

猶大與他的罪

約翰福音十三章 21~20 節

JUDAS AND HIS CRIME

John 13:21-30

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加略人猶大的故事，分佈於新約的歷史記載中。從來不曾有一艘停泊在港灣的船，能像這一艘一樣，乘載了這麼多希望的契機，被這樣一顆明亮的星所引導，有這麼似錦的前程，卻在夜幕低垂之際出事，全然撞毀。猶大的生命片段，散佈四處，遙遠難尋。我們只能從這裡擷取一塊，另處覓得一片，別地方又找到一段。馬太有一兩節，馬可提到一點點，路加說了一些，約翰再提供一兩則，然後在使徒行傳找到最後一片。就是以上這些了。

我們若坐下來，想試試從所有的片段拼湊出端倪，卻只能留下許多的疑問，幾乎找不到答案。他從何時，在哪裡，為什麼成為主耶穌的門徒？他成長於怎樣的家庭？有幾個兄弟姐妹？他的父親對這些是怎麼看的？猶大是在哪個節骨眼上讓他的 人生變調走味的？

看看這個撞船事件。光明的契機、熱烈的期望、輝煌的應許、似錦的前程，全部都斷送了。猶大的人生曾經領受了一個連天使都會為之屏息的大好良機。原本可以名留青史，在天城永恆的根基上，鐫刻尊名於珍貴的寶石上。在永恆無盡的世代中，各世代蒙恩得救的人，都要駐足觀看他的名，和其他同伴的名，閃爍著它獨特的光芒於神的城中。當眾人來來去去之際，天使也會忙著指引大家，來觀看猶大的名字排在羔羊的十二使徒名字之列。只是，猶大這名字，數世紀以來，已淪為叛徒、可恥的同義詞。

猶大本可以從事一些後來聖靈所說的，使徒保羅所蒙的救贖、受膏立、受託付的事工。他本來也可以為基督而攪動整個天下。他也可以寫下幾封使徒書信，一封封可以用「耶穌基督的使徒，猶大…」來作開場白的信。他也可能成為使徒群的領袖。然而，他卻作了魔鬼的工具，成了叛離羔羊的頭頭。當我們探索猶大一生的各式片段時，可以注意到三件重要的事。

The story of Judas Iscariot is scattered across the entire manuscript of the historical books of the New Testament. Rarely did a ship set forth in the mooring, laden down with such

a rich cargo of opportunity, guided by such a brilliant Star, with such high hopes of a prosperous voyage, only to make such utter and total shipwreck before nightfall. The wreckage of Judas' life is strewn far and wide. We pick up a piece of the story here, another piece there, still another piece somewhere else. We find a verse or so in Matthew, a couple of comments in Mark, a saying or so in Luke, a splinter or two of information in John and a final piece in the book of Acts. And that is it.

We sit down and try to patch the pieces together, but we are left with many questions and few answers. When, where, and why did he become a disciple of the Lord Jesus? What kind of a home was it in which he was raised? Did he have any brothers and sisters? What did his father think of it all? At what point did things go sour in the life of Judas?

We look at the wreckage. Gone now are the brilliant opportunities and the glowing hopes, the bright promise, the great prospects. For Judas was given an opportunity in life, enough to make the angels gasp. He might have had his name engraved in royal gems and embedded forever into the foundation stones of the Celestial City. Throughout all the endless ages of eternity, the redeemed of all ages, would have stopped to admire that name, along with all the others, adding its own unique luster to the city of God. In their endless comings and goings the angels might have pointed out his name to each other as one of the twelve apostles of the Lamb. Instead, his name rings down the centuries as a synonym for treachery and shame.

Possibly Judas might have done the work for which later the Holy Spirit called, saved, anointed and commissioned the apostle Paul. He might have turned the world upside down for Christ. He might have written a score of epistles. Letter after letter might have begun, "Judas, an apostle of Jesus Christ..." He might have become the very chiefest of the apostles. Instead, he did the Devil's work and stands forth as the very chiefest of the apostates of the Lamb. As we grope among the flotsam and jetsam of Judas' life we notice three outstanding things about the man.

A. 他矇騙聖徒

猶大是一名演藝高手，這一點毫無疑問。他演一名真誠而敬虔的門徒，假扮得十分傳神。其他的門徒那時都覺得他很了不起，直到後來才看穿一切。大多數時間，他隨著大家穿遍巴勒斯坦各處的大街小巷，沒有人想到他會出錯。可能是因為他是主的門徒、加利利小群中唯一的猶大族裔。這本身就讓他的地位比別人特殊，事實上，他與主耶穌同有皇族血緣。我們知道，猶太人往往以自身的純正血統為傲，也蔑視從加利利來的人。「拿撒勒能出什麼好的。」當人不信任耶穌時，他們會這樣嘲笑。猶大出身自猶太南方邊境的加略地。而加利利人相形之下，多半混有外邦血統，說起母語亞蘭文時，帶有濃濃的北國腔調，也比較粗獷，屬漁民之輩，具鄉土氣息。身為猶太民族，猶大比起其他的門徒，在思想上算是打頭陣者。

門徒中唯一比較有知識水平的，似乎是馬太；只是，當時他的主張不受青睞，因為他曾經是稅吏，來自征服者羅馬人的權勢。猶大就沒有這些阻礙。在門徒中他是眾所皆知的加略人猶大，「加略的居民」純種猶太人。其他的門徒，若按這頭銜對他畢恭畢敬，可說毫無困難。

事實上，要矇騙這群聖徒易如反掌。許多人都可輕易得手。第一，如我們所見的，猶大在門徒小組中的狀況一直都很正常、良好。他的信用可靠度，一直都未出問題。大家都接納他，視他為大夥兒中的一個，主內的弟兄。他們彼此問候時，會行「親吻的聖禮」。就是我們每次見面時，會真心熱情的行握手禮一樣。也是聖經所說的，「以右手行交接之禮」。到此為止，從表面看，他與所有愛主的人，都有滿心真誠的情誼。

A. HOW HE DECEIVED THE SAINTS

There can be no doubt Judas was a good hand at play-acting. He put up a good outward show of pretending to be a sincere and devoted disciple. The other disciples thought the world of him at the time. It was not until afterwards that they saw through him. During most of the time he trod with them the highways and byways of Palestine, they thought that he could do no wrong. Perhaps that was because he was the only

Judean in the small Galilean band of the Lord's disciples. That, in and of itself, would give him special status. Indeed, he came from the same royal tribe as the Lord Jesus. We know how the Judeans prided themselves on being pure-blooded Jews and how contemptuously they referred to people from Galilee. "Can there any good thing come out of Nazareth," they sneered when seeking to discredit Jesus Himself. Judas came from Kerioth on the southern border of Judah. The Galileans, in contrast with the Judeans, were often of mixed blood. They spoke their native Aramaic with a thick north-country accent. They tended to be rustics, fisher-folk, provincials. As a Judean, Judas had a head start, at least in the thinking of the other disciples.

The only other disciple who seems to have had any claim to sophistication was Matthew, but then, his claim was tarnished by the fact that he had been a tax-collector for the occupying Roman power. Judas had no such handicap. He was universally known among the disciples as Judas Iscariot, "inhabitant of Kerioth," a Judean. The other disciples were quite prepared to give him all the deference that title might command.

Not that it was, indeed, such a difficult thing to deceive the saints. Many a person has succeeded in doing that. In the first place, the membership of Judas in that small apostolic fellowship was in good order, so far as the others could see. His credentials were never called in question. He was accepted by them as one of them. He was treated by the others as a brother in the Lord. They would greet him with "a holy kiss" as they would each other. Or, as we would say, they shook hands with him heartily and warmly on each occasion they met. They gave him what the Bible calls "the right hand of fellowship." So far as all outward appearances went he was in full and hearty fellowship with those who loved the Lord.

此外，他也曾是傳福音的傳道人。他也曾是福音隊的一員，出去傳福音。耶穌有一次，差派他親近的門徒，兩兩出去走遍各地傳福音。另有一次，耶穌差派了不下七十位門徒，也作類似的事工。這兩次猶大都在內。這任務十分清楚明顯：到以色列家迷失的羊群中，隨走隨傳；說「天國近了。醫治病患，潔淨長大痲瘋的，使死人復活、趕鬼，你們白白得來，也要白白捨去。不要帶金子、銀子、錢囊…」

當任務結束，那群傳道回來聚集時，被喜樂所充滿、席捲。他們說，「連鬼也服了我們！」

聖經找不出一點蛛絲馬跡說，猶大有哪次不在這一群人中。當張三或李四傳講神的道時，神要尊榮祂的道。即使猶大傳講神的道，神也要尊榮祂的道。因此，猶大也可說是我們今日所說的，「憑信心生活」的一員。他也曾是巡迴傳道師。他也曾奉耶穌的名，呼召人悔改。他也曾傳過「天國近了」的道。他跟其他門徒一樣，也有得勝的故事可分享。（譯按：路九、十）

還不止於此，他還被其他人給予如「長老」之尊的稱呼，只有他有這「職稱」、地位。他是門徒小組的司庫。當大家在討論，該由誰來管帳時，猶大受到推舉。畢竟，至少從人的角度來看，他比其他的人略高一等。因此，大家就把錢囊交給他管。那時期，凡是有誰願意在財務上分擔一些主的事工，而奉獻金錢來供應主門徒的花費所需時，都是猶大在收這些錢。開收據、寫「謝卡」等感謝函。當門徒中哪一位，或主自己，看到有哪些狀況需要伸出援手，給予禮物時，也是猶大在辦理這些事。是猶大在照顧有需要的人，送一包食物，或送出一筆講定的錢。事實上，作這些事，讓他浪得虛名、成了一位「照顧窮人」的人。許多孤兒寡婦、路旁的乞丐，莫不為著猶大對他們所展現的慷慨義行而稱讚他。

Then, too, he had been a gospel preacher. He had done evangelistic work in a gospel team. On one occasion Jesus sent out his immediate disciples two by two to preach the gospel throughout the land. On another occasion Jesus sent out no less than seventy disciples on a similar mission. Judas was one of those who went. The commission was comprehensive and clear: "Go to the lost sheep of the house of Israel. And, as ye go, preach, saying, "The kingdom of heaven is at hand. Heal the sick, cleanse the leper, raise the dead, cast out devils, freely ye have received, freely give. Provide neither gold nor silver nor copper in your purse..." When the traveling evangelists regathered, after their mission, they were overjoyed and overwhelmed. "Even the demons are subject unto us!" they cried.

There is not the slightest hint that there was an exception in the case of Judas. God honored His Word when it was proclaimed by James or by John, and He honored His Word when preached by Judas. So then, Judas had “lived by faith” as we would put it today. He had been a traveling preacher. In the name of Jesus he had called upon men to repent. He had preached the coming of the Kingdom. He had success stories to share as well as all the others.

There was even more. He was recognized by the others as a kind of “elder” for he was the only one who had an “office,” a position. He was the treasurer of the group. When the question arose as to who should take care of the finances, Judas was elected. After all, he was a cut above the rest, at least on the human level. So he was entrusted with the bag. When someone wanted to have some financial fellowship with the Lord’s work in those days by contributing some money towards the expenses of the Lord’s followers, it was Judas who received the money, wrote out the receipt, and sent a “thank you” letter of acknowledgment. When one of the disciples, or the Lord Himself, saw a special case of need and it was decided to extend a helping hand by means of a gift, it was Judas who took care of things. It was Judas who looked up the needy one, who left the parcel of food or who gave the agreed sum of money. Indeed, in this way, Judas was able to acquire a very cheap and easy reputation for caring for the poor. Many an orphan, many a widow, many a beggar by the wayside blessed him for the generosity extended to them by Judas.

猶大為了表現他有在盡責看守公家的荷包，他率先噲聲伯大尼的馬利亞，枉費極貴重的香膏到耶穌的腳上。「為何不去賣個三百先令？」猶大憤慨的強調，「然後賙濟窮人呢？」不到幾年，約翰就爆出猶大的私密罪行。「他說這話，並不是掛念窮人，乃因他是個賊，又帶着錢囊。」只是，當時門徒都以為猶大說的真心是關懷窮人；後來有幾次，他們甚至也附和他的觀感。

此外，猶大也坐上主的宴席，當門徒一起「擘餅」、一起「分杯」時，主耶穌「在他們當中」，猶大也和眾門徒同坐。甚至那筆血錢，就在他口袋中噹當作響；他仍一副忠於主、忠於真理的樣子。沒有半個人對他有一絲懷疑。

要矇騙聖徒，要混跡於信徒的活動中，真是太容易了。倘若你又是出身自基督教家庭、從小就去教會、上主日學，那麼，要扮演一名信徒，更是易如反掌。要說一口流利的信仰術語不難，要在一個團契中出出入入，被別的信徒接納，卻始終持著黑如柏油的心田，或秉著被熱鐵烙印的良心，那也是很容易的。

In keeping with his reputation for watching over the common purse, it was Judas who protested when Mary of Bethany poured out that costly perfume over the feet of Jesus. “Why was not this ointment sold for three hundred pence?” Judas demanded indignantly, “and given to the poor?” It was not until many years later, that John exposed the secret sin of Judas. “It was not that he cared for the poor,” John said, “but because he was a thief and had the bag.” At the time, however, the disciples thought Judas had spoken out of compassion for the poor and, on similar occasions, they even echoed his sentiments.

Moreover, Judas took his place at the Lord’s table. When the disciples sat down to “break bread” together and to “drink the cup,” the Lord Jesus being “in the midst,” Judas took his place along with the others. Even when he had the blood-money jingling in his pocket, Judas still professed himself to be loyal to the Lord and to His cause. Not one of the others suspected him for a moment.

It is all too easy to deceive the saints, to go through all the motions of being a believer. It is particularly easy to play-act the part of a believer if one has been raised in a Christian home and taken from earliest days to Church and Sunday School. It is easy enough, then, to speak well the language of “Canaan.” It is easy to come and go in a local fellowship of believers and be accepted as a believer and all the time have a heart as black as pitch and a conscience seared with a hot iron.

B. 他鄙視救主

猶大從不缺少過對耶穌說好聽的話，只是，他也從不曾認識、接納祂為個人的救主。他向來只稱呼耶穌為「拉比」（「夫子」），從未稱祂為「主！」。他這種吝於對主的名字和屬性表達正確的尊稱，就足以證明他缺乏最起碼當有的心意。他根本不愛耶穌；事實上，他從心裡鄙視祂。他那惡行潛藏已久，但一直都沒變過。

1. 他蔑視救主的所有事工

塵世間從未曾出現過如此奇特非凡像主耶穌的人生。而猶大則擁有最希罕的第一手近身觀察的機會，他有三年半時間伴隨君側，看耶穌行過最奇妙超乎想像的神蹟。福音書的記載只能寫下大約三十六則耶穌所行的神蹟，但約翰告訴我們說，若要記載耶穌全部的事蹟，則全世界也容不下。猶大都目睹了這些偉大的神蹟。有些神蹟是私下行的，可是猶大還是一樣沒漏掉。

例如，他知道耶穌可以把水變酒。當耶穌接過一個小男孩的便當盒，把它變成一場宴席，讓飢餓的群眾吃得飽飽時，他也在場。他是負責分那奇蹟之糧給群眾的十二個人之一。當大家都吃飽了，他也是負責收集十二籃剩飯剩菜的人之一。他看過患大麻瘋的得了潔淨，他看過瞎眼的得見光明，跛腳的痊癒，聾啞的能聽能說。他看過耶穌叫死人復活。他看過最凶惡的鬼群，因基督的一句話而逃遁。他看過狡詐的人變正直，浪蕩的人變純淨，貪婪的人改變一新。這一切卻對他輕如鴻毛，毫不存放於心！

有人可能要懷疑，是不是這些神蹟刺激了他。耶穌行這些神蹟，到底是為了什麼？好像並未讓祂更靠近大衛的王座。事實上，當祂餵飽五千人時，激動的群眾禁不住要想擁祂為王，而耶穌卻當下就把這些人打發回家。我們可以確信，猶大當時一定很氣憤！平白丟失這麼一個大好時機！很可能從那時起，他就暗自計劃，要盡所能來替自己彌補搶救一切，恐怕撈一筆才是他加入這群人的原意。耶穌為什麼不利用祂的神奇大能呢？哪個人，能呼風喚雨，能行於海浪中，能分餅、分魚餵無數飢民，能變水為酒；那他就應該直接登上世界的寶座啊，倘若他肯花一點腦筋想想！猶大很可能這樣推想。

1. He Despised All the Lord's Works

Never before or since was there such an extraordinary life lived on this planet as the life of the Lord Jesus. Judas had the rare, first-hand opportunity of observing that life

at close quarters. He spent three and a half years in the immediate company of the Lord Jesus. He saw Him perform the most astonishing miracles which could be imagined. The Gospel narratives confine themselves to a scant three dozen miracles of Jesus, but John tells us that the world could not contain the books which could have been written about Jesus. Judas saw these mighty miracles. Some of the Lord's miracles were performed in private, but Judas knew about them just the same.

He knew, for instance, that Jesus could turn water into wine. He was there when the hungry multitudes were fed, when Jesus took a little lad's lunch and multiplied it into a feast. He was one of the twelve who distributed that miraculous meal to the people. He was one of those who gathered up the twelve baskets full that remained when it was all over. He saw the lepers cleansed. He saw blind men given their sight, crippled men healed, the deaf and dumb made both to hear and speak. He saw the Lord Jesus raise the dead. He saw even the fiercest and foulest demons flee at a word from Christ. He saw crooked men made straight, profligate men made pure, greedy men transformed. It all made no lasting impression on him!

One suspects he could have become irritated by all these miracles. After all, what was the point and purpose of them? They did not seem to be bringing Jesus anywhere nearer the throne of David. Indeed, after the feeding of the five thousand, when the enthusiastic crowds wanted to make Jesus the king, then and there, Jesus simply sent them away. We can well believe that Judas was astounded! What a golden opportunity lost! Perhaps it was at that point that he began to make his secret plans to salvage what he could, for himself, before deserting such a lost cause as the one to which he had joined himself. Why didn't Jesus take advantage of His miraculous powers? Anyone who could still the storm, and walk upon the waves, multiply loaves and fishes, and turn water into wine, could step right up to the throne of the world, if He went about it with any intelligence at all! Or so Judas would think.

2. 他蔑視救主的所有話語

即使主的仇敵都宣稱，「沒有人像祂這樣說話的。」很顯然，每個人都認為耶穌的話語「有權柄，不像那些文士。」耶穌的話語有一種新意，一種熾熱、一種

芳馨、一種力量，是任何人都不能與之相提並論的。猶大聽了主奇妙的話語，卻將祂逐出心房。

猶大聽過主所有的比喻。每個比喻，都是一種文字的奇蹟。他聽過從主口中一個個如珠吐露的八福。他覺得那只是空中樓閣，太不實用。整個登山寶訓對他好像癡人說夢。他一定也聽過主在橄欖山偉大的預言，也知道，主所教導有關國度的一切，不會在他此生臨及。他也聽過耶穌向門徒交心之談，提到祂要怎麼受死、被埋、復活。猶大聽到愈來愈常出現的「十字架」話題，必定坐立難安。他一定也聽過主對當時整個猶太人的宗教領袖的八個咒詛，到這地步，他決心謀反。你故意跟最有權勢的當局唱反調？頭殼壞掉了不成。猶大愈聽耶穌的講論，愈充耳不聞。最後，他看夠了神蹟、聽夠了比喻，決定要與福音唱反調，硬心抗衡到底。他對主的話語，不再有一絲絲用心。相反的，他開始替自己謀算，要從自己所置身的這個無可救藥的局面，設法撈回一點什麼。

今日我們也可看到類似的景況。有人也對耶穌的奇妙教訓耳熟能詳，能覆述祂珍貴非常的比喻，能背誦登山寶訓，能解明橄欖山的講論，卻仍跟一名異教徒一樣，迷失在外。最危險的是，儘管熟知神聖的真理，卻不肯有所回應，仍背道而馳，鄙夷一切。

2. He Despised the Lord's Words

Even the Lord's enemies exclaimed, "Never a man spake like this man." It was obvious to any thinking person that Jesus spoke "with authority, and not as the Scribes." There was a freshness, a fervor, a fragrance, and a force about the words of Jesus that attached to no one else's words then or now. Judas listened to all the Lord's marvelous teaching and tuned Him out.

Judas heard all the Lord's parables. Each one was a miracle in words. He heard the beatitudes as they fell one by one from the lips of the Lord. He doubtless thought them idealistic and impractical. The entire Sermon on the Mount must have seemed to him as the words of a dreamer. He heard the Lord's great prophetic statement on the

Mount of Olives and realized that whatever the Lord had taught about a Kingdom, it certainly was not coming in his lifetime. He had heard some of the heart-to-heart talks Jesus had with His disciples in which He told them He was going to die and be buried and rise again. Judas must have been greatly disturbed by the increasing emphasis on a cross. He heard the Lord pronounce His eight curses on the religious leaders of the day. The entire Jewish Establishment, so far as Judas could see, was up in arms against Him. What was the sense in deliberately provoking the most powerful men in the land? The more Judas listened to Jesus the more he tuned Him out. At last, surfeited by miracles and parables, he became thoroughly “gospel-hardened.” He came to the place where he no longer paid the slightest attention to the Lord’s words. He was thinking, instead, how he could salvage something for himself from this hopeless cause, with which he was identified.

We recognize the same pattern today. It is possible for a person to be familiar with all the wonderful teachings of Jesus, to be able to repeat His priceless parables, to be able to recite the Sermon on the Mount and to expound the Olivet Discourse and be as lost as a pagan. One of the greatest of all perils is to be familiar with Divine Truth and to refuse to act upon it but, rather, to turn against it and despise it.

3. 他蔑視救主的所有警告

儘管他可以一次又一次的騙過聖徒，主耶穌讓猶大知道，他一點兒騙不過救主。主知曉他的心思意念，像一本打開的書那樣無所遁藏。主一次又一次的讓猶大知道：祂明白一切。「我不是選出你們十二位嗎？」有一次祂說道，「你們當中有一位是魔鬼。」猶大幹的到底是什麼，會讓主用了這麼強烈的字眼呢？他沒有殺人、也沒有叛亂。到目前為止，他沒犯姦淫，也沒放蕩不羈。然而，他卻犯了罪中之罪。因為他出賣的是主耶穌基督，永生神的愛子，宇宙的造物主；在祂蹂躪著時空步履的日子裡。更糟的是，他是用親吻來賣祂。他不是像粗漢一般吐口水到祂臉上的出賣，他還親祂。

在馬可樓上時，耶穌就明白指出，「你們中間有一個人要賣我了。」屋裡的其他十一個人聽了都大吃一驚，忙不迭的問，「是我嗎？」十二個人中的一個便是猶大。他還問「是我嗎？」口袋中的三十塊銀子正如火焰，燃出一個洞口。

彼得受不了這種懸疑氣氛，他問那位在馬可樓上坐得最靠近主的約翰。約翰問了祂，「究竟是誰？」耶穌回答，祂把沾了醬汁的一口美味的餅食送給誰嚐，就是那位要出賣祂。說完這話，就把餅給了猶大。猶大居然沒噎到，這也太神奇了。這樣的警告十分率直，夠惕厲人了。猶大卻毫不在意，正如他鄙視其他所有的警告一般。

3. He Despised All the Lord's Warnings

For over and over again, the Lord Jesus let Judas know that, while he had successfully deceived the saints, not for one moment had he deceived the Saviour. The Lord could read his innermost thoughts like an open book. Again and again the Lord let Judas know that He knew. "Have not I chosen you twelve," He said on one occasion, "and one of you is a devil." What was it that Judas did that caused the Lord to use such strong language? He had not committed murder and insurrection. So far as we know he was not an adulterer, nor a licentious man. Yet he committed the sin of all sins. He betrayed the Lord Jesus Christ, the Son of the living God, the Creator of the universe, in the days when He trod these scenes of time. Worse still he betrayed Him with a kiss. He did not spit on Him, as some vulgar men did; he kissed!

In the Upper Room Jesus plainly declared, "One of you will betray Me." Eleven of the twelve men in the room were astounded. Twelve men in that room cried out, "Is it I?" One of those twelve was Judas. "Is it I?" he said, with thirty pieces of silver burning a hole in his purse. Over and over again the Lord let Judas know that He knew.

Peter could not stand the suspense. He beckoned to John who was closest to the Lord in that Upper Room. "John, ask Him, "Who is it?" Jesus answered that it was the man to whom He gave the daintiest morsel when He had dipped it in the sauce. Having said that He gave that morsel to Judas. The wonder is that Judas did not choke on it. The

warning was about as blunt as a warning could be. Judas despised it, as he had despised all the other warnings.

接著，是在客西馬尼，耶穌給他最後一次機會。「朋友，」祂對他說，「你來是為了什麼？」「朋友，」耶穌還想拯救他。「朋友，」這字可以有「同志！」的意思。它曾在新約其他地方出現，比方，主曾用這個字來形容那種爭論的心態。當祂講那個故事（按：太十一 16）坐在街市上的孩童，正在扮演婚禮或喪禮的遊戲，祂用了「同志」來描述這群在遊戲中爭論的孩童。

祂在另一個比喻中使用了這個字——一個慷慨的雇主。當雇主發工資時，有一群人抱怨說：另一群人作得比他們少，不該得一樣的工資。耶穌使用了「同志」來形容貪婪的心態。（按：太廿 13）

祂在那個「國王邀請所有的人來赴王子婚宴」的比喻中，也用了這個字。當時按禮俗，必須穿正式的禮服，而且是國王所提供的合宜禮服。有個人穿著一身髒衣服，大搖大擺的走進來。「同志，你為什麼沒穿婚宴的禮服呢？」國王認為這是一種太輕蔑的舉動，把他送交執行官處理。他看到了這種輕蔑傲慢的心態。

如今，祂用這個字詞來形容猶大，他就是具有這三種心態的人；這三種心態，就在他的胸壑中滋養。他把神的兒子估了價，以一名女奴的價錢賣掉祂。猶大同時有著爭論的心態、貪婪的心態和輕蔑的心態。「同志！」耶穌稱呼他。耶穌很顯然想藉著這個詞，來喚醒猶大；祂曾經有三次在別的場合使用過這個字。祂顯然還想試試最後一次來喚醒猶大的心靈！猶大卻始終罔顧主耶穌的警告，至死不悔。

當猶大從榮耀的主手中接過來一片餅乾後，就離開餐桌，出去了。他矇騙的手段真高明，別人還以為他要出去賙濟窮人，或去買逾越節宴席要用的東西。耶穌隨著說了一句「你要作的，快去作吧。」他出門時「天色已晚」，聖靈這麼寫著。暗夜的墨色，籠罩著他的內心與整個人。聖靈說「撒旦入了他的心」。此刻，他已將自己出賣給撒旦。

He used the word in the parable of the laborers and the generous employer. When the pay was distributed and the one group complained because the other group received as much as they did for far less work, Jesus again used the word “comrade” to describe those with a covetous spirit.

He used the word in His parable of the king who invited all and sundry to the marriage of his son. The state occasion called for formal wear. The appropriate garments were provided by the king. One fellow came strolling in wearing his own soiled raiment. “Comrade, why did you come without your wedding garment?” The King took this as an act of contempt and sent him to the executioner. He saw right through this contemptuous spirit.

Now he used the word to describe Judas, the man with all three spirits, held and nurtured in his breast. He had evaluated the Son of God and had sold Him for the price of a female slave. He had a contentious spirit, a covetous spirit, and a contemptuous spirit all in one. “Comrade!” said Jesus. Surely He wanted to recall to Judas the other three occasions when He had used the word. Surely He was making one last appeal to the soul of Judas! But Judas despised all the Lord’s warnings, right down to this very last warning of all.

The moment Judas had received the tasty morsel from the hand of the Lord of Glory, he pushed back from the table and left the room. The others thought, so great was his ability to deceive, that he had gone to give something to the poor, or else to buy some further provisions for the feast. Jesus called after him, “What thou doest, do quickly.” He went out “and it was night,” the Holy Spirit declares. The darkness of blackest midnight wrapped him around within and without. “Satan entered into him,” the Holy Spirit says. He was now sold out to Satan.

猶大為什麼要這麼做？他可能以為自己不會惹出問題。他曾經見過太多次主耶穌被逼到牆角。有一次在拿撒勒，憤怒的群眾想把祂推入懸崖；祂卻躲開、全身而退。又有一次，會堂的人想要捉祂，仍是徒勞無功。猶大很可能以為，「我替會堂的人帶路到客西馬尼。他們要來捉拿祂。祂一定會施展祂的大能，像前幾次一樣的閃躲開。」

結果卻不是。猶大尚想獲取不義的所得，又想繼續扮演門徒的角色。不料耶穌卻讓自己束手就擒，結果，猶大這個卑鄙的傢伙，齷齪的計劃就如當頭棒喝。主耶穌甘願被捉拿、被殺。猶大終於被自己的小人之計迎頭痛擊。口袋中的銀錢，突然像燒紅的熱炭一般難耐。

他充滿悔恨，卻不知悔改！他為自己所作的痛哭，卻未痛改，來尋求那一位寬恕——他所深深得罪的那一位。他回去找祭司們，說，「我有罪了」。不料他們只開口罵他，「這與我們何干？」滿臉鄙夷，「你自己承擔吧。」他抓著那把被咒詛的銀子，往地上擲去，銀錢在聖殿大理石地板上四散。祭司們紛紛搶著去揀回，用這筆錢買了一塊地。

猶大出去上吊了；正是人家要把永生神的兒子釘在木頭上的時刻；猶大給自己找了一根木樑，在此斷送己命，淪入永遠的滅亡。

聖經說，「他往自己的地方去」。他沈入的黑暗，比他離開馬可樓時，步入的黑暗更濃、更深。他淪入的是永遠的暗夜。巴不得他步上各各他之路！巴不得他找到的是通往十字架的路。巴不得他能衝到神的兒子被釘穿的腳前，向祂說「神啊，可憐我，我是一個罪人。」即使到那個地步，他還是能夠得救的。然而，他卻在客西馬尼穿越了一條線，步入不歸路。他把神的兒子以三十塊銀子出賣掉，卻一分錢都沒用到。耶穌稱他是「滅亡之子」。按字意，祂稱他是「浪費之子」。因為他浪費了基督為他所流的寶血，也浪費了神當初造他所費的心血。他枉費了耶穌給過他的每一次、成為一名羔羊的真使徒的機會。

他到「他自己的地方去」至今已兩千多年了，承受永遠的悔恨之痛。當他再看到主，以祂的榮光顯現時，他只能赤身、沒有義袍可穿的等著白色大寶座的審判。他也要聽見祂說，「離開我去吧，我不認識你。」

這一切，只為了三十塊銀子。可悲的是，有無數的人，以更低的價格在出賣著耶穌。他們以一段不敬虔的友誼，以一種讓心靈淪於邪惡的習性，以酒肉朋友給予的喝采聲，出賣著耶穌。這樣的人，要像耶穌所說的，等候他們的結局，就是往「自己的地方去」，永遠的沈淪。

Why did Judas do it? Perhaps he thought he could get away with it. He had seen the Lord Jesus in many a tight corner. There was that occasion in Nazareth, for instance, when the infuriated mob tried to push him over a cliff. He had simply walked away. Time and again the Sanhedrin had tried to arrest Him, but always in vain. Judas maybe thought, "I will lead the agents of the Sanhedrin to Gethsemane. They will try to arrest Him. He will put forth His power and walk away from them as at other times before."

It did not work out that way. Judas hoped to invest his ill-gotten gains, and go on playacting the part of a disciple. Instead, Jesus allowed Himself to be taken. And all the crafty schemes of this wretched man came crashing down around his head. The Lord Jesus allowed Himself to be taken by wicked hands and slain. Judas knew that his little scheme had recoiled upon his head. Suddenly those coins began to burn like live coals in his purse.

He was filled with remorse, not repentance! He was sorry for what he had done, but not sorry enough to seek forgiveness of the One he had wronged. He went to the priests. "I have sinned," he said. They scoffed at him. "What is that to us?" they sneered, "see thou to that." He took those cursed coins. He flung them on the floor. They rolled and rattled across the marble mosaic of the Temple court. The priests scrambled after them, scraped them up and used them to buy some property.

Judas went out and hanged himself. About the time they were preparing to nail the Son of the living God to a tree, Judas found a tree for himself and from that tree hurled himself into a lost eternity.

"He went to his own place," the Bible says. He went out into a deeper darkness than that of the darkness into which he had walked from the Upper Room. He went out into eternal night. If only he had gone to Calvary! If only he had found his way to the cross. If only he had flung himself at the pierced feet of the Son of God and had said to Him, "God be merciful to me a sinner." Doubtless, even then, he could have been saved.

But he had crossed a line in Gethsemane from which there was no turning back. He had sold the Son of God for thirty pieces of silver. He never spent a penny of it. Jesus called him “The Son of perdition.” Literally, He called him “the son of waste.” For it was a waste of the precious blood of Christ for it to have been shed for him. It was a waste of God’s creative energy ever to have made him. He wasted every opportunity Jesus gave him to be a true apostle of the Lamb.

He has been in “his own place” now for some two thousand years, suffering the pangs of eternal remorse. All he has to look forward to is the Great White Throne when, standing naked and undone, he will see the Lord in all His glory. He will hear Him say, “Depart from me ye cursed. I never knew you.”

And all for thirty pieces of silver. The tragedy is that millions sell Jesus for even less. They sell Him for a godless friendship, for some vile habit they hug to their hearts, for a robe and a ribbon and the applause of godless men. And for them “their own place” awaits, just as it did for Judas.