been preached in the whole world,—and  
specifying the fact that this deed should be  
recorded wherever it is preached. We may  
notice (1) that this announcement is a distinct prophetic recognition by our Lord  
of the existence of *written records*, in  
which the deed should be related; for in  
no other conceivable way could the universality of mention be brought about: (2)  
that we have here (if indeed we needed it)  
a convincing argument against that view  
of our three first Gospels which supposes  
them to have been compiled from an original document; for if there had been such  
a document, it must have contained this  
narrative, and no one using such a Gospel  
could have failed to insert this narrative,  
accompanied by such a promise, in his  
own work,—which St. Luke has not done:  
(3) that the same consideration is equally  
decisive against St. Luke having used, or  
even seen, our present Gospels of Matthew  
and Mark. (4) As regards the practical  
use of the announcement, we see that  
though the honourable mention of a noble  
deed is thereby recognized by our Lord as  
a legitimate source of joy to us, yet by  
the very nature of the case all regard to  
such mention as a *motive* is excluded. The  
motive was *love alone.*

**14–16.]** COMPACT OF JUDAS WITH THE CHIEF PRIESTS TO BETRAY HIM.  
Mark xiv. 10, 11. Luke xxii. 3–6. (See  
also John xiii. 2.) *When* this took place,  
does not appear. In all probability, immediately after the conclusion of our Lord's  
discourses, and therefore coincidently with  
the meeting of the Sanhedrim in ver. 3.  
As these verses bring before us the first  
overt act of Judas’s treachery, I will give  
here what appears to me the true estimate  
of his character and motives. In the main,  
my view agrees with that given by Neander. I believe that Judas at first became  
attached to our Lord with mach the same  
view as the other Apostles. He appears to  
have been a man with a practical talent for  
this world’s business, which gave occasion  
to his being appointed the Treasurer, or  
Bursar, of the company (John xii. 6; xiii.  
29). But the self-seeking, sensuous element, which his character had in common  
with that of the other Apostles, was deeper  
rooted in him; and the spirit and love of  
Christ gained no such influence over him  
as over the others, who were more disposed  
to the reception of divine things. In proportion as he found our Lord’s progress  
disappoint his greedy anticipations, did his  
attachment to Him give place to coldness  
and aversion. The exhibition of miracles  
alone could not keep him faithful, when  
once the deeper appreciation of the Lord’s  
divine Person failed. We find by implication a remarkable example of this in John  
vi. 60–66, 70, 71, where the denunciation  
of the one unfaithful among the Twelve  
seems to point to the (then) state of his  
mind, as already beginning to be scandalized  
at Christ. Add to this, that latterly the  
increasing clearness of the Lord’s announcements of His approaching passion  
and death, while they gradually opened the  
eyes of the other Apostles to some terrible  
event to come, without shaking their  
attachment to Him, was calculated to involve in more bitter disappointment and  
disgust one so disposed to Him as Judas  
was.

The actually exciting causes of  
the deed of treachery at this particular  
time may have been many. The reproof  
administered at Bethany (on the Saturday  
evening probably),—disappointment at seeing the triumphal entry followed, not by  
the adhesion, but by the more bitter enmity  
of the Jewish authorities,—the denunciations of our Lord in ch. xxii. xxiii. rendering the breach irreparable,—and perhaps  
His last announcement in ver. 2, making  
it certain that His death would soon take  
place, and sharpening the eagerness of the  
traitor to profit by it:—all these may  
have influenced him to apply to the chief  
priests as he did. With to *his  
motive* in general, I cannot think that he  
had any design but that of *sordid gain, to  
be achieved by the darkest treachery*. See  
further on this the note on ch. xxvii. 3.

**15.]** The verb rendered *covenanted…for*, may mean either **weighed out**, or  
**appointed**. That the money was *paid* to  
Judas (ch. xxvii. 8) is no decisive argument  
for the former meaning; for it may have  
been paid on the delivery of Jesus to the  
Sanhedrin. The “*covenanted*” of St. Luke  
and “*promised*” of St.Mark would lead us  
to prefer the other.

**thirty pieces of  
silver]** Thirty shekels, the price of the life  
of a servant, Exod. xxi. 32. Between three  
and four pounds of our money. St. Matthew