

## (30) Suicide of Judas Iscariot (Mt. 27:3-10)

1. Judas the Betrayer beheld the Lord's condemnation (Mt. 27:3a).
  - a. παραδίδομι *paradidōmi* <sup>#3860</sup><sub>119x</sub>: *to hand over* (Mt. 11:27; 1<sup>st</sup> Cor. 15:24), *entrust* (Mt. 25:14,20,22; Jn. 19:30; 1<sup>st</sup> Pet. 2:23); *to deliver into custody* (Mt. 4:12; Rom. 1:24,26,28). Also used *to hand down, pass on* (Mk. 7:13; 1<sup>st</sup> Cor. 11:2,23; Jude 3) cf. παράδοσις *paradosis* <sup>#3862</sup><sub>13x</sub>: *tradition*.
  - b. Judas Iscariot is so connected to this betrayal that his name can hardly be mentioned in the Gospels without being connected to this verb (Mt. 10:4; 26:15,16,21,23,45,46,48; 27:2,3,4).
  - c. Despite every human and angelic agency, the reality is that Jesus gave Himself over (Gal. 2:20; Eph. 5:2,25), in agreement with the Father's giving Him over (Rom. 8:32).
  - d. The condemnation should not have been a surprise, because the Lord Himself connected it to His betrayal (Mt. 20:18-19).
  - e. The emphasis on "beholding" is highly significant, here and elsewhere. The negation is also significant (Jn. 20:29; 1<sup>st</sup> Pet. 1:8).
2. Judas felt remorse and returned his reward (Mt. 27:3b-5a).
  - a. Not repentance. μετανοέω *metanoēō* <sup>#3340</sup><sub>34x</sub> or μετάνοια *metanoia* <sup>#3341</sup><sub>22x</sub>. Combined verse list (Mt. 3:2,8,11; 4:17; 11:20,21; 12:41).
  - b. Regret. μεταμέλομαι *metamelomai* <sup>#3308</sup><sub>6x</sub>: *to regret, be very sorry* (Mt. 21:29,32; 27:3; 2<sup>nd</sup> Cor. 7:8<sub>x2</sub>; Heb. 7:21). See also ἀμεταμέλητος *ametamelētos* <sup>#278</sup><sub>2x</sub>: *without regret* (Rom. 11:29; 2<sup>nd</sup> Cor. 7:10).
  - c. Repentance without regret is featured in 2<sup>nd</sup> Corinthians (2<sup>nd</sup> Cor. 7:10). Sorrow according to the will of God produces this, and a package of additional attitudes for divine good production (2<sup>nd</sup> Cor. 7:11).
  - d. Tears don't count (Heb. 12:17). Emotional responses and pleas are irrelevant to the spiritual realities we operate under.
  - e. Guilt motivates doing something (Gen. 3:7; Lk. 15:19).
3. Judas went away and hanged himself (Mt. 27:5b cf. Acts 1).
  - a. Judas hung on a tree before Jesus did (Mt. 27:5b cf. 27:35).
  - b. The Book of Acts provides additional gory detail (Acts 1:18,19).
4. Blood money was a problem (Mt. 27:6).
  - a. Money earned by sinful activity is inadmissible to the Lord (Deut. 23:18).
  - b. Blood money has a specific curse attached to it (Deut. 27:25).
  - c. Sacrifices to the Lord are inadmissible when they cost us nothing (2<sup>nd</sup> Sam. 24:24).
  - d. Blind, lame and sick offerings are likewise inadmissible (Mal. 1:6-8).
5. Even these machinations serve to glorify God via fulfillment of prophecy (Mt. 27:7-10; Zech. 11:12,13).
  - a. Jeremiah is cited but Zechariah is quoted. Two explanations:
    - 1) It is argued by many that Jeremiah stood at the head of the prophetic canon ([Lightfoot](#)).
    - 2) When a synthesis of prophets are being cited, the most prominent of the Prophets is named (Mark 1:2-3 cf. Mal. 3:1; Isa. 40:3).
  - b. Jeremiah spoke and wrote about a Potter and his smashed vessel (Jer. 18:1-12; 19:1-13).
    - 1) The imagery of the potter with a spoiled lump and a remade vessel speaks to the remaking of Israel (not her replacement) (Jer. 18:3-4).
    - 2) The death of the innocents is abhorrent to the Father who must sacrifice His innocent Son (Jer. 19:4-13).
  - c. Zechariah spoke and wrote about a rejected Shepherd (Zech. 11:4-14).
    - 1) The links between Zechariah & Jeremiah are important because Zechariah follows the Babylonian destruction of Jerusalem and looks forward to the Roman destruction(s) of Jerusalem.
    - 2) Zechariah portrays Jesus in His first advent as the Good Shepherd (Zech. 11:4,7; Jn. 10:11,14).
    - 3) 30 pieces of silver was the price of contempt—the value of a dead slave (Ex. 21:32).