

APPENDIX D - Chapter 76

Introduction to Spirit of Prophecy, Vol. III

Narrative material on Judas used in the DA, chapter 76, was drawn from three chapters, VI, VII, and VIII, in 3SP. Therefore the relevant passages are included here. Possible parallels, from which part of the SP material might have been drawn, can be found in works on the life of Christ by Fleetwood and Krummacher.

Spirit of Prophecy, Vol. III

Chapter VI - The Passover Supper - Pages 81-83

¹THE scribes and priests now counseled together how they might take Jesus without raising a tumult among the people; for many of those who witnessed his mighty works believed him to be the prophet of the Most High, and would have been greatly incensed at any attempt upon his liberty. ²So the dignitaries decided that open violence would not be good policy, but that treachery must serve their purpose.

³Judas, one of the twelve, proposed secretly to betray Jesus into their hands, by leading them to one of the Saviour's resorts for prayer and retirement. ⁴In this quiet place they could make sure of their prey, for there would be no multitude to oppose them. ⁵Judas, ever greedy for gain, made a contract with the priests and rulers to betray his Master into their hands for thirty pieces of silver. ⁶The Lord of life and glory was sold to ignominy and death by one of his disciples for a paltry sum of money.

⁷The heart of Judas had not suddenly grown thus base and corrupt. ⁸His love of mammon, like any vice which is left unchecked, had daily grown stronger, until it overbalanced his love for the Saviour, and he had become an idolater. ⁹His mind had become debased by covetousness; and a man who is enslaved by avarice is in danger of going to any lengths in crime.

¹⁰Judas, with the rest of the twelve, had been privileged to listen to the teachings of Jesus, and to

witness his acts of sacrifice for the benefit of men. ¹¹He had noted his forbearance and patience; that when weary, hungry, and pressed upon by the multitude of poor and afflicted, he had pitied their cries and turned none away unrelieved. ¹²Judas had seen him perform miracles in giving health to the dying and joy to the despairing. ¹³He himself had felt in his person evidences of his divine power. ¹⁴But when men reject light, and blindly follow their natural inclinations, they are led into darkness, and the plainest facts are unheeded. ¹⁵Judas was naturally avaricious, and he had fostered this evil propensity until it had become the ruling motive of his life.

¹⁶We look with horror upon the treachery of Judas; but his case represents a large class who file in under the banner of Christ, yet are really his worst enemies. ¹⁷They worship only self and money, and use the name of Christian as a cloak to hide their evil deeds. ¹⁸They sell their integrity for money, and their Saviour for a little worldly advantage.

¹⁹After Judas had closed the contract by which he agreed to betray his Master into the hands of those who thirsted for his life, he mingled with the other disciples as though innocent of wrong and interested in the work of preparing for the passover. ²⁰The betrayer thought that his base purposes were hidden from his Master, although every day furnished fresh evidence that the thoughts and intents of all hearts were open unto him.

Spirit of Prophecy, Vol. III

Chapter VII - In the Garden - Pages 105-106

¹⁵⁷Judas was himself surprised that Jesus should deliver himself into the hands of those who sought to destroy him. ¹⁵⁸He had frequently known the Saviour's enemies to lay plans to take him, but Jesus would quietly depart and defeat their murderous designs. ¹⁵⁹Now the betrayer saw with astonishment that his master suffered himself to be bound and led away. ¹⁶⁰The false disciple flattered himself, however, that Jesus had only permitted himself to be taken that he might manifest his power by delivering himself from his enemies in a miraculous manner. ¹⁶¹He knew that nothing else could free him from that armed band. ¹⁶²For three years the Jews had been secretly planning to take him, and now that they had accomplished this they would not let him escape death, if they could prevent it.

Chapter VIII - In the Judgment Hall - Pages 123-126

²⁰⁴Just then a hoarse voice rang through the hall, which sent a thrill of terror through the hearts of all present: He is innocent. ²⁰⁵Spare him, O Caiaphas! ²⁰⁶He has done nothing worthy of death! ²⁰⁷The tall form of Judas was now seen pressing his way through the startled crowd. ²⁰⁸His face was pale and haggard, and large drops of

perspiration stood upon his forehead. ²⁰⁹He rushed to the throne of judgment, and threw down before the high priest the pieces of silver he had received as the price of his Lord's betrayal. ²¹⁰He eagerly grasped the robe of Caiaphas, and implored him to release Jesus, declaring that he was innocent of all crime. ²¹¹Caiaphas angrily shook him off, but he was confused and knew not what to say. ²¹²The perfidy of the priests was revealed before the people. ²¹³It was evident to all that Judas had been bribed to deliver Jesus into the hands of those who sought his life.

²¹⁴Judas continued to beseech Caiaphas to do nothing against Jesus, declaring that he was indeed the Son of God, and cursing himself that he had betrayed innocent blood. ²¹⁵But the high priest, having recovered his self-possession, answered with chilling scorn, "What is that to us! see thou to that!" ²¹⁶He then represented to the people that Judas was some poor maniac, one of the mad followers of Jesus, and charged them not to let any influence prevail to release the prisoner, who was a base deceiver.

²¹⁷Finding his prayers were in vain, Judas fell at the feet of Jesus, acknowledging him to be the Son of God, begging forgiveness for his sin, and imploring him to exercise his God-like power and deliver himself from his enemies. ²¹⁸The Saviour did not reproach his betrayer either by look or word. ²¹⁹He knew that he was suffering

the bitterest remorse for his crime. ²²⁰He gazed compassionately upon Judas, and declared that for that hour he had come into the world.

²²¹A murmur of surprise ran through the assembly at the heavenly forbearance manifested by Jesus. ²²²Again a conviction swept over their minds that this man was more than mortal. ²²³But the question then arose, If he was indeed the Son of God, why did he not free himself from his bonds and rise triumphant above his accusers?

²²⁴The love of money had perverted the nobler nature of Judas, making him a fit agent for Satan to use in the betrayal of Christ. ²²⁵When Judas had become annoyed at the implied rebuke of Jesus because of his covetous spirit upon the occasion of Mary anointing her Lord with costly ointment, he yielded to the tempter, and gave Satan easy access to his mind. ²²⁶But when he decided to sell his Master to the murderous priests and rulers, he had no thought that Jesus would permit himself to be taken. ²²⁷He thought the priests would be cheated of their bribe, and he, the betrayer, would secure the money to use for some purpose of his own, and Jesus would have a new opportunity to display his divine power in delivering himself from the wiles of his enemies.

²²⁸From the time of his betrayal in the garden, Judas had not lost sight of the Saviour. ²²⁹He eagerly looked for him to surprise his enemies by appearing before them in the

character of the Son of God, setting at naught all their plots and power. ²³⁰But when he saw him meekly submitting to their abuse, suffering himself to be tried and condemned to death, his heart smote him, and he realized the full extent of his own crime--he had sold his divine Master to shame and death. ²³¹He remembered how kind and considerate Jesus had ever been to him, and his heart filled with remorse and anguish. ²³²He now despised the covetousness which Jesus had reproved, and which had tempted him to sell the Saviour for a few pieces of silver.

²³³Perceiving that his entreaties to spare the life of Jesus availed nothing with the high priest, he rushed from the hall in despair, crying, It is too late! ²³⁴It is too late! ²³⁵He felt unable to live to see Jesus crucified, and, in an agony of remorse, went out and hanged himself.

²³⁶Afterward the money which Judas had cast down before the priest was used for the purchase of a public burial ground. ²³⁷"And the chief priests took the silver pieces, and said, it is not lawful for to put them into the treasury, because it is the price of blood. ²³⁸And they took counsel, and bought with them the potter's field, to bury strangers in. ²³⁹Wherefore that field was called, The field of blood, unto this day."

²⁴⁰If any testimony had been needed to prove the innocence of Jesus, it was given in the confession of Judas. ²⁴¹Not only was it an evidence of the innocence of the

Spirit of Prophecy Vol. III

Saviour, but the event was a direct fulfillment of prophecy.

²⁴²In prophetic vision Zechariah had looked down the ages and seen the trial of God's dear Son. ²⁴³The act of Judas

is thus described: "And I said unto them, If ye think good, give me my price; and if not, forbear. ²⁴⁴So they weighed

for my price thirty pieces of silver. ²⁴⁵And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them. ²⁴⁶And I took the thirty pieces of

silver, and cast them to the potter in the house of the Lord."

APPENDIX D - Chapter 76

Introduction to Signs of the Times December
1893

"The Character to Be Tested" is the title of the December 18, 1893, Signs article which gave a portrayal of the character of Judas and how it failed the test. This article had an indirect influence upon the composition of chapter 76 of DA.

THE SIGNS OF THE TIMES. Vol. 20, No. 7

December 18, 1893.

THE CHARACTER TO BE TESTED.

BY MRS. E. G. WHITE.

¹ We are to form characters after the divine Model, Jesus Christ, and bring every power and capability of our natures into subordination to him in this life, that we may through him have a right hold of the future immortal life. ² "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." ³ Those who have a character that will be found worthy of a place in the kingdom of God, will be those who have become acquainted with God, who have obeyed the explicit directions given in his word. ⁴ They will be entitled to a seat at the marriage supper of the Lamb.

⁵ The only way in which we can distinguish between the true Christian and the pretender to Christianity is by the fruit of the life. ⁶ The works will testify whether or not Christ, the hope of glory, is formed within. ⁷ Everyone who enters the kingdom of heaven will have been tested and proved. ⁸ Judas was one who was favored in being associated with Christ and his disciples. ⁹ He was with Jesus during the time of his public ministry, and he possessed qualities of character that would have made him a blessing to the church had he but submitted to the discipline that Jesus desired him to have. ¹⁰ He was privileged to have the same advantages as did John and the other disciples, and might have been benefited by the education and training of the greatest Teacher the world ever knew.

¹¹ In Christ he beheld a character that was pure, harmless, and undefiled, and his heart was drawn out in love for his Master. ¹² But the light that was shed upon him from the character of Christ, brought with it the responsibility of yielding up every natural or acquired trait that was not in harmony with the character of Christ. ¹³ In this Judas did not stand the test. ¹⁴ The love of the world was deeply rooted in his heart, and he did not give up his love for the world, nor surrender his ambition to Christ. ¹⁵ He never came to the point of surrendering himself fully to Jesus. ¹⁶ He felt that he could retain

his own individual judgment and opinion. ¹⁷ While he accepted the position of the minister of Christ, yet he never brought himself under the divine moulding of Christ. ¹⁸ He clung to his objectionable traits of character, and indulged in his own sinful habits, and, instead of becoming pure and Christlike, he

became selfish and covetous. ¹⁹ Selfishness became the controlling power of his life.

²⁰ Judas listened to the lessons which Christ gave to his disciples and to the multitudes, and he did not offer any opposition, or seem to question their importance. ²¹ He made no outward murmur until the time that Mary anointed the feet of Jesus. ²² The record says:

"Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. ²³ There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him. ²⁴ Then took Mary a pound of ointment of spikenard, very-costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment. ²⁵ Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? ²⁶ This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein."

²⁷ In the circumstance of Mary's anointing Jesus' feet, the plague spot of Judas' character was revealed. ²⁸ The crisis had come in the life of Judas, and the ruling trait of character took its supremacy over every other trait. ²⁹ Covetousness, which is idolatry, had been cultivated, and had strengthened in his heart, and when temptation came upon him, he was held under its control. ³⁰ The temptations of Satan will ever thus meet a response from the elements of depravity that are in the human character that have not been resisted and overcome. ³¹ The covetous greed that Judas had indulged for years, now held in control and overpowered every other characteristic of his nature. ³² He harmonized with the drawings of Satan, and evil triumphed as he yielded to temptation. ³³ Although he was professedly a follower of Jesus, yet he was in heart strengthening the evil of his character. ³⁴ Jesus knew every transgression, and he now looked sorrowfully upon him who was numbered with the twelve, and who was yet not a doer of the words of Christ.

³⁵The disciples could not discern the evil of Judas' heart; only the eye of God could discern the hidden motive, the unholy desire.

³⁶When an impure thought is welcomed, an unholy desire cherished, a rebellious purpose formed, the purity of the soul is stained and its innocence is ruined, temptations prevail, and hell triumphs.

³⁷"Every man is tempted, when he is drawn away of his own lust, and enticed."

³⁸Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

³⁹A man is tempted to sin when some attractive object or indulgence is presented to him, and he is drawn to overstep principle, and to violate his conscience in doing that which he knows to be wrong.

⁴⁰This was what Judas was doing.

⁴¹He had no oil in his vessel with his lump.

⁴²He professed to have a deep interest in the welfare of the poor, but all his professions were pretenses, mere hypocrisy.

⁴³He wanted to give others the impression that he was a very pious man, but the fact was that he was nothing else than a self-conceited sinner.

⁴⁴It was his duty to seek grace and purity and holiness; but he failed to seek them.

⁴⁵He did not cultivate humility, and die to the world.

⁴⁶He did not cultivate hope and love, and manifest pure devotion to God.

⁴⁷He did not obtain a strong, noble character, full of faith and holy endeavor, but permitted the wild, unsanctified elements of character to prevail.

⁴⁸During his whole life he continually repeated acts of selfishness, though wearing the garb of religion.

⁴⁹Those who are satisfied in having merely a form of religion, who do not carry out the lessons of Christ in their practical life, make manifest the weakness of their character when trial and temptation come upon them, and they prove that they were not Christians.

⁵⁰Every duty that is performed in love to Jesus, in simplicity and humility, divested of all selfishness, has its effect on the character and shapes it after the divine Model.

⁵¹Through faithfulness in the Christian life the soul is braced to withstand sudden assaults of temptation; for the true Christian learns to depend upon Christ for strength and grace.

⁵²When the first temptation is met and resisted, the second is more easily met and resisted.

⁵³We may be able to resist every temptation that assails the heart by calling upon our mighty Deliverer.

⁵⁴It is not in the power of Satan to force anyone to sin.

⁵⁵Sin is the sinner's individual act.

⁵⁶Before sin exists in the heart, the consent of the will must be given, and as soon as it is given, sin is triumphant, and hell rejoices.

⁵⁷But there is no excuse for sin, either great or little.

⁵⁸Christ has been provided as the tempted one's refuge.

⁵⁹"For verily he took not on him the nature of angels; but he took on him the seed of Abraham."

⁶⁰Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

⁶¹For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

⁶²"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

⁶³Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

⁶⁴Temptation is not sin, and is no indication that God is displeased with us.

⁶⁵The Lord suffers us to be tempted, but he measures every temptation, and apportions it according to our power to resist and overcome evil.

⁶⁶It is in time of trial and temptation that we are enabled to measure the degree of our faith and trust in God, and to estimate the stability of our Christian character.

⁶⁷If we are easily jostled and overcome, we should be alarmed; for our strength is small.

⁶⁸Let us consider the words of comfort that have been left on record for our instruction: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

⁶⁹God has apportioned the temptation in proportion to the strength he can supply, and he never permits us to be tempted beyond our ability to resist or to endure.

⁷⁰"The Lord knoweth how to deliver the godly out of temptation."

⁷¹"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

⁷²Through prayer and the word of God we shall be enabled to overcome temptation.

APPENDIX D - Chapter 76

Introduction to Signs of the Times December
1894

On December 24, 1894, another Signs article, entitled "A Lesson from the Experience of Judas," gave more insights into that disciple's character and the fruitage of his life. Again, this article is one which had only an indirect influence on the composing of DA chapter 76. However, along with the ST December 18, 1893, article on Judas, it provided sentences and/or thoughts which were used in Manuscript 120, 1897, which in turn became one of the major sources for the structural form of chapter 76 of the DA text.

THE SIGNS OF THE TIMES. Vol. 20, No. 59

December 24, 1894.

A LESSON FROM THE EXPERIENCE OF JUDAS.

BY MRS. E. G. WHITE.

¹ It was a grief to the Saviour that his disciples failed to comprehend the character of his kingdom. ² He plainly stated to his followers the humiliation, suffering, and death that awaited him; but they seemed to be unable to understand it, and on the way to the scene of the Saviour's trial and death, disputed among themselves who should be greatest in his kingdom. ³ Judas was numbered among the twelve. ⁴ He was accepted, not because he was perfect, but notwithstanding his imperfections. ⁵ Peter, James, and John were not perfect characters, but they were received by the Master in order that they might be moulded by the words he should speak and the example he should set before them. ⁶ Judas had witnessed the power which the disciples had over the unclean spirits, and could testify that the devils were subject unto them.

⁷ But the often-repeated statements of Christ in regard to his kingdom not being an earthly kingdom, created thoughts of disaffection in the mind of Judas. ⁸ He had marked out a line upon which he expected Christ to work.

⁹ He had planned that Christ should deliver John the Baptist from prison, and, lo! John was left to be beheaded in prison, and Jesus withdrew himself and his disciples into a country place, instead of avenging the death of John. ¹⁰ Judas wanted more aggressive warfare established, and thought that if Jesus would not hold them back from carrying out their schemes, they would be more successful. ¹¹ Doubt became more established in his mind as he saw the gathering enmity of the Jewish leaders, and saw the challenge go by unheeded by Christ when they requested that he should show them a sign from heaven.

¹² His heart was open to unbelief, and the enemy supplied mind and heart with thoughts of questioning and rebellion. ¹³ Why did Christ dwell so much upon that which was discouraging, portraying his trials and persecutions, and describing the trials and persecutions which his disciples must endure?

¹⁴ Why did he refer to his own humiliation and death? ¹⁵ Were their hopes to be all disappointed? ¹⁶ Was it not the prospect of having a high place in the new kingdom which God

was to establish that led him to espouse the cause of Christ? ¹⁷ Judas had not decided that Jesus was not the Son of God, he had not made up his mind that he performed miracles through the agency of Satan, but yet he was questioning, and seeking to find some way by which he could explain the mighty works which he did.

¹⁸ The other disciples were as unwilling as was Judas to receive the statement concerning Christ's humiliation and death, for it seemed to them to mean an end to all their hopes; but when Christ presented before them his true mission, they were not offended, but appreciated the spiritual good that was to come, although they but dimly perceived its nature. ¹⁹ Jesus said unto them: "I am the Bread of Life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . ²⁰ Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. ²¹ Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. ²² For my flesh is meat indeed, and my blood is drink indeed. ²³ He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

²⁴ As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. ²⁵ This is that Bread that came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this Bread shall live forever. . . . ²⁶ Many therefore of his disciples, when they heard this, said, This is a hard saying; who can hear it? ²⁷ When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? what and if ye shall see the Son of Man ascend up where he was before? ²⁸ It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. ²⁹ But there are some of you that believe not. ³⁰ For Jesus knew from the beginning who they were that believed not, and who should betray him. ³¹ And he said, Therefore said I unto you, that no man can come unto me, except it were given him of my Father."

³² Jesus, the Lord of life and glory, was about to suffer an ignominious death, and he spoke plain truth in order that the characters of all those who professed to be his disciples might be developed, so that the true and faithful

might not have added to their trials the discouragement that these doubters and questioners should bring upon them at his death.

33 Judas was among those who said, "This is a hard saying; who can hear it?"³⁴ From that time many of his disciples went back, and walked no more with him.³⁵ Then said Jesus unto the twelve, Will ye also go away?³⁶ Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.³⁷ And we believe and are sure that thou art that Christ, the Son of the living God.³⁸ Jesus answered them, Have I not chosen you twelve, and one of you is a devil?³⁹ He spake of Judas Iscariot the son of Simon; for he it was that should betray him, being one of the twelve."

40 It was at this very time that Judas made shipwreck of faith.⁴¹ After this he permitted doubt, envy, suspicion, bitterness, and hatred to be his guests.⁴² He became jealous at once when he was not included among the three who were chosen to witness the transfiguration of Christ upon the mount.⁴³ When the disciples disputed by the way as to who should have the supremacy, his voice was often heard.⁴⁴ In all that Christ said to his disciples there was always something with which he disagreed, and the leaven of disaffection was fast developing under the influence and presence of Judas.⁴⁵ When he witnessed the manifestation of the fervent love of Mary as she anointed the feet of Christ with the precious ointment, his very spirit seemed turned to gall.⁴⁶ He manifested his covetous nature; and displayed his malice and hatred.

47 Judas was not a doer of the words of Christ.⁴⁸ He had had every advantage given him in order that he might learn lessons concerning Him who brought to light life and immortality, but he failed to overcome his selfish spirit, and cherished covetousness, which is idolatry, and did not cleanse the soul temple of its defilement.⁴⁹ Every human soul has some mastering passion which must be overcome or it will overcome him and plunge the soul into ruin.⁵⁰ Christ said: "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!

51 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or

two feet to be cast into everlasting fire."

52 Each one has a work of overcoming to do.⁵³ If the objectionable trait of character is not overcome, Satan will take advantage of the defect, and thereby defile the whole man.

54 While Jesus was at Bethany, he told his disciples of what was to come to pass in a few days from that time.⁵⁵ At the Passover the case of Judas was decided.⁵⁶ Satan took control of heart and mind.⁵⁷ He thought that Christ was either to be crucified, or would have to deliver himself out of the hands of his enemies.⁵⁸ At all events, he would make something out of the transaction, and make a sharp bargain by betraying his Lord.⁵⁹ He went to the priests and offered to aid them in searching for him who was accounted the troubler of Israel.⁶⁰ Thus it was that the Lord was sold us a slave, purchased by the temple money used for the buying of the sacrifices.

61 Satan bound Judas to his side to be his human agent to work the death of the Son of God.⁶² But conscience was not yet dead in Judas, and when he saw Jesus deliver himself into the hands of those who would condemn and crucify him, Judas rushed in to the priests, exclaiming: "I have sinned in that I have betrayed the innocent blood."⁶³ And they said, What is that to us? see thou to that.⁶⁴ And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.⁶⁵ As he saw Jesus given into the hands of his enemies, he remembered the words he had spoken in Gethsemane, "Betrayest thou the Son of Man with a kiss?"

66 His master passion had spent its force, and reason again held sway; but he felt nothing but despair.⁶⁷ He knew that Christ was the Son of God, and that he was his betrayer.

68 The leaders of Israel heartily despised his base conduct; though they had taken advantage of his covetousness and hatred, yet when he repented, and turned to them with a confession of his guilt, they spurned him, and left him to die in his sins.⁶⁹ Judas failed to have a place among the sanctified because he failed to learn of Christ the daily lessons that he would teach his followers, of meekness and lowliness of heart.⁷⁰ He failed to learn the lessons of faith that the other disciples finally learned, and thus became heirs of God and joint heirs with Jesus Christ.

APPENDIX D - Chapter 76

Introduction to Manuscript 28 1897

Apparently on April 22 of 1897 copyist Minnie Hawkins finished the typing of Manuscript 28 on Judas. It is lengthy, having 258 sentences. Portions of the same manuscript appeared later in the year in two different Review and Herald articles, and then ultimately in chapter 76 of Desire of Ages.

Judas

¹The history of Judas presents before us the sad ending to the life of a man who might have been honored of God. ²By co-operating with Christ, not mechanically, but with heart and soul, Judas might have obtained victory after victory. ³He was trusted by his fellow-disciples, and by his Master he was entrusted with a special work for the church. ⁴Apparently Judas was an honor to the cause, and as such he always represented himself.

⁵Christ's last journey to Jerusalem, whither he went with his disciples to attend the passover feast, was a fatal one for Judas. ⁶Not that it needed to be thus, but he himself made it so by his own course of action. ⁷The dissensions which frequently arose among the disciples as to which of them should be greatest, were generally created by Judas. ⁸On this occasion this spirit led to the request of James and John that one might sit at the right hand of Christ, and the other on his left, in his kingdom. ⁹That request would never have been made if, in placing the different disciples on their position, James and John had been assigned the lowest place. ¹⁰Those who held that they were nearest to their Lord in position, Christ declared, were not of special consequence. ¹¹Those who would bring Christ into the heart as an abiding presence, would not selfishly seek the highest position in personal relation to

him. ¹²Those who, in the spirit and love of Jesus, will become one with him, will be in close fellowship one with another, bound up by the silken cords of love. ¹³Then the titles of human brotherhood would not be always on the strain, ready at any provocation to snap asunder. ¹⁴"All ye are brethren" will be the sentiment of every child of faith. ¹⁵When the followers of Christ are one with him, there will be no first and last, no less respected or less important ones. ¹⁶A blessed brotherly fellowship one with another will bind all who truly receive the Lord to Jesus Christ in a firm loyalty that cannot be broken. ¹⁷All will be equally one with Christ.

¹⁸When Judas betrayed his Master, he did not expect that Christ would allow himself to be taken. ¹⁹How often he had seen the scribes and Pharisees, as Jesus taught them the truth in parables, carried away with the striking figures presented. ²⁰When questions were given for their decision, they had pronounced judgment against themselves, condemning the course they themselves were pursuing. ²¹How often when Christ had made the application of the word to their own hearts, and showed they were the ones he was illustrating before the people, the plain truth sent home enraged them, and in their mortification and madness they had taken up stones to cast at the world's Redeemer! ²²Again and again he would have been killed had it not been for the heavenly angels who attended him and guarded his life until the time

when the case of the Jews as a nation should be decided. ²³This human life must be kept by the power of God until his day of work was ended. ²⁴But Judas did not reason in accordance with the purpose of God. ²⁵If Christ could escape so many snares set to destroy him, he thought, he certainly would not allow himself to be taken by the Pharisees and Sadducees. ²⁶He, Judas, would act his part in selling his Lord and obtain his reward, while the people would be cheated out of their money. ²⁷Even to the end of his companionship with the disciples Judas was not suspected by them of the evil purpose in his heart. ²⁸But the Lord Jesus knew the character of Judas.

²⁹When Judas united with the twelve, he had a desire to be with the man whose teaching he knew to be superior to anything he had ever heard, although it was condemnatory of all dishonest pretense, hypocrisy, and avarice. ³⁰There came to him a desire to be changed in spirit and inclination, and he hoped to experience this by connecting himself with Jesus Christ. ³¹Yes, in the companionship of Jesus, Judas would have found continual strength and aid; he might have co-operated with Christ in overcoming temptation rather than yielding to the suggestions of Satan. ³²Judas had listened to the parables illustrating the gospel of the kingdom of God, and in its every phase he had assented to it. ³³But he did not practice that which was contrary to his own inclinations; therefore his strong, avaricious

spirit was not corrected.

³⁴Judas looked upon several of the disciples as very deficient. ³⁵They would not see their opportunities, and take advantage of circumstances. ³⁶The church would never prosper with such short sighted men. ³⁷Peter was so impetuous; he would move without consideration. ³⁸John, who was gathering the power of the truths that fell from the lips of Christ, and bringing them into the sanctuary of the soul, was looked upon by Judas as a poor financier, one who could not keep the church free from financial embarrassment. ³⁹Matthew, who had had an education which qualified him for accuracy in all his undertakings, was very definite and particular in regard to honesty. ⁴⁰He was ever contemplating the words of Christ, and became so absorbed in them that he could not be trusted to do sharp, far-seeing business. ⁴¹Thus Judas summed up all the disciples, and flattered himself that the church would often be brought into perplexity and embarrassment if it were not for his managing ability. ⁴²Judas thought himself the capable one, who would not allow himself to be cheated in a bargain.

⁴³The love of money in the heart of Judas was growing with the exercise of his shrewd abilities. ⁴⁴His practical financiering ability if exercised and enlightened and moulded by the Holy Spirit, would have been of great service to the little church, and by the sanctification of his spirit he would have had a clear insight, a correct

discernment to appreciate heavenly things. ⁴⁵But worldly policy plans were constantly cherished by Judas. ⁴⁶There was no outbreking sin on his part, but his sharp scheming, the selfish, parsimonious spirit that took possession of him finally led him to sell his Lord for a small sum of money.

⁴⁷He might have obtained a larger sum; but Satan had impressed upon his mind that Christ, who had so often defeated the purposes of the scribes and Pharisees, would not suffer himself to be taken. ⁴⁸So he was willing to put the matter to the test, and bring the crisis. ⁴⁹If he really were the Son of God, the Messiah, the people for whom he had done so much in relieving them from the oppressive power of Satan, would rally and come to his assistance. ⁵⁰Then he, Judas, would have the credit of having caused him to be crowned king on David's throne. ⁵¹This would forever settle many minds that were now in such uncertainty. ⁵²And this act would place him as first, next to Christ, in the new kingdom.

⁵³Judas had not been satisfied with the turn affairs had taken on the occasion of the feeding of the five thousand. ⁵⁴It was he who had set on foot the project to take Christ by force and make him king. ⁵⁵But Christ, with greater authority than he was in the custom of exercising, had rebuked this step. ⁵⁶This had provoked Judas, and he became more and more separated in his feeling and love for Jesus.

⁵⁷At his first connection with Christ, Judas had manifested a spirit subordinate to his Master. ⁵⁸He loved the great Teacher. ⁵⁹He understood the Scriptures and at times seemed to have large discernment to take in the meaning of the word of God. ⁶⁰He could present the words of the Old Testament Scriptures in an acceptable manner. ⁶¹He had listened to the words of Christ; he had keen perceptive powers, a retentive memory, and was able to communicate that word to others. ⁶²If Judas had been a doer of the word, he would have had the grace and powers of Christ to apply that word to his own soul. ⁶³Possessing appropriating faith, he would, under the influence of light, have appreciated the presence of the Spirit, would have consecrated his heart, and would have received the seal of oneness with Christ. ⁶⁴But Judas stopped short of this. ⁶⁵He held the first place in the church without any question as to its propriety, and after a time began gradually to bring in his own natural traits of character.

⁶⁶There are two kinds of experience,--the outside showing and the inward working. ⁶⁷The divine and human were at work in the character of Judas. ⁶⁸Satan was working the human, Christ the divine. ⁶⁹Jesus longed to see Judas rise to his appointed privileges. ⁷⁰But the human side of Judas' character was confused with his religious sentiments, and treated by him as essential attributes. ⁷¹By taking this view of things, he left an open door for Satan to enter and

take possession of the entire man. ⁷²If Judas had practiced the lessons of Christ, he would have surrendered to Christ, he would have consecrated his heart fully to God; but his confused experience was misleading him.

⁷³When with the disciples, he introduced controversies, doubts, and misleading sentiments, repeating the objection that the scribes and Pharisees urged when questioning the claims of Christ, as though they were difficult to answer. ⁷⁴He began this work at first in order to develop his reasoning powers, but the more he gave expression to the unbelieving remarks made, the more he turned them over in his mind, the more doubt and unbelief came in.

⁷⁵God gives grace, and he expects all to use it. ⁷⁶He supplies the power if the human mind feels any need or any disposition to receive that power. ⁷⁷He never asks us to do anything without supplying the grace and power to do that very thing. ⁷⁸All the Lord's biddings are enablings to perform.

⁷⁹All the little and large troubles and crosses, the difficulties and hindrances to the advancement of the gospel, Judas interpreted as being an evidence against its truthfulness. ⁸⁰He would introduce texts of Scripture that had no connection with the themes of truth that Jesus was seeking to impress upon the minds and hearts of the disciples. ⁸¹And these texts, separated from their connection and placed where they had no appropriate bearing

or force, confused their minds and increased the discouragements that were constantly pressing in with the suggestions of the scribes and Pharisees. ⁸²The sayings of the Pharisees also were so used by him to encourage unbelief and lessen the force of truth upon the minds of the disciples, that Christ declared of him that he had a devil. ⁸³Yet all this was done in such a way as to leave its impression that he was conscientious. ⁸⁴And while the disciples were searching for evidence to confirm the word of the great Teacher, Judas would lead them almost imperceptibly on another track.

⁸⁵Jesus saw that the mind of Judas was open to the questions and doubts, and unbelief which had more or less influence on the other disciples, and that in this work Satan was communicating his attributes to Judas, and opening up a direct channel through which to work. ⁸⁶The disciples did not understand the working of the enemy. ⁸⁷In a very religious and apparently wise way, he was presenting matters in a different light to what Jesus had given them, and attaching to his words a meaning which he never intended to convey.

⁸⁸If all could understand the deep trials and discouragements that came to the human nature of Christ in his mission and work, very verily human hearts would draw nigh to the human heart of Jesus. ⁸⁹In the disciples their old nature would often appear, but Jesus was ever presenting

before them that the natural powers of the human heart which were striving for the mastery must be given up, emptied from the soul, that he might implant a new nature, a new principle therein. ⁹⁰It is essential to live by every word of God else the old nature will reassert itself. ⁹¹It is the Holy Spirit applied to his followers, the redeeming grace of truth in the soul, that makes his disciples one with each other, and one with God. ⁹²He alone can expel enmity, envy, and unbelief from the heart. ⁹³He sanctifies the entire affection. ⁹⁴He restores the willing, desirous soul from the power of Satan unto God.

⁹⁵This is the power of grace. ⁹⁶It is a divine power. ⁹⁷Under its influence a change from the old formed habits, customs, and practices is wrought in the human agent, which, when cherished, separate the heart from God, and the work of sanctification cannot go on in the soul, constantly progressing and enlarging. ⁹⁸When unbelief and envy are allowed even utterance, they become agents to expel calm, living, trusting, faith.

⁹⁹The eye of faith must see and increase by exercise. ¹⁰⁰All who live near to God will have a realization of what Jesus is to them and they to Jesus. ¹⁰¹As communion with God is making its impress upon the inward soul temple, and shining out in his countenance as an illuminating light, the steadfast principles of Christ's holy character will be reflected in humanity. ¹⁰²Judas had the privilege of being

conformed to the image of Christ's character. ¹⁰³This regeneration, this new birth would have come to him through a vital connection with Christ. ¹⁰⁴His abiding presence would have been to him a daily renewal of consecration and progressive sanctification of the entire man. ¹⁰⁵Satan is our destroyer, but Christ is our Restorer. ¹⁰⁶Streams of grace from the treasure house of God's love is our source of supply for spiritual life.

¹⁰⁷The great hereditary and cultivated tendency to evil with Judas was covetousness. ¹⁰⁸And by practice this became a habit which he carried into all his trading. ¹⁰⁹Christlike principles of uprightness and justice had no room in selling and buying. ¹¹⁰His economical habits developed into a parsimonious spirit, and became a fatal snare. ¹¹¹Cain was his measurement of correct religious experience, and all true righteousness became subordinate to this. ¹¹²While he continued a disciple in outward form, while in the very personal presence of Christ, he appropriated to himself means that belonged to the Lord's treasury.

¹¹³"Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat. ¹¹⁴But when his disciples saw it, they had indignation, saying To what purpose is this waste? ¹¹⁵For this ointment might have been sold for much,

and given to the poor. ¹¹⁶When Jesus understood it he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. ¹¹⁷For ye have the poor always with you; but me ye have not always. ¹¹⁸For in that she hath poured this ointment on my body, she did it for my burial. ¹¹⁹Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

¹²⁰"But when the disciples saw it, they had indignation, saying, To what purpose is this waste?" ¹²¹Judas was the one who first made this suggestion, and others were ready to voice his words. ¹²²But was it waste? ¹²³Mary had been long reserving this box of ointment. ¹²⁴Lazarus her brother had been called forth from the grave and restored to his family by the words and power of the Saviour, and Mary's heart was filled with gratitude.

¹²⁵Taking in her hands the box of precious ointment, she quietly opened it, and the whole room was filled with its fragrance. ¹²⁶Her action would probably have passed unnoticed had not the ointment made its presence known by its rich, sweet fragrance. ¹²⁷Then Mary poured its contents upon the head and feet of the Master. ¹²⁸In this act she expressed her deep gratitude to Jesus for all that he had done for them as a family.

¹²⁹This incident is full of instruction. ¹³⁰Jesus, the world's Redeemer is drawing close to the time when he will

give his life for a sinful world. ¹³¹yet how little did even his disciples realize what they were about to lose. ¹³²Mary could not reason upon this subject. ¹³³Her heart was filled with pure, holy love. ¹³⁴The sentiment of her heart was, "What shall I render unto the Lord for all his benefits toward me." ¹³⁵This ointment, costly as it was estimated by the disciples, was but a poor expression of her love for her Master. ¹³⁶But Christ could appreciate the gift as an expression of her love, and Mary's heart was filled with perfect peace and happiness.

¹³⁷Christ delights in the earnest desire of Mary to do the will of her Lord. ¹³⁸He accepts the wealth of pure affection which his disciples did not, could not understand. ¹³⁹He knew that if his disciples were under the influence of the heavenly angels that accompanied him, they too would be inspired with a zeal in true devotion and entire consecration to the mind and will of God. ¹⁴⁰They would consider not [sic] offering of sufficient value to declare the heart's spiritual affection. ¹⁴¹He has been everything to them, and they do not realize that soon they would be deprived of his presence, and could offer him no token of their great love. ¹⁴²Mary's ointment was the gift of love, and this gave it its value in the eyes of Christ.

¹⁴³Led by Judas, the disciples continued, "This ointment might have been sold for much, and given to the poor." ¹⁴⁴Here is a saving expressive of narrow minds.

¹⁴⁵By their words the disciples showed that they begrudged Christ the gift which they would have given to the poor.

¹⁴⁶Jesus saw Mary shrink away abashed, expecting to hear reproof from the One she loved and worshiped. ¹⁴⁷But instead of this she hears words of commendation. ¹⁴⁸"Why trouble ye the woman?" he said, "for she hath wrought a good work upon me. ¹⁴⁹For ye have the poor always with you; but me ye have not always. ¹⁵⁰For in that she hath poured this ointment on my body, she did it for my burial. ¹⁵¹Verily, I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." ¹⁵²No other anointing would Jesus receive; for the Sabbath was nigh at hand, and they kept the Sabbath according to the commandment. ¹⁵³When the three Marys came early on the morning of the first day of the week with sweet spices to anoint the body of Jesus, they found the tomb empty.

¹⁵⁴It was not at all pleasant to Judas to be reprov'd, and he was greatly angered. ¹⁵⁵He went out to consider how he could gain money by selling himself to do a most terrible deed. ¹⁵⁶For a far less sum than that box of ointment cost, Judas betrayed his Lord.

¹⁵⁷O, if we could only realize that in every congregation there may be souls who are being called upon for the last time, by counsel and reproof, to repent! who, like the Jewish nation, have advanced step by step almost

imperceptibly in resistance of the Spirit of God, until spiritual blindness has taken the place of the light they once enjoyed. ¹⁵⁸Under a spirit of unbelief, envy, and criticism, the evidences they have had are no longer evidence, but a matter of questioning and doubt. ¹⁵⁹Truth is misunderstood, and perverted to mean error. ¹⁶⁰Evidence might be piled upon evidence, but Satan is close at their side that the word spoken shall be misapplied and perverted, and become a matter of suspicion and distrust. ¹⁶¹How careful then should every person be that they shall not do despite to the spirit of grace. ¹⁶²Take heed how ye hear; take heed how ye read.

¹⁶³"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

¹⁶⁴Those who resist the Holy Spirit of God, and provoke him to depart, know not to what lengths Satan will lead

them. ¹⁶⁵"O, that thou hadst known, even thou, in this thy day, the things that belong unto thy peace." ¹⁶⁶Shall the words of Christ be irrevocably spoken, "But now they are hid from thine eyes"? ¹⁶⁷When the Holy Spirit departs from the human agents, they will imperceptibly do those things which they once viewed in a correct light to be decided sin. ¹⁶⁸They will follow step by step in the footsteps of Satan. ¹⁶⁹Who then can strive with them to any purpose. ¹⁷⁰Will the minister plead for them and with them? ¹⁷¹All their words are as idle tales. ¹⁷²These souls have Satan, their chosen companion, close beside them to misconstrue the word spoken, and bring it to their understanding in a perverted light. ¹⁷³They are misinterpreted by them; for when the Spirit of God is grieved away, every appeal made through the Lord's servants is meaningless to them. ¹⁷⁴They will misconstrue every word. ¹⁷⁵They will laugh and turn into ridicule the most solemn words of Scripture warnings, which, if they were not bewitched by Satanic agencies, would make them tremble. ¹⁷⁶Every appeal, made to those who are in need of help, is in vain. ¹⁷⁷They will not hear a word of reproof or council [sic]. ¹⁷⁸They despise all the entreaties of the Spirit, and disobey the commandments of God which they have once vindicated and exalted. ¹⁷⁹Well may the words of the apostle come home to such souls, "Who hath bewitched you that ye should not obey the truth." ¹⁸⁰They have followed the counsel of their own heart until

truth is no more truth to them. ¹⁸¹Barabbas is chosen, Christ is rejected.

¹⁸²"As it was in the days of Noe, so shall it also be in the days of the Son of man. ¹⁸³They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. ¹⁸⁴Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded. ¹⁸⁵But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. ¹⁸⁶Even thus shall it be in the day when the Son of man shall be revealed."

¹⁸⁷Those who have caught the inspiration of that love which will exist in every heart in the family of the redeemed host, will enter into the joys of their Lord. ¹⁸⁸The spirit of peace and heavenly joy fills the hearts of those who can appreciate the heavenly gift. ¹⁸⁹Christ, the world's Redeemer, although unseen, fills some human hearts with love. ¹⁹⁰They, by faith, are one with Christ, and their hearts are drawn out to him as was the heart of Mary. ¹⁹¹They eat his flesh; they drink his blood. ¹⁹²They live in Christ, and Christ lives in them. ¹⁹³Nothing is too costly to give him; no self-denial or self-sacrifice too severe to be endured for his sake. ¹⁹⁴Jesus is loved supremely.

¹⁹⁵The desire that Mary had to do this service for her

Lord was of more value to Christ than all the spikenard and precious ointment in the world, because it expressed her appreciation of the world's Redeemer. ¹⁹⁶It was the love of Christ that constrained her. ¹⁹⁷The matchless excellency of the beauty of the character of Christ filled her mind and heart.

¹⁹⁸The commendation of Christ after the condemnation of the disciples was inexpressibly valuable to Mary. ¹⁹⁹She adored him as her Redeemer. ²⁰⁰Judas and the disciples wanted to withhold this expensive favor from Christ, calculating the money value of the gift under pretense of helping the poor.

²⁰¹Mary, by the Holy Spirit's power, saw in Jesus one who had come to seek and to save the souls that were ready to perish. ²⁰²Every one of the disciples should have been inspired with a similar devotion. ²⁰³Their after knowledge gave them a true sense of the many things they might have done for Jesus expressive of the love and gratitude of their hearts, while they were near him, and enjoyed his counsel; while they beheld his love for poor and suffering humanity. ²⁰⁴They felt the reproof of Christ keenly as they took from the cross the bruised body of their Lord. ²⁰⁵When Jesus was no longer with them they felt indeed as sheep without a shepherd. ²⁰⁶And there were many things that they began to see and understand. ²⁰⁷They might have shown him favor on many occasions. ²⁰⁸They could see now where they could have

offered attentions that would have been expressive of their love. ²⁰⁹They no longer reflected upon Mary's act but upon themselves. ²¹⁰O, if they could have taken it all back, this censuring, this presenting the poor as more worthy of the gift than Christ!

²¹¹Those who should have been first in these offices of love were last. ²¹²And Mary, who was considered the least, was first. ²¹³The all pervading love of Jesus Christ in the hearts of his disciples should have been expressed by his followers in visible actions, showing that they recognized his supremacy, and that all might witness that they knew him to be worthy of the highest homage. ²¹⁴The world can only judge of our knowledge and love of Jesus by the outward expression, the external testimony.

²¹⁵The disciples did not take in the many lessons given in the Scriptures in regard to the faith that works by love and purifies the soul. ²¹⁶And the work of Mary was just the lesson that they needed to show them that if they were more demonstrative in their appreciation of their Lord, it would have been wholly acceptable. ²¹⁷Christ's human nature was often grieved because of that which he should have received from his disciples, but which they did not give him. ²¹⁸This was a sorrow to Christ. ²¹⁹He knew they needed a stronger faith in him as the world's Redeemer to enable them to withstand the temptations of Satanic agencies. ²²⁰Actions of love mean much. ²²¹The loneliness of Christ

separated from the heavenly courts and living a life of humanity, was never understood or appreciated by the disciples as it should have been.

²²²And the very same want is evident in our world to-day. ²²³But few appreciate all that Christ is to them. ²²⁴If they did, the great and beautiful love of Mary would be expressed, the anointing would be freely bestowed. ²²⁵The expensive ointment would not be called a waste. ²²⁶Jesus approved of this waste as a testimonial of Mary's love for her Master, who was constantly working in the behalf of others, doing good to the poor, and speaking words of comfort to the oppressed.

²²⁷Christ announced his mission in Galilee. ²²⁸This mission he had presented to the prophet Isaiah, the substance of which is repeated in Luke 4:16-19. ²²⁹"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

²³⁰The entire life of Christ had been one of self-denial and self-sacrifice. ²³¹The words, spoken in indignation, "To what purpose is this waste," brought vividly to his mind the greatest sacrifice ever made, the one that could not be surpassed, in giving himself to be the

propitiation for a lost world. ²³²Christ took it all in. ²³³If left to be judged from a human standpoint, such a sacrifice was a most extravagant one, a wanton waste.

²³⁴There are gifts that we rightly proportion to the character and necessities of the ones upon whom we bestow them. ²³⁵Not many of the poor would appreciate Mary's offering, which gift was the highest that could be given. ²³⁶That ointment was a symbol of the overflowing heart of the giver. ²³⁷It was an outward demonstration of a love fed by heavenly streams until it overflowed. ²³⁸And that ointment of Mary, which the disciples called waste is repeating itself a thousand times in the susceptible hearts of others.

²³⁹The Lord God is profuse in his gifts to our world. ²⁴⁰The question may be asked, Why does the Lord show such waste, such extravagance in the multitude of his gifts that cannot be enumerated? ²⁴¹The Lord would be so bountiful toward his human family that it cannot be said of him that he could do more. ²⁴²When he gave Jesus to our world, he gave all heaven. ²⁴³His love is without a parallel. ²⁴⁴It did not stop short of anything. ²⁴⁵And having given us his only begotten Son, shall he not with him also freely give us all things?

²⁴⁶Well may the heavenly host be filled with amazement as they look upon the human family who cling to their old rags of self-righteousness, and refuse to be uplifted and

enriched with the boundless love expressed in Christ as he presents to them the white linen, which is the righteousness of his character, as they behold how few accept the great gift of life, eternal life. ²⁴⁷Men cling to the earth with all their powers as if fearful that they shall become inhabitants of heaven. ²⁴⁸They do everything that will show that they choose Barabbas and reject Christ and the Father. ²⁴⁹Their wicked spirit leads them to do everything contrary to that which the Lord desires them to do. ²⁵⁰He has given them every facility, every advantage, that they may do the works of God, but it is at an immense sacrifice. ²⁵¹The heavenly universe exclaim, "Why cast ye your pearls before swine?" ²⁵²Why is this great waste, my Lord?" ²⁵³The Lord sees the human beings who belong to him by creation and by redemption, and if they will fulfil the conditions which the Lord has covenanted with them, they shall have life and immortality in the kingdom of God.

²⁵⁴Self-denial and whole hearted sacrifice meets us everywhere. ²⁵⁵To human reasoning the whole plan of salvation is a waste of mercies and resources. ²⁵⁶They are provided to accomplish the restoration of the moral image of God in man. ²⁵⁷The atonement is abundantly able to secure to all who will receive it, mansions in heaven. ²⁵⁸The supposed prodigality of Mary is an illustration of the methods of God in the plan of salvation; for nature and grace, related to each other, manifest the ennobling fullness of the Source from which they flow.

APPENDIX D - Chapter 76

Introduction to Desire of Ages chapter 62 (in
part)

This portion of chapter 62 of the DA text is of interest for comparative purposes. Please note the sentences to compare with similar units in Manuscript 28, 1897.

Desire of Ages Chapter 62 pages 564-566

[Please compare sentences 137-142, 193-197, and 201-226 of MS 28, 1897, with the following selection.]

¹³¹Christ delighted in the earnest desire of Mary to do the will of her Lord. ¹³²He accepted the wealth of pure affection which His disciples did not, would not, understand. ¹³³The desire that Mary had to do this service for her Lord was of more value to Christ than all the precious ointment in the world, because it expressed her appreciation of the world's Redeemer. ¹³⁴It was the love of Christ that constrained her. ¹³⁵The matchless excellence of the character of Christ filled her soul. ¹³⁶The ointment was a symbol of the heart of the giver. ¹³⁷It was the outward demonstration of a love fed by heavenly streams until it overflowed.

¹³⁸The work of Mary was just the lesson the disciples needed to show them that the expression of their love for Him would be pleasing to Christ. ¹³⁹He had been everything to them, and they did not realize that soon they would be deprived of His presence, that soon they could offer Him no token of their gratitude for His great love. ¹⁴⁰The loneliness of Christ, separated from the heavenly courts, living the life of humanity, was never understood or appreciated by the disciples as it should have been. ¹⁴¹He was often grieved because His disciples did not give Him

that which He should have received from them. ¹⁴²He knew that if they were under the influence of the heavenly angels that accompanied Him, they too would think no offering of sufficient value to declare the heart's spiritual affection.

¹⁴³Their afterknowledge gave them a true sense of the many things they might have done for Jesus expressive of the love and gratitude of their hearts, while they were near Him. ¹⁴⁴When Jesus was no longer with them, and they felt indeed as sheep without a shepherd, they began to see how they might have shown Him attentions that would have brought gladness to His heart. ¹⁴⁵They no longer cast blame upon Mary, but upon themselves. ¹⁴⁶Oh, if they could have taken back their censuring, their presenting the poor as more worthy of the gift than was Christ! ¹⁴⁷They felt the reproof keenly as they took from the cross the bruised body of their Lord.

¹⁴⁸The same want is evident in our world today. ¹⁴⁹But few appreciate all that Christ is to them. ¹⁵⁰If they did, the great love of Mary would be expressed, the anointing would be freely bestowed. ¹⁵¹The expensive ointment would not be called a waste. ¹⁵²Nothing would be thought too costly to give for Christ, no self-denial or self-sacrifice too great to be endured for His sake.

¹⁵³The words spoken in indignation, "To what purpose is this waste?" brought vividly before Christ the greatest sacrifice ever made,--the gift of Himself as the

propitiation for a lost world. ¹⁵⁴The Lord would be so bountiful to His human family that it could not be said of Him that He could do more. ¹⁵⁵In the gift of Jesus, God gave all heaven. ¹⁵⁶From a human point of view, such a sacrifice was a wanton waste. ¹⁵⁷To human reasoning the whole plan of salvation is a waste of mercies and resources. ¹⁵⁸Self-denial and wholehearted sacrifice meet us everywhere. ¹⁵⁹Well may the heavenly host look with amazement upon the human family who refuse to be uplifted and enriched with the boundless love expressed in Christ. ¹⁶⁰Well may they exclaim, Why this great waste?

¹⁶¹But the atonement for a lost world was to be full, abundant, and complete. ¹⁶²Christ's offering was exceedingly abundant to reach every soul that God had created. ¹⁶³It could not be restricted so as not to exceed the number who would accept the great Gift. ¹⁶⁴All men are not saved; yet the plan of redemption is not a waste because it does not accomplish all that its liberality has provided for. ¹⁶⁵There must be enough and to spare.

APPENDIX D - Chapter 76

Introduction to Review and Herald October 1897

Following is the Review and Herald series of two articles, for October 5 and 12, that carry the title of "Judas." As mentioned already, portions of Manuscript 28, 1897, provided for parts of these articles.

JUDAS.

BY MRS. E. G. WHITE.

1 The history of Judas presents before us the ending of the life of a man who might have been honored of God. 2 By co-operating with Christ, not mechanically, but with heart and soul, Judas might have obtained victory after victory. 3 He was trusted by his fellow disciples, and by his Master he was given a special work to do for the church. 4 He understood the Scriptures, and at times seemed to have large discernment to take in the meaning of the word of God. 5 He could present the words of the Old-Testament Scriptures in an acceptable manner. 6 He had keen perceptive powers, a retentive memory, and was able to communicate the word to others. 7 Had he been a doer of the word, he would have had grace and power from Christ to apply that word to his own soul. 8 Possessing appropriating faith, he would, under the influence of light, have appreciated the presence of the Spirit, would have consecrated his heart, and would have received the seal of oneness with Christ. 9 But Judas stopped short of this. 10 He had not received Christ as his personal Saviour. 11 He did not think that his character needed the transforming grace of Christ. 12 In many respects he acted as Christ's disciple. 13 He manifested an interest in his work, and in a certain sense believed on him. 14 But Christ read beneath the surface. 15 He saw the true inwardness of the heart. 16 He knew that Judas was not converted. 17 He was not a true son of God. 18 He had not lost something he once possessed. 19 He had never experienced the soul cleansing, the change of character, that constitutes conversion. 20 Judas had valuable qualities, but there were some traits in his character that would have to be cut away before he could be saved. 21 He must be born again, not of corruptible seed, but of incorruptible. 22 His great hereditary and cultivated tendency to evil was covetousness. 23 And by practise this became a habit which he carried into all his trading. 24 His economical habits developed a parsimonious spirit, and became a fatal snare. 25 Gain was his measurement of a correct religious experience, and all true righteousness became subordinate to this. 26 Christlike principles of uprightness and justice had no room in his life practises. 27 When Judas first united with the twelve, he manifested a spirit subordinate to his Master. 28 He loved the great Teacher. 29 He had listened to the parables illustrating the gospel of the kingdom of God, and he desired to be with the

man whose teaching he knew to be superior to anything he had ever heard, although it was condemnatory of all pretense, hypocrisy, and avarice. 30 There came to him a desire to be changed in spirit and inclination, and he hoped to experience this by connecting himself with Christ. 31 Yes; in the companionship of Christ, Judas might have found continual strength and aid; he might have co-operated with Christ in overcoming temptation, instead of yielding to the suggestions of Satan.

32 [Knowing that he was being corrupted by covetousness, Christ gave him the privilege of hearing many precious lessons. 33 He heard Christ laying down the principles which all must possess who would enter his kingdom. 34 He was given every opportunity to receive Christ as his personal Saviour, but he refused this gift. 35 He would not yield his way and will to Christ. 36 He did not practise that which was contrary to his own inclinations; therefore his strong avaricious spirit was not corrected. 37 While he continued a disciple in outward form, and while in the very presence of Christ, he appropriated to himself means that belonged to the Lord's treasury.]

38 Several of the disciples were looked upon by Judas as very deficient. 39 They would not see their opportunities, and take advantage of circumstances. 40 The church, he thought, would never prosper with such short-sighted men. 41 Peter was so impetuous; he would move without consideration. 42 John, who was gathering the power of the truths that fell from the lips of Christ and bringing them into the sanctuary of the soul, was looked upon by Judas as a poor financier, one who could not keep the church free from financial embarrassment. 43 Matthew, who had had an education which qualified him for accuracy in all his undertakings, was very definite and particular in regard to honesty. 44 He was ever contemplating the words of Christ, and became so absorbed in them that he could not be trusted to do sharp, far-seeing business. 45 Thus Judas summed up all the disciples, and flattered himself that the church would often be brought into perplexity and embarrassment if it were not for his managing ability. 46 Judas thought himself the capable one, who would not allow himself to be cheated in a bargain. 47 In his own estimation he was an honor to the cause, and as such he always represented himself.

48 Christ's last journey to Jerusalem, whither he went with his disciples to attend the Pass-over feast, was a fatal one for Judas. 49 Not that it needed to be thus, but he himself made it so by his own course of action. 50 The dissensions which frequently arose among the disciples as to which of them should be greatest,

were generally created by Judas.⁵¹ On this occasion this spirit led to the request of James and John that one might sit at the right hand of Christ, and the other on his left, in his kingdom.⁵² But Christ taught them that those who were nearest to their Lord in position, were not of special consequence; that those who would bring Christ into the heart as an abiding presence would not selfishly seek the highest position in personal relation to him.

⁵³ Thus it is with Christians to-day.⁵⁴ Those who, in the spirit and love of Jesus, become one with him, will be in close fellowship one with another, bound together by the silken cords of love.⁵⁵ Then the ties of human brotherhood will not be always on the strain, ready at any provocation to snap asunder.⁵⁶ "All ye are brethren," will be the sentiment of every child of faith.⁵⁷ When the followers of Christ are one with him, there will be no first and last, no less respected or less important ones.

⁵⁸ A blessed brotherly fellowship will bind all to Christ in a firm loyalty that cannot be broken.

⁵⁹ The turn that affairs had taken at the feeding of the five thousand had dissatisfied Judas.

⁶⁰ It was he who had set on foot the project to take Christ by force and make him king.⁶¹ But Christ, with greater authority than he was in the custom of exercising, had rebuked this step.⁶² This had provoked Judas, and he became more and more separated from Jesus.

⁶³ If Judas had practised the lessons of Christ, he would have surrendered to Christ, he would have consecrated his heart fully to God; but his confused experience was misleading him.

⁶⁴ When with the disciples, he introduced controversies, doubts, and misleading sentiments, repeating the objections that the scribes and Pharisees urged when questioning the claims of Christ.⁶⁵ He did this at first in order to develop his reasoning powers; but the more he gave expression to the unbelieving remarks made, the more he turned them over in his mind, the more doubt and unbelief came in.

⁶⁶ All the little and large troubles and crosses, the difficulties and hindrances to the advancement of the gospel, Judas interpreted as being evidences against its truthfulness.⁶⁷ He would introduce texts of Scripture that had no connection with the themes of truth that Jesus was seeking to impress upon the minds and hearts of his disciples.⁶⁸ And these texts, separated from their connection, and placed where they had no appropriate bearing and force, confused their minds and increased the discouragements that were constantly pressing in with the suggestions of the scribes and Pharisees.⁶⁹ The sayings of the Pharisees also were so used by him to encourage unbelief, and lessen the force of truth upon the minds of the disciples, that Jesus declared of him that he had a devil.

⁷⁰ Yet all this was done by Judas in such a way

as to give the impression that he was conscientious.⁷¹ And while the disciples were searching for evidence to confirm the words of the great Teacher, Judas would lead them almost imperceptibly on another track.⁷² Thus in a very religious and apparently wise way he was presenting matters in a different light from that in which Jesus had given them, and attaching to his words a meaning that he never intended to convey.

⁷³ The disciples did not see in this the working of the enemy; but Jesus saw that the mind of Judas was open to questionings, doubt, and unbelief which had more or less influence on the other disciples, and that in this way, Satan was communicating his attributes to Judas, and opening up a direct channel through which to work.

⁷⁴ If all could understand the deep trials and discouragements that came to the human nature of Christ in his mission, verily human hearts would draw nigh to the human heart of Jesus.

⁷⁵ The old nature of the disciples often appeared. Often their natural characteristics strove for the mastery.⁷⁶ But Jesus was ever presenting before them that these must be given up, emptied from the soul, that he might implant a new nature therein.

⁷⁷ That Judas, with all his faults and defects of character, was numbered among the twelve, is an instructive lesson, one by the study of which Christians may be profited.⁷⁸ God takes men as they are, with the human element in their character, and then trains them for his service if they will be disciplined and learn of him.⁷⁹ When Judas was chosen by the Lord, his case was not hopeless.⁸⁰ He had some good qualities.⁸¹ In his association with Christ in the work, by listening to his discourses, he had a favorable opportunity to see his wrongs, to become acquainted with his defects of character, if he really desired to be a true disciple.⁸² He was even placed in a position where he could have his choice either to develop his covetous disposition or to see and correct it.

⁸³ Judas might have been benefited by these lessons, had he possessed a desire to be right at heart; but his acquisitiveness overcame him, and the love of money became a ruling power.

⁸⁴ Through indulgence, he permitted this trait in his character to grow and take so deep a root that it crowded out the good seed of truth sown in his heart.⁸⁵ But the fact that Judas was not right at heart, that he was corrupted by selfishness and love of money, is no evidence that there are not true Christians, genuine disciples, who love their Saviour and try to imitate his life and example.⁸⁶ There will ever be some who do not live out their profession, whose daily lives show them to be anything but Christians.⁸⁷ But those who, in the love of God, desire to do his will, will manifest the same in their lives.⁸⁸ The more man views his Saviour, the more will he become assimilated to his image, and work the works of Christ.

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JUDAS.

BY MRS. E. G. WHITE.

¹ THE love of money grew in the heart of Judas with the exercise of his shrewd abilities. ² His practical financiering ability, if exercised, enlightened, and molded by the Holy Spirit, would have been of great service to the little church; and by the sanctification of his spirit, he would have had a clear insight, a correct discernment to appreciate heavenly things. ³ But worldly policy plans were constantly cherished by Judas. ⁴ There was no outbreathing sin on his part; but his sharp scheming, the selfish, parsimonious spirit that took possession of him, finally led him to sell his Lord for a small sum of money.

⁵ He might have obtained a larger sum; but Satan had impressed upon his mind that Christ, who had so often defeated the purposes of the scribes and Pharisees, would not suffer himself to be taken. ⁶ How often he had seen the scribes and Pharisees, as Jesus taught them the truth in parables, carried away with the striking figures presented: ⁷ When questions were given for their decision, they pronounced judgment against themselves, condemning the course they themselves were pursuing. ⁸ How often when Christ had made the application of the word to their hearts, and showed that they were the ones whose course he was illustrating, the plain truth sent home enraged them, and in their mortification and madness they had taken up stones to cast at the world's Redeemer: ⁹ Again and again he would have been killed had it not been for the heavenly angels who attended him and guarded his life until the time when the case of the Jews as a nation should be decided. ¹⁰ This human life must be kept by the power of God until his day of work was ended.

¹¹ If Christ could escape so many snares set to destroy him, thought Judas, he certainly would not allow himself to be taken by the scribes, the Pharisees, and the Sadducees; and he decided to put the matter to the test, and bring the crisis. ¹² He, Judas, would act his part in selling his Lord, and the priests would be cheated out of their money. ¹³ If Christ really were the Son of God, the Messiah, the people for whom he had done so much in relieving them from the oppressive power of Satan, would rally, and come to his assistance. ¹⁴ Then he, Judas, would have the credit of having placed him on David's throne. ¹⁵ This would forever settle many minds that were now in such uncertainty. ¹⁶ And this act would place him as first, next to Christ, in the new kingdom.

¹⁷ There are two kinds of experience,—the external showing and the inward working. ¹⁸ The divine and the human were at work in the character of Judas. ¹⁹ Satan was working the human. Christ the divine. ²⁰ Jesus longed to see Judas rise to his appointed privileges. ²¹ He had the privilege of being conformed to the image of Christ's character. ²² This regeneration, this new birth, would have come to him through a vital connection with Christ. ²³ The Saviour's abiding presence would have been to him a daily renewal of consecration and progressive sanctification of the entire man. ²⁴ But the human side of the character of Judas was confused with his religious sentiments, and was treated by him as essential. ²⁵ By taking this view of things, he left an open door for Satan to enter and take possession of him. ²⁶ When unbelief and envy are allowed even utterance, they become agents to expel calm, living, trusting faith. ²⁷ Truth is misunderstood, and perverted to mean error. ²⁸ Evidence might be piled upon evidence, but Satan is close at hand to see that the word spoken shall be misapplied, and become a matter of suspicion and

The Review and Herald,

BATTLE CREEK, MICH., OCTOBER 12, 1897.

distrust.³⁹ How careful, then, should every person be that he does no des-pite to the Spirit of grace!

³⁹Those who resist the Spirit of God, and provoke him to depart, know not to what lengths Satan will lead them. ⁴⁰When the Holy Spirit departs from the man, he will imperceptibly do those things which once he viewed, in a correct light, to be decided sin. ⁴¹Unless he heeds the warnings, he will wrap himself in a deception that, as in the case of Judas, will cause him to become a traitor and blind. ⁴²He will follow, step by step in the footsteps of Satan. ⁴³Who, then, can strive with him to any purpose? ⁴⁴Will the ministers plead with him and for him? ⁴⁵All their words are as idle tales. ⁴⁶Such souls have Satan as their chosen companion, to misconstrue the word spoken, and bring it to their understanding in a perverted light. ⁴⁷When the Spirit of God is grieved away, every appeal made through the Lord's servants is meaningless to them. ⁴⁸They will misconstrue every word. ⁴⁹They will laugh at and turn into ridicule the most solemn words of Scripture warnings, which, if they were not bewitched by satanic agencies, would make them tremble. ⁵⁰Every appeal made to them is in vain. ⁵¹They will not hear reproof or counsel. ⁵²They despise all the entreaties of the Spirit, and disobey the commandments of God which they once vindicated and exalted. ⁵³Well may the words of the apostle come home to such souls, "Who hath bewitched you, that ye should not obey the truth?" ⁵⁴They follow the counsel of their own heart until truth is no more truth to them. ⁵⁵Barabbas is chosen, Christ is rejected.

⁵⁶It is essential to live by every word of God, else our old nature will constantly reassert itself. ⁵⁷It is the Holy Spirit, the redeeming grace of truth in the soul, that makes the followers of Christ one with one another, and one with God. ⁵⁸He alone can expel enmity, envy, and unbelief. ⁵⁹He sanctifies the entire affections. ⁶⁰He restores the willing, desirous soul from the power of Satan unto God. ⁶¹This is the power of grace. ⁶²It is a divine power. ⁶³Under its influence there is a change from the old habits, customs, and practises which, when cherished, separate the soul from God; and the work of sanctification goes on in the soul, constantly progressing and enlarging.

APPENDIX D - Chapter 76

Introduction to Manuscript 120 1897

"The fourth and final 1897 manuscript, entitled 'Judas,' is Manuscript 120, dated Occtober 27, 1897. This document combines the older SP material and the ST articles of 1893 and 1894 with some new commentary to form the major structural component for chapter 76." Paage 673 of Research MS.

Judas

¹On the second night before the Passover, Judas had renewed his contract with the priests to deliver Jesus into their hands. ²Then it was arranged that the Saviour should be taken in one of his resorts for prayer and meditation. ³Since the feast at the house of Simon, Judas had had opportunity to reflect upon the deed which he had covenanted to perform, but his purpose was unchanged. ⁴For thirty pieces of silver--the price of a slave--he sold the Lord of glory to ignominy and death.

⁵Judas had naturally a strong love for money; but he had not always been wicked and corrupt enough to do such a deed as this. ⁶He had fostered the evil spirit of avarice until it had become the ruling motive of his life. ⁷The love of mammon overbalanced his love for Christ. ⁸Through becoming the slave of one vice, he gave himself to Satan, to be driven to any lengths in sin.

⁹Judas had joined the disciples when multitudes were following Christ. ¹⁰The Saviour's teachings moved their hearts as they hung entranced upon their words, spoken in the synagogue, by the seaside, upon the mount. ¹¹Judas watched every movement. ¹²He saw the sick, the lame, the blind, flock to Jesus from the towns and cities. ¹³He saw the dying laid at his feet. ¹⁴He witnessed the Saviour's mighty works in healing the sick, casting out devils, and

raising the dead. ¹⁵He felt in his own person the evidence of Christ's divine power. ¹⁶But Judas did not come to the point of surrendering himself fully to Christ. ¹⁷He did not give up his worldly ambition or love of money. ¹⁸While he accepted the position of a minister of Christ, he did not bring himself under the divine moulding. ¹⁹He felt that he could retain his individual judgment and opinion, and he cultivated a disposition to condemn and accuse others.

²⁰In his office of trust, as treasurer for the disciples, Judas had opportunity to see his own weakness of character, and to correct it. ²¹But in the very presence of Christ, while listening daily to his lessons and witnessing his unselfish life, Judas indulged his covetous spirit. ²²The small sums that came into his hands to be spent for the poor and in supplying the needs of Christ and his disciples, were a continual temptation to Judas. ²³Often when he did a little service for Christ, or devoted time to religious services, he paid himself out of this meager fund. ²⁴These pretexts served to excuse his actions in his own eyes; but in God's sight he was a thief.

²⁵The oft-repeated statement of Christ, that his kingdom was not of this world, created thoughts of disaffection in the mind of Judas. ²⁶He had marked out a line upon which he expected Christ to work. ²⁷He had planned that John the Baptist should be delivered from prison. ²⁸But lo, John was left to be beheaded, and Jesus

withdrew himself and his disciples into a country place, instead of avenging the death of John. ²⁹Judas wanted more aggressive warfare. ³⁰He thought that if Jesus would not hold the disciples back from carrying out their schemes, the work would be more successful. ³¹He marked the increasing enmity of the Jewish leaders, and saw their challenge unheeded when they demanded from Christ a sign from heaven. ³²His heart was opened to unbelief, and the enemy supplied thoughts of questioning and rebellion. ³³Why did Christ dwell so much upon that which was discouraging? ³⁴Why did he portray his own trials and persecutions, and point to the trial and persecution of his disciples? ³⁵The prospect of having a high place in the new kingdom had led Judas to espouse the cause of Christ. ³⁶Were his hopes to be disappointed? ³⁷Judas had not decided that Jesus was not the Son of God; he had not made up his mind that Jesus performed miracles through the agency of Satan; but he was questioning, and seeking to find some explanation of his mighty works.

³⁸Christ's discourse in the synagogue concerning the bread of life was the turning point in the history of Judas. ³⁹He heard the words, "Except ye eat my flesh and drink my blood, ye have no life in you." ⁴⁰He saw that Christ was offering spiritual rather than worldly good. ⁴¹His own expectations of a worldly kingdom would not be realized. ⁴²At this time he made shipwreck of faith. ⁴³After this he

permitted doubt, envy, and hatred to be his guests. ⁴⁴His jealousy was aroused when he was not included with the three disciples chosen to witness the transfiguration of Christ upon the mount. ⁴⁵When the disciples disputed by the way as to who should be greatest, his voice was often heard. ⁴⁶In all that Christ said to the disciples there was something with which, in heart, Judas disagreed. ⁴⁷Under his influence the leaven of this disaffection was fast developing. ⁴⁸Yet he made no open opposition, nor seemed to question the importance of the Saviour's lessons. ⁴⁹He made no outward murmur until the time of the feast in Simon's house. ⁵⁰When Mary anointed the Saviour's feet with the precious ointment, Judas manifested his covetous disposition. ⁵¹At the reproof from Jesus, his very spirit seemed turned to gall. ⁵²The greed so long indulged now held him in control, and overpowered every other characteristic of his nature. ⁵³This will be the experience of every man who persists in tampering with sin. ⁵⁴The elements of depravity that are not resisted and overcome, respond to Satan's temptations, and the soul is led captive at his will.

⁵⁵But Judas was not yet wholly hardened. ⁵⁶Even after he had twice covenanted to betray the Saviour, there was opportunity for repentance. ⁵⁷But at the Passover supper Jesus proved his own divinity by revealing the traitor's purpose. ⁵⁸He tenderly included Judas in his ministry to

the disciples. ⁵⁹But the last appeal of love was made, only to be rejected. ⁶⁰Then the case of Judas was decided. ⁶¹The feet that Christ had washed, went forth to the betrayer's work, and Satan took control of heart and mind.

⁶²Judas reasoned that if Christ was to be crucified, the event must come to pass. ⁶³His own act in betraying the Saviour would not change the result. ⁶⁴If Jesus was not to die, it would only force him to deliver himself from his enemies. ⁶⁵At all events, Judas would gain something by his treachery. ⁶⁶He counted that he had made a sharp bargain in betraying his Lord.

⁶⁷Judas did not, however, believe that Christ would permit himself to be taken by his enemies. ⁶⁸He thought that the priests would be cheated of their bribe, he would secure the pieces of silver, and Jesus would have a new opportunity of displaying his divine power.

⁶⁹In the garden, Judas was filled with amazement as Jesus suffered himself to be bound and led away. ⁷⁰He anxiously followed the Saviour to the place of trial before the Jewish rulers. ⁷¹At every movement he looked for him to surprise his enemies, by appearing before them in the character of the Son of God, setting at naught all their plots and power. ⁷²But when he saw him meekly submitting to their abuse, suffering himself to be tried and condemned, his heart smote him. ⁷³He realized that he had sold his divine Master to shame and death. ⁷⁴He remembered the

tenderness of Jesus toward him, and he was filled with remorse and anguish. ⁷⁵He now despised the covetousness which Jesus had reproved, and which had tempted him to sell the Saviour for a few pieces of silver.

⁷⁶As the trial drew to a close, Judas could no longer endure the torture of his guilty conscience. ⁷⁷Suddenly a hoarse voice rang through the hall, sending a thrill of terror to the hearts of all present: spare him, O Caiaphas! ⁷⁸He has done nothing worthy of death.

⁷⁹The tall form of Judas was now seen pressing through the startled crowd. ⁸⁰His face was pale and haggard, and large drops of sweat stood upon his forehead. ⁸¹Rushing to the throne of judgment, he threw down before the high priests the pieces of silver that had been the price of his Lord's betrayal. ⁸²He eagerly grasped the robe of Caiaphas and implored him to release Jesus, declaring that he was innocent of all crime. ⁸³Caiaphas angrily shook him off, but was confused and knew not what to say. ⁸⁴The perfidy of the priests was revealed before the people. ⁸⁵It was evident to all that Judas had been bribed to deliver Jesus into the hands of those who sought his life.

⁸⁶Judas continued his entreaties, exclaiming, "I have sinned, in that I have betrayed the innocent blood. ⁸⁷But the high priest, having recovered his self-possession, answered with chilling scorn, "What is that to us? See thou to that." ⁸⁸The priests had been ready to make Judas their

tool. ⁸⁹They had taken advantage of his covetousness and hatred. ⁹⁰Yet they despised his baseness. ⁹¹When he turned to them with confession of his guilt, they spurned him, and left him to perish in his sins.

⁹²Finding that his prayers were in vain, Judas fell at the feet of Jesus, acknowledging him to be the Son of God, begging forgiveness of his sins, and imploring him to exercise his Godlike power, and deliver himself from his enemies. ⁹³The Saviour did not reproach his betrayer either by look or word. ⁹⁴He knew that he was suffering the bitterest remorse. ⁹⁵He gazed compassionately upon Judas, and declared, that for this hour he had come into the world.

⁹⁶A murmur of surprise ran through the assembly at the heavenly forbearance of the Saviour. ⁹⁷Again a conviction swept over them that this man was more than mortal. ⁹⁸But the question arose, If he was the Son of God, why did he not free himself from his bonds, and rise triumphant above his accusers?

⁹⁹Judas perceived that his entreaties for the life of Jesus were in vain. ¹⁰⁰In despair he rushed from the hall, exclaiming, It is too late! ¹⁰¹It is too late! ¹⁰¹He felt that he could not live to see Jesus crucified, and in an agony of remorse, he went out and hanged himself.

¹⁰²Later that same day, on the road from Pilate's judgment hall to Calvary, there came an interruption to the shouts and jeers of the wicked throng who were leading Jesus

to the place of crucifixion. ¹⁰³As they passed a retired spot, they saw at the foot of a lifeless tree the body of Judas. ¹⁰⁵It was a most revolting scene. ¹⁰⁶His weight had broken the cord by which he had hanged himself to the tree. ¹⁰⁷In falling, his body had been horribly mangled, and dogs were now devouring it. ¹⁰⁸His remains were immediately buried out of sight; but there was less mockery among the throng, and many a pale face revealed the fearful thoughts within. ¹⁰⁹Retribution seemed already visiting those who were guilty of the blood of Jesus.

¹¹⁰Judas the betrayer of Christ bore testimony to his innocence. ¹¹¹More than this, his very act in betraying the Saviour bore witness to his divine character; for it was in direct fulfilment of a prophecy of him. ¹¹²In prophetic vision the prophet Zechariah had looked down the ages and seen the trial of God's dear Son. ¹¹³The act of Judas is thus described: "And I said unto them, If ye think good, give me my price; and if not forbear. ¹¹⁴So they weighed for my price thirty pieces of silver. ¹¹⁵And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at by them. ¹¹⁶And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."

APPENDIX D - Chapter 76

Introduction to Sources - Dods, Hanna,
Edersheim

Here in Appendix D for DA chapter 76 are being provided some of the principal sources used in the chapter. Narrative materials from Dods, Hanna, and Edersheim are the ones chosen.

I shall give a sop when I have dipped it." ³⁷ And when He had dipped the sop, He gave it to Judas Iscariot. ³⁸ This reveals to John, but to no one else, who the traitor was, for the giving of the sop was no more at that table than the handing of a plate or the offer of ³⁹ any article of food is at any table. John alone knew ⁴⁰ the significance of it. But Judas had already taken alarm at the narrowing of the circle of suspicion, and had possibly for the moment ceased dipping in the same dish with Jesus, lest he should be identified with ⁴¹ the traitor. Jesus therefore dips for him and offers him the sop which he will not himself take, and the look that accompanies the act, as well as the act itself, shows Judas that his treachery is discovered. He ⁴² therefore mechanically takes up in a somewhat colder form the question of the rest, and says, "Master, is ⁴³ it I?" His fear subdues his voice to a whisper, heard only by John and the Lord; and the answer, "Thou ⁴⁴ hast said. That thou doest, do quickly," is equally ⁴⁵ unobserved by the rest. Judas need fear no violence at their hands; John alone knows the meaning of his abrupt rising and hurrying from the room, and John sees that Jesus wishes him to go unobserved. The ⁴⁶ rest, therefore, thought only that Judas was going out to make some final purchases that had been forgotten, or to care for the poor in this season of festivity.] But ⁴⁷ John saw differently. "The traitor," he says, "went immediately out; and it was night." As his ill-omened, ⁴⁸ stealthy figure glided from the chamber, the sudden night of the Eastern twilightless sunset had fallen on the company; sadness, silence, and gloom fell upon John's spirit; the hour of darkness had at length fallen in the very midst of this quiet feast. ⁴⁹ This sin of Judas presents us with one of the most

perplexed problems of life and character that the strange circumstances of this world have ever produced. Let us first of all look at the connection of ⁴¹ this betrayal with the life of Christ, and then consider the phase of character exhibited in Judas. In connec- ⁴² tion with the life of Christ the difficulty is to understand why the death of Christ was to be brought about in this particular way of treachery among His own followers. It may be said that it came to pass "that ⁴³ Scripture might be fulfilled," that this special prediction in the 41st Psalm might be fulfilled. But why ⁴⁴ was such a prediction made? It was of course the ⁴⁵ event which determined the prediction, not the prediction which determined the event. Was it, then, an ⁴⁶ accident that Jesus should be handed over to the authorities in this particular way? Or was there any ⁴⁷ significance in it, that justifies its being made so prominent in the narrative? Certainly if our Lord ⁴⁸ was to be brought into contact with the most painful form of sin, He must have experience of treachery. He had known the sorrow that death brings to the ⁴⁹ survivors; He had known the pain and disappointment of being resisted by stupid, obstinate, bad-hearted men; but if He was to know the utmost of misery which man can inflict upon man, He must be brought into contact with one who could accept His love, eat His bread, press His hand with assurance of fidelity, and then sell Him.

When we endeavour to set before our minds a ⁵⁰ clear idea of the character of Judas, and to understand how such a character could be developed, we have to acknowledge that we could desire a few more facts in order to certify us of what we can now only conjecture. Obviously we must start from the idea that ⁵¹

with extraordinary capacity for wickedness Judas had also more than ordinary leanings to what was good. 52 He was an Apostle, and had, we must suppose, been called to that office by Christ under the impression that he possessed gifts which would make him very service- 53 able to the Christian community. He was himself so impressed with Christ as to follow Him: making those pecuniary sacrifices of which Peter boastfully spoke, and which must have been specially sore to Judas. 54 It is possible, indeed, that he may have followed Jesus as a speculation, hoping to receive wealth and honour in the new kingdom; but this motive mingled with the attachment to Christ's person which all the Apostles had, and mingles in a different form with the discipleship of all Christians. [With this motive, therefore, 55 there probably mingled in the mind of Judas a desire to be with One who could shield him from evil influences; he judged that with Jesus he would find continual aid against his weaker nature.] Possibly he wished by 56 one bold abandonment of the world to get rid for ever of his covetousness. [That Judas was trusted by the 57 other Apostles is manifest from the fact that to him they committed their common fund,—not to John, whose dreamy and abstracted nature ill fitted him for minute practical affairs; not to Peter, whose impulsive nature might often have landed the little company in difficulties; not even to Matthew, accustomed as he was to accounts; but to Judas, who had the economical habits, the aptitude for finance, the love of bargaining, which regularly go hand in hand with the love of money.] This practical faculty for finance and for 58 affairs generally might, if rightly guided, have become a most serviceable element in the Apostolate, and might have enabled Judas more successfully than any other

of the Apostles to mediate between the Church and 59 the world. That Judas in all other respects conducted himself circumspectly is proved by the fact that, though other Apostles incurred the displeasure of Christ and were rebuked by Him, Judas committed no glaring 60 fault till this last week. Even to the end he was unsuspected by his fellow-Apostles; and to the end he 61 had an active conscience. His last act, were it not so awful, would inspire us with something like respect for him: he is overwhelmed with remorse and shame; his sense of guilt is stronger even than the love of money that had hitherto been his strongest passion: he judges himself fairly, sees what he has become, and goes to his own place; recognises as not every man does recognise what is his fit habitation, and goes to it. 62 But this man, with his good impulses, his resolute will, his enlightened conscience, his favouring circumstances, his frequent feelings of affection towards Christ and desire to serve Him, committed a crime so unparalleled in wickedness that men practically make very little attempt to estimate it or measure it with sins 63 of their own. Commonly we think of it as a special, exceptional wickedness—not so much the natural product of a heart like our own and what may be reproduced by ourselves, as the work of Satan using a man as his scarcely responsible tool to effect a purpose which needs never again to be effected. 64 If we ask what precisely it was in the crime of Judas that makes us so abhor it, manifestly its most 65 hateful ingredient was its (treachery.) "It was not an enemy that reproached me; then I could have borne it; but it was thou, a man mine equal, my guide, and 66 mine acquaintance." Caesar defended himself till the dagger of a friend pierced him; then in indignant grief

braced himself up to go through with it. ⁶³ Hence, when the time for action comes, he stops not to reflect, but lets the momentum of his predetermined purpose carry him along. ⁶⁴ He salutes Jesus with a kiss. ⁶⁵ If ever a righteous indignation might legitimately be felt, surely it was here. ⁶⁶ And if that burning sense of wrong had gone no farther in its expression than simply the refusal of such a salutation, would not Christ have acted with unimpeachable propriety? ⁶⁷ But it is far above this level that Jesus will now rise. ⁶⁸ He will give an example of gentleness, of forbearance, of long-suffering kindness without a parallel. ⁶⁹ Jesus accepts the betrayer's salutation. ⁷⁰ He does more. ⁷¹ He says a word or two to this deluded man: "Friend, wherefore art thou come?" ⁷² Is it possible that thou canst imagine, after all that passed between us at the supper-table, that I am ignorant of thy purpose in this visit? ⁷³ I know that purpose well; thou knowest that I do; if not, I will make a last attempt to make thee know and feel it now. ⁷⁴ Thought of, cared for, warned in so many ways, art thou really come to betray such a Master as I have ever been to thee? ⁷⁵ But though thou hast made up thy mind to such a deed, how is it that thou chooseth such a cloak as this beneath which to conceal thy purpose? ⁷⁶ The deed is bad enough itself without crowning it with the lie of the hypocrite—"Judas, betrayest thou the Son of man with a kiss!"—the last complaint of wounded love, the last of the many and most touching appeals made to the conscience and heart of the betrayer; rebuke and remonstrance in the words, but surely their tone is one more of pity than of anger; surely the wish of the speaker was to arrest the traitor, if it were not yet too late. ⁷⁷ Had Judas yielded even at that last moment; with a broken and a contrite heart had he thrown himself at his Master's feet, to bathe with tears the feet of him whose cheek he had just polluted with his unhallowed kiss; looking up through those tears of penitence, had he sought mercy of the Lord, how freely would that mercy have been extended to him! who can doubt that he would have been at once forgiven? ⁷⁸ But he did not, he would not yield; and so on he went, till there was nothing left to him but the horror of that remorse which dug for him the grave of the suicide.

⁷⁹ We often wonder, as we read his story, how it was ever possible, that, in the face of so many, such explicit, solemn, affectionate appeals, this man should have so obstinately pursued his course. ⁸⁰ We should wonder, perhaps, the less, if we only reflected what a blinding, hardening power any one fixed idea, any one settled purpose, any one dominant passion, in the full flush and fervor of its ascendancy, exerts upon the human spirit; how it blinds to consequences

that are then staring us in the very face; how it deadens to remonstrances to which, in other circumstances, we should at once have yielded; how it carries us over obstacles that at other times would at once have stopped us; nay, more, and what perhaps is the most striking feature of the whole, how the very interferences, for which otherwise we should have been grateful, are resented; how the very appeals intended and fitted to arrest, become as so many goads driving us on the more determinedly upon our path.⁸¹ So it was with Judas.⁸² And let us not think that we have in him a monstrous specimen of almost superhuman wickedness.⁸³ We should be wiser the truth, I suspect, if we took him as an average specimen of what the passion of avarice, or any like passion, when once it has got the mastery, may lead any man to be and do.⁸⁴ For we have no reason to believe of Judas, that from the first he was an utter reprobate.⁸⁵ Our Lord we scarcely can believe would have admitted such a man to the number of the twelve.⁸⁶ Can it be believed of him that when he first joined himself to Jesus, it was to make gain of that connection?⁸⁷ There was but little prospect of worldly gain in following the Nazarene.⁸⁸ Nor can we fairly attribute that obstinacy which Judas showed in the last great crisis of his life, to utter deadness of conscience, or utter hardness of heart.⁸⁹ The man who no sooner heard the death-sentence given against his Master, than—without even waiting to see if it would be executed—he rushed before the men by whom that sentence had been pronounced—the very men with whom he had made his unholy covenant, from whom he had got but an hour or two before the price of blood—exclaiming in the bitterness of his heart, “I have sinned, in that I have betrayed innocent blood;”—the man who took those thirty pieces of silver, which his itching palm had so longed to clutch, but which now were burning like scorching lead the hand that grasped them, and flung them ringing on the temple floor, and hurried to a lonely field without the city walls and hanged himself, dying in all likelihood before his Master—let us not think of him that he was utterly heartless—that he had a conscience scoured as with a hot iron.

⁹⁰ What, then, is the true explanation of his character and career?

⁹¹ Let us assume that, when he first united himself to Christ, it was not of deliberate design to turn that connection into a source of profit.

⁹² He found, however, as time ran on, that to some small extent it could be so employed.⁹³ The little company that he had joined had chosen him to be their treasurer, to hold and to dispense the slender funds which they possessed.⁹⁴ Those who are fond of money, as he was, are generally careful in the keeping, thrifty in their use of it.⁹⁵ Judas had

those faculties in perfection, and they won for him that office of trust, to him so terribly dangerous.⁹⁶ The temptation was greater than he could resist.⁹⁷ He became a pilferer from that small bag.⁹⁸ Little as it had to feed upon, his passion grew.⁹⁹ It grew, for he had no higher principle, no better feeling, to subdue it.¹⁰⁰ It grew, till he began to picture to himself what untold wealth was in store for him when his Master should throw off that reserve and disguise which he had so long and so studiously preserved, and take to himself his power, and set up his kingdom—a kingdom which he, in common with all the apostles, believed was to be a visible and temporal one.¹⁰¹ It grew, till delay became intolerable.¹⁰² At the supper in Bethany, it vexed him to see that box of ointment of spikenard, which might have been sold for three hundred pence, wasted on what seemed to him an idle piece of premature and romantic homage.¹⁰³ It vexed him still more to hear his Master rebuke the irritation he had displayed, and speak now once again, as he had been doing so often lately, of his death and burial, as if the splendid vision of his kingdom were never to be realized.¹⁰⁴ Could nothing be done to force his Master on to exercise his kingly power?¹⁰⁵ These scribes and Pharisees, who hated him so bitterly, desired nothing so much as to get him into their hands.¹⁰⁶ If once they did so, would he not, in self-defence, be obliged to put forth that power which Judas knew that he possessed?¹⁰⁷ And were he to do so, things could not remain any longer as they were.¹⁰⁸ The passover—this great gathering of the people—would soon go past, and he, Judas, and the rest, have to resume their weary journeyings on foot throughout Judea.¹⁰⁹ Thus and then it was, that, in all likelihood, the thought flashed into the mind of the betrayer to go and ask the chief priests what they would give him if he delivered Jesus into their hands.¹¹⁰ They offered him thirty pieces of silver, a very paltry bribe—the price in the old Hebrew code of a slave that was gored by an ox—less than £5 of our money; a bribe insufficient of itself to have tempted even a grossly avaricious man, in the position in which Judas was, to betray his Master, knowing or believing that it was unto death.¹¹¹ Why, in a year or two Judas might have realized as much as that by petty pilferings from the apostolic bag.¹¹² But this scheme of his would bring his Master to the test.¹¹³ It would expedite what, to his covetous, ambitious heart, had seemed to be that slow and meaningless course to a throne and kingdom which his Master had been pursuing.¹¹⁴ Not suspecting what the immediate and actual issue was to be, he made his unholy compact with the high priests.¹¹⁵ He made it on the Wednesday of the passion week.¹¹⁶ Next evening he sat with Jesus in the supper-chamber.¹¹⁷ He found himself detect-

ed; more than one terrible warning was sounded in his ears.¹¹⁶ Strange, you may think, that instead of stopping him in his course, these warnings suggested, perhaps for the first time, the thought that what he had engaged to do might be done that very night.¹¹⁷ The words, "What than doest do quickly," themselves gave eagerness and firmness to his purpose; for, after all, though Jesus seemed for the time so much displeased—let this scheme but prosper—let the kingdom be set up, and would he not be sure to forgive the offence that had hastened so happy a result?

¹²⁰ Have we any grounds for interpreting in this way the betrayal?

¹²¹ Are we right in attributing such motives to Judas?¹²² If not, then how are we to explain his surprise when he saw his Master, though still possessing all his wonderful power, as he showed by the healing of the servant's ear, allow himself to be bound and led away like a felon?¹²³ How are we to explain the consternation of Judas when he learned that though Jesus, publicly, before the Sanhedrim, claimed to be the Christ, the Son of God, the King of Israel, yet, instead of there being any acquiescence in that claim, a universal horror was expressed, and on the very ground of his making it, he was doomed to the death of a blasphemer?¹²⁴ Then it was, when all turned out so differently from what he had anticipated, that the idea of his having been the instrument of his Master's death entered like iron into the soul of Judas.¹²⁵ Then it was, that, overwhelmed with nameless, countless disappointments, vexations, self-reproaches, his very living to see his Master die became intolerable to him, and in his despair he flung his ill-used life away.

¹²⁶ Accept such a solution, and the story of the betrayal of our Lord becomes natural and consistent; reject it, and have you not difficulties in your way not to be got over by any amount of villainy that you may attribute to the traitor?¹²⁷ But does not this solution take down the crime of Judas from that pinnacle of almost superhuman and unapproachable guilt on which many seem inclined to place it?

¹²⁸ It does; but it renders it all the more available as a beacon of warning to us all.¹²⁹ For if we are right in the idea we have formed of the character and conduct of Judas, there have been many since his time, there may be many still, in the same way, and from the operation of the same motives, betrayers of Christ.¹³⁰ For everywhere he is a Judas, with whom his worldly interests, his worldly ambition, prevail over his attachment to Christ and to Christ's cause; who joins the Christian society, it may be, not to make gain thereby—but who, when the occasion presents itself, scruples not to make what gain he can of that connection; who, beneath the garb of the Christian call-

ing, pursues a dishonest traffic; who, when the gain and the godliness come into collision, sacrifices the godliness for the gain.¹³¹ How many such Judases the world has seen, how much of that Judas spirit there may be in our own hearts, I leave it to your knowledge of yourselves and your knowledge of the world to determine.

¹³² Let us now resume our narrative of the arrest.¹³³ Whatever lingering reluctance to touch Christ had been felt, that kiss of Judas removed. They laid their hands upon him instantly thereafter, grasping him as if he were a vulgar villain of the highway, and binding him after the merciless fashion of the Romans. This is what one, at least, of his followers cannot hear. Peter springs forth from the darkness, draws his sword, and aims at the head of the first person he sees; who, however, bends to the side, and his ear only is lopped off. To Christ an unwelcome act of friendship. It ruffles his composure, it impairs the dignity of his patience. For the first and only time a human creature suffers that he may be protected. The injury thus done he must instantly repair. They have his hand within their hold, when, gently saying to them, "Suffer ye thus far," he releases it from their grasp, and, stretching it out, touches the bleeding ear, and heals it: the only act of healing wrought on one who neither asked it of him, nor had any faith in his healing virtue; but an act which showed how full of almighty power that hand was which yet gave itself up to ignominious bonds. Then said Jesus to Peter, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? The cup which my Father hath given me, shall I not drink it?" He was drinking then, even at that time, of the same cup in regard to which he had been praying in the garden. Not only his agonies in Gethsemane and on the cross, but all his griefs, internal and external, were ingredients in that cup which, for us and for our salvation, he took, and drank to the very dregs—a cup put by his Father's hand into his, and by him voluntarily taken, that the will of his Father might be done, and that the Scriptures might be fulfilled. All this about the cup, and his Father, and the Scriptures, spoken for the instruction and reproof of Peter, must have sounded not a little strange to those chief priests and scribes and elders who have come out to be present, at least, if not to take part in the apprehension, and who are now standing by his side. But for them, too, there must be a word, to show them that he is after all a very brother of our race, who feels as any other innocent man would

JUDAS.

77

from the later challenge of His own relatives to go and meet the Pharisees at headquarters in Judæa, and to show openly, if He could, by His works, that He was the Messiah.^a All the more remarkable appears Christ's dealing with His disciples, His demand on, and training of their faith. It must be remembered, that His last 'hard' sayings at Capernaum had led to the defection of many, who till then had been His disciples.^b Undoubtedly this had already tried their faith, as appears from the question of Christ: 'Will ye also go away?'^c It was this wise and gracious dealing with them—this putting the one disappointment of doubt, engendered by what they could not understand, against their whole past experience in following Him, which enabled them to overcome. And it is this which also enables us to answer the doubt, perhaps engendered by inability to understand seemingly unintelligible, hard sayings of Christ, such as that to the disciples about giving them His Flesh to eat, or about His being the Living Bread from heaven. And, this alternative being put to them: would they, could they, after their experience of Him, go away from Him, they overcame, as we overcome, through what almost sounds like a cry of despair, yet is a shout of victory: 'Lord, to whom shall we go? Thou hast the words of eternal life.'

⁸⁶And all that followed only renewed and deepened the trial of faith, which had commenced at Capernaum.⁸⁷ We shall, perhaps, best understand it when following the progress of this trial in him who, at last, made shipwreck of his faith: Judas Iscariot.⁸⁸ Without attempting to gaze into the mysterious abyss of the Satanic element in his apostasy, we may trace his course in its psychological development.⁸⁹ We must not regard Judas as a monster, but as one with passions like ourselves.⁹⁰ True, there was one terrible master-passion in his soul—covetousness; but that was only the downward, lower aspect of what seems, and to many really is, that which leads to the higher and better—ambition.⁹¹ It had been thoughts of Israel's King which had first set his imagination on fire, and brought him to follow the Messiah.⁹² Gradually, increasingly, came the disenchantment. ⁹³It was quite another Kingdom, that of Christ; quite another Kingship than what had set Judas aglow.⁹⁴ This feeling was deepened as events proceeded.⁹⁵ His confidence must have been terribly shaken when the Baptist was beheaded.⁹⁶ What a contrast to the time when his voice had bent the thousands of Israel, as trees in the wind!⁹⁷ So this had been nothing—and the Baptist must be written off, not as for, but as really against, Christ.⁹⁸ Then came the next disappoint-

CHAP.
XXXVII^a St. John
vii. 1-5^b St. John
vi. 60-68;
comp.
St. Matt.
xv. 12^c St. John
vi. 67

BOOK
III

ment, when Jesus would not be made King.⁴⁷ Why not—if He were King?¹⁰⁴ And so on, step by step, till the final depth was reached, when Jesus would not, or could not—which was it?—meet the public challenge of the Pharisees.¹⁰⁴ We take it, that it was then that the leaven pervaded and leavened Judas in heart and soul.

¹⁰⁵ We repeat it, that what so, and permanently, penetrated Judas, could not (as Christ's warning shows) have left the others wholly unaffected.¹⁰⁵ The very presence of Judas with them must have had its influence.¹⁰⁴ And how did Christ deal with it?¹⁰⁵ There was, first, the silent sail across the Lake, and then the warning which put them on their guard, lest the little leaven should corrupt the bread of the Sanctuary, on which they had learned to live.¹⁰⁵ The littleness of their faith must be corrected; it must grow and become strong. And so we can understand what follows. It was after solitary prayer—no doubt for them*—that, with reference to the challenge of the Pharisees, 'the leaven' that threatened them, He now gathered up all their experience of the past by putting to them the question, what men, the people who had watched His Works and heard His Words, regarded Him as being. Even on them some conviction had been wrought by their observance of Him. It marked Him out (as the disciples said) as different from all around, nay, from all ordinary men: like the Baptist, or Elijah, or as if He were one of the old prophets alive again. But, if even the multitude had gathered such knowledge of Him, what was their experience, who had always been with Him? Answered he, who most truly represented the Church, because he combined with the most advanced experience of the three most intimate disciples the utmost boldness of confession: 'Thou art the Christ!'

* St. Luke
lx. 18

And so in part was this 'leaven' of the Pharisees purged! Yet not wholly. For then it was, that Christ spake to them of His sufferings and death, and that the resistance of Peter showed how deeply that leaven had penetrated. And then followed the grand contrast presented by Christ, between minding the things of men and those of God, with the warning which it implied, and the monition as to the necessity of bearing the cross of contempt, and the absolute call to do so, as addressed to those who would be His disciples. Here, then, the contest about 'the sign,' or rather the challenge about the Messiahship, was carried from the mental into the moral sphere, and so decided. Six days more of quiet waiting and growth of faith, and it was met, rewarded, crowned, and perfected by the sight on the Mount of Transfiguration; yet, even so, perceived only as through the heaviness of sleep.

Him much to sit around Him in mournful silence as He thus spake, and to follow Him unto His Dying.

CHAP.
VIII

But to one of them, in whose heart the darkness had long been gathering, this was the decisive moment. The prediction of Christ, which Judas as well as the others must have felt to be true, extinguished the last glimmering of such light of Christ as his soul had been capable of receiving. In its place flared up the lurid flame of hell. By the open door out of which he had thrust the dying Christ 'Satan entered into Judas.'^a Yet, even so, not permanently.^b It may, indeed, be doubted, whether, since God is in Christ, such can ever be the case in any human soul, at least on this side eternity. Since our world's night has been lit up by the promise from Paradise, the rosy hue of its morning has lain on the edge of the horizon, deepening into gold, brightening into day, growing into midday-strength and evening-glory. Since God's Voice wakened earth by its early Christmas-Hymn, it has never been quite night there, nor can it ever be quite night in any human soul.¹

^a St. Luke
xxii. 3
^b St. John
xiii. 7 and
27

But it is a terrible night-study, that of Judas. We seem to tread our way over loose stones of hot molten lava, as we climb to the edge of the crater, and shudderingly look down its depths. And yet there, near there, have stood not only St. Peter in the night of his denial, but mostly all of us, save they whose Angels have always looked up into the Face of our Father in heaven. And yet, in our weakness, we have even wept over them! There, near there, have we stood, not in the hours of our weakness, but in those of our sore temptation, when the blast of doubt had almost quenched the flickering light, or the storm of passion or of self-will broken the bruised reed. But He prayed for us—and through the night came over desolate moor and stony height the Light of His Presence, and above the wild storm rose the Voice of Him, Who has come to seek and to save that which was lost. Yet near to us, close to us, was the dark abyss; and we can never more forget our last, almost sliding, foothold as we quitted its edge.

45 A terrible night-study this of Judas, and best to make it here, at once, from its beginning to its end. 46 We shall, indeed, catch sudden glimpse of him again, as the light of the torches flashes on the traitor-face in Gethsemane; and once more hear his voice in the assemblage of the haughty, sneering councillors of Israel, when his footfall on the marble pavement of the Temple-halls, and the clink of those thirty accursed pieces of silver shall waken the echoes, wake also the dirge of despair in his soul, and he shall flee from the night of his soul into the night that for ever closes around him. 47 But all

¹ This apart from the question of the exceptional sin against the Holy Ghost.

BOOK this as rapidly as we may pass from it, after this present brief study
V of his character and history.

43 We remember, that 'Judas, the man of Kerioth,' was, so far as we know, the only disciple of Jesus from the province of Judæa.⁴⁷ This circumstance; that he carried the bag, i.e. was treasurer and administrator of the small common stock of Christ and His disciples; and that he was both a hypocrite and a thief^a—this is all that we know for certain of his history.⁵⁰ From the circumstance that he was appointed to such office of trust in the Apostolic community, we infer that he must have been looked up to by the others as an able and prudent man, a good administrator.⁵¹ And there is probably no reason to doubt, that he possessed the natural gift of administration or of 'government' (*κυβέρνησις*).⁵² The question, why Jesus left him 'the bag' after He knew him to be a thief—which, as we believe, he was not at the beginning, and only became in the course of time and in the progress of disappointment—is best answered by this other: Why He originally allowed it to be entrusted to Judas?⁵³ It was not only because he was best fitted—probably, absolutely fitted—for such work, but also in mercy to him, in view of his character.⁵⁴ To engage in that for which a man is naturally fitted is the most likely means of keeping him from brooding, dissatisfaction, alienation, and eventual apostasy.⁵⁵ On the other hand, it must be admitted that, as mostly all our life-temptations come to us from that for which we have most aptitude, when Judas was alienated and unfaithful in heart, this very thing became also his greatest temptation, and, indeed, hurried him to his ruin.⁵⁶ But only after he had first failed inwardly.⁵⁷ And so, as ever in like circumstances, the very things which might have been most of blessing become most of curse, and the judgment of hardening fulfils itself by that which in itself is good.⁵⁸ Nor could 'the bag' have been afterwards taken from him without both exposing him to the others, and precipitating his moral destruction.⁵⁹ And so he had to be left to the process of inward ripening, till all was ready for the sickle.

^aSt. John
xii. 6, 8

¹Cor. xii.
28

⁶⁰This very gift of 'government' in Judas may also help us to understand how he may have been first attracted to Jesus, and through what process, when alienated, he came to end in that terrible sin which had cast its snare about him.⁶¹ The 'gift of government' would, in its active aspect, imply the desire for it.⁶² From thence to ambition in its worst, or selfish, aspect, there is only a step—scarcely that: rather, only different moral premisses.⁶³ Judas

^a On the relation between ambition and covetousness, generally and in the special case of Judas, see p. 77.

was drawn to Jesus as the *Jewish* Messiah, and he believed in Him as such, possibly both earnestly and ardently; but he expected that His would be the success, the result, and the triumphs of the Jewish Messiah, and he also expected personally and fully to share in them. ⁶⁵How deep-rooted were such feelings even in the best, purest, and most unselfish of Jesus' disciples, we gather from the request of the mother of John and James for her sons, and from Peter's question: 'What shall we have?' ⁶⁶It must have been sorrow, the misery of moral loneliness, and humiliation, to Him Who was Unselfishness Incarnate, Who lived to die and was full to empty Himself, to be associated with such as even His most intimate disciples, who in this sense also could not watch with Him even one hour, and in whom, at the end of His Ministry, such heaviness was mentally and morally the outcrop, if not the outcome. ⁶⁷And in Judas all this must have been an hundredfold more than in them who were in heart true to Christ.

⁶⁸He had, from such conviction as we have described, joined the movement at its very commencement. ⁶⁹Then, multitudes in Galilee followed His Footsteps, and watched for His every appearance; they hung entranced on His lips in the Synagogue or on 'the Mount'; they flocked to Him from every town, village, and hamlet; they bore the sick and dying to His Feet, and witnessed, awestruck, how conquered devils gave their testimony to His Divine Power. ⁷⁰It was the spring-time of the movement, and all was full of promise—land, people, and disciples. ⁷¹The Baptist, who had bowed before Him and testified to Him, was still lifting his voice to proclaim the near Kingdom. ⁷²But the people had turned after Jesus, and He swayed them. ⁷³And, oh! what power was there in His Face and Word, in His look and deed. ⁷⁴And Judas, also, had been one of them who, on their early Mission, had temporarily had power given him, so that the very devils had been subject to them. ⁷⁵But, step by step, had come the disappointment. ⁷⁶John was beheaded, and not avenged; on the contrary, Jesus withdrew Himself. ⁷⁷This constant withdrawing, whether from enemies or from success—almost amounting to flight—even when they would have made Him a King; this refusal to show Himself openly, either at Jerusalem, as His own brethren had taunted Him, or, indeed, anywhere else; this uniform preaching of discouragement to them, when they came to Him elated and hopeful at some success; this gathering enmity of Israel's leaders, and His marked avoidance of, or, as some might have put it, His failure in taking up the repeated public challenge of the Pharisees to show a sign from heaven; last, and chief of all, this constant and growing

BOOK reference to shame, disaster, and death—what did it all mean, if not
 V disappointment of all those hopes and expectations which had made Judas at the first a disciple of Jesus?

78 He that so knew Jesus, not only in His Words and Deeds, but in His inmost Thoughts, even to His night-long communing with God on the hill-side, could not have seriously believed in the coarse Pharisaic charge of Satanic agency as the explanation of all. 79 Yet, from the then Jewish standpoint, he could scarcely have found it impossible to suggest some other explanation of His miraculous power. 80 But, as increasingly the moral and spiritual aspect of Christ's Kingdom must have become apparent to even the dullest intellect, the bitter disappointment of his Messianic thoughts and hopes must have gone on, increasing in proportion as, side by side with it, the process of moral alienation, unavoidably connected with his resistance to such spiritual manifestations, continued and increased. 81 And so the mental and the moral alienation went on together, affected by and affecting each other. 82 And if we were pressed to name a definite moment when the process of disintegration, at least sensibly, began, we would point to that Sabbath-morning at Capernaum, when Christ had preached about His Flesh as the Food of the World, and so many of His adherents ceased to follow after Him; nay, when the leaven so worked even in His disciples, that He turned to them with the searching question—intended to show them the full import of the crisis—whether they also would leave Him? 83 Peter conquered by grasping the moral element, because it was germane to him and to the other true disciples: 'To whom shall we go? 84 Thou hast the words of eternal life.' 85 But this moral element was the very cliff on which Judas made shipwreck. 86 After this, all was wrong, and increasingly so. 87 We see disappointment in his face when not climbing the Mount of Transfiguration, and disappointment in the failure to heal the lunatick child. 88 In the disputes by the way, in the quarrels who was greatest among them, in all the pettiness of misunderstandings and realistic folly of their questions or answers, we seem to hear the echo of his voice, to see the result of his influence, the leaven of his presence. 89 And in it all we mark the downward hastening of his course, even to the moment when, in contrast to the deep love of a Mary, he first stands before us unmasked, as heartless, hypocritical, full of hatred—disappointed ambition having broken down into selfishness, and selfishness slid into covetousness, even to the crime of stealing that which was destined for the poor.

90 For, when an ambition which rests only on selfishness gives way,

there lies close by it the coarse lust of covetousness, as the kindred passion and lower expression of that other form of selfishness.⁹¹ When the Messianic faith of Judas gave place to utter disappointment, the moral and spiritual character of Christ's Teaching would affect him, not sympathetically but antipathetically.⁹² Thus, that which should have opened the door of his heart, only closed and double-barred it.⁹³ His attachment to the Person of Jesus would give place to actual hatred, though only of a temporary character; and the wild intensity of his Eastern nature would set it all in flame.⁹⁴ Thus, when Judas had lost his slender foothold, or, rather, when it had slipped from under him, he fell down, down the eternal abyss.⁹⁵ The only hold to which he could cling was the passion of his soul.⁹⁶ As he laid hands on it, it gave way, and fell with him into fathomless depths.⁹⁷ We, each of us, have also some master-passion; and if, which God forbid! we should lose our foothold, we also would grasp this master-passion, and it would give way, and carry us with it into the eternal dark and deep.

⁹⁸ On that spring day, in the restfulness of Bethany, when the Master was taking His sad and solemn Farewell of sky and earth, of friends and disciples, and told them what was to happen only two days later at the Passover, it was all settled in the soul of Judas. 'Satan entered' it.⁹⁹ Christ would be crucified; this was quite certain.¹⁰⁰ In the general cataclysm let Judas have at least something.¹⁰¹ And so, on that sunny afternoon, he left them out there, to seek speech of them that were gathered, not in their ordinary meeting-place, but in the High-Priest's Palace.¹⁰² Even this indicates that it was an informal meeting, consultative rather than judicial.¹⁰³ For, it was one of the principles of Jewish Law that, in criminal cases, sentence must be spoken in the regular meeting-place of the Sanhedrin.^a The same inference is conveyed by the circumstance, that the captain of the Temple-guard and his immediate subordinates seem to have been taken into the council,^b no doubt to concert the measures for the actual arrest of Jesus. There had previously been a similar gathering and consultation, when the report of the raising of Lazarus reached the authorities of Jerusalem.^c The practical resolution adopted at that meeting had apparently been, that a strict watch should henceforth be kept on Christ's movements, and that every one of them, as well as the names of His friends, and the places of His secret retirement, should be communicated to the authorities, with the view to His arrest at the proper moment.^d

It was probably in professed obedience to this direction, that the traitor presented himself that afternoon in the Palace of the High-

^a Ab. Zar. 8 b. line before last

^b St. Luke xiii. 4

^c St. John xi. 47, 48

^d St. John xi. 57