Matthew XXVII. 3-5

The Story of Judas.

In the history of the lives of eminent persons in S. S. there is none more replete with important instruction than that of Judas. He was beyond all doubt a most remarkable character; and extraordinary as it was and rarely to be met with as it is we shall find ourselves benefited by closely attending to the teachings it presents.

We consider then

1. His character.

a. He was a disciple of X.: He had taken a public stand on the side of Jesus—open before the world. The history gives us no reason to doubt that for a length of time he was externally consistent in his conduct. He seemed to enjoy the confidence of his fellow-disciples since he had been appointed the holder of their common stock of money. 

because he received this part
...was not their own... sold... and did the Lord of glory suffer the traitors to mock of...
(b) He was an Apostle. For wise reasons 
XV was pleased to receive 
Judas into the number of the 
12 whom he endowed with miraculous 
powers to preach the gospel, altho' 
he knew his hypocrisy from the 
beginning; probably Judas in 
tending to seek the office of money 
carrier from the first applied to 
be seduced, and 
XV allowed him to 
enter the number as a part of the 
plan of Providence in the fulfill-
ment of Prophecy. And we have no 
reason to doubt his having every 
qualification of knowledge, authority, 
and miraculous influence.

(b) He was a hypocrite. To show 
this, we appeal (1.) to the testimony 
of XV. John VI. 70. "Have not I 
chosen you 12 and one of you is a 
devil?" (2.) To the testimony of John 
himself. XII. 1—6. And then 
the crowning evidence of his hypo-
crisy was his perverting the sacred tokens 
of friendship a kiss to the purposes of 
perdition. "Hail Master! I kiss thee.
He seems to have had but one ruling passion—Avarice. This is evident from his murmuring at Mary’s wasting the ointment and at his having bargained for 30 pieces of silver.

Consider his crime. It was the deepest and darkest sort of treachery. Not an open hostility, not an honorable desertion of Xt. Not a repudiation of the discipleship and Apostleship and friendship of Xt. So he held on to his profession and his office and association with Christ & his disciples—he continued to walk with the blessed Jesus on his errands of mercy & love to eat with & to converse with them to worship with them & yet with all these tokens of friendship—he worshipping his infamous plot to betray him.
(1) It was a crime of aggravated character. Consider whom he betrayed—
a friend—
a Holy, Innocent Being, the Savor of the World, the Darling of Heaven,
The Son of God!

(2) The price for which he sold him. For base lucre—putting gain! 30 pieces of silver. £3.15s.
about $15.75! The amount appointed by law, to be paid for a slave slain by accident.

(3) The manner of the betrayal. He went deliberately and bargained with the enemies of Christ—
“What will ye give me and I will betray him unto you.”
He carried out his plan coolly, calmly, without shame or fear by kissing his
injured Master, as the sign of recognition.

III. Consider now the nature of Judas’ repentance.
I wish to show that it was not true evangelical Repentance—it had many of the characteristics of true Repentance—but it lacked some that are essential to that divine grace. And (a) he had the deepest conviction “When he saw that he (X) was Condemned” this was the time when he repented. When he beheld the effects of his treachery—he was horribly alarmed & shocked. It seems obvious from this—that he did not anticipate such a result. Perhaps he thought he would miraculously escape & still be able to get his money—

(b) He had sincere sorrow for his sin. He would have been glad to undo it—his conduct appeared to him base & treacherous—Oh how deeply sorrowful was he!

(c) He did all he could to repair the mischief he had wrought—he confessed his crime & testified to X’s innocence—“I have sinned
"I have betrayed the innocent blood."
He gave up his ungodly gains;
He was met by the Priests with
the taunting question "What is that to
up," and the cold and heartless reply
"See thou to that!" As if they had said--
We care not for your weak and
foolish qualms of conscience, we
have gotten all we wished--our victim
is in our hands--in our power
Now go you and repent at your leisure
it is nothing to us--
This was a dreadful blow to Judas.
Perhaps he supposed that if he
went and confessed to them
that he was an innocent man
they would take his evidence
and release him. But when he
saw how determined they
were to have his blood--all
his hopes were destroyed--he
felt that he had committed a
sin that was utterly unpardonable
and so here ended all the
traits in his repentance that characterize it as true and genuine. It is admitted that

1. He regretted what he had done
2. He repaired it as far as he could
3. He restored the wages of unrighteousness. He felt he had paid too much for such a price—he felt it was innocent blood—it was a thought that drove up his own spirit. The money and millions more would not have satisfied him—he threw it from him as if it had been a burning, blistering horror—all this was well enough—but alas! he did not go far enough—he stopped short of the mark. His repentance was the bitterness of remorse—despair—and death. We do not learn that he lifted to Heaven a single cry for mercy—
He was not truly repentant. If he had loved Jesus, he might have done more. "It is as Peter did. He could not have come to serve him. We have borne all the shame of his crime rather than commit murder.

Jesus's Friday died same day. Now an outcast.

The Penitent Thief entered store. Same day, crossed each other's path.
He prayed not— he confessed not to X. He called not upon God in the day of his calamity. There was no faith—no hope—no true repentance! The last act of his life was a crime—self-murder!

Consider then It is End.

“He hanged himself.”

Attempts have been made to evade this by Dr. Clarke but it is useless. Existence became intolerable under the tortures of a guilty conscience. He looked above—there the Heavens frowned in gloomy horror—a pall of midnight gloom hung down over all his prospects—aband angry with him dreadful Sounds of inadequate.
Wrath echoed in his ear—and brightful images of the fearful retributions of Eternity flashed upon his distempered mind—there was no joy in the prospect around him—his friends had forsaken him—even those wretches who had hired him for his black enterprise now taunted him bitterly with cold reproaches & fierce fiends from the world of woe seemed to mock & insult his unutterable woe—all was shut up in impenetrable darkness—"a horror of great darkness"—so that his "soul chose strangling & death rather than any his life" and he departed and went and "hanged himself"—

This is the melancholy story of Judas. It is left on record to instruct us in several most
important truths.

1. From the story of Judas we learn that a fair profession of religion is no evidence of a converted heart. We see that a man may be a follower of Christ, a minister of the Gospel—a worker of miracles—and yet a devil. And so we learn, not to idolize mere men for their gifts. You can all recall instances of bright luminaries in the pulpit who sit in darkness ere the Sun of Life went down to death—God "will not give His glory to another."

We learn 2. To be very jealous and watchful over our own hearts. We may be woefully deceived ourselves, let him that thinketh he standeth take heed lest he fall." Be not high-minded but fear"—"Blessed is the man that feareth always!" Even Paul, the inspired Apostle used this language I keep—under my body I bring it into subjection lest that by any means when I have preached...

From this narrative we also learn the dangerous influence of a single indulged habitual sin. The sin of Judas was Avarice—repeat it—we have no reason to think that Judas was anticipating any such result from his betrayal of X. But on the contrary we are impressed all that the story with the belief that the whole affair had taken a turn altogether unexpected to him. He no doubt supposed that X would escape by miraculous power—or that the Priests & Pharisees would surely not kill him. When he saw the issue of the matter—his spirit died within him & he no longer wished to live. But this does not excuse Judas. He gave a loose rein to Avarice and that opened the way to other sins and overwhelmed him in eternal ruin. Some of you are doubtless living in the same habitual practice.
of some darling sin and you think perhaps that you will compromise with Conscience and by avoiding all other sins get leave to keep this one. Yet you will find that sins are social— they love company—they take to them other spirits more wicked than themselves &c.

There is a story told of a bargain entered into between Satan & a young man to this effect: "If you will only get drunk you shall commit certain crime & kill your father you shall have your heart’s desire of the good things of this life." The young man shrank with unfeigned horror from the two last but supposed that he could venture to get drunk—this was no great crime his wily adversary agreed to this he drank—he became intoxicated and then under the maddening influence of ardent spirits attempts the commission of the very crime he abhorred and when his aged father interfered he slew him! Thus one crime caused the other two.
The story however fabulous has a true moral — beware of any habitual sin. All sin is deadly and when we forsake sin we must make no reserve. You all know what your besetting sin is — Oh! I entreat you leave it off, it will introduce into your heart oftener and lead you into unforeseen sins.

III. We see the dreadful horror of a guilty conscience! Poor Judas! more to be pitied than all else. He was even more to be abhorred than that of Cain and the picture drawn by one of our greatest Poets of Cain's agony and the curses that rested upon him are deep and dark enough.

"Cain what hast thou done? The voice of thy slain brother's blood criest out even from the ground, unto the Lord! Now art thou cursed from the Earth which openeth her mouth to drink thy Brother's blood from thy rash hand. Henceforth when thou shalt till the ground, it shall not yield thee..."
her strength; a fugitive shalt thou be from this day and vagabond on Earth.
all the curse of life shall be on thee and thy agonies shall drive thee forth over the wilderness—till thy
children do by thee as thou didst by thy brother! The swords and wings of
fiery cherubim shall pursue thee by
day and night—snakes springing up in
thy path. Earth's fruits be ashes in
thy mouth; the leaven on which thou
digest thy heart to sleep be strewn
with serpents! May thy dreams be of
thy victim! Thy walking a continual
fear of death. The clear rivers shall
turn to blood as thou stropest down
to stain them with thy raging life—
every element shall shun or change
to thee! Thou shalt live in pangs
that other die with. And death
itself shall wax something worse than
death—The grass shall wither from
thy feet! The waters deny their shelter
Earth a home! the dust a grave! The
Sun his light! Heaven her God!
Indas more fortunate however than Cain—could die! Life insupportable and death eternal woe! When it comes to this what an awful dilemma!

How true the Bible's testimony—

"There is no peace to the wicked"—

Conscience! The voice of God in the soul—may be long habits of sinful indulgence be cleared & smothered & stifled by the whirlpool roar of worldly...
huntsman and simple engagement
Last warning voice may be drowned
and hushed by the seductive charm
of some Delilah sin; it may be lulled
into a slumber, but I give my
hearts fair and solemn warning
that at last it will like a giant
when he awaketh from his slumber,
bust the pack threads of simple
habit and its voice of thunder
will be heard and its grasp of iron
will be felt by the soul and there
will be no escape! Nothing can
drown Conscience then—that voice
will be heard above all that could
once drown it—he may plunge into
the crowd's haunts of vice and folly
but too late. The hour for the triumph
of Conscience is come! I repeat
it there will be no escape.

What then? First beware of the
first indulgence in sin. But short
or once if you have begun a
career of sin! It may be in
the range of possibility to turn about now—you may go back now—
but if you go on in any sin day
after day let it be what it
may, you will soon find your
selves at sea and your
sudderless vessel will con-
trive you shall have been driven
to drift to a restless
distance from the haven of
Peace & Virtue and be consumed
in the abyss or dashed
upon the breakers of eternal woe.

A distant Community of our
own state has been recently
overwhelmed with horror and
grief at an occurrence which
resulted in two deaths. And that
shock has been felt even here in
this remote region. The Rev. Dr.
Chamberlain late President of
Oakland College has been assassi-
nated and his murder is dark...
to have put an end to his own miserable existence 2 days after the circumstances as we have read them are briefly as follows.

On Friday 3rd of Sept an individual a Mr Briscoe called at the gate of Dr C and invited him out. The Dr obeyed the summons unsuspectingly unarmed & defenceless with snow and burden of 50 written on his head he could not have anticipated the scene that ensued.

Some conversation ensued not overheard by the Dr's family who remained in the house but angry & insulting language soon fell from the lips of Briscoe & soon after he leaped from his vehicle & felled the venerable old man to the Earth with a loud cry. 

While as he arose he prostrated him again with the same instrument and on the second time he plunged into his heart a Bowie knife of 8 inch blade and fled. The Dr lived a few moments & walked into the house and died. This was the crime. Now for the sequel:

The Officers of Justice in their
search for the murderer failed. But Sabbath afterwards (sweat, today) theetch'd man was discovered by a servant the deep thick forest—dying. On his body were no wounds—his face was almost black—his body much swollen and from various parts of it blood was oozing. He died in a few hours, in spite of all that could be done to save his life. And the verdict of the Jury of Inquest was "Death from causes unknown."

I have introduced this as an illustration of the horrors of a guilty conscience. It was said he committed suicide by poison. I cannot deny it. But in the absence of all evidence on this subject, I am inclined to think he died from remorse. And if he did commit suicide this was no doubt the cause—Conscience. Conscience was too keen lacerating her torturing accusations to let think of living.
From the whole we learn — that we should not give way to the suggestions of Satan, under the terrific lashing of a guilty conscience.

Indos perished not because there was not power and efficacy in God's mercy, even for him — but such was the agony of his soul that he could not pray for that mercy. So of all who perish that they have no heart to pray.

How then avoid this end!

I can only repeat —

But loose from sin; do it at once — There is no telling where you may be carried by it; when it has carried you from one grade of misery to another, it cannot be changed when you have committed crimes; it will be too late then to look to God — because of the horror of a guilty conscience.