message of the Gospel is sure to encourage those who are discouraged by the ravages of betrayal!

BIBLIOGRAPHY

- Adams, Jay E. *Compassionate Counseling*. Stanley, NC: Timeless Texts, 2007.
- . *How to Handle Trouble God's Way*. Phillipsburg, NJ: Presbyterian and Reformed Pub. Co., 1982.
- . *How to Overcome Evil: A Practical Exposition of Romans 12:14-21*. Phillipsburg, N.J.: Presbyterian and Reformed Pub. Co., 1977.
- Bergler, Thomas E. *The Juvenilization of American Christianity*. Grand Rapids, Mich: William B. Eerdmans Pub. Co, 2012.
- Boice, James Montgomery. *The Gospel of John: An Expository Commentary*. Pbk. ed. Grand Rapids, Mich: Baker Books, 2005.
- Borchert, Gerald L. *John 12-21*. The New American Commentary, v. 25B. Nashville: Broadman & Holman, 2002.
- Brooks, Thomas. *Precious Remedies against Satan's Devices*. Puritan Paperbacks. London: Banner of Truth Trust, 1968.
- Brown, Francis, Edward Robinson, S. R. Driver, Charles A. Briggs, and Francis Brown. *The New Brown, Driver, Briggs, Gesenius Hebrew and English Lexicon: With an Appendix Containing the Biblical Aramaic*. Peabody, Mass: Hendrickson, 1979.
- Bucer, Martin, Peter Beale, and David F Wright. *Concerning the true care of souls*. Edinburgh: Banner of Truth Trust, 2009.
- Craigie, Peter C., David Allen Hubbard, Glenn W. Barker, and Bruce Manning Metzger. *Psalms 1 - 50*. 16. Dr. Word Biblical Commentary / [General Ed.: David A. Hubbard; Glenn W. Barker. Old Testament Ed.: John D. W. Watts. New Testament Ed.: Ralph P. Martin], Vol. 19. Waco, Tex: Word Books, Publ, 2000.
- Danker, Frederick W., Walter Bauer, and William Arndt. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000.
- Davis, Dale Ralph. *2 Samuel: Out of Every Adversity*. Fearn, Ross-Shire [Scotland: Christian Focus, 2007.
- Lenski, Richard C. *Commentary on the New Testament*. Galatians, Ephesians, Philippians, Ephesians. Peabody, Mass.: Hendrickson Publishers, 1998.
- Lloyd-Jones, David Martyn. *Spiritual Depression: Its Causes and Cure*. Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 2013.
- MacArthur, John, ed. *Biblical Doctrine: A Systematic Summary of Bible Truth*. Wheaton, Illinois: Crossway, 2017.
- . *The Murder of Jesus: A Study of How Jesus Died*. Nashville, TN: Word Publ, 2000.
- . *The Vanishing Conscience*. Dallas: Word, Inc, 1994.
- Morris, Leon. *The Gospel According to Matthew*. Repr. Leicester: Inter-Varsity Press, 1995.
- Munger, Robert Boyd. *What Jesus Says: The Master Teacher And Life's Problems*. Fleming H. Revell Co., 1955.
- Newheiser, Jim. *Marriage, Divorce and Remarriage: Critical Questions and Answers*. Phillipsburg, New Jersey: P&R Publishing, 2017.
- Ross, Allen P. *A Commentary on the Psalms*. Grand Rapids, MI: Kregel, 2011.
- Scott, Stuart. *From Pride to Humility: A Biblical Perspective*. Bemidji, Minn.: Focus Pub., 2002.
- Street, John D. *Passions of the Heart: Biblical Counsel for Stubborn Sexual Sins*. Phillipsburg, New Jersey: P&R Publishing, 2019.