**THE KISSER**

**April 9, 2017**

**Palm/Passion Sunday**

**1st Presbyterian Church**

**Pittsford, New York**

**Isaiah 50:4-9a**

**Psalm 31:9-16**

**Psalm 118:1-2, 19-29**

**Philippians 2:5-11**

**Matthew 21:1-11**

**Matthew 26:14-27:66**

**Luke 19:28-40**

**22:1-13**

**Luke 22:14-23**

**Luke 22:47-43**

M

ost of us like parades. They are stirring when a winning team comes home. The poignant thing is that some parades are for people who don't deserve them, while the deserving often go unrecognized.

What a surprise to see that Jesus planned His own parade. He didn't wait for His loyal friends to give Him a gold watch. Up until this point he had maintained some degree of anonymity. But now he needed a parade and without conceit he gave the world and all of history one of its most memorable ones.

A humble donkey was his limo. From the text, it almost appears that he swiped it. The donkey was a symbol of peace in those days. Horses were for grinding military heroes, for when a conqueror entered a city to crush it, he rode a great stallion, but if he came riding a burro, he conveyed a message that he came in peace.

"Go find a colt and untie it and bring it here, and if anyone asks why you are taking it, just say that the Lord has need of it." Right? Why our Lord could have sent the disciples to Hertz-rent-a-colt, but he wanted an animal on which no one had ever ridden. I would have protested, "Where are you taking him? For how long? Will he be sacrificed? When will you bring him back? Will you take good care of him? Do you have insurance?

As we read these verses do we not wonder if we could give up something precious in our lives simply because Jesus asked us to? Could we give Him that one thing if we were not sure of getting it back again?

It's interesting that we in the church have always commemorated this parade on what is called Palm Sunday. But, Luke records no palms. Maybe we could call it Parade Sunday. The parade is the central event. Palm branches are recorded elsewhere in the New Testament but Luke doesn't talk about them. This writer does tell us that people put down their coats so I suppose we could call it Coat Sunday. This parade fulfilled the prophecy of Zechariah who proclaimed that the Messiah would come into Jerusalem riding on a donkey. But we aren't sure that those who lined the streets and cheered understood this. Sometimes we wonder if parades are a prelude to being discarded. Jesus was being hailed as a political hero, but Judas was already about the process of deserting him. Peter would soon betray his relationship with the master in a brief conversation with a servant girl. The crowd now cheering "Hosanna, Hosanna!" would in a few days be inciting hysteria with cries of "Release to us Barabbas!" and to the judgement of the Christ, "Crucify Him!"

At Saratoga on a battlefield that once was covered with British and American blood there stands a monument, one-hundred-and fifty-five-feet high. The monument is there to commemorate that decisive struggle in which the British made their last stand over two centuries ago.

Around the base of this monument are four deep niches, and in each niche, appears the name of one of the American generals who commanded there. Above the names stand giant bronze figures on horseback. In the first stands Horatio Gates; in the second, Philip John Schuyler, and in the third, Daniel Morgan.[[1]](#footnote-1)

But the niche on the fourth side is vacant. The name appears, but the soldier is absent. Some who are history buffs might remember that the soldier whose name is listed there was a Brigadier General in the American army who once commanded West Point. His was a distinguished career up until one decisive moment in his life - the moment he decided to betray his country. His name? Benedict Arnold. In the mind of every American the name of Benedict Arnold stands for betrayal.[[2]](#footnote-2)

There is a more famous traitor in human history, however, than Benedict Arnold. There is one whose name is shrouded in infamy in nearly every tongue on earth. He did not betray a country, nor an army, nor even a town. He did something far worse. He betrayed a friend.

Dante in his vision of hell surveys those whose deeds are the vilest and who occupy the most despised places in this domicile totally devoid of the presence of God. At the very bottom of hell, next to Satan, himself, painfully fixed not in a sea of fire but in ice is Judas Iscariot, despised even by his fellow occupants.

**Judas Iscariot**

Few parents have had the courage to name their son Judas. The name has become synonymous with one who is a traitor. But this name is found on three lists of the twelve apostles in the New Testament and always it comes at the bottom. It is in the fourth gospel, the gospel according to John that Judas is identified as the disciple who rebuked Jesus for granting Mary permission to waste precious perfume on his feet. "Why the expensive ointment could have been sold and the money given to the poor." Of course, the text goes on to tell us he said this not because he was really concerned about the poor, but because he sometimes took out a little extra from the communal purse for himself.

We don't know much about this man except that he came from Kerioth in the South of Israel. We know that because of his betrayal and the cowardice of Pilate to take a firmer stand on what he knew was right, the two became the brunt of jokes in Italy where they were reconstituted as puppets in the characters of Punch and Judy. (Punch for Pontius Pilate and Judy for Judas Iscariot).

A professor of acting at Carnegie Mellon University in Pittsburgh claims that every actor who aspires to become great must know his/her Bible because every character portrayed, every plot conceived, every condition of the human situation can be found within the pages of the Christian Scriptures. We observe human personality in the Bible and we admit that our fears, our joys, our sins, and glory can be found there.

But if we were to depict Judas, what attributes would he have. On what basis would we project our image of him. I thought that we could get some insight into his personality from Dr. Karl Menninger.[[3]](#footnote-3)

Dr. Menninger, founder of the Menninger Foundation and Clinic in Topeka Kansas graduated cum laude from Harvard Medical School.

Menninger worked at the [Boston Psychopathic Hospital](https://en.wikipedia.org/wiki/Boston_Psychopathic_Hospital) and taught at Harvard before founding the clinic that bears his name.

During his career, Menninger wrote many influential books. The book that garnered international acclaim as a medical text was entitled, *The Human Mind*, where Dr. Menninger argued that psychiatry was a science and that those who were [mentally ill](https://en.wikipedia.org/wiki/Mentally_ill) were only slightly different from healthy individuals.[[4]](#footnote-4)

On April 7, 1969, Dr. Menninger presented 5 lectures in Miller Chapel at Princeton Theological Seminary. Each of those lectures was on the nature of sin. The first of those lectures was entitled Symptoms or Sin and it was a blessing to be able to listen to that lecture in the chapel via a recording. Dr. Menninger was so encouraged by the response to the lectures that he wrote a book with the title, *Whatever Became of Sin* that was published in 1973. You can imagine the joy of inviting Dr. Menninger to respond to a review of his book one Monday evening back on that campus.

Dr. Menninger said,

“Society no longer recognizes sin as sin, hence the condition we are in.” Written in the early 70's, one would think it was written this past winter.

He said, "Sin was a word once in everyone's mind but now rarely if ever is heard. Does that mean that no sin is involved in all our troubles---sin with an 'I' in the middle? Is no one any longer guilty of anything? Guilty perhaps of a sin that could be repented of or atoned for?... Anxiety and depression, we all acknowledge, and even vague guilt feelings; but has no one committed any sins? Where, indeed, did sin go? What became of it?" (Pg. 13) He explains, "I believe there is 'sin' which is expressed in ways which cannot be subsumed under verbal artifacts such as 'crime,' 'disease,' 'delinquency,' 'deviancy.' There IS immorality; there IS unethical behavior; there IS wrongdoing. And I hope to show that there is usefulness in retaining the concept, and indeed the word, SIN, which now shows some signs of returning to public acceptance. I would like to help this trend along." (Pg. 46)

But on page 76 of The Human Mind, Dr. Menninger discusses the common traits of a schizoid type of personality that he calls dementia praecox. Then he began to list examples of this personality type and I am hesitant to tell you the first name on his list is John Calvin, Schiller and Rousseau, Erasmus and Spinoza, Whistler and Goldsmith, Wagner and Chopin, Robespierre and Adolph Hitler, George Washington, Jesse James, George the Third and Judas Iscariot.

Reduced to its simplest terms, the common tendency of the members of this group is an inability to get along well with other people. Most of them are more or less seclusive, quiet, reserved, serious-minded, unsociable and eccentric; many are timid, shy, very find-grained, sensitive, “nervous,” excitable, fond of nature and books and fine arts. Others are dull, indifferent, and often stubborn. Most all of them are grouchy and all too frequently suspicious, envious and jealous.[[5]](#footnote-5)

By mingling the Biblical text with this character analysis let Judas tell you his story.

**Judas Iscariot Speaks**

**I suppose you want to know why.** Your media hungry age usually wants to know and the sordid details of betrayal fascinate the modern Western mind as it seems to gravitate to the sinister. Well, I don't know why but I can tell you that it was a progressive sort of thing which happened long ago.

I grew up in Kerioth, in Judea. There were two cities by that name, one in Moab and the other in Judea. The second one was my home. The land was ruled by the Pharisees and Sadducees who bluffed compliance with the occupation and the Romans who bluffed authority with their uniforms.

Life was relatively pleasant in Kerioth. My father was a worker of leather and from an early age taught me the trade. No matter what I did it never seemed to please him.

We played a number of games in Kerioth, but I was always chosen last. Why, I don't know. The other kids didn't like me, I guess. So, I would retreat to the Judean Hills. It is beautiful in the countryside of Judea. Have you ever been there? I would stretch out on the rocks and watch the sun pass its colors over the barren landscape for miles. Once and a while a bird would pass. The stubble grass would blow and tickle your face as you lean back. I'd lie there and dream of how one day, I'd become King. Then I could show the other boys back in Kerioth. I'd be able to order them about.

But me, Judas, I was a nothing. And it was only a dream.

Then one day I heard about a traveling preacher of sorts who was speaking in towns north and south. I went to hear him and it he seemed to build people up, gave his listeners a sense of self-worth and dignity. He said some unusual things like, "You should love your enemy." But when he said it, you believed that it was something you should do.

He talked about God, and a new kingdom, about giving and kindness. He even talked about a new way of treating the Samaritans. So, I started to follow him even back to the north country of Galilee which was his home.

One day he announced that he was going to choose some men to help him, men to be trained for his kind of work and for his kingdom. I went close to here and he called them out by name:

**Peter** - Well, that figured. He was a tough burley fisherman, rather outspoken, often speaking before thinking, but he seemed to be a natural leader.

**Andrew -** I suppose that if he called Peter he needed to call his brother, Andrew. It is funny that he called a man with a Greek name. But Jesus did a lot of unusual things, out of the ordinary.

**James -** Another fisherman, a partner with Peter - and a good administrator of the business.

**John -** Well, not surprising, Jesus seemed to favor that one.

**Philip**

**Mathew -** I couldn't understand that choice. Mathew was a tax collector and why he chose such a known cheat is beyond me.

**Thomas -** That didn't make a whole lot of sense either, he was always doubting and questioning everything the master said.

**Bartholomew**

**James -** A rather short fellow, called him James the Less because he was shorter than James the Son of Zebedee

**the son**

**of Alpheas**

**Simon -** A real zealot, Simon. He would just have well killed every Roman who inhabited the land.

And you can imagine how my heart began to leap with joy as the name of Judas came off the lips of Jesus. But it was **Jude Thaddeus** and not I.

And...

**Judas Iscariot -** Judas Iscariot? Why that was my name! The Master had chosen me. The only Judean in this bunch. The rest were from Galilee. He even made me treasure of the group. . .he had such trust. Why this was beyond my wildest dreams. Perhaps my childhood fantasies were no illusion. I would become this new King's right hand man – 2nd in the kingdom once he had driven out the Romans.

We traveled together for about three years. He taught us each step of the way explaining and opening the scriptures to see things we had never seen before. He healed the blind and the lame and even empowered us to do the same. He performed a number of miracles, instructing us not to tell others about them, but news spread and there was always a crowd.

One time in Galilee, some 5000 people gathered on a hillside and he managed to feed them from five loaves of bread and two fish.

As a following gathered, the Pharisees and members of the Sanhedrin tried to trick Jesus. They asked him questions about coins and allegiance, but the Master could see through their plan. This was no ordinary man.

Finally, we were headed for Jerusalem and you could tell from the spirit that Jesus was about to be anointed King. People put down their coats, and waved palm branches - the symbol of a free and independent Jerusalem. It wouldn't be long now before we would be in power, Jesus with the disciples at his service, and I, Judas at his right hand.

He marched through the Golden Gate, right to the temple court where he overthrew money changers and animal traders - no one dared lift a finger against him. - "My house shall be called a house a house a prayer but you have made it a den of robbers."

Then he began to say some strange things - he talked about death and being delivered up. And I sensed that he was about to throw in the towel. Here he was, he had all of Jerusalem eating out of his hand and he would give it up. All my hopes and dreams were going to be sabotaged because of this fool.

Later at dinner that evening, he said, "There is one at table who eats with me who will betray me." All of them asked, "Lord is it I?" They argued over who would be first in his kingdom, his new empire, but he glanced my direction, saying, "Do what you have to do." So, I went to the priests and negotiated a deal - "Not enough - make it thirty"

After dinner Jesus and the others went to the Garden of Gethsemane, across the Kidron Valley at the base of the Mount of Olives. It was a favorite spot of Jesus. By this time, the temple guard had been summoned and I led them out of the city, across the valley to the garden where I went up to greet him. We put our heads on each other’s side as was our custom and he said, “Friend.” And then I kissed him on the side of the cheek.

Then they dragged him off like a dog - spit on him, clubbed him. They marched him to the house of Caiaphas and had some kind of trumped up trial. I waited outside until I saw them leaving in the middle of the night for the palace of Pilate. They awakened him and demanded that he pass judgment on Jesus. It wasn't long before I could see that despite his innocence he would be condemned.

It was then that he turned and looked at me. Oh, God help you if he ever looks at you that way. His eyes pierced with truth, a truth so knowing, so disappointed, so full of love.

Realized what I had done - and the silver began to jangle in my purse - Judas you betrayer. I had betrayed innocent blood and ran back to the high priests’ house and said, "Here - take back your money!"

But, they only laughed and said, "What good is it to us?" So, I flung it on the ground - and it lay there like the vomit of diseased soul. And my skin began to change from freezing to burning. And it was from there that I ran and ran and ran - and that's all I remember.

**A SEPARATE REFLECTION ON JUDAS**

 “Jesus made me do it.”

Imagine that as an excuse for some mess you have created or for some unseemly thing you’ve done.

Not that most people would buy it of course, but you’ve got to admit, blaming your outrageous or even harmful action on Jesus is better than acknowledging that it was the fruit of your own flawed character or, even darker, that the devil had a hand in it. Being “Jesus possessed” even has a saintly ring to it.

The claim that “Jesus made me do it” is, in effect, what an ancient document called the Gospel of Judas attempts to do for the great betrayer. Just before Palm Sunday not long ago, the National Geographic Society announced that it was publishing an ancient Egyptian text by that name. The manuscript from which the society’s edition is drawn has been established to be about 1,700 years old and is believed to be a copy of an even older original. We know that because in A.D. 180, Irenaeus mentioned the Gospel of Judas in his book Against Heresies, calling it a heretical document. Thus, the original Gospel of Judas dates from at least 180. It has the ring of Gnosticism about it, but we have no idea who wrote it.[[6]](#footnote-6)

The leather-bound copy of the Judas gospel was found in an Egyptian tomb back in the 1970s. Consisting of 13 sheets of papyrus written on both sides in Coptic script, it was acquired by a dealer in antiquities, but he was unable to find a buyer. Eventually it was stored in a safe deposit box in Hicksville, New York, where it remained for 16 years. During that time, it deteriorated badly and crumbled into more than 1,000 pieces. Finally, the dealer offered the document to a foundation dedicated to conserving ancient art, and from there, the National Geographic Society got involved in authenticating, dating and translating the work.[[7]](#footnote-7)

As you know, there is no Gospel According to Judas in our Bible, and, in fact, Judas himself is presented there as a sinister figure, a traitor and betrayer of Jesus. In this Judas gospel, Judas still gives Jesus over to the authorities, but both Judas and Jesus are portrayed differently from how we know them from the New Testament. Jesus is described as considering himself as a spirit trapped in a physical body, and Judas is not a betrayer, but a dutiful lieutenant following Jesus’ orders to betray him so that Jesus’ mission could be accomplished.

But that mission, as N.T. Wright notes in his book, Judas and the Gospel of Jesus, is not at all the mission as described in the canonical gospels. In the gospels of the New Testament, Jesus’ mission is the salvation of the world, and his bodily resurrection represents a profound defeat of sin, death and the devil.

In the Gnostic gospel of Judas, there is, of course, no resurrection. Why would there be resurrection in a Gnostic text? And Jesus’ mission is not the salvation of the world, but in fact his own salvation, i.e., deliverance from a material (read: evil) body of flesh and the consequent liberation of the soul from that same prison of flesh. So, Judas acts on Jesus’ orders, but the Jesus of this gospel is a selfish Jesus who saves only himself. That’s why in the Judas gospel, Jesus says to Judas, “You will exceed all [the other disciples] for you will sacrifice the man who clothes me,” i.e., the flesh that “clothes me.” Judas will kill the body, but the soul will thereby escape. This gospel, then, makes Judas the hero.[[8]](#footnote-8)

Thus, from Judas’ gospel version of the Passion, Judas would have grounds to say, “Jesus made me do it.”

Except, that is not what the New Testament gospels say — gospels which predate this so-called Judas gospel by as much as 100 years.

Consider John’s gospel. It records an incident at the Last Supper where Jesus tells his disciples that one of them will betray him. And while they are all wondering who it can be, Jesus privately hands to Judas a piece of bread, which he had said would signal the betrayer. John then tells us, “After [Judas] received the piece of bread, Satan entered into him.” Luke also attributes Judas’ action to the Devil, saying, “Satan entered into Judas called Iscariot, who was one of the twelve” (Luke 22:3). Matthew and Mark simply report Judas’ action without laying it on Satan, but they clearly describe it as an act of betrayal. There is no mention in any of the New Testament gospels of Judas’ acting on any kind of instruction from Jesus, and all four agree that Judas acted against Jesus.

But return a moment to John’s statement that Satan entered into Judas. Throughout his gospel, John has been concerned to explain the life, ministry and death of Jesus theologically, and not just to report specific facts. Thus, when narrating Judas’ betrayal of Jesus, he sees what is going on in cosmic terms. In other words, as far as John is concerned, in the soon-to-occur crucifixion and the events leading up to it, as well as in the ultimate outcome of salvation for all who believe, the real opponents are not Jesus and Judas, but Jesus and Satan. Or, to say it even more broadly, the struggle is between the most-holy God and the Prince of Darkness.

Thus, although John had previously branded Judas as a thief who stole money from the common purse he carried for Jesus and the other disciples (John 12:6), John does not attribute the betrayal to Judas’ greed, but to Satan’s invasion of his heart (John 13:2). What’s more, although the other three gospel writers tell us that Judas received money from the chief priests for his perfidy, John doesn’t even mention the cash, effectively discounting the possibility that Judas was motivated by avarice.

No, as John understands it, the devil made Judas do it.

Let’s be honest. That’s a hard conclusion to swallow. A few decades ago, comedian Flip Wilson, while in the guise of his comic character Geraldine, would tell of some outrageous thing she’d done and then excuse it by saying, “The devil made me do it.” And we’d all laugh. We’d laugh because we knew the claim was ridiculous and was supposed to be tongue-in-cheek. And we are likely to feel that way about John’s claim regarding Judas as well, even though John was completely serious.

So we can understand why whoever wrote the Gospel of Judas would take the position he did and try to change the story to “Jesus made me do it.”

But let’s give John his due. He was looking at the big picture, which was the salvation of the world. From that perspective, Judas was no more than a bit player. Jesus didn’t come to rescue us from Judas, but from sin. And John saw Satan as the author of sin.

Still, when it comes to the motivation behind our own actions, attributing it to Satan or Jesus is not helpful. Most of the time, such claims are merely ways to duck personal responsibility. There is a sense, of course, in which every Christian should be “Jesus-possessed,” but by that we do not mean that Jesus takes over our will. Rather we mean that we do our best to bend our will toward what we understand of his. Our wills remain free, and we remain responsible for our actions.

A little over a century ago, the psychologist and philosopher William James wrote about human motivation and declared that a person does not, like a physical object, move always in the direction in which pressures push or pull. That’s because human volition has a force of its own that can be exercised at the moment of decision, tipping the scales in one direction or the other.

While most of us would probably agree with James on that point, we also need to recognize that decisions of the moment are influenced by the underlying practices of thought and the influences on which we have subjected ourselves beforehand. Behind Judas’ decision to betray Jesus was, apparently, a longstanding habit of thievery and deception. Behind the courage of Jesus throughout his arrest, trial and the long march to Calvary were a lifetime of prayer and years of reading the Scriptures.

What that suggests to us is that the essence of being possessed by either Satan or Jesus is not that either one of them is a puppet master pulling the strings of our actions, but rather that the places from which we draw lessons for life and models for action are either the lowest common denominator or the highest heaven — or at least somewhere close to one or the other of those.

Sometime in the last century, an American journalist traveled to China to report on the several wars that were going on there at the time. She watched a Catholic nun cleansing the gangrenous sores on wounded soldiers, which was an ugly, repulsive task. The journalist said, “I wouldn’t do that for a million dollars.”

Without pausing in her work, the nun replied, “Neither would I.” Both, of course, were talking about motivation, but the nun was alluding to a commitment made earlier in her life, to bend her will toward Jesus. It’s doubtful that her commitment was ever as specific as to include cleaning diseased wounds of foreign soldiers under battlefield conditions, but that beforehand decision was the basis for why, when the need presented itself, she went to work caring for the wounded. She wouldn’t do that for a million dollars, but she’d do it because she was committed to Christ.

John says that Satan was the motivator in Judas’ betrayal of Jesus, but we’re best to understand that to mean that despite all the time Judas had spent in Jesus’ company, he had not committed his will to Jesus. Judas was not Jesus-possessed, the Gospel of Judas notwithstanding.

On this Maundy Thursday, we’re invited to be obedient, to obey the commandments of Jesus. We are invited to be “Jesus-possessed.” If there’s any talk of a hero, it’s clearly Jesus, not Judas, and if we’re interested in hero worship, we’d best worship Jesus.[[9]](#footnote-9)

But in the end, it’s up to us. Being a faithful disciple of his is our choice. The Devil can’t keep us away from Jesus, and Jesus won’t force us to come to him.

John also records Jesus saying, “And I, when I am lifted up from the earth, will draw all people to myself” (John 12:32). That’s how he accomplishes his mission to rescue us from sin.

Jesus draws us to him, but he does not drag us.

It is our choice.

A BIT MORE FROM KARL MENNINGER AND HIS BOOK, *The Crime of Punishment*

"The use of diagnostic labels in a pejorative way is a sin of which I have myself been guilty. I began to see how much harm is caused and consequently I have discontinued it. Dr. Thomas Szasz of New York State goes even further than I; he will not even concede the existence of ANY 'mental illness.' He believes this to be a mythical, political, and damaging designation. I have myself proposed that we speak rather of 'Personality Disorganization' of various degrees rather than 'mental disease,' psychosis, neurosis, and the like." (Pg. 171)

He asserts, "The assumption that there is sin... implies both a possibility and an obligation for intervention. Presumably something is possible which can be reparative, corrective, meliorative, and that something involves me and mercy---we want them, too. But we want to think we can help ourselves and our fellows if only a modicum. Hence sin is the only hopeful view... Therefore, I say that the consequence of my proposal would not be more depression, but less. If the concept of personal responsibility and answerability for ourselves and for others were to return to common acceptance, hope would return to the world with it!" (Pg. 188) He concludes, "If we believe in sin---as I do---we believe in our personal responsibility for trying to correct it, and thereby saving ourselves and our world." (Pg. 220)

Despite the lapse of 40 years since this book was written, Menninger's proposal for a return to responsibility and the corresponding possibility of redemption still have a strong resonance with the modern temperament.

1. bgboak assembled many of these thoughts for a sermon on Palm/Passion Sunday, April 12, 1992 delivered at Christ Presbyterian Church, Canton, Ohio. The texts that day included Luke 19:28-40, 22:1-13, 22:14-43. This was then again revisited on the 2nd Sunday of Lent, March 12, 2006 in Pittsford, NY at 1st Presbyterian Church of Pittsford. [↑](#footnote-ref-1)
2. Charles R. Swindoll, *Come Before Winter*, (Oregon: Multnomah Press, 1985). [↑](#footnote-ref-2)
3. **Karl Augustus Menninger** (July 22, 1893 – July 18, 1990) was an [American](https://en.wikipedia.org/wiki/United_States) [psychiatrist](https://en.wikipedia.org/wiki/Psychiatrist) who founded the [Menninger Foundation](https://en.wikipedia.org/wiki/Menninger_Foundation) and the [Menninger Clinic](https://en.wikipedia.org/wiki/Menninger_Clinic) in [Topeka, Kansas](https://en.wikipedia.org/wiki/Topeka%2C_Kansas). Dr. Menninger was first a student at the University of Wisconsin and then he studied medicine at [Harvard Medical School](https://en.wikipedia.org/wiki/Harvard_Medical_School). He graduated from the school [cum laude](https://en.wikipedia.org/wiki/Latin_honors) (1917).  [↑](#footnote-ref-3)
4. In *The Crime of Punishment*, Menninger argued that crime was preventable through [psychiatric treatment](https://en.wikipedia.org/wiki/Psychiatric_treatment); [punishment](https://en.wikipedia.org/wiki/Punishment) was a brutal and inefficient relic of the past. He advocated treating offenders like the mentally ill. In 1981, Menninger was awarded the [Presidential Medal of Freedom](https://en.wikipedia.org/wiki/Presidential_Medal_of_Freedom) by [Jimmy Carter](https://en.wikipedia.org/wiki/Jimmy_Carter). [↑](#footnote-ref-4)
5. Karl Menninger, The Human Mind, page. 76 and available at: <https://archive.org/stream/in.ernet.dli.2015.218476/2015.218476.The-Human#page/n91/mode/2up/search/Judas> [↑](#footnote-ref-5)
6. “Gospel of Judas.” earlychristianwritings.com/gospeljudas.html. [↑](#footnote-ref-6)
7. “The lost Gospel of Judas.” www9.nationalgeographic.com/lostgospel/. [↑](#footnote-ref-7)
8. Wright, N.T. Judas and the Gospel of Jesus. Grand Rapids, Mich.: Baker Books, 2006. (For more, see Wright, 51-52.) [↑](#footnote-ref-8)
9. Tolson, Jay. “Was this villain really a hero?” U.S. News & World Report, April 17, 2006, usnews.com/usnews/news/articles/060417/17christ.b1.htm. [↑](#footnote-ref-9)