

*Wm Bateman*

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# Judas and His Apostles

DR. W. B. GODBEY



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# JUDAS AND HIS APOSTLES

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## JUDAS AND HIS DISCIPLES.

### EXORDIUM.

The impression generally prevails that Judas never was a good man, and the popular maxim goes abroad and has rung through the ages that "he was a devil from the beginning." There is no such Scripture and never was. It is counterfeited from John 6:70: "And Jesus said unto them, Have I not chosen you twelve? and one of you is a devil."

It does say that he had been from the beginning, but the verb is in the present tense. N. B. It is a wrong translation and entirely too strong, as the word translated devil is a qualifying adjective and should read, "One of you is devilish." Satan was pulling on him, using his money office to tempt him, and he was then beginning to yield and look at the money from an appreciative standpoint, which is very dangerous and of the devil, yet almost universally prevalent. We should never permit ourselves to contemplate that seductive idol with an appreciative mind.

If Judas could only have stood till Pentecost, all that money love would have been burnt out of him, and instead of demons dragging him into Hell, from the awful doom of bloody suicide, angels would have wafted him to bright glory, honored with the grandest



eclat and cheered with the imperishable grandaumus of a martyr's crown, glittering on his brow and accumulating new lustre through the flight of endless ages, along with his comrades, all of whom sealed their faith with their blood.

Verse 65: "And He said, On account of this I have said unto you, that no one is able to come unto me unless it has been given unto him from the Father."

(1) This dates two years of our Lord's ministry; whereas one year was still pending, in order that He might qualify His apostles for the most responsible work ever committed to a human being, i. e., launching the Gospel Church, which they did on the day of Pentecost; Himself having laboriously, painfully, faithfully and heroically prepared all the materials.

In this sermon (which He preached in the synagogue at Capernaum, which had been built by the centurion whose servant He healed), He went down into the deep truth of entire sanctification and glorification.

Verse 53: "Truly, truly, I say unto you, Unless you may eat the flesh of the Son of man and drink his blood, ye have no life in you. He that eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up in the last day."

Hitherto He had had a great following, but as two-thirds of His ministry had already transpired, the time had come when it was necessary to evolve the deep truths of entire sanctification by the cleansing Blood, which we drink when we have faith to cleanse us from all sin, and glorification which will supersede these mortal bodies by their own identity, so spiritual-



ized as to be utterly imponderable and immortal, so that we will never get old, and never die.

(2) As we have faith in the Blood to utterly eliminate all sin, making our hearts perfectly clean, pure and holy, so we should live in the exercise of faith for the transfiguration of our bodies and in constant anticipation of His glorious appearing, when, "in the twinkling of an eye," His omnipotent Holy Spirit, He will transfigure these bodies, so they will not weigh anything; but fly away like Enoch and Elijah, and dwell among the angels, ever ready to wing our flight from world to world, on missions of love and mercy; unutterably delighted to do His will on earth as the angels do it in Heaven.

When our Savior evolved these grand truths of entire sanctification and glorification, many of His followers gave Him up, saying, "This is a hard sermon, who can receive it?" A modern wiseacre would have said, "He made a mistake; should have been easy and held them on." You know He could not make a mistake. It was high time that He got rid of that great multitude following Him for the loaves and fishes and to gratify their curiosity.

## CHAPTER 1.

### HIS MINISTRY.

Judas was a member of the tribe of Judah and a citizen of Kerioth, hence the cognomen, Iscariot, from



the Hebrew "Ish," man, and the city, Kerioth. That he was truly converted is abundantly confirmed by John 6: 65, which says that all the apostles were given by the Father, without the exception of Judas, because he is then and there mentioned as one of them. Jesus' statement that "he is devilish," means that he was being influenced by the devil to perpetrate the crime.

Two years of His ministry had already elapsed. He had received his appointment and gone with his comrade throughout the whole country, from Dan to Beer-sheba, faithfully preaching the Gospel; meanwhile the Lord used him as well as his comrades, to cast out the demons, i. e., get people saved. He was with them when they came in and made their report, "Lord, even the demons are subject unto us, and go out at our bidding," i. e., responsively to our prayers. Then he tells them that they have something vastly greater to rejoice over and that is because their names are written in Heaven.

This had already taken place before a solitary insinuation appears against Judas, showing that the first two years of his ministry were unimpeachable.

(1) The very fact of his election to the office of apostolic treasurer abundantly and irrefutably confirms his unimpeachable character. Then why does it say that he was a thief? "And he said this not because he cared for the poor, but because he was a thief and having the purse was carrying the money which was thrown in." (John 12:6.)

This was written sixty-five years after our Lord ascended to Heaven, i. e., after all the facts of his



apostacy and villainy had come to the light and John well knew them. If they had known at the time that he was a thief, they would have deposed him in a moment and succeeded him by an honest man. The case of his unimpeachable integrity abundantly vindicates itself because they committed to him their finances. They were all men of extraordinary natural intelligence and had been saved under the preaching of John the Baptist, doubtless Judas as well as the rest, as he was one of them beyond all suspicion and consequently honored with the most important office among them. This also confirms the conclusion that he was not only in the enjoyment of an unimpeachable character for honesty, veracity and integrity, but he ranked among them prominent for his native intelligence.

(2) Now take the scene of the Last Supper: they are all standing around the table and Jesus tells them that one of them is going to betray Him. "And responding, He said to them, One of the twelve who is dipping with me in the dish will betray me. And the Son of man goeth as has been written concerning him, but woe unto that man, through whom the Son of man is betrayed. It were good for him if that man had never been born. (Mk. 14:2, 21.) "And Judas, the one having betrayed Him, responding said, Master, is it I? He says to him, You have said it," (the Oriental affirmative). As John always sat close by His side, often leaning over on Him, consequently he had a better opportunity to understand what He said. "Jesus speaking these things groaned in the spirit and witness-



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ed and said, Truly, truly I say unto you, that one of you shall betray me." (John 13: 21.) Verse 22: "Then His disciples were looking upon one another, being at a loss concerning whom he speaks." At this juncture, Peter beckons to John to ask Jesus, "Who is the one?" and He said, "The one to whom I shall give the morsel after I have dipped it. Then having dipped the morsel, he gives it to Judas Iscariot, the son of Simon." After the morsel then Satan entered into Judas, and Jesus says to him, "What you are doing, do more quickly," as He wanted him to expedite his awful work. Then when Satan entered into him, he went to the chief priests and contracted with them.

All this transpired and they did not find out that He had designated Judas, except John who was sitting so close to Him that he understood it all.

#### HIS APOSTASY.

#### CHAPTER II.

The case is perfectly clear that Judas was not only equal to his peers, but was a verification of the Oriental maxim, "Primus inter pares" (first among his equals, as indicated by the fact that his peers put him in the most important office, intrusting all the money to him, making him their banker.

The flame of Jesus went on the wings of the wind to the ends of the earth. Consequently not only throughout the Hebrew world, but among the Gentiles



from Europe, Asia and Africa, the entire known world at that time heard the thrilling news that a wonderful prophet had risen in Israel, who was making Capernaum on the Sea of Galilee, His headquarters. He had all power over physical ailments and was absolutely healing everybody, causing the blind to see, the deaf to hear, the dumb to speak, the lame to leap like the antelope, the halt to throw away all their crutches, and run and jump for joy, the maimed whose hands were so crippled up that they could not even feed themselves, to be made perfectly whole, so they could vie with David, playing on the stringed instruments, and the paralyzed people, who had no use of hands nor feet; He was restoring to most perfect activities of all sorts, and He was even raising the dead to life.

Consequently they came from the ends of the earth, carrying on camels, hauling on wagons, and bearing in their hands on litters, all sorts of cripples, invalids, blind, deaf, dumb, and demonized with every diversity of evil spirits, so many that they would arrange them in long columns on the streets, intervened by an aisle for His convenience. Walking along, a touch raises this one, a word that one, and a look another, so that they simultaneously leap from their beds, making the welkin roar with their jubilant shouts.

(1) Glory to God in the highest for raising up a Prophet in Israel, who actually eclipses all His predecessors in His mighty works, Elijah and Elisha, who filled all the land with their miracles, actually dwindling into insignificance in comparison with the paradoxical Man of Galilee! Surely He must be none

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other than the Shiloh of Prophecy, the Christ of God, the Redeemer of Israel and the Savior of the world.

Therefore the very fact of Judas' investment with the financial custodianship is a recognition of his pre-eminence among them, His integrity being utterly above suspicion, and so continuing to the very last. As you see, there is not a scintilla of suspicion, till after He received the love token from the fingers of Jesus, who actually put it in his mouth, when the crisis culminated, and Satan entered into him after a whole year of pulling on him, twitting him night and day and stirring up the money interest, and intensifying the problem of his temporal support.

It is even so with his servile millions this day and in all ages, confirming the Scripture, "The love of money, a root of all evils;" not as in the English Version, "the root of all evil," as there are many other roots of sin besides the love of money, i. e., lust, passion, temper, pride, vanity egotism, and especially, ambition, the climax of all; aspiration to leadership, which ruined Lucifer, the bright archangel in Heaven, till he fell. "How thou art fallen, O Lucifer, the morning star!" (Isa. 14:12.)

(2) This first expression allegatory of evil, the utterance of our Savior. "One of you is devilish," (John 6: 70: at the expiration of the first two years of his ministry, sounds the keynote of his backsliding; though, like multiplied thousands of preachers occupying their pulpits this day their lives being above suspicion, he moved on in the even tenor of his way, faithfully discharging every duty and holding his official



pre-eminence, above all suspicion. At the same time he realized a terrible inward conflict with the devil, holding up filthy lucre and telling him, "Now while you have this lucrative money office, is the time for you to walk in the light, utilizing the wisdom God has given you and providing for your own house, as he who is delinquent in that matter has already denied the faith and is worse than an infidel." From that notable epoch in his life, he was a backslider, inwardly and spiritually on a downward trend, yet struggling to regain lost ground, and never once dreaming of the awful impending doom.

(3) He, with all his comrades, solidly believe in the Christhood of Jesus, resting assuredly as they all did in the consolation that the Christ could not be killed, and feeling certain that He was going to be crowned King at that Passover, which would open in two days.

Whereas Jesus entered upon His ministry at the Passover and attended the first two, out of the four bounding His ministry (one at the beginning, another at the end, and two in the interim), He had not attended the third Passover in His ministry, which transpired a year before this, because the excitement was so high that He knew they would crown Him King, and in that case the Romans would execute Him for high treason, and, as He often recognized, it was actually necessary for Him to have those three years to teach His disciples, and thus qualify them to launch the Gospel Church, as they did on the day of Pentecost, where He consummated His preparatory work by bap-

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tizing them with the Holy Ghost and Fire, thus qualifying them for the deep and broad responsibilities of the glorious dispensation of the Holy Ghost; which He then and there, in fulfillment of the Johannic prophecies, gloriously inaugurated with flaming fire, gifts of tongues, etc.

(4) Judas had often seen Jesus's enemies surround Him, and attempting to take Him from the beginning of His ministry in Nazareth, when they would have killed Him, if His Divinity had not interposed for His humanity and prolonged His life till He could finish His work. The same thing had occurred a year antecedently, when He miraculously fed the hungry multitudes of ten thousand or more on five little barley loaves and two small fishes and had more food left than when they began. When they rallied around Him to crown Him King, He, as on former occasions, suddenly disappeared and could not be found anywhere. I do not believe that either Judas nor any of the rest had the slightest anticipation of his awful impending doom. The tide was rolling in on all sides and rising rapidly, as Luke certifies, when Pilate brought the matter to an end by delivering Jesus for crucifixion. Then they actually nailed Him to the cross at the early hour of nine A. M.

Poor Judas had let the devil trip him up, through money love, which has been the bane of millions in all ages, who this day, with Judas, crowd Hell. Read Acts 1:25, as that tells his awful doom—eternally lost.



## CHAPTER III.

## HIS TREASON.

After Satan had been pulling on Judas heroically and incessantly a whole year during his backslidden life, so covered by unimpeachable and unsuspecting outward conduct as to leave no room for the slightest implication of disloyalty, here at the Last Supper Jesus manifested His pure and loving kindness to him, by putting the honesty morsel in his mouth with His own fingers, among the Orientals, the brightest manifestation of a love token. Hence we see Jesus loved him on to the awful end. We must confess, to our sorrow, the truth of the maxim, "Every man has his price;" That is abundantly confirmed in the reaction which followed, when Judas' heart broke and he threw down the money and committed suicide.

The awful agony has been on Jesus through the long, dreary hours; meanwhile He is unable to keep His disciples awake, which was so important to fortify them against the awful trial which His Divinity saw coming up on them, and under which they did fall, desert Him, run away and backslide, i. e., forfeit their faith in His Christhood, thus forfeiting their justification. The midnight has culminated and Jesus says to them, "Let us all walk out," (i. e., from under the shade of the dense olive-trees in the garden into the clear light of the full moon and the stars shining so brightly in Oriental skies).

Now the army is walking into the garden, led by

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Judas, who had promised them to pick Jesus out and designate Him by a kiss. The Greek says that "he kissed Him copiously," so demonstratively that no one could fail to recognize Him; meanwhile Jesus says to him, "Judas, do you betray the Son of man with a kiss?"

(1) When the soldiers were in the act of taking Jesus, an awful panic struck them, so, attempting to escape, they fell in piles like dead men. This was the last intervention of Divinity in behalf of the humanity, which had so frequently come to relief at the very moment when His enemies would have killed Him or His friends would have crowned Him King, in which case the Romans would have killed Him on the charge of high treason as a rival of Caesar. Methinks Judas was in his glory when this whole army got knocked down, inwardly soliloquizing: "I knew you would get it. I have your money and have done my part, and if you can't take Him, I am not to blame." When the panic abates they proceed to arrest Jesus. When they came, Jesus asked them, "Whom do you seek?" and they responded, "Jesus the Nazarene," then He said, "I am He, and if you just want me, let these depart." Then the nine took fright and fled and were seen no more till after the crucifixion. If Jesus had never risen, they would have ransacked the whole country and caught all of His disciples and executed them, but at this time they did not want any one their hands except Jesus, who had been their eyesore three years and given them more trouble than any other person who had ever lived on the earth.



As they had been doing their best, all this time, to kill Him, but had never succeeded, therefore they have enough on their hands to manage Him and are perfectly willing to let all the balance go.

Meanwhile Peter, the senior apostle heroically meets the army and, drawing his sword, strikes at Malchus, their leader, aiming to split his head open, but providentially glancing, just cut off his right ear. Jesus that moment restores it back, thus performing His last benevolent miracle. Now they have Him in hand and lead Him away to the house of Annas, the ex-high priest and father-in-law of Caiaphas, then in office. He is there condemned, when they lead Him to the tribunal of Caiaphas, only two squares, where He is also condemned. Peter followed along after them a long way off, lest he might be arrested, and coming to a fire which they had built in the open court under the open sky, sat down to warm himself, when a maid servant identified him and accused him, and he disgraced himself by three denials, thus consummating his sad apostacy, after his repeated affirmations of fidelity and loyalty at every cost; even confirming his affirmations by the legal oath administered under the theocracy; and confirming his veracity by imprecating himself.

Thus the night passes through, spent in Jesus' arrest and prosecution at these two tribunals. Now the day is dawning and He is arranged before the whole Sanhedrin there on Mt. Zion, where all the officers of the theocracy have their tribunals. Now the prosecution proceeds under Caiaphas, the high priest, pre-

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siding over the Sanhedrin. They search in vain for testimony against Jesus, being reduced to the solitary alternative of bribing false witnesses, whose testimony invalidated itself by contradictions. The best they could do was to prove that He would destroy the temple and build it in three days (i. e., His body) and they construed it to mean the great and magnificent temple of Solomon, which it took Herod forty-six years to rebuild. Finally Caiaphas resorts to confessedly the weakest sort of testimony, i. e., the confession of Judgment against Himself, when he administers to Him the theocratic oath, "Art thou the Christ, or do we look for another?" When Jesus answered in the affirmative, the high priest tore his robe in holy horror, exclaiming, "Do you not hear his blasphemy?" (no blasphemy at all, because He simply said He was the Son of God, which was true, but the high priest construed it into blasphemy).

The law of Moses punished blasphemy with death, therefore they unanimously pronounce sentence of death against Jesus, and proceed to cover His face and beat Him, saying, "Prophesy, who is the one smiting thee?" Now they have unanimously condemned Jesus to die, but find themselves in a dilemma, because the Romans govern and have the exclusive power to execute capital punishment. Therefore they have to secure the ipse dixit of Pilate, the governor, before they can execute Him. Now they find themselves in another serious dilemma, for they have no accusation against Jesus save for blasphemy, which is utterly unknown in Roman law. Consequently they are forced to manipu-



late some other allegation, therefore they light on the high treason against the Roman Government. When Pilate proceeds to ask Him, "Art thou king of the Jews?" He answered in the affirmative. As the Roman Government was purely military and amounted to nothing without an army, Pilate asked Him where His army was. He simply said, "My kingdom is not of this world; otherwise my disciples would fight to sustain me in my administration." This alarmed Pilate with the suspicion that He was one of the Roman gods in human form, and he consequently went to work to release Him, proclaiming to His prosecutors, His innocence. When he hears some one call Him a Galilean, this word was a sunburst on Pilate's hopes. He shouted over it at once and sent Him to Herod, to whose jurisdiction He belonged, as Herod was then in the city and had a judgment hall there for convenience for his own administration during the great festivals, (Passover in the spring, Pentecost in the summer, and Tabernacles in the fall,) Herod receives Jesus with delight, because his place had been electrified three years by the thrilling reports of Joanna, the wife of Chuazzas, his chamberlain, who was a faithful and constant disciple of Jesus, going with Him everywhere, ministering to Him in temporal things and helping Him in His constant benefactions in behalf of soul and body. Therefore coming home her constant talk was about Jesus of Nazareth. Herod had never seen Him, but was full of curiosity, and answer them a single word. Herod knew the charge against Jesus was claiming to be king of the Jews, but

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he looked upon it as a mere nullity, because He had not a single soldier to enforce His claim, therefore he turned the whole matter into ridicule, putting on Him an old scarlet robe hanging here in his hall, sent Him back to Pilate, thus humoring the joke that He was a king.

When Pilate has to take Jesus back, he is unutterably bewildered with trouble, assuring the Jews that He is innocent and that he finds nothing against Him, and that Herod also has pronounced Him innocent. Meanwhile they are clamorous for him to do as he pursuant to their own selection. As he has on hand predatory band had given the city much trouble he whose very name was the terror of everybody, turned loose again. Oh! how surprised, he is when the people, manipulated by the high priest,) request him to release Barabbas instead of Jesus! Then he cries out to them, "What shall I do with Jesus, who is called Christ?" and they cried, "Let Him me crucified!" At this time he received a letter from Claudia Procula, his wife, warning him to have nothing to do with that just man whom she had seen in a dream.

So Pilate washed his hands in the presence of all, certifying, "I am free from the blood of this man."

Having done everything he could to release Jesus, Pilate finally signed; His death warrant, had Him cruelly beaten (a punishment so awful that the victim frequently dropped dead under it) and then turned Him over for crucifixion, having invested Him with the thorny crown and the purple robe; the soldiers mocking Him, as they bowed before Him and hailed Him



King of the Jews; also spitting on Him and beating His head with their clubs.

After all this, in that terrible plight, bleeding from head to foot, the thorny crown sending forth streams of blood as it penetrated His flesh, Pilate leads Him out before them all, not only doing his utmost to arouse their sympathy and awaken their mercy for the innocent Sufferer, but he tries to awaken their national pride, saying to them, "Shall I crucify your King?" (i. e., thus cover your nationality with disgrace?) Waiving all hope of their nationality forever, they shouted, "We have no king but Cæsar. Crucify Him! Away with Him! Crucify Him!"

#### CHAPTER IV.

##### HIS REPENTANCE.

The reason I thus cognomen this chapter is that it may be in harmony with the English version, which says Judas repented; but this is erroneous, if he had repented, he would have been saved.

John the Baptist and Jesus both constantly preached repentance as the condition of admission into the Kingdom, showing that everybody who repents gets saved, repentance being the human side and salvation, the Divine. Repentance means a change of mind. The old man, i. e., the carnal mind devil nature, is conquered in regeneration and grace given to keep him down, so he cannot break out and commit sin, but sanctifica-

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tion he is utterly destroyed. This is the baptism which Jesus gives with the Holy Ghost and fire. (Rom. 6:6), burning up the carnal mind, crucifying the "old man" (devil nature), destroying the body of sin, and burying the same into the atonement, not into water, as Campbellites tell you but as Paul says, "into the death of Christ," the atonement, the magnitudinous sepulcher into which every sin must be buried, after it has been crucified, i. e., killed, and the body of sin destroyed.

(1) Yes, if Judas had repented, he would have been saved, but he could not repent, because he had grieved away the Holy Spirit, till He had left him. Repentance is a gift of the Spirit. No one can repent without the Holy Ghost. Millions go through the churches, down to Hell, because they do not repent. All who repent get saved, and all saved people are hungry for holiness and anxious to get sanctified. The multitudes of anti-Holiness people thronging the popular churches are impenitent sinners if ever touched by the Holy Ghost, they have grieved Him away because they would not let Him sanctify them.

Judas sinned against much light, having enjoyed the companionship of Jesus and His wonderful teaching those three years; finally receiving His love souvenir, the honey morsal into his mouth from His own fingers. He resisted all, so the Spirit left him, and Satan took possession.

The word here used is not "*metanoeo*" (repent) but "*metamelomai*" (to be seized with remorse). This remorse is really a prelude of Hell torment. That is the reason why he made for suicide with all his might.



Multitudes of people commit suicide, and have in all ages. Nobody worshiping the Lord alone ever does commit suicide. The most of people worship Mammon, so when they loose all their money their god is gone, Hell torment seizes them, and they go for suicide.

In my travels in Italy, I have often passed by the greatest gambling institution in the world. People come thither from all nations to make fortunes by gambling. Of course many make princely fortunes; as a normal consequence more lose than gain. Therefore suicides are taking place almost daily, people losing all their fortunes and going at once and committing suicide. There are churches there on the spot in which they all go to meeting and have funerals almost daily, with great religious demonstration, funeralizing the suicides. As the great majority of all religious people in the Old World are Catholics, these funerals are served mainly by Catholic priests, who get a large financial recompense for supposedly praying them out of Purgatory.

## CHAPTER V.

### HIS SUICIDE.

Pilate's judgment hall was in the Castle Antonia, on the norwestern corner of the holy campus, thirty-five acres surrounding the temple, and included in the temple. When the Lord purified the temple, driving out the herds and flocks, they were not in the building, but on this holy campus, which contained no buildings but



the temple edifice, the treasury and Solomon's porch (not a part of the temple, but about four hundred yards from it), and perhaps a few other sacred buildings; while all the rest was unencumbered for the occupancy of their tents, during their great festivals, Passover, Pentecost, and Tabernacles.

Judas threw down the money in the temple and ran away and hung himself. The high priest picked up the money and decided that it would not do to put it in the holy treasury, as it was the price of blood. Consequently they bought with it the Potter's Field or a burial ground for strangers, i. e., the Jews who came from the ends of the earth to attend those three annual camp-meetings, as you see on the Day of Pentecost, devout people were there from every nation under Heaven. Of course many would take sick and die there, consequently they had need of sepulchre for them.

Crossing the Valley of Hinnom, which runs along the west end of the city, he reached the great mountain range of Judah and Benjamin, running all the way down the west side of that valley, opposite Mt. Zion on the east. Climbing a lofty pinnacle extending out over that valley, and fastening a rope around a rock or an olive-tree (as they grow on all the mountains) and the other end around his neck, he swings off. It seems that he was a corpulent man, with a heavy robust body. The rope breaks and he falls and is dashed to pieces on the great rocks beneath. (Acts 1:18, 19.) Indeed then he purchased the land with the reward of iniquity (i. e., he furnished the money with which the high priest made the purchase).



Satan has more disciples than anybody else in all this world, and yet you never saw nor heard of one cognomed the devil's because he is the great deceiver, always, like all of his pirates, sailing under false colors; having on hand the flag of different nationalities and using the one that best suited their purpose at the time.

You know the overwhelming majority of all the preachers in the world stoutly, bodily defiantly and heroically preach a sinning religion, confessing unblushingly before their congregation that they sin in word, thought and deed every day and hour. The Bible settles everything, "He that commiteth sin is of the devil." (1, John 3:8.) The verse following certifies that "he that is born of God cannot sin." That does not mean that the supernatural birth takes our freedom away. A truthful man cannot tell a lie; I claim to be a truthful man. Then you say, "Brother Godbey cannot tell a lie," and yet you know that I can tell lies, and the devil is ready to give me a big premium if I would be one of his preachers and go into the lying business. I would gladly have my head cut off before I would commit a sin of any kind, knowingly. The moment I get my consent to tell a lie, I lose my foothold and slide down into the devil's kingdom and commit it there. And so with every sin, you cannot commit it in the family of God, but have to get out on to the devil's common and commit it there. While Satan's disciples throng this world, none of them are called by his name.

Read John tenth chapter, where our Lord represents His people as a flock of sheep, and His preachers as the shepherds. You see that there He utterly repudiates and denounces the hireling shepherd, saying positively

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that he will not do, because when robbers and wild beasts come for his flock he will desert them and run away. Read Ezekiel forty-fourth chapter. There you see the shepherds in their tents, lounging and feasting on the fat and drinking the milk of the flock, and at the same time their sheep are scattered on every hill and dark valley, robbers a prey and wild beasts.

Now suppose a new departure should supervene in all the churches, repudiating the salary system unconditionally and eternally. Oh, what a skedaddlement from the pulpits! How the fine houses would be left for the owls and the bats! The preachers would crowd the law schools, and with great expedition get ready for the practice; others would turn physicians on all sides; others seek a living in the great mercantile world, and others go into the mechanical arts and become mechanists, and not a few, turn farmers and rail-rovers, thus descimating the clerical ranks. But not a solitary true disciple of Jesus would flicker an iota, but bear in mind the call still ringing in his ears. Rest assured, the abnegation of salaries would have no effect on any of our Lord's disciples; we would never lose a minute's sleep over it. God has promised to feed us like the birds and clothe us like the lilies, and we are more than satisfied, so far as temporalities are concerned.

What is the attitude of all those who would vacate the pulpit if the salary were withheld? You see clearly for yourself their legitimate attitude. They are the disciples of poor fallen Judas. Oh, that all such may read this booklet, see their attitude in the clear light

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of the Judgment-bar, cease to be the disciples of Judas and fly back to Jesus! Do you not see that every preacher who is in the work as he would be in some secular employment, simply for the money that he can get out of it, is really and truly the disciple of Judas, The ministry is not a profession and never was, but a calling. Oh, how the churches are cursed and the world precipitated into Hell for the want of Gospel preachers, full of the Holy Ghost and faith, and always ready to do one of two things, i. e., to preach and to die!

The Lord's disciple is the most independant person in the world. He has a check on Heaven's bank for everything he will ever need in time and eternity, and, best of all, he has the sweet superabounding grace which makes him just as happy fasting as feasting. I have run out of money a long way from home and had nothing to buy anything to eat. Did I get blue? Nay verily, but was happy, and shouted over the privilege of enjoying a fast, in the succession of my Savior, who fasted forty days and forty nights for me.

Whose disciple are you? that of Jesus or Judas? If you make merchandise of the Gospel, you are in the succession of Judas, who sold Jesus for filthy lucre. I know the doom of joining him in Hell is to awful to contemplate, therefore let us swing to the opposite pole of the battery, keep all on the altar, with the consolation that it sanctifies the gift. Jesus Himself is that altar. (Heb. 13:10.)

May the Spirit of the Lord rest on you, reader, giving you His sweet grace, so fully, utterly and eternally abanded to God, that He will constantly witness to you that you are wholly given up to Him. In that attitude,

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you are on believing ground, where you have nothing to do but receive everything you lack in your experience by faith alone. God bless you!