

## 27:1

**When the morning was come,** This is really a time on the clock, so to speak, according to Mark 13:35. **all the chief priests and elders of the people took counsel against Jesus to put him to death:** One should take a look at the many times this is used through Matthew. No less than three times these folks are huddling and being bothered by this Jesus Who is a threat to their security, and get this...this are seeking a way to kill Him.

After Jesus healed on the Sabbath:

*Matthew 12:14 Then the Pharisees went out and **plotted** against Him, how they might destroy Him.*

After Jesus announced some of them would not be allowed to stay at the wedding feast:

*Matthew 22:15 Then the Pharisees went and **plotted** how they might entangle Him in His talk.*

This couple of words, **took counsel** (or “plotted”), are used again in verse 7 and are found when they are seeking to determine what to do with the money Judas had returned.

## 27:2

**And when they had bound him,** Again, this is hilarious in its irony: Jesus, the binder of the stars in their orbits and the wind to its currents, is being willingly bound. This really seems to have taken place on the heels of a legitimate, legal pronouncement of guilt—having now reached morning. **they led him away, and delivered him to Pontius Pilate the governor.** They had no authority to kill Jesus. They had no desire, furthermore, to do so—because it was Passover. John gives us some light on this topic.

## 27:3

**Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,** Here is another good proof that those who repent or regret poor choices are not necessarily going to Heaven. Acts 1 seems to indicate that Judas will not be in Heaven and Jesus, calling Judas a “devil,” seems sold on the reality that Judas is not a child of God—having later calling Him the “son of perdition” (John 6:70; 17:12). There seems to be little proof that Judas, albeit misdirected into having his new lease on life as a cabinet member for the new anti-Rome government, ever really trusted Christ as Messiah who would die for the sins of the world (John 1:29 versus 2:11). Contextually, Matthew 26:24 are going as far as to say that Judas has some punishment that greatly exceeds the potential good that could have resulted from his life.

The reality is that we don’t know why he decided to be so anti-Judas all of the sudden. Rather, he doesn’t appear to regret his wrongness more than he appears to regret the shame of his actions. Hating how sin makes me feel is not exactly the same as hating sin. “Lord, help us to remember that feeling guilty is not the same as agreeing with you about the lostness of my sinful heart.”

Again, God hasn’t changed and neither have men or women. A so-called repentance may be nothing more than a self-hate for failing at something (for those who are always achieving). It may be a loathing of feeling tainted or dirty more than a loathing for failing the Lord’s standard. These things may drive us to desperate reliance on the Gospel—the only thing that can make us “worthy” or “clean”—but they are not a replacement for the Gospel. The person who is moralizing himself or herself may simply be realizing that “things need to change,” but may not actually see the real danger that all sin is condemnation and wrath from which we must be acquitted or relieved or saved. Look at verse 5 for a proof that Judas sought reformation.

Let me go a bit further here and say you can have a repugnance or an aversion to particular sins; that is to say, you can agree with God on the sinfulness of certain things and the absolute corruptible character of certain sins above certain sins as God does when He calls them “abomination,” and still not be forgiven. Judas was. We find that even his “blood money was repulsive.”<sup>1</sup> If anybody had a fruit of “hating the old life,” it was this guy.

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<sup>1</sup> Stuart K. Weber, *Matthew*, vol. 1, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 458.

You can be as absolutely driven to almost sheer terror and insanity with the Federal government's bullying state schools to allow children who simply tell school administration (without medical verification) they identify as the opposite gender to use the other restroom—or lose their government funding<sup>2</sup>

Then there is the legal dismemberment of babies in the wombs of their mothers. Now, the abortionists don't argue with the fact that the child is torn apart in the wombs of their mothers; they simply want the term "dismemberment" from legislation as it is far too emotional of a term for those who are still "on the fence." Of course, those who are pro-abortion do not care when the child feels pain—whether it is 22 weeks or 24 weeks or 28 weeks.<sup>3</sup> Judas would agree that all these things are disgusting to God. Yet, the wonder in all of this is that he still would not have found pardon.

If a preacher would have said "so called free love is adultery." Judas would have nodded. If the drunk would have been denied the title "alcoholic," Judas would have folded his arms in agreement. If you were to have a rally against lustful sins like homosexuality and for traditional, biblical marriage, Judas would have attended and bought the t-shirt. If there were legislation passed that murderers would no longer be excused for so-called "temporary insanity," Judas would, at this point in his life, said "amen" and "that's right." If we preached that pastors who do not practice integrity in their dealings and appropriateness in their relationships should be not only excused from their positions, but kept from future pastorates, Judas would have agreed with an index finger in the air. Yet, somehow, he was not saved.

#### 27:4

**Saying, I have sinned in that I have betrayed the innocent blood.** Another lesson is how one can be convinced of Christ's flawless character. We mentioned this last chapter, but there are many people who think Christ is sinless, but that doesn't change how they mistreat Him or assume upon His forgiveness or believe He can be manipulated. "God, help me to not assume you will overlook my sin simply because I think your sacrifice was perfect." Judas is in some company here: with Pilate's wife, with the council, with Pilate. Many, many people who are probably not in Heaven today are convinced of the finest Christologies ever written.

One of my favorite songs is "Come, Behold the Wondrous Mystery" by Matt Papa.<sup>4</sup>

*Come, Behold the wondrous mystery, He the perfect Son of Man;  
In His living, in His suffering Never trace nor stain of sin.*

If you can imagine, Judas would have said the same concerning Jesus. He would have sung a great many of our songs, and yet, He was not on the right side of this conflict.

**And they said, What is that to us? see thou to that.** Here again, one may find themselves without worldly friends, dejected by anti-Christian movements, only to realize that it is not a given that if one is denied by the world, they are automatically accepted by God. No, here we see that there is no connection in Judas' life between rejection from the hordes of the wicked one and a long home in Heaven. Again, the world will eat you up and spit you out. Just think about how nervous the "left" got when Hillary Clinton unwittingly called an unborn child...a "person."<sup>5</sup> After this world uses you and gets what they want from you, they will spit you out and send you packing. Even the pornography industry—after you have aged and have done unspeakable things that, after years and years have finally desensitized the audience to need more and more indecency on the screen—will kick you to the curb for a younger, more risqué disgust.<sup>6</sup>

#### 27:5

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<sup>2</sup><http://www.latimes.com/nation/la-obama-transgender-bathroom-letter-20160513-snap-story.html> [accessed May 30, 2016].

<sup>3</sup><https://www.washingtonpost.com/news/wonk/wp/2016/04/05/the-campaign-to-end-fetal-dismemberment-is-spreading/> [accessed May 30, 2016].

<sup>4</sup>Philip Webb, ed., *Hymns of Grace* (Los Angeles: Master's Seminary, 2015), 184.

<sup>5</sup><http://observer.com/2016/04/hillary-clinton-exposes-the-lefts-own-abortion-extremism/> [Accessed May 30, 2016].

<sup>6</sup><http://sdgln.com/news/2016/01/04/recent-epidemic-gay-porn-stars-dying-young-more-lgbt-support-needed> [accessed May 30, 2016].

**And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.** Here, now, we relook at the comparison between Matthew and the epistles of Paul to the Corinthians.<sup>7</sup> The comparisons continue as we discuss the response of Judas with that of Peter.

What do we learn from this comparison? Life or death results from one's repentance. Either one repents and finds life or one repents and finds death. Again, here is a quite repentant man—wanting nothing to do with his sin or its fruit—yet he does not belong to Jesus. What an awful way to end your life. Listening to the Puritans pray drives us to wish for a better prospect where we can confidently say:

*Death dismays me but my great high priest  
Stands in its waters,  
And will open me a passage,  
And beyond is a better country.  
While I live let my life be exemplary,  
When I die may my end be peace.*<sup>8</sup>

		Matthew	Corinthians
13	One getting saved "late"	20:12-14	15:8
14	Proper Garment Before King	22:8	2 Cor 5:21
15	Be sure you're in	22:14	2 Cor 13:5
16	Expectation of Resurrection	22:30-32	15:35-44
17	Deliverance of His Elect	24:24	10:13
18	Inheriting the Kingdom	25:31-38	15:50
19	Two kinds of sorrow	26:75; 27:4-5	2 Cor 7:10

No, rather Judas presents for us what may have been Matthew's juxtaposition of those cursed on trees: Jesus with the Father; and Judas all alone:

*In Judas's case, however, there is no scriptural warrant for the sentimental notion that he was actually saved. For the Jews, a hanging would have confirmed God's curse (Deut 21:23).*<sup>9</sup>

Some might say this was the ultimate act of Satanic depression or the ultimate act of Hellward rebellion. How can he get so far as to kill himself? Did he really feel like he would find mercy any other way than to go and find refuge within the community of God's Christ?

*If Judas had gone to Christ, or to some of the disciples, perhaps he might have had relief, bad as the case was; but, missing of it with the chief priests, he abandoned himself to despair: and the same devil that with the help of the priests drew him to the sin, with their help drove him to despair...And some have said, that Judas sinned more in despairing of the mercy of God, than in betraying his Master's blood.*<sup>10</sup>

## 27:6

**And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.** Once again, the irony here is that these chief priests are so concerned with anything legal after these successive kangaroo courts.

## 27:7-10

**And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued,** "the price of him that was valued" may be a figure of speech referring to an economical fact that people were worth something in regards to slavery. The reader would have gotten this right away. In other words, Christ was sold for what may have been the price of a healthy man slave. **whom they of the children of Israel did value; 10 And gave them for the potter's field, as the Lord appointed me.** Much of what we read here can be found prophesied in Jeremiah...

<sup>7</sup>We have discussed 12 already.

<sup>8</sup>Arthur Bennett, ed., *The Valley of Vision* (Carlisle, PA: Banner of Truth Trust, 2014), 155.

<sup>9</sup>Craig Blomberg, *Matthew*, vol. 22, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 408.

<sup>10</sup>Matthew Henry, *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume* (Peabody: Hendrickson, 1994), 1763.

*Jeremiah 19:1 Thus saith the LORD, **Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests;** 2 And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee, ...4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with **the blood of innocents;** 5 They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind: 6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but **The valley of slaughter...**11 And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and **they shall bury them in Tophet, till there be no place to bury.** 12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and even make this city as Tophet: ...*

Yet, what bothers us about this is that Matthew says **Jeremiah** is the one who spoke **9...And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10 And gave them for the potter's field, as the Lord appointed me.** Actually, it was Zechariah.

*Zechariah 11:12 And I said unto them, If ye think good, give me my price; and if not, forbear. So **they weighed for my price thirty pieces of silver.** 13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and **cast them to the potter in the house of the LORD.***

How do we explain this? What is the fix? Well, the first thing that came into my mind was what I was taught in a small Bible college in Virginia Beach by a mighty man of God who simply said that “Jeremiah” or “Jeremy” was the first book of a group of books within the Hebrew canon that contained—also—Zechariah. In other words, Zechariah and Jeremiah were books within a book within the Old Testament and Jeremiah was the first book or the longest book and so the entirety of that particular section was known as “Jeremiah”—even though it was really in Zechariah.<sup>11</sup>

This reason seems like a reality for four reasons: 1. We have such a small amount of evidence that Matthew’s original work said anything other than what we read here; 2. We have to believe that Matthew at least thought he was correct; 3. The likelihood that Matthew was wrong about something about which he could have easily found himself corrected is quite low; 4. Matthew was an expert in Judaism.

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<sup>11</sup> Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible*, vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 61.