



A Corrupt Member in the Cabinet of Jesus Christ: A Template for Effective Management of Corruption in Nigeria

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Abstract

The word corruption can mean abuse of power, relationship and finances. Corruption became popular in Nigeria since independence, particularly during the regime of President Muhammadu Buhari who won 2015 election because of his promise to fight corruption. Previous studies have discussed the life and career of Judas Iscariot, the disciples of Jesus Christ and Jesus himself, but little has been said concerning Jesus' expertise in managing corrupt members of his cabinet especially Judas Iscariot. This paper, therefore, intends to scrutinize the activities of Judas Iscariot during the ministry of Jesus and how his Team Lead (Jesus) was able to cope with him. Emphasis is placed on John 12:4-6; 13:2, 26; 14:22. The methodologies used for this work are exegetical and historical approaches, while library sources were extensively utilized as tools for sourcing for information. The corrupt members of Jesus' cabinet are investigated with particular attention to Judas Iscariot. The technique used by Jesus to manage the corrupt members of his cabinet has been explored. Finally, corruption has been with human race from the beginning and it will continue to exist. What really matter is the effective management of the corrupt individuals and the resources in such a way that wastage and loss of valuables will be reduced to the minimal.

Keywords: Cabinet Member, Corruption, Effective Management, Jesus Christ, Judas Iscariot, Nigeria

Introduction

Corruption can relate to political power, finances and social relationship. Political corruption has to do with the abuse of office for personal gain,



including bribery, embezzlement and cronyism. It involves using power and influence for personal benefits, rather than serving the public interest. Social corruption is a broader concept that encompasses moral decay, erosion of values and social norms. It can include issues like nepotism, favouritism and discrimination, which undermine social cohesion and trust. While financial corruption is illegal activities involving money, such as bribery, money laundering, fraud and embezzlement. It can occur in various sectors, including business, government and non-profit organizations and often involves concealing or misusing funds for personal gain. The corruption in this paper can be associated with the three categories mentioned above. The sacred text, which is the Holy Bible; otherwise known as Holy Scriptures, identify Judas Iscariot as the most corrupt member of the disciples of Jesus. Amazingly there is no evidence in the Bible that Jesus sacked Judas Iscariot as the treasurer for the disciples. It is not clear how long he held this position. Bible does not mention Judas being removed from his position as treasurer at all. Judas's role as treasurer is mentioned in the Gospel of John 12:6 and 13:29. The Bible does mention that Judas was the one who betrayed Jesus for 30 pieces of silver as stipulated in Matthew 26:14-16, Mark 14:10-11, Luke 22:3-6, and John 13:2, though this event happened toward the end of Jesus' ministry. Since it is not clearly stated that Judas was sacked from his position, it is assumed that he (Judas) was still serving as treasurer at that time.

According to the New Testament, among other crimes he committed; Judas Iscariot is the apostle who betrayed Jesus for 30 pieces of silver as recorded in Matthew 26:14-16, Mark 14:10-11, Luke 22:3-6, John 13:2-30. His action led to Jesus' arrest and subsequent crucifixion. Peter denied knowing Jesus three times during his trial as mentioned in Matthew 26:69-75, Mark 14:66-72, Luke 22:54-62, and John 18:15-27. Thomas refused to believe in Jesus' resurrection without physical proof as stated in John 20:24-25. James and John: the sons of Zebedee asked for positions of power in Jesus' kingdom as mentioned in Matthew 20:20-28 and Mark 10:35-45. All the disciples fell asleep while praying with Jesus in the Garden of Gethsemane as recorded in Matthew 26:36-



46, Mark 14:32-42 and Luke 22:39-46. And they all fled in fear during Jesus' arrest as in Matthew 26:47-56, Mark 14:43-52 and Luke 22:47-53. These errors show that the disciples are human and prone to corruption, indiscipline and they were also struggling with faith, understanding and loyalty.

Judas Iscariot is the principal culprit among the disciples and he is mentioned specifically in the following verses of the New Testament – Matthew 10:14, 26:14; Mark 3:19, 14:10; Luke 6:16; John 12:4, 13:2, 26, 14:22. The Bible records that Judas Iscariot used to help himself with the money kept in his charge. He is known as a betrayer among the disciples. Matthew 10:4; Mark 3:19, 14:10; Luke 6:16 describe him as a traitor, a conspirator, and a collaborator. John 12:4 also calls him a betrayer. John 13:2 says that: "And during supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him..." The discussion that Jesus had with his disciples in John 13:21-26 reveals the fact that Jesus knew that Judas was a corrupt person, a deceiver, a person of doubtful character. (Amy, 2017). When Jesus had thus spoken, he was troubled in spirit, and testified, "Truly, truly, I say to you, one of you will betray me." The disciples looked at one another, uncertain of whom he spoke. One of his disciples, whom Jesus loved, was lying close to the breast of Jesus; so Simon Peter beckoned to him and said, "Tell us who it is of whom he speaks." Jesus answered, "It is he to whom I shall give this morsel when I have dipped it." So, when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. The bottom line is that Judas Iscariot was popularly known as a corrupt person nearly from the beginning of the ministry of Jesus, yet Jesus did not sack him neither did he put him on suspension or placed him on any form of disciplinary measure. Again, few other scholars are not comfortable with this negative description of Judas Iscariot and some have reconstructed his life history. Which of the story can we believe? How did Jesus cope with this kind of a team member and there was no record of fight or serious disagreement between the two parties? How is the Church and society managing corrupt members in our respective local assemblies and headquarters? We need to dig deeper into the life and ministry of Judas



Iscairiot in order to know the roles he played and how he played them and the responses of Jesus and other disciples to his characters? What management skills can the contemporary society learn from Jesus Christ on effective management of corrupt members of the team as we know that corruption and human being are inseparable? It should be noted that only the Gospel according to John provides us with numerous hints of Judas. The other gospel writers only mention the call of Judas and how he betrayed Jesus.

What is Corruption? Corruption is dishonest, illegal, or immoral behaviour especially from someone with power. To be dishonest means to be deceiving or cheating people (*Longman Dictionary of Contemporary English*, 2012). Dishonesty is associated to theft and acquisition of properties in a fraudulent way. This definition affirms that an aspect of corruption is stealing and deceit by the individuals. The term illegal simply means not allowed by the law (*Longman Dictionary of Contemporary English*, 2012) Anything the law of a country, state, local government or association does not allow is simply illegal. Immoral means morally wrong. So immoral behaviour refers to any behaviour that is wrong morally. For instance, it is conventionally acceptable that making people to suffer deliberately is immoral. Not following acceptable standards of sexual behaviour is immoral (*Longman Dictionary of Contemporary English*, 2012). Lateness to work is immoral. Negligence to duty is immoral. Use of official assets or facilities for private advantage without express approval by the appropriate governing council is immoral, littering of surroundings, sexual harassment, greed, gluttony, assassination of character, deceit and fraudulent activities are all amount to corruption.

Who was Judas Iscairiot?

John 12:6 tells us that Judas Iscairiot was the keeper of money – the Treasurer. According to John 6:63, Jesus knew the type of person Judas is and He has been talking about him directly and indirectly concerning his evil plan. It has been observed that Judas was unspiritual, carnal and he was a man who did not believe in Him as a Messiah (Yeulett, 2013) It



is believed that Jesus and his disciples needed to collect offerings and gifts from friends and followers to help them feed and clothe. But he was a thief as recorded in John 12:1-8. He suggested that the expensive oil that was poured on the head of Jesus be sold at three hundred pence and be given to the poor as in John 12:4-5. Feeding: Jesus and the disciples relied on the hospitality of others, such as Martha and Mary (Luke 10:38-42), and the support of women who followed Him (Luke 8:1-3). They also received food and other provisions from the crowds who followed Jesus (Matthew 15:29-39, Mark 8:1-10). Clothing: There is no specific mention of how Jesus and the disciples obtained clothing, but it's likely they received donations or support from their followers. Paying bills: The disciples had a common purse, managed by Judas, which contained money donated by supporters (John 12:6, 13:29). This fund covered expenses like food, lodging, and taxes (Matthew 17:24-27).

The book of Acts of the Apostles mentions that the disciples received support from wealthy followers like Joseph of Arimathea and Nicodemus in Acts 2:44-45, 4:32-37. The "Gospel of Philip" mentions that Jesus and the disciples were supported by a network of women who provided for their needs. The "Didache" (an early Christian text) suggests that traveling missionaries like Jesus and the disciples relied on the hospitality of local Christians. It's important to note that the extra-biblical accounts provide additional insights but may not be historically reliable or consistent with the biblical narrative. Regarding Judas' theft, the biblical account suggests that Jesus and the disciples were not aware of the extent of Judas' embezzlement. Despite this, they continued to rely on the common purse and the support of their followers to meet their needs. He was only callous he did not care for the poor as in John 12:6. He was a traitor as recorded in the following bible passages: Matt. 10:4; 26:16, 25; Mark 3:19; 14:10-11; Luke 6:16; 22:4, 6; John 6:71; 12:4; 18:2, 5; Acts 1:16, 18, 25. Satan had controlled Judas Iscariot as in John 6:70-71. Satan is his spiritual father as in John 17:12. Satan put the desire in Judas Iscariot. Satan entered into Judas twice, first prior to the event at the upper room (John 13:2) and secondly in the upper room (John 13:27). Short Statistics of Judas Iscariot: First mentioned in



Matthew 10:4. Final mentioned in Acts 1:25. Meaning of his name – Praise. Frequency of his name – 22 times. Five biblical books that mentioned his name are Matthew, Mark, Luke, John and Acts. His occupation is Apostle. Place of birth – probably Judean city of Kerioth. Circumstances of his death – he hanged himself (Matthew 27:5; Acts 1:18). He was the apostle who betrayed Jesus (Wilmington, 2018). It has been noted that people of lower class do not have last name in the New Testament era, but Judas has and his last name is Iscariot. This shows that he belonged to high class (Ehrman, 2006). There are other Judases in the sacred texts such as Judas the brother of Jesus as mentioned in Mark 6:3, and John 14:22 also talks about another Judas different from Judas Iscariot; this Judas (also known as Jude) is the author of the shortest book in the New Testament. The description of Judas Iscariot can be found in the following verses of the sacred texts: Matthew 10:14, 26:14; Mark 3:19, 14:10; Luke 6:16; John 12:4, 13:2, 26, 14:22. The meaning of the name is not certain, but scholars have proposed the following meaning though none is yet to be universally adopted. A nineteenth century scholar suggested that the name Iscariot came from Hebrew word which connotes ‘to top up’ and that his throat was stopped up because he died by strangling (Ehrman, 2006) About ten decades after, some scholars said that the name Iscariot is from Semitic word ‘*isqa*’ re ‘*ut*’ which likely suggests someone who makes money out of friendship. And probably from the tribe of Issachar (he was Issachariot). Some felt that the term Iscariot sounds more of Latin word for ‘dagger’- *sica* – and is likely to be the Jewish dagger assassin known as ‘*sicarii*’ and this suggests that Judas was a Jewish zealot who advocate violence against Roman Empire. Some said his name is from Hebrew word ‘*saqqar*’ which means ‘liar’ and it actually describes his person as described by the sacred tests. There are more possibilities about the meaning of the name Iscariot but none is yet to be accepted by the linguists who were intimately familiar with the ancient Semitic language (Ehrman, 2006). The most common explanation is that Iscariot is from Hebrew word ‘*ish kerioth*’ which might mean something like ‘a man who comes from the village of Kerioth’. If this is true, the name Kerioth is



mentioned in Joshua 15:25 – it belongs to the southern part of Israel and it was later known as Judea. The implication of this is that this would make Iscariot the only southerner among the followers of Jesus. In Jeremiah 48: 24 and 41 mention another Kerioth that was outside Israel but it is very unlikely that Jesus close associate would come from any of these two places. Some top scholars concluded that we do not know the meaning of Iscariot (Gathercole, 2007).

The only book which contradicted the records of the Gospels concerning Judas is *Gnostic Gospel of Judas Iscariot*, the book which was considered heretical by Irenaeus. It was written around 180AD and was brought to the attention of the international community in 2006. It was written by Cainites who venerated the biblical character of Cain who killed Abel his brother. This same author also describes God as evil. Therefore, his view cannot be taken seriously by many researchers. (Sorensen, 2021). Throughout the Christian tradition Judas has been portrayed as the rotten apple in the apostolic barrel. Some claimed that he was inherently evil and that he was Christ-killer. Some commentators did not portray Judas Iscariot as a demonically inspired or money-grubbing betrayer of the cause but as the one disciple who both understood Jesus and did his will (Ehrman, 2006). He is the one who leads the way. He is the thirteenth, because Matthias replaced him after he died as a result of the sorrow he had for his master. Only he had the glimpse of the truth and therefore Jesus revealed the most sacred information to him. As a sign of kindness to Jesus, Judas rendered the most sacred service unto Jesus by handling him over to the authorities who needed a closest person to Jesus to hand him over. Judas Iscariot probably thought that matters were getting out of hand and he wanted Jesus securely taken out of the way before any violence broke out. But he was most likely frustrated because of the delay of Jesus' promise about their upliftment in the kingdom of Jesus Christ (Bultmann, 1953). He reflected on all he had heard along with other disciples. It is believed by some researchers that he had crisis of faith, activated by Jesus' mysterious allusions to his own coming death. May be out of bitterness, he turned to his own master when his expectations were sunk. He helped



Jesus to reach heaven and he is a star in the sky (Sorensen, 2021). Judas Iscariot is the greatest of all the disciples because he helped Jesus to fulfil the climax of his mission on earth and this act of generosity of him provided salvation to the whole human race. No wonder, Jesus said to him, “You will exceed them all, for you will sacrifice the man who clothed me”

In summary Judas Iscariot can be described as enumerated below:

- i. A leader or member of the Zealots (a party of Jews who advocated armed rebellion from Rome), who supported Jesus until the latter refused to become king.
- ii. A friend of Jesus who essentially helped him to do his duty and commit suicide after.
- iii. A negotiator between Jesus and the Jewish authorities.
- iv. A dupe – he did not fully understand what he was doing.
- v. A character invented by the Gospel writers because they supposedly needed a villain. The Greek name “Judas” (“Judah” in Hebrew, the source of the word “Jew”) in this view was purposely employed as an anti-Semitic device (Sorensen, 2021).

Other Corrupt Members in the Cabinet of Jesus

As a matter of fact, the disciples expected something different from Jesus Christ. They were all expecting him to function as a political deliverer from the oppression of the Roman power. (Barrett, C. K. 1996. *The New Testament Background*. London: SPCK) As recorded in Mark 9:34 and 10:35–37; they also had high expectations for themselves and they were already lobbying and discussing who will be the first Vice President and the second Vice President. Could it be said that the disciples are corrupt? Were they not responding to the promises of their master (Jesus) that the poor, powerless and meek would be exalted? Who else could be as poor and powerless as the disciples of Jesus? The disciples never expected Jesus to be arrested, molested, tortured and killed. The truth is that the disciples did not understand fully the mission of Jesus Christ and therefore their attitude could not correlate perfectly with the expectations of their master (Ehrman, 2006) Simon Peter also denied



Jesus and this act is also a form of corruption. It is equivalent to the offence of Judas Iscariot as recorded in Matthew 26: 58, 69, 73, 75; Mark 14:54, 66, 67, 70, 72, Luke 22:54, 55, 58, 60, 61. It must be noted that all the disciples were indicted for corruption in Matthew 26:6-13 and Mark 14:5-10, where a woman suggested to be Mary the sister of Martha poured a very expensive oil on the head of Jesus Christ. The author of the first gospel says in verse 8: "But when the disciples saw it, they were indignant, saying, "Why this waste?" RSV. They were irritated, they were annoyed. They were disappointed in Jesus Christ. They did not know that Jesus could allow someone to pour such an expensive oil on his head. Considering the simplicity of Jesus Christ from his birth till then, the disciples should not be blamed for reasoning that way. The disciples did not know the purpose of the oil that was poured on the head of Jesus Christ.

What Did Judas Betray and Why Did He Betray It?

If we maintain that Jesus was principally a Jewish rabbi who taught his followers that they should love one another, why would Romans execute him for that? Did Pontius Pilate say, "Oh no, we can't have you loving one another, and we definitely don't want you to love us, your enemies. Or if Jesus' overarching concern was with the status of women in first-century Palestine, would Pilate have been angered at the idea and deemed him worthy of death? Or if Jesus principally taught his disciples that they should be like Cynic philosophers and spurn material things in favor of the spiritual, would Pilate have decided Jesus needed to be tormented, maimed, and executed? Any account of Jesus' life must explain his death. If Jesus had been a political revolutionary, that would explain his death. The Romans in that case would have tried him on political charges and executed him. The problem is that Jesus appears to have been a pacifist. He never raised an army and never advocated the violent overthrow of the empire. Of course, the Romans might have thought Jesus was an insurrectionist, even if he wasn't. But there's a better explanation for why they sought to put him to death. He didn't take up the sword against the Romans because in his view he knew that



he didn't need to. He knew that the empire was soon to be overthrown—not by the armies he would lead against Rome, but by God himself, in an imminent act of judgment. Jesus was one of those apocalypticists who predicted a future violence, brought not by humans but from heaven. When he went into the Temple the last week of his life and overturned the tables of the money changers and the people selling sacrificial animals, it was a symbolic statement that God's judgment was soon to arrive and destroy that place. The holy place? The sanctuary of God? Yes, God's judgment would hit even there. The rulers of the people had grown powerful and corrupt, they collaborated with the Romans, and they would be destroyed when God's judgment came. It is no wonder the Jewish leaders did not take kindly to Jesus, fearing he would cause unrest among the people. He was preaching against them, so they decided to have him taken out of the way. That was not particularly unusual. Actually, it was a common fate of apocalyptic prophets of coming judgment. It is what happened to John the Baptist before Jesus. And it is what happened to other apocalyptic prophets in Palestine after his death. The Roman authorities were quick and ruthless when it came to anyone preaching against them, whether they were influencing others to take up weapons or maintaining that God himself was going to intercede. Anyone that is very frank and passionate in their opposition to those in power were dealt with in kind. But, of course, there had to be grounds for prosecution (even if they were wrong or misguided). Which leads me back to my question: if it is beyond reasonable doubt that Jesus was condemned for claiming to be King of the Jews, yet there is no record of him calling himself this publicly in our early sources, how do we explain the charge? (Ehrman, 2006). Jesus considered himself to be a king, they would have the information they needed. They couldn't get this information from what they heard Jesus preach, of course. It was not his public proclamation but his private instruction to the disciples, his co-rulers in the future Kingdom. But Judas told them what they needed to hear.

The Jewish leaders arranged to have Jesus arrested. They used the betrayer to lead them to him. Then they put Jesus on trial, asking him:



“Are you the Messiah?” He had to answer truthfully, and so he revealed what he considered to be the truth: yes, he was the one who would rule the future Kingdom. The authorities then handed him over to the Roman governor for trial. That is precisely why Pilate put Jesus on trial for calling himself King of the Jews even though this was not his public message. Jesus thought he would be the Messiah of the coming Kingdom, that is, the future king. So, when he was asked by Pilate, he either spoke the truth, that he was the king, or at least didn’t deny they charge. How could he? This was the heart of his message. The Romans saw this as political insurgency. Pilate ordered his crucifixion. Jesus was flogged and executed on the spot. And so, we have the historical explanation for why Jesus was killed for calling himself King of the Jews when in public he never did so. Judas betrayed the information. This understanding of what Judas really betrayed makes much better sense than the standard explanation. In the Gospels, the only thing Judas does is show the authorities where they can arrest Jesus privately. But that is scarcely much of a betrayal.

If the authorities wanted to know where Jesus was, they could have had him followed. There was no need to hire an insider. The alternative explanation given here makes sense of all the data:

- Jesus taught his followers, privately, that they would rule in the Kingdom.
- He also taught them that he would be their ruler, as the king in the Kingdom (the messiah).
- He was executed for calling himself King of the Jews, even though he never called himself that publicly.
- He was later revered by Christians as the messiah, even though he did nothing the messiah was supposed to do. The reason they did so: he was known to be the messiah before his death, because that’s what he himself taught (Ehrman, 2006).



Did Judas Know that His Betrayal Would Lead to Jesus' Death?

In the Gospel, Judas allowed himself to be used for the arrest of Jesus which subsequently led to the murder of Jesus. That is the point of the betrayal: to allow Jesus to escape his mortal body to return to the realm of the Spirit. But this account was written a century after the fact by a Gnostic who saw liberation from this material world to be the greatest good imaginable, and who told his story about Jesus and Judas in light of his own belief. In two of our canonical Gospels, Mark and John, Judas completely disappears from the scene after the betrayal, so there is no evidence of what he felt afterward. But it is striking that in our earliest report, Mark's, Judas instructs those arresting Jesus to take him away "securely" (Mark 14:44; sometimes translated too loosely as "under guard"). This is an odd statement, and some interpreters have thought that it indicates that Judas was afraid Jesus might try to escape. But another option is that he didn't want anything amiss to happen to Jesus, that he wanted him to be kept safe (the term could also be translated "safely" instead of "securely"). If so, then the outcome of the betrayal may have come as a surprise to Judas. Maybe he simply wanted Jesus taken out of the way because he too was afraid riots might start, and he didn't want Jesus—or the disciples—to be hurt in the mayhem. Maybe he didn't expect that handing Jesus over to the authorities would lead to a death sentence, but simply assumed that they would keep Jesus for questioning, find out that he had no political objectives, and let him go as another prophet with high hopes for the future. This might make sense of the tradition found in Matthew that Judas felt remorse once he saw that "Jesus was condemned," and that he then tried to return the money he had made off the deal. Why would Jesus' condemnation lead to remorse? Only if that had not been the goal of the betrayal in the first place. Possibly Matthew also understood Judas as being intent not on Jesus' death but only on his being safely removed from the public eye until the festival had ended. When things did not turn out as he had planned, Judas was torn with guilt and grief, and hanged himself.



Why, Then, Did Judas Do It?

The Gospels of course give various answers to this question. In the Gospel of Judas, he betrays Jesus because that's what Jesus wants him to do. In our earlier accounts there are a range of different reasons given: John portrays Judas as inherently evil, "a devil," and so naturally he did what he was inclined to do; Luke suggests that "the Devil made him do it"; Matthew indicates that he did it for the cash. But what was the real motivation behind Judas's act? At the end of the day, I'm afraid we can't know for certain. It might be that the scenario I've suggested above is the right one, that Judas simply wanted Jesus removed from public view until after the festival had ended and they could return to Galilee to continue their public preaching. But there's another option that might be even more intriguing, possibly hinted at in Mark, our earliest surviving account.

Management Skills of Jesus Christ

The mishap of development and enlargement of church today is informed by the high premium placed on leadership positions in the church and the mode of handling church property and possessions. (Odunuga, 2022). The management skills applied by Jesus Christ to supervise the corrupt disciples include: leadership by example, raising funds miraculously to meet the immediate needs, putting less fund in the safe, running cashless financial activities, paying less attention to the position of the treasurer, encouraging direct services from the supporters of Jesus' ministry, giving opportunity to the corrupt person to leave and death penalty for the chief offender (Nwizu, 1997).

Leadership by example – Jesus himself did not handle money directly during his earthly ministry. He used his disciples. He played down on earthly materials and focus more on things that are of life after death. Jesus stayed away from everything that could corrupt him such as women (he did not marry), money (he did not handle money directly) position (he was not ambitious about earthly position but sought for the kingdom of God). Since he was a clean person and it was very difficult for anyone to accuse him of any evil, it was very easy for him to manage



the corrupt members of his cabinet, particularly, Judas Iscariot (Alister, 1987).

Raising funds miraculously to meet immediate needs - In Matthew 17:24-27, Christ was at Capernaum – (his headquarters and where he most resided) where if Jesus disbursed any money to each of the disciples for the journey as most Churches do today (Treat, 1971). Church gives pocket money, food items/provisions and medical facilities/personnel to the participants that are going to the mission field for a week or two weeks. But Jesus told his own disciples not to worry about those things for whatever they needed would be divinely provided at the right time. In another words, the office of Judas Iscariot was ignored and rendered less important. In John 2:1-11, where Jesus turned water to wine, if it were to be in today's dispensation; the church leader would be expected to release some fund to purchase more wine. If that was what Jesus did perhaps, he would have invited Judas Iscariot to bring out some money from the common pus to purchase more wine for the wedding. But Jesus disregarded money and the treasurer by turning water into wine. Management of a corrupt member of his cabinet became very easy when there was no need no frequent ask for the money in the custody of Judas Iscariot.

Encouraging direct services from the supporters of Jesus' ministry - Attitude and reaction of Judas Iscariot to the generosity of a good woman in Matthew 26:6-13 and Mark 14:5-10 and the erroneous step that was taken by Judas Iscariot in the subsequent verses show clearly that Judas Iscariot wanted more money in the common pus, but wished to also determine the purpose it must be used for. A woman that was suggested to be Mary, the sister of Marta and Lazarus says that it is the same as Mary Magdalene (Henry, 2006). Pouring oil on someone will be a strange form of complement in our contemporary society, but then it was a glorious honour for a highly placed person. Judas Iscariot was not having the same mind with his master. His mind was corrupt. Here Jesus encouraged the woman and others to donate generously towards his ministry. Judas Iscariot betrayed Jesus shortly after this incidence. Was it because the honour that that woman gave to Jesus was too much in the



eye of Judas? Definitely, Judas was offended by the honour received by Jesus and it was the last straw that broke the camel's back. He went straight to betray Jesus and handed him over to his enemies. A corrupt member in the cabinet of Jesus Christ was corrupt from the beginning to the end. Jesus gave the corrupt members the opportunities to repent as indicated in John 13:27. Even after he betrayed Jesus, nothing stopped him from repenting and Jesus would have accepted him, but he chose to kill himself. Leadership is, if possible, a way of inspiring and encouraging subordinates to achieve allotted responsibilities (Ajibade, 2022).

Giving opportunity to the corrupt person to leave – in John 6:67 and other places quoted above, Jesus actually gave Judas many privileges to leave but he refused to go. For instance, it can be very frustrating if you are in a position and your position is rendered almost ineffective and useless. Jesus used various supernatural method to provide cash, food, means of transportation and wine during a wedding and disregarded the Treasurer: Judas Iscariot by refusing to give or ask for money from the pus he was keeping (Yeulett, 2013). Death penalty – Jesus knew that the corruption of a corrupt person will eventually swallow him. Judas killed himself after he collected money from the accusers of Jesus and betrayed his LORD (Awojobi, 2021).

Conclusion

It is a fact that human being generally is not perfect. We all have our strength and weaknesses. The weaknesses could be regarded as corrupt aspect of human life. Judas Iscariot was so corrupt to the extent that he did not repent from his wickedness, instead he committed suicide. Some are of the opinion that he repented, but the Greek word used is not *μετανοεω* which means "I repent". The Greek word used is *μεταμελομαι* which connote regret or remorse. It should be noted that such regret does not necessarily involve modification of character and therefore, repentance cannot take place. (Robert, 1998). Jesus did not allow the corrupt member of his cabinet to have his way as he wanted by using diplomatic methods to check his excesses and to ensure that the tasks of the ministry continue without delay. The responses of Jesus to the



outstanding corrupt members of his cabinet are worth mentioning. The sin of Peter is referred to as denial while that of Judas Iscariot is referred to as betrayer. In Luke 22:22, he predicted a curse over whosoever betrayed him (“Jimmy” Again III, 2014) But in the case of Peter in Luke 22:32, Jesus said to Peter “.... But I have prayed for you that your faith may not fail....” According to Matthew 10:2-4, Mark 3:16-19, and Luke 6:14-16, the name Judas Iscariot has been affiliated to betrayal and treachery. In fact, the name of this disciple of Jesus almost became a synonym for the word betrayal (Yeulett, 2013). The sin of Judas Iscariot was deliberate and intentional unlike Peter who determined and vowed not to deny Jesus but could not keep to his promise due to human weakness (Yeulett, 2013).

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