

Matt. 27:1-10: When morning came, all the chief priests & the elders of the people took counsel against Jesus to put him to death. ² And they bound him & led him away & delivered him over to Pilate the governor. ³ Then when Judas, his betrayer, saw that Jesus was condemned, he changed his mind & brought back the thirty pieces of silver to the chief priests & the elders, ⁴ saying, "I have sinned by betraying **innocent blood**." They said, "What is that to us? See to it yourself." ⁵ & throwing down the pieces of silver into the temple, he departed, & he went & hanged himself. ⁶ But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since it is **blood money**." ⁷ So they took counsel & bought with them the potter's field as a burial place for strangers. ⁸ Therefore that field has been called the **Field of Blood** to this day. ⁹ Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "& they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, ¹⁰ & they gave them for the potter's field, as the Lord directed me."

Intro: Last Sunday, we focused on Judas' false repentance, & considered more deeply the nature of true repentance. Peter truly repented! Judas did not. Peter fled to Christ! Jesus never had to repent, but instead was sent, God's wrath on Christ was spent, to death He went, then rose alive content, so that now, by His mercy, you can truly repent!

Today, our focus is on the way Judas killed himself & the prophecy (ies) his death fulfills.
God is always doing more than you think, & everything He says is true & will come to pass.

1. Men Hate God (Review)

The religious leaders of Israel wickedly planned to kill their only hope of salvation: And yet through their wicked planning & murder of the Son of God, salvation comes to God's people! What they meant for evil, God meant for good! Here again, we see the sinful wickedness & utter evil of men! All men are all born this way:
- **Rom. 3:23:** for all have sinned and fall short of the glory of God

2. Repentance Can Be False

a. It seems like Judas repented: 1) Judas saw Jesus get condemned in the kangaroo (unjust) court; 2) Judas changed his mind; 3) Judas took action: he brought the money back; 4) Judas confessed his sins: "I have sinned by betraying innocent blood"

b. But there is a repentance that leads to death: Judas did not truly, genuinely repent. How do we know this?
1) Judas killed himself; 2) Jesus pronounced a woe of judgment on Judas; Jesus called him unclean; Jesus said he was lost, & called him "the son of destruction"

3. What Is True Repentance And What Is False Repentance?

a. WLC 76 Q. What is repentance unto life?: A. Repentance unto life is a saving grace, wrought in the heart of a sinner by the Spirit & Word of God, whereby out of the sight & sense, not only of the danger, but also of the filthiness & odiousness of his sins, & upon the apprehension of God's mercy in Christ to such as are penitent, he so grieves for & hates his sins, as that he turns from them all to God, purposing & endeavoring constantly to walk with Him in all the ways of new obedience.

b. Repentance is a gift from God: 2 Tim. 2:25: God may perhaps grant them repentance leading to a knowledge of the truth.

c. Characteristics of false repentance: Jim Elliff: (The Unrepenting Repenter) **GOSPEL!**

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4. Matthew & Luke Give Us Different Details About Judas' Death

Acts 1:15-20: In those days Peter stood up among the brothers (the company of persons was in all about 120) & said, "Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. For he was numbered among us & was allotted

his share in this ministry." ¹⁸ (Now this man acquired a field with the reward of his wickedness, & falling headlong he burst open in the middle & all his bowels gushed out. ¹⁹ & it became known to all the inhabitants of Jerusalem, so that the field was called in their own language Akeldama, that is, Field of Blood.) "For it is written in the Book of Psalms, 'May his camp become desolate, & let there be no one to dwell in it'; & 'Let another take his office.'"

a. How do these accounts seem different? 1) In Matt., the chief priests bought the field; in Acts Judas acquired the field; 2) In Matt., Judas hanged himself; in Acts Judas fell headlong, burst open, & his bowels gushed out.

b. A harmonization of the facts: It's both! Both of these events happened! Judas hanged himself & later his body somehow fell down prostrate & burst open & his bowels gushed out.

c. Why do Matthew & Luke tell record different details of Judas' death?: James Bejon (Researcher: Tyndale House, Cambridge): Matthew describes how Judas chose to kill himself, while Luke describes the final state of Judas's body . . . Consider the text of Matthew 27 in isolation. If it wasn't permissible for the chief priests to keep Judas's blood money, then why was it permissible for them to own a field which had been bought with it? &, if Judas died a bloodless death (since he hung himself), then how come the field acquired the name 'the Field of Blood'? Implicit in Luke's account are answers to these questions. It wasn't permissible for the priests to own a field bought with Judas's money, which is why they bought the field in Judas's name. & Judas didn't die a bloodless death; rather, his body later 'burst open' (Acts 1) . . . Meanwhile, considered in isolation, Luke's account contains loose ends of its own. How did Judas's body end up burst open on the ground? (Plenty of people fall to the ground in life, but, unless they fall from a significant height, their bodies don't normally 'burst open'.) & why does Luke employ the verb 'acquire/possess' (κτάομαι) to describe Judas's acquisition of a field? Why not the more common/natural verb 'buy' (ἀγοράζω) (if Judas bought it in the common way)? Implicit in Matthew's account are answers to these questions. Judas's body burst open because Judas hung himself & his body fell from a significant height, possibly in a bloated state. & Judas didn't 'buy' a field in the common manner; rather, the chief priests bought it on his behalf (with his money); hence, in Matthew, the field is said to be 'bought' (ἀγοράζω) by the chief priests, while, in Acts, it's said to be 'acquired' (κτάομαι) by Judas . . . Matthew the tax collector is interested in the legal/financial details involved in Judas's death – how the thirty pieces of silver were accounted for by the priests – while Luke the physician is more interested in (literally) the blood and guts of the matter.

d. Matthew's purpose: James Bejon: Why does Matthew have Judas hang himself rather than burst open on the ground? My guess is as follows: because Matthew wants us to view Judas's death in light of a particular incident in the OT, namely the death of Absalom. Not too many people are hung in the OT. The most notable is probably Absalom. While out on his mule, Absalom's head/hair gets stuck in the branches of an oak tree, which leaves his body inconveniently 'suspended'/'hung' (תלי) in midair. Absalom can thus be said to have died a Judas-esque death ... or, more accurately, Judas can be said to have died an Absalom-esque death. & the parallels between Absalom & Judas extend further. Both men feign loyalty to their king, which they do by means of a kiss (2 Sam 14.33). &, despite their participation in a conspiracy to remove him, both men are referred to as the king's 'friend'. These parallels are significant. For Matthew, Judas is an Absalomic traitor, undone by his selfish ambition. & his Absalomic tendencies serve to underscore Jesus' status as the Davidic Messiah – a man specially anointed by God, yet betrayed by his closest friends. With these considerations in mind, it's not too hard to guess why Matthew, rather than Luke, [recorded the facts of Judas' death] like Absalom. Of the Gospel writers, it's Matthew who portrays Jesus most emphatically as 'the son of David' (Matt 1.1). It's Matthew who most emphasizes Judas' 'betrayal' of his Lord. And it's Matthew alone who has Jesus refer to Judas as his 'friend'. Appropriately, then, it's Matthew who chooses to emphasize the most Absalomic details of Judas's death, which he does by the omission of other non-Absalomic details. Matthew doesn't, therefore, fail to mention what Luke tells us about Judas's death because he has a different source to Luke; rather, like any good author, Matthew simply restricts his account of Judas's death to what's relevant to his purposes. Before we leave our consideration of Matthew, however, we should note a couple of other details of Absalom's demise. First, a bystander's refusal to do Absalom harm. Samuel's account of Absalom's death concludes with an unusual incident (2 Sam 18). Joab offers a bystander ten pieces of silver to smite Absalom with his sword (while Absalom's stuck in the branches of the tree), but the man

declines. ‘Even for a thousand pieces of silver’, he says, ‘I wouldn’t lay a hand on the king’s son’ (which forces Joab to strike him down himself). In its original context, the incident outlined above emphasizes the horror of Absalom’s sin. A mere bystander refuses to lay a hand on Absalom, yet Absalom himself, the king’s friend, is ready to have the king killed! & the same logic emphasizes the horror of Judas’s sin. A mere bystander refuses to betray his king, David, for a thousand pieces of silver, yet Judas is ready to betray David’s greater Son for a mere thirty pieces of silver (another detail that’s unique to Matthew). The second detail we should note involves what happens to Absalom’s body. In the aftermath of Absalom’s death, his body is taken & thrown into a pit (2 Sam 18.17), which resonates with – & establishes a precedent for – Luke’s account of Judas’s death, since Luke presupposes the occurrence of a similar posthumous event. It’s clearly not impossible for a body to be hung & later thrown to the ground. [God is always doing more than you think, & everything He says is true & will come to pass.]

e. Luke’s purpose: James Bejon: As we’ve noted, Matthew & Luke describe different aspects of Judas’s death. Whereas Matthew’s field ends up in Judas’s possession due to a technicality in the law, Luke’s is associated with Judas’s love of money; more specifically, it’s referred to as ‘the wages of Judas’s unrighteousness’ (μισθός τῆς ἀδικίας) – a phrase found only here & in 2 Peter 2.15, where it refers to the wages earned by Balaam. Luke thus draws attention to Judas’s motive. Like Balaam, Judas sells his soul for material gain. Meanwhile, whereas Matthew focuses on Judas’s death by asphyxiation, Luke focuses on the spillage of Judas’s blood. For Matthew, then, the Field of Blood gets its name from the innocent blood with which it’s bought (namely Jesus’s), while, for Luke, the field gets its name from the unrighteous blood with which it’s stained (namely Judas’s). But why would Luke want to focus his attention on such things – on greed rather than betrayal & on bloodshed rather than asphyxiation? My guess is as follows: because, like Matthew, Luke wants us to view Judas’s death in light of a particular Old Testament incident. Think back over the Biblical narrative. Does anyone come to mind when you think of an individual consumed by greed, who sacrifices a man’s life for the price of a plot of land, which ultimately ends up stained with his blood? They should, since Ahab is precisely such an individual: a man consumed by his lust for possessions, who sacrifices Naboth’s life in order to acquire his land, & whose blood is ultimately licked up by the dogs in Naboth’s hometown (1 Kgs. 21.19, 22.38). & the parallels between Ahab & Judas extend further. Both men die ironic deaths, since in their desire to acquire possessions they sell their own souls (cp. the verb להחמכר in 1 Kgs. 21.20). &, as Luke points out in Acts 1, both men are cursed by God’s spokesman, at which point their line is destined for destruction (cp. Elijah’s pronouncement in 1 Kgs. 21.20–25 w. Peter’s in Acts 1). Luke’s portrayal of Judas as Ahab also serves at least two further purposes. First, it serves a Christological purpose. Just as Matthew’s portrayal of Judas as Absalom casts Jesus as the Davidic Messiah, so Luke’s portrayal of Judas as Ahab casts Jesus as Naboth, the innocent yet oppressed vineyard-owner who remains faithful unto death . . . Like Naboth, Jesus is a faithful witness. He maintains his integrity in the face of a corrupt regime. He is the owner of a vineyard (Israel!). He is slandered by two false witnesses at a hurriedly convened religious event. & he’s led outside a capital city by his accusers, where he’s put to [a shameful] death . . . Indeed, of the Gospel writers, it’s Luke who most clearly portrays Jesus as an innocent victim. Luke alone has the criminal alongside Jesus attest to Jesus’ innocence (Luke 23.42). &, while Matthew & Mark’s centurion declare him to be ‘the Son of God’, Luke’s declares him to be righteous (δίκαιος) (23.47). Second, it serves an anticipatory purpose. At the outset of Luke’s Gospel, Jesus is heralded as one who has come to raise up the down-trodden & overthrow the mighty (cp. Luke 2.34 w. 1.51–52), which is precisely what he does (cp. 14.11, 18.4 w. 15.1ff.) . . . as the Gospel goes forth, many among the mighty are brought low, while the humble await the day of the Resurrection, when justice will fully & finally be done (Acts 26.22–23) . . . the resurrection of Jesus completes the story of Naboth, since it reveals how the righteous will be vindicated.

Even if you don’t find James Bejon’s commentary compelling, God is doing more than you think! Go figure it out! Humble yourselves under the Word of God!

Seminary professor: If you know enough, you’ll know, there are no errors in the Bible!; Billy Graham story: faith!

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5. The Field Of Blood And More Fulfilled Prophecy

Matt. 27:6-10: But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since it is blood money." ⁷ So they took counsel & bought with them the potter's field as a burial place for strangers. ⁸ Therefore that field has been called the Field of Blood to this day. ⁹ Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "& they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, ¹⁰ & they gave them for the potter's field, as the Lord directed me."

a. The chief priests seem to be constrained by a law that forbids taking money gained through wicked, criminal activity: Like **Deut 23:18:** You shall not bring the fee of a prostitute or the wages of a dog into the house of the LORD your God in payment for any vow, for both of these are an abomination to the LORD your God.

b. The chief priests are wicked hypocrites: They won't take the money back because it was used to bribe Judas to betray his own teacher in order to help them catch & condemn an innocent Man, but they put Judas up to it!
- **Matt. 23:23-24:** Woe to you, scribes & Pharisees, hypocrites! For you tithe mint & dill and cumin, & have neglected the weightier matters of the law: justice & mercy & faithfulness. These you ought to have done, without neglecting the others. You blind guides, straining out a gnat & swallowing a camel!

c. Matthew is showing us that Jesus is an innocent Man: Judas says Jesus is innocent! These chief priests won't allow the money even to come into the treasury because it's unclean blood money. Jesus' blood is innocent blood!

d. The unclean chief priests used unclean money to buy an unclean field (Blomberg): Vs. 7-8: So they took counsel & bought with them the potter's field as a burial place for strangers. ⁸ Therefore that field has been called the Field of Blood to this day.

e. Judas' betrayal of Jesus, the sins of the chief priests, & Jesus' rejection & death were all ordained by God: Vs. 9-10: Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "& they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, ¹⁰ & they gave them for the potter's field, as the Lord directed me."

In these verses, Matthew confirms a fulfillment of multiple Scriptures from Jeremiah & Zechariah. He may only mention Jeremiah because Jeremiah comes first in the prophetic writings, Jeremiah is the more important prophet, or Jeremiah's is the more obscure of the prophecies, & he wants to draw your attention to it – it's more important.

1) **Jer. 19:1-13:** There was a purchase (of pottery); there was a forsaking/rejection of God; there was shedding of innocent blood; & there was the burying of dead bodies in a cemetery or field; this was a purchase of judgment:
- **Jer. 19:4:** Because the people have forsaken me & have profaned this place by making offerings in it to other gods whom neither they nor their fathers nor the kings of Judah have known; & because they have filled this place with the blood of innocents . . . [God was going to slaughter them! God was going to judge them!]

2) **Zech. 11:12-13:** Thirty pieces of silver were given as wages; these wages were returned to the potter; the wages were thrown back into the house of the LORD:
- **Zech. 11:12-13:** Then I said to them, "If it seems good to you, give me my wages; but if not, keep them." & they weighed out as my wages thirty pieces of silver. Then the LORD said to me, "Throw it to the potter" – the lordly price at which I was priced by them. So I took the thirty pieces of silver & threw them into the house of the LORD, to the potter. [This is a picture of Israel's rejection of God & hatred & rejection of faithful shepherds!]

D. A. Carson: Matthew sees in Jeremiah 19 & Zechariah 11 not merely a number of verbal & thematic parallels to Jesus' betrayal but a pattern of apostasy & rejection that must find its ultimate fulfillment in the rejection of Jesus, who was cheaply valued, rejected by the Jews, & whose betrayal money was put to a purpose that pointed to the destruction of the nation. [Israel, which was supposed to be God's fruitful vineyard, is left an unclean field of blood to this day! **Matt. 23:38:** See, your house is left to you desolate.]

But there is hope, because Jesus, True Israel, would be left an unclean Man of blood & rise from the dead!

3) **Jer. 32:6-15:** There is the purchase of a field; the purchase is made with silver; this is a purchase of hope:
- **Jer. 32:14-15:** Thus says the LORD of hosts, the God of Israel: Take these deeds, both this sealed deed of purchase & this open deed, & put them in an earthenware vessel, that they may last for a long time. For thus says the LORD of hosts, the God of Israel: Houses & fields & vineyards shall again be bought in this land.

Craig Blomberg: That this “blood money” was used to buy a burial ground for foreigners (v. 7) may hint at what Matthew will explicitly highlight in his closing verses: Jesus’ death makes salvation possible for all peoples of the world, including Gentiles, to whom the disciples are commanded to go & preach.

Beloved, Judas’ betrayal was a fulfillment of prophecy! The details of the betrayal were a fulfillment of prophecy! The aftermath of what Judas did after he betrayed Jesus was a fulfillment of prophecy! How the chief priests responded to Judas & what they did with the blood money was a fulfillment of prophecy! God runs the show! God told us what was going to happen, how it would happen, & it all happened, just as He said, down to the minute detail!

God is always doing more than you think, & everything He says is true & will come to pass.

Let’s consider Jesus’ blood: V. 4: Innocent blood; V. 6: Blood money; V. 8: Field of Blood

- **J. Gresham Machen:** When we come to see that it was no mere man who suffered on Calvary but the Lord of Glory, then we shall be willing to say that one drop of the precious blood of Jesus is of more value, for our own salvation and for the hope of society, than all the rivers of blood that have flowed upon the battlefields of history.

Jesus’ blood is innocent, perfect, sinless blood!

Jesus’ blood is precious blood, the most precious blood that has ever crossed the horizon of this world!

Jesus’ blood is the blood of the covenant, which is poured out for many for the forgiveness of sins!

Jesus’ blood is the blood of the New Covenant!

Jesus’ blood is true drink & grants eternal life to all who repent & believe in Him!

Jesus’ blood is the blood of God (Acts 20:28)!

Jesus’ blood propitiated God’s wrath that was against us so that we have peace with God!

Jesus’ blood justifies us so that we are counted righteous in Christ & forgiven for all of our sins!

Jesus’ blood redeems us so that we have been bought with a price & belong to God!

Jesus’ blood brings us near to God & near to one another – we are in union with Christ & in union with each other!

Jesus’ blood reconciles all things back to God!

Jesus’ blood purifies our conscience from dead works to serve the living God!

Jesus’ blood grants us confidence & access to enter the holy places by the new & living way that He opened for us through the curtain, that is, through His flesh, so that we can draw near with a true heart in full assurance of faith!

Jesus’ blood speaks a better word than the blood of Abel!

Jesus’ blood sanctifies us since He suffered outside the gate!

Jesus’ blood is the blood of the eternal covenant by which God raise Him from the dead!

Jesus’ blood ransomed us from our futile ways, & we weren’t ransomed with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot!

If we walk in the light, as He is in the light, we have fellowship with one another, & the blood of Jesus his Son cleanses us from all sin (1 John 1:7)!

Jesus’ blood frees us from our sins!

Jesus’ blood ransomed people for God from every tribe & language & people & nation!

Jesus’ blood fully cleanses us as we wash our robes & make them white in the blood of the Lamb!

Jesus’ blood empowers us to trust & obey, & we conquer the accuser of the brothers by the blood of the Lamb & by the word of our testimony, for we love not our lives even unto death!

Jesus being slain & shedding His blood makes Him worthy to receive power & wealth & wisdom & might & honor & glory & blessing! Amen!

Christ Jesus Is The Only Innocent Blood
Yet Condemned Like The Wicked In God's Wrath Flood
Sold For Mere Money, Thirty Silver Pieces
By One Of His Own, How The Guilt Increases
Judas Is Sorry And Seems To Repent
But There's A Kind Of Repentance That Leads To Torment
He Takes His Own Life, His Repentance Is Fake
But Jesus Gave His Own Life And All Would Forsake
He Died On That Cross To Crush The Snake
Then Rose From The Dead, New Life He'd Awake
The God-Man Made The Earth To Quake
Caused Demons And Devils In Fear To Shake
By Faith Alone In His Righteousness Partake
Everything Good And True Is At Stake
He Saves Us From The Fiery Lake
All The Money In The World Won't End Life's Ache
So "Christ Is All!" As Your Joy Take
All For His Praise And Great Name's Sake!