

Judas Iscariot

MEMORY VERSE: “Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve” (John 6:70, 71).

“While [Judas] accepted the position of a minister of Christ, he did not bring himself under the divine molding. He felt that he could retain his own judgment and opinions, and he cultivated a disposition to criticize and accuse.”—*The Desire of Ages*, p. 717.

Suggested Reading: *The Desire of Ages*, pp. 716–722. (At the bottom of this page)

1. FIRST CONTACT

Sun, Oct 5

a. How did Judas meet Jesus at the beginning of His ministry, and what attracted him to the Master? Matthew 8:19.

Matthew 8:19

And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

“While Jesus was preparing the disciples for their ordination, one who had not been summoned urged his presence among them. It was Judas Iscariot, a man who professed to be a follower of Christ. He now came forward, soliciting a place in this inner circle of disciples.”—*The Desire of Ages*, p. 293.

“Judas had joined the disciples when multitudes were following Christ. The Saviour’s teaching moved their hearts as they hung entranced upon His words, spoken in the synagogue, by the seaside, upon the mount. Judas saw the sick, the lame, the blind, flock to Jesus from the towns and cities. He saw the dying laid at His feet. He witnessed the Saviour’s mighty works in healing the sick, casting out devils, and raising the dead. He felt in his own person the evidence of Christ’s power. He recognized the teaching of Christ as superior to all that he had ever heard. He loved the Great Teacher, and desired to be with Him. He felt a desire to be changed in character and life, and he hoped to experience this through connecting himself with Jesus.”—*Ibid.*, pp. 716, 717.

2. ACCEPTED INTO THE APOSTLESHIP

Mon, Oct 6

a. How did Jesus respond to the proposal of Judas to assume a position among the twelve, and how did the other disciples react? Matthew 8:20.

Matthew 8:20

And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

“Judas believed Jesus to be the Messiah; and by joining the apostles, he hoped to secure a high position in the new kingdom. This hope Jesus designed to cut off by the statement of His poverty.

“The disciples were anxious that Judas should become one of their number. He was of commanding appearance, a man of keen discernment and executive ability, and they commended him to Jesus as one who would greatly assist Him in His work. They were surprised that Jesus received him so coolly.

“The disciples had been much disappointed that Jesus had not tried to secure the cooperation of the leaders in Israel. They felt that it was a mistake not to strengthen His cause by securing the support of these influential men. If He had repulsed Judas, they would, in their own minds, have questioned the wisdom of their Master. The after history of Judas would show them the danger of allowing any worldly consideration to have weight in deciding the fitness of men for the work of God. The cooperation of such men as the disciples were anxious to secure would have betrayed the work into the hands of its worst enemies.”—*The Desire of Ages*, p. 294.

b. What is written concerning Judas as an apostle? Matthew 10:2–4; John 6:64.

Matthew 10:2–4

Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; 4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

John 6:64

But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

“The Saviour did not repulse Judas. He gave him a place among the twelve. He trusted him to do the work of an evangelist. He endowed him with power to heal the sick and to cast out devils. But Judas did not come to the point of surrendering himself fully to Christ. He did not give up his worldly ambition or his love of money. While he accepted the position of a minister of Christ, he did not bring himself under the divine molding. He felt that he could retain his own judgment and opinions, and he cultivated a disposition to criticize and accuse.”—*Ibid.*, p. 717.

c. How was the betrayal foreseen? John 6:70, 71; 13:9, 10; Psalm 41:9.

John 6:70, 71

Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

John 13:9, 10

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

Psalm 41:9

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

3. SUBTLETY OF CHARACTER

Tue, Oct 7

a. Describe the difference between the image of Judas portrayed among the disciples in contrast to his real motives and character. John 12:6.

John 12:6

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.

“Judas was highly regarded by the disciples, and had great influence over them. He himself had a high opinion of his own qualifications, and looked upon his brethren as greatly inferior to him in judgment and ability. They did not see their opportunities, he thought, and take advantage of circumstances. The church would never prosper with such shortsighted men as leaders. Peter was impetuous; he would move without consideration. John, who was treasuring up the truths that fell from Christ’s lips, was looked upon by Judas as a poor financier. Matthew, whose training had taught him accuracy in all things, was very particular in regard to honesty, and he was ever contemplating the words of Christ, and became so absorbed in them that, as Judas thought, he could not be trusted to do sharp, far-seeing business. 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 ability as a manager. Judas regarded himself as the capable one, who could not be overreached. In his own estimation he was an honor to the cause, and as such he always represented himself. . . .

“The small sums that came into his hands were a continual temptation. Often when he did a little service for Christ, or devoted time to religious purposes, he paid himself out of this meager fund. In his own eyes these pretexts served to excuse his action; but in God’s sight he was a thief.”—*The Desire of Ages*, p. 717.

b. On what particular occasion was the Judas’ character openly manifested? John 12:3–5; Matthew 26:14–16. How was Jesus seeking to help him?

John 12:3–5

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 odour of the ointment. 4 Then saith one of his disciples, Judas Iscariot, Simon’s son, which should

betray him, **5** Why was not this ointment sold for three hundred pence, and given to the poor?

Matthew 26:14–16

Then one of the twelve, called Judas Iscariot, went unto the chief priests, **15** And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. **16** And from that time he sought opportunity to betray him.

“Judas was blinded to his own weakness of character, and Christ placed him where he would have an opportunity to see and correct this. As treasurer for the disciples, he was called upon to provide for the needs of the little company, and to relieve the necessities of the poor. . . . In ministering to others, Judas might have developed an unselfish spirit. But while listening daily to the lessons of Christ and witnessing His unselfish life, Judas indulged his covetous disposition.”—*Ibid.*

4. CHRIST'S WORK IN BEHALF OF JUDAS

Wed, Oct 8

a. How did Christ seek to appeal to the covetous apostle? John 12:7, 8.

John 12:7, 8

Then said Jesus, Let her alone: against the day of my burying hath she kept this. **8** For the poor always ye have with you; but me ye have not always.

“The Saviour read the heart of Judas; He knew the depths of iniquity to which, unless delivered by the grace of God, Judas would sink. In connecting this man with Himself, He placed him where he might, day by day, be brought in contact with the outflowing of His own unselfish love. If he would open his heart to Christ, divine grace would banish the demon of selfishness, and even Judas might become a subject of the kingdom of God.

“God takes men as they are, with the human elements in their character, and trains them for His service, if they will be disciplined and learn of Him. They are not chosen because they are perfect, but notwithstanding their imperfections, that through the knowledge and practice of the truth, through the grace of Christ, they may become transformed into His image.

“Judas had the same opportunities as had the other disciples. He listened to the same precious lessons. But the practice of the truth, which Christ required, was at variance with the desires and purposes of Judas, and he would not yield his ideas in order to receive wisdom from Heaven.”—*The Desire of Ages*, pp. 294, 295.

b. Describe the pastoral character our Good Shepherd demonstrated toward Judas. Psalms 77:9; 86:15.

Psalms 77:9

Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

Psalms 86:15

But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

“How tenderly the Saviour dealt with him who was to be His betrayer! In His teaching, Jesus dwelt upon principles of benevolence that struck at the very root of covetousness. He presented before Judas the heinous character of greed, and many a time the disciple realized that his character had been portrayed, and his sin pointed out; but he would not confess and forsake his unrighteousness. He was self-sufficient, and instead of resisting temptation, he continued to follow his fraudulent practices. Christ was before him, a living example of what he must become if he reaped the benefit of the divine mediation and ministry; but lesson after lesson fell unheeded on the ears of Judas.

“Jesus dealt him no sharp rebuke for his covetousness, but with divine patience bore with this erring man, even while giving him evidence that He read his heart as an open book. He presented before him the highest incentives for right doing; and in rejecting the light of Heaven, Judas would be without excuse.”—*Ibid.*, p. 295.

5. THE FINAL ACT

Thu, Oct 9

a. When did Jesus make His last effort in behalf of Judas—and what did the unfortunate apostle finally do? John 13:1–5, 10–14; 18:2–5.

John 13:1–5

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. **2** And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; **3** Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; **4** He riseth from supper, and laid aside his garments; and took a towel, and girded himself. **5** After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

John 13:10–14

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. **11** For he knew who should betray him; therefore said he, Ye are not all clean. **12** So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? **13** Ye call me Master and Lord: and ye say well; for so I am. **14** If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

John 18:2–5

And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. **3** Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. **4** Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? **5** They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

“When the mob entered the garden, [Judas] had led the way, closely followed by the high priest. . . . Coming close to Jesus, he takes His hand as a familiar friend. With the words, ‘Hail, Master,’ he kisses Him repeatedly, and appears to weep as if in sympathy with Him in His peril.

“Jesus said to him, ‘Friend, wherefore art thou come?’ His voice trembled with sorrow as He added, ‘Judas, betrayest thou the Son of man with a kiss?’ This appeal should have aroused the conscience of the betrayer, and touched his stubborn heart; but honor, fidelity, and human tenderness had forsaken him.”—*The Desire of Ages*, pp. 695, 696.

b. Describe the final end of Judas. Matthew 27:3–10.

Matthew 27:3–10

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, **4** Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. **5** And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. **6** 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. **7** And they took counsel, and bought with them the potter’s field, to bury strangers in. **8** Wherefore that field was called, The field of blood, unto this day. **9** Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; **10** And gave them for the potter’s field, as the Lord appointed me.

“Rushing to the throne of judgment, [Judas] threw down before the high priest the pieces of silver that had been the price of his Lord’s betrayal. Eagerly grasping the robe of Caiaphas, he implored him to release Jesus, declaring that He had done nothing worthy of death. . . .

“Later that same day, on the road from Pilate’s 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. As they passed a retired spot, they saw at the foot of a lifeless tree, the body of Judas. It was a most revolting sight. His weight had broken the cord by which he had hanged himself to the tree. In falling, his body had been horribly mangled, and dogs were now devouring it.”—*Ibid.*, pp. 721, 722.

PERSONAL REVIEW QUESTIONS

Fri, Oct 10

1. What warning should I take by observing the inner weakness of Judas?
2. What cumulative danger may occur to me if I harden my heart as he did?
3. How shall I appreciate the heartfelt yearnings of Christ for my soul?
4. What motivation did Judas have in seeking a position among the twelve?
5. What were the greatest weaknesses of Judas?

Judas

The history of Judas presents the sad ending of a life that might have been honored of God. Had Judas died before his last journey to Jerusalem he would have been regarded as a man worthy of a place among the twelve, and one who would be greatly missed. The abhorrence which has followed him through the centuries would not have existed but for the attributes revealed at the close of his history. But it was for a purpose that his character was laid open to the world. It was to be a warning to all who, like him, should betray sacred trusts. **(DA 716.1)**

A little before the Passover, Judas had renewed his contract with the priests to deliver Jesus into their hands. Then it was arranged that the Saviour should be taken at one of His resorts for meditation and prayer. Since 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. For thirty pieces of silver—the price of a slave—he sold the Lord of glory to ignominy and death. **(DA 716.2)**

Judas had naturally a strong love for money; but he had not always been corrupt enough to do such a deed as this. He had fostered the evil spirit of avarice until it had become the ruling motive of his life. The love of mammon overbalanced his love for Christ. Through becoming the slave of one vice he gave himself to Satan, to be driven to any lengths in sin. **(DA 716.3)**

Judas had joined the disciples when multitudes were following Christ. The Saviour's teaching moved their hearts as they hung entranced upon His words, spoken in the synagogue, by the seaside, upon the mount. Judas saw the sick, the lame, the blind, flock to Jesus from the towns and cities. He saw the dying laid at His feet. He witnessed the Saviour's mighty works in healing the sick, casting out devils, and raising the dead. He felt in his own person the evidence of Christ's power. He recognized the teaching of Christ as superior to all that he had ever heard. He loved the Great Teacher, and desired to be with Him. He felt a desire to be changed in character and life, and he hoped to experience this through connecting himself with Jesus. The Saviour did not repulse Judas. He gave him a place among the twelve. He trusted him to do the work of an evangelist. He endowed him with power to heal the sick and to cast out devils. But Judas did not come to the point of surrendering himself fully to Christ. He did not give up his worldly ambition or his love of money. While he accepted the position of a minister of Christ, he did not bring himself under the divine molding. He felt that he could retain his own judgment and opinions, and he cultivated a disposition to criticize and accuse. **(DA 716.4)**

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consideration. John, who was treasuring up the truths that fell from Christ's lips, was looked upon by Judas as a poor financier. Matthew, whose training had taught him accuracy in all things, was very particular in regard to honesty, and he was ever contemplating the words of Christ, and became so absorbed in them that, as Judas thought, he could not be trusted to do sharp, far-seeing business. 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 ability as a manager. Judas regarded himself as the capable one, who could not be overreached. In his own estimation he was an honor to the cause, and as such he always represented himself. **(DA 717.1)**

Judas was blinded to his own weakness of character, and Christ placed him where he would have an opportunity to see and correct this. As treasurer for the disciples, he was called upon to provide for the needs of the little company, and to relieve the necessities of the poor. When in the Passover chamber Jesus said to him, "That thou doest, do quickly" (John 13:27), the disciples thought He had bidden him buy what was needed for the feast, or give something to the poor. In ministering to others, Judas might have developed an unselfish spirit. But while listening daily to the lessons of Christ and witnessing His unselfish life, Judas indulged his covetous disposition. The small sums that came into his hands were a continual temptation. Often when he did a little service for Christ, or devoted time to religious purposes, he paid himself out of this meager fund. In his own eyes these pretexts served to excuse his action; but in God's sight he was a thief. **(DA 717.2)**

Christ's oft-repeated statement that His kingdom was not of this world offended Judas. He had marked out a line upon which he expected Christ to work. He had planned that John the Baptist should be delivered from prison. But lo, John was left to be beheaded. And Jesus, instead of asserting His royal right and avenging the death of John, retired with His disciples into a country place. Judas wanted more aggressive warfare. He thought that if Jesus would not prevent the disciples from carrying out their schemes, the work would be more successful. He marked the increasing enmity of the Jewish leaders, and saw their challenge unheeded when they demanded from Christ a sign from heaven. His heart was open to unbelief, and the enemy supplied thoughts of questioning and rebellion. Why did Jesus dwell so much upon that which was discouraging? Why did He predict trial and persecution for Himself and for His disciples? The prospect of having a high place in the new kingdom had led Judas to espouse the cause of Christ. Were his hopes to be disappointed? Judas had not decided that Jesus was not the Son of God; but he was questioning, and seeking to find some explanation of His mighty works. **(DA 718.1)**

Notwithstanding the Saviour's own teaching, Judas was continually advancing the idea that Christ would reign as king in Jerusalem. At the feeding of the five thousand he tried to bring this about. On this occasion Judas assisted in distributing the food to the hungry multitude. He had an opportunity to see the benefit which it was in his power to impart to others. He felt the satisfaction that always comes in service to God. He helped to bring the sick and suffering from among the multitude to Christ. He saw what relief, what joy and gladness, come to human hearts through the healing power of the Restorer. He might have comprehended the methods of Christ. But he was blinded by

his own selfish desires. Judas was first to take advantage of the enthusiasm excited by the miracle of the loaves. It was he who set on foot the project to take Christ by force and make Him king. His hopes were high. His disappointment was bitter. **(DA 718.2)**

Christ's discourse in the synagogue concerning the bread of life was the turning point in the history of Judas. He heard the words, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." John 6:53. He saw that Christ was offering spiritual rather than worldly good. He regarded himself as farsighted, and thought he could see that Jesus would have no honor, and that He could bestow no high position upon His followers. He determined not to unite himself so closely to Christ but that he could draw away. He would watch. And he did watch. **(DA 719.1)**

From that time he expressed doubts that confused the disciples. He introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ. All the little and large troubles and crosses, the difficulties and the apparent hindrances to the advancement of the gospel, Judas interpreted as evidences against its truthfulness. He would introduce texts of Scripture that had no connection with the truths Christ was presenting. These texts, separated from their connection, perplexed the disciples, and increased the discouragement that was constantly pressing upon them. Yet all this was done by Judas in such a way as to make it appear that he was conscientious. 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. 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 had not conveyed. His suggestions were constantly exciting an ambitious desire for temporal preferment, and thus turning the disciples from the important things they should have considered. The dissension as to which of them should be greatest was generally excited by Judas. **(DA 719.2)**

When Jesus presented to the rich young ruler the condition of discipleship, Judas was displeased. He thought that a mistake had been made. If such men as this ruler could be connected with the believers, they would help sustain Christ's cause. If Judas were only received as a counselor, he thought, he could suggest many plans for the advantage of the little church. His principles and methods would differ somewhat from Christ's, but in these things he thought himself wiser than Christ. **(DA 719.3)**

In all that Christ said to His disciples, there was something with which, in heart, Judas disagreed. Under his influence the leaven of disaffection was fast doing its work. The disciples did not see the real agency in all this; but Jesus saw that Satan was communicating his attributes to Judas, and thus opening up a channel through which to influence the other disciples. This, a year before the betrayal, Christ declared. "Have not I chosen you twelve," He said, "and one of you is a devil?" John 6:70. **(DA 720.1)**

Yet Judas made no open opposition, nor seemed to question the Saviour's lessons. He made no outward murmur until the time of the feast in Simon's house. When Mary anointed the Saviour's feet, Judas manifested his covetous disposition. At the reproof from Jesus his very spirit seemed turned to gall. Wounded pride and desire for revenge

broke down the barriers, and the greed so long indulged held him in control. This will be the experience of everyone who persists in tampering with sin. The elements of depravity that are not resisted and overcome, respond to Satan's temptation, and the soul is led captive at his will. **(DA 720.2)**

But Judas was not yet wholly hardened. Even after he had twice pledged himself to betray the Saviour, there was opportunity for repentance. At the Passover supper Jesus proved His divinity by revealing the traitor's purpose. He tenderly included Judas in the ministry to the disciples. But the last appeal of love was unheeded. Then the case of Judas was decided, and the feet that Jesus had washed went forth to the betrayer's work. **(DA 720.3)**

Judas reasoned that if Jesus was to be crucified, the event must come to pass. His own act in betraying the Saviour would not change the result. If Jesus was not to die, it would only force Him to deliver Himself. At all events, Judas would gain something by his treachery. He counted that he had made a sharp bargain in betraying his Lord. **(DA 720.4)**

Judas did not, however, believe that Christ would permit Himself to be arrested. In betraying Him, it was his purpose to teach Him a lesson. He intended to play a part that would make the Saviour careful thenceforth to treat him with due respect. But Judas knew not that he was giving Christ up to death. How often, as the Saviour taught in parables, the scribes and Pharisees had been carried away with His striking illustrations! How often they had pronounced judgment against themselves! Often when the truth was brought home to their hearts, they had been filled with rage, and had taken up stones to cast at Him; but again and again He had made His escape. Since He had escaped so many snares, thought Judas, He certainly would not now allow Himself to be taken. **(DA 720.5)**

Judas decided to put the matter to the test. If Jesus really was the Messiah, the people, for whom He had done so much, would rally about Him, and would proclaim Him king. This would forever settle many minds that were now in uncertainty. Judas would have the credit of having placed the king on David's throne. And this act would secure to him the first position, next to Christ, in the new kingdom. **(DA 721.1)**

The false disciple acted his part in betraying Jesus. In the garden, when he said to the leaders of the mob, "Whomsoever I shall kiss, that same is He: hold Him fast" (Matthew 26:48), he fully believed that Christ would escape out of their hands. Then if they should blame him, he could say, Did I not tell you to hold Him fast? **(DA 721.2)**

Judas beheld the captors of Christ, acting upon his words, bind Him firmly. In amazement he saw that the Saviour suffered Himself to be led away. Anxiously he followed Him from the garden to the trial before the Jewish rulers. At every movement he looked for Him to surprise His enemies, by appearing before them as the Son of God, and setting at nought all their plots and power. But as hour after hour went by, and Jesus submitted to all the abuse heaped upon Him, a terrible fear came to the traitor that he had sold his Master to His death. **(DA 721.3)**

As the trial drew to a close, Judas could endure the torture of his guilty conscience no longer. Suddenly a hoarse voice rang through the hall, sending a thrill of terror to all hearts: "He is innocent; spare Him, O Caiaphas!" **(DA 721.4)**

The tall form of Judas was now seen pressing through the startled throng. His face was pale and haggard, and great drops of sweat stood on his forehead. Rushing to the throne of judgment, he threw down before the high priest the pieces of silver that had been the price of his Lord's betrayal. Eagerly grasping the robe of Caiaphas, he implored him to release Jesus, declaring that He had done nothing worthy of death. Caiaphas angrily shook him off, but was confused, and knew not what to say. The perfidy of the priests was revealed. It was evident that they had bribed the disciple to betray his Master. **(DA 721.5)**

"I have sinned," again cried Judas, "in that I have betrayed the innocent blood." But the high priest, regaining his self-possession, answered with scorn, "What is that to us? see thou to that." Matthew 27:4. The priests had been willing to make Judas their tool; but they despised his baseness. When he turned to them with confession, they spurned him. **(DA 722.1)**

Judas now cast himself at the feet of Jesus, acknowledging Him to be the Son of God, and entreating Him to deliver Himself. The Saviour did not reproach His betrayer. He knew that Judas did not repent; his confession was forced from his guilty soul by an awful sense of condemnation and a looking for of judgment, but he felt no deep, heartbreaking grief that he had betrayed the spotless Son of God, and denied the Holy One of Israel. Yet Jesus spoke no word of condemnation. He looked pityingly upon Judas, and said, For this hour came I into the world. **(DA 722.2)**

A murmur of surprise ran through the assembly. With amazement they beheld the forbearance of Christ toward His betrayer. Again there swept over them the conviction that this Man was more than mortal. But if He was the Son of God, they questioned, why did He not free Himself from His bonds and triumph over His accusers? **(DA 722.3)**

Judas saw that his entreaties were in vain, and he rushed from the hall exclaiming, It is too late! It is too late! He felt that he could not live to see Jesus crucified, and in despair went out and hanged himself. **(DA 722.4)**

Later that same day, on the road from Pilate's 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. As they passed a retired spot, they saw at the foot of a lifeless tree, the body of Judas. It was a most revolting sight. His weight had broken the cord by which he had hanged himself to the tree. In falling, his body had been horribly mangled, and dogs were now devouring it. His remains were immediately buried out of sight; but there was less mockery among the throng, and many a pale face revealed the thoughts within. Retribution seemed already visiting those who were guilty of the blood of Jesus. **(DA 722.5)**