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

1. Judas the Betrayer beheld the Lord’s condemnation (Mt. 27:3a).
   a. \( \text{παραδίδωμι} \) \#3860 to hand over (Mt. 11:27; 1st Cor. 15:24), entrust (Mt. 25:14,20,22; Jn. 19:30; 1st Pet. 2:23); to deliver into custody (Mt. 4:12; Rom. 1:24,26,28). Also used \( \text{παραδίδωσις} \) \#3862 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; 1st Pet. 1:8).

2. Judas felt remorse and returned his reward (Mt. 27:3b-5a).
   a. Not repentance. \( \text{μετανοέω} \) \#3340 or \( \text{μετάνοια} \) \#3341. Combined verse list (Mt. 3:2,8,11; 4:17; 11:20,21; 12:41).
   b. Regret. \( \text{μεταμελέομαι} \) \#3308 to regret, be very sorry (Mt. 21:29,32; 27:3; 2nd Cor. 7:10; Heb. 7:21). See also \( \text{μεταμελέω} \) \#2782 without regret (Rom. 11:29; 2nd Cor. 7:10).
   c. Repentance without regret is featured in 2nd Corinthians (2nd Cor. 7:10). Sorrow according to the will of God produces this, and a package of additional attitudes for divine good production (2nd 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).

   a. Judas hung on a tree before Jesus did (Mt. 27:5b cf. 27:35).

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 (2nd 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).