

The Gospel According to Matthew, Chapter 27, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

Jesus Given Over to Pilate

Mk. 15:1; Lk. 23:1,2; Jn. 18:28-32.

27

Πρωίας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ
Dawn and having come counsel took all the chief priests and the elders of the
λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν·
people against the Jesus so as to put to death him;
² καὶ δήσαντες αὐτόν ἀπήγαγον καὶ παρέδωκαν Πιλάτῳ τῷ ἡγεμόνι.
and having bound him they led away and gave over to Pilate the procurator.

The Death of Judas¹

³ Τότε ἰδὼν Ἰούδας ὁ παραδούς αὐτόν ὅτι κατέκριθη, μεταμεληθεὶς
Then having seen Judas he having given over him that he was condemned, he becoming sorry
ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις
he returned the thirty pieces of silver to the chief priests and elders

⁴ λέγων, Ἥμαρτον παραδούς αἷμα δίκαιον. οἱ δὲ εἶπαν, Τί πρὸς ἡμᾶς;
saying, I sinned having handed over blood righteous,² They but said, What unto us?
σύ ὄψη.
you shall see.

⁵ καὶ ρίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν,
And having thrown down the pieces of silver into the sanctuary he departed,
καὶ ἀπελθὼν ἀπήγατο³.
and having gone away he strangled himself.

⁶ Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν
The but chief priests having taken the silver pieces said, Not lawful to put them into the
κορβανᾶν, ἐπεὶ τιμὴ αἵματος ἐστίν.
treasury, seeing that price of blood it is.

⁷ συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν ἄγρον τοῦ Κεραμέως εἰς ταφὴν
Counsel and having taken they purchased out of it the Field of the Potter for for burial
τοῖς ξένοις.
of the strangers.

⁸ διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἄγρος Αἵματος ἕως τῆς σήμερον.
On which account was called the field that Field of Blood until of the today.

⁹ τότε ἐπληρώθη τὸ ρηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος, **Καὶ ἔλαβον**
Then was fulfilled the spoken through Jeremiah the prophet saying, **And they took**
τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ
the thirty pieces of silver, the price of the having been deemed worthy whom they valued from
υἴων Ἰσραήλ,
of sons of Israel,

1 See end note.

2 Most early MSS have - ἀθῶον - 'innocent'.

3 ἀπήγατο, v., strangle, throttle, choke. aorist, middle, indicative, - only here in the NT, akin to ἀγκάλη – the curve of the arm – see end note.

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¹⁰ καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξεν μοι κύριος.
and gave them for the field of the potter, just as ordered me Lord.⁴

The Official Trial of Jesus

Mk. 15:2-5; Lk. 23:3-5; Jn. 18:33-38.

¹¹ ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων,
The but Jesus was stood before the procurator; and questioned him the procurator saying,
Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη, Σὺ λέγεις.
You are the king of the Jews? The and Jesus was saying, You say.

¹² καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.
And in the to accuse him by the chief-priests and elders nothing he answered.

¹³ τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν;
Then says to him the Pilate, Not you hear how many you they give evidence against?

¹⁴ καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.
And not he answered him unto not even one word, so that to marvel the procurator greatly.

Jesus Sentenced to Death

Mk. 15:6-15; Lk. 23:13-25; Jn. 18:39 – 19:16.

¹⁵ Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ
According to and festival had been accustomed the procurator to release one to the crowd
δέσμιον ὃν ἤθελον.
a prisoner whom they were wishing.

¹⁶ εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν.
They were having then a prisoner notorious named Barabbas.

¹⁷ συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε
Having been brought together then them said to them the Pilate, Whom you wish
ἀπολύσω ὑμῖν, [τὸν] Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;
I should release to you, [the] Barabbas or Jesus the being called Christ?

¹⁸ ἦδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.
He had known that through ill-will they had handed over him.

¹⁹ Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυναῖκα αὐτοῦ
He having sat himself now him upon the bench he sent unto him the wife of him
λέγουσα, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ
saying, Nothing you and the righteous that one; much for I suffered today by a dream
δι' αὐτόν.
on account of him.

²⁰ οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται
The but chief-priests and the elders persuaded the crowd that they should demand themselves
τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.
the Barabbas, the and Jesus they might destroy

²¹ ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω
Answering and the procurator said to them, Which you wish from of the two I should release
ὑμῖν; οἱ δὲ εἶπαν, Τὸν Βαραββᾶν.
to you? The and said, The Barabbas.

⁴ See Zechariah 11:13; Jeremiah 32:6-9 – see end note.

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²² λέγει αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν;
Says to them the Pilate, What then should I do to Jesus the being called Christ?

λέγουσιν πάντες, Σταυρωθήτω.

They say all, Let be crucified.

²³ ὁ δὲ ἔφη, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες· Σταυρωθήτω.
He and was saying, What for evil he did? They but more were shouting saying, Let be crucified.

²⁴ ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται,
Having seen and the Pilate that nothing was being achieved but more tumult becomes,

λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας κατέναντι τοῦ ὄχλου λέγων,
he having taken water he washed the hands before the crowd saying,

Ἄθῳς εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς ὄψεσθε.

Innocent I am from of the blood of this;⁵ you shall see.

²⁵ καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν, Τὸ αἶμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.
And answering all the people said, The blood of him upon us and upon the children of us.

²⁶ τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα
Then he released to them the Barabbas, the but Jesus having scourged he gave over that
σταυρωθῆ.

he might be crucified.

THE CRUCIFIXION OF JESUS

Jesus Mocked

Mk. 15:16-20; Jn. 19:2,3.

²⁷ Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον
Then the soldiers of the procurator having taken the Jesus into the praetorium
συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν.
gathered together upon him entire the cohort.

²⁸ καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ,
And they stripped him a cloak scarlet they put around him,

²⁹ καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ
and having plaited a crown out of thorns they put upon the head of him and a reed in the
δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγοντες, Χαῖρε,
right of him, and having fallen on knees before him they mocked him saying, Hail,
βασιλεῦ τῶν Ἰουδαίων,
king of the Jews,

³⁰ καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.
and they having spat on him took the reed and were striking on the head of him.⁶

³¹ καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ
And when they mocked at him, they took off him the cloak and put on him the
ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.
clothes of him, and led away him for the to crucify.

clothes of him, and led away him for the to crucify.

clothes of him, and led away him for the to crucify.

clothes of him, and led away him for the to crucify.

clothes of him, and led away him for the to crucify.

⁵ See Deuteronomy 21:6-9; Psalm 26:6.

⁶ See Isaiah 50:6.

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Jesus Crucified

Mk. 15:21-32; Lk. 23:26-43; Jn. 19:17-27.

32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα, τοῦτον ἠγγάρευσαν
Coming out and they found a man a Cyrenian named Simon, this one they pressed to serve
ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
that he should take up the cross of him.

33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶν Κρανίου Τόπος λεγόμενος,
And having come into place being called Golgotha, which is of Skull a Place being called,

34 ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος
they gave to him a drink of wine with gall having been mixed; and having been given a taste
οὐκ ἠθέλησεν πιεῖν.
not he wished to drink.⁷

35 σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον,
Having crucified and him they divided the clothes of him casting a lot,⁸

36 καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.
and having sat down they were watching over him in that place.

37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην,
And they placed above the head of him the accusation of him having been written,

**ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.
THIS ONE IS JESUS THE KING OF THE JEWS.**

38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησται, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.
Then are crucified with him two robbers, one on right and one on left.⁹

39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν
The and going past were speaking evil of him wagging the heads of them

40 καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον
and saying, He destroying the Temple and in three days building, let you save
σεαυτὸν, εἰ υἱὸς εἶ τοῦ θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ.
yourself, if Son you are of the God, let you come down from of the cross.

41 ὁμοίως [καὶ] οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον,
Likewise [also] the chief-priests mocking with the scribes and elders were saying,

42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς Ἰσραὴλ ἐστὶν, καταβάτω
Others he saved, himself not he is able to save; King of Israel he is, let him come down
νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν.
now from of the cross and we will believe on him.

43 πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι θεοῦ εἰμι υἱός.
He has relied on the God, let him rescue now if he wishes him;¹⁰

44 Τὸ δ' αὐτὸ καὶ οἱ λησται οἱ συσταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν.
The and same also the robbers the being crucified with him were reviling him.

7 Psalm 69:21.

8 Psalm 22:18.

9 Isaiah 53:12.

10 Psalm 22:8.

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The Death of Jesus

Mk. 15:33-41; Lk. 23:44-49; Jn. 19:28-30.

⁴⁵ Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης.

From and sixth hour darkness came to pass upon all the land until hour ninth.¹¹

⁴⁶ περὶ δὲ τὴν ἐνάτην ὥραν ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἠλωὶ Ἠλωὶ λεμὰ

About and the ninth hour shouted out the Jesus a voice great saying, Eli. Eli lema

σαβαχθανί; τοῦτ' ἐστίν, **Θεέ μου θεέ μου,** ἵνατί με ἐγκατέλιπες;

sabachthani? that is, **O God of me O God of me, why me did you forsake?**¹²

⁴⁷ τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι Ἠλίαν φωνεῖ οὗτος.

Certain and of the there having stood having heard said that Elijah calls this one.

⁴⁸ καὶ εὐθέως δραμῶν εἷς ἐξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε

And immediately having run one out of them and having taken a sponge having filled and

ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν.

of vinegar and having placed on a reed was giving to drink him.¹³

⁴⁹ οἱ δὲ λοιποὶ εἶπαν, Ἄφες ἴδωμεν εἰ ἔρχεται Ἠλίας σῶσων αὐτόν.

The but rest said, Let you leave alone we may see if comes Elijah will be saving him.

[[ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα.]]

[Another and having taken a spear pierced of him the side, and came out water and blood.]¹⁴

⁵⁰ ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.

The and Jesus again having cried out a voice great gave up the spirit.

⁵¹ Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη [ἀπ'] ἄνωθεν ἕως κάτω εἰς δύο,

And behold the curtain of the Temple split [from] above to below into two,

καὶ ἡ γῆ ἐσεισθη καὶ αἱ πέτραι ἐσχίσθησαν,

and the earth was shaken and the rocks were cleft,¹⁵

⁵² καὶ τὰ μνημεῖα ἀνεῴχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων

and the tombs were opened and many bodies of the having been put to rest of saints

ἠγέρθησαν,

were awakened,

⁵³ καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν

and having come forth out of the tombs with the awaking of him they entered into the

ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.

Holy City and were made manifest to many.¹⁶

⁵⁴ Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμόν

The but centurion and the with him watching over the Jesus having seen the earthquake

καὶ τὰ γινόμενα ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος.

and the happenings were afraid greatly, saying, Truly of God Son was this one.

⁵⁵ Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν

Were and in that place women many from afar off beholding, who followed

τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ·

the Jesus from the Galilee ministering to him;

11 Amos 8:9.

12 Psalm 22:1.

13 Psalm 69:21.

14 Included in the oldest Codices – Sinaiticus and Vaticanus.

15 Exodus 26:31-35..

16 Ezekiel 37:12.

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⁵⁶ ἐν αἷς ἦν Μαρία ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μητέρα, καὶ
among whom was Mary the Magdalene and Mary¹⁷ the of the James and Joseph mother and
ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.
the mother¹⁸ of the sons of Zebedee.

THE BURIAL AND RESURRECTION OF JESUS, 27:57 – 28:20

The Burial

Mk. 15:42-57; Lk. 23:50-56; Jn. 19:38-42.

⁵⁷ Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τούνομα Ἰωσήφ,
Evening and having come came a man rich from Aramathea, of the name Joseph,
ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ·
who also self was discipled to the Jesus;

⁵⁸ οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος
this one having approached to the Pilate he requested the body of the Jesus. Then the Pilate
ἐκέλευσεν ἀποδοθῆναι.
commanded to be given back.¹⁹

⁵⁹ καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ [ἐν] σινδόνι καθαρᾷ
And having taken the body the Joseph wrapped up it [in] fine cloth clean

⁶⁰ καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας
and placed it in the new of him tomb which he hewed in the rock, and he rolled to
λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν.
a stone great to the door of the tomb he departed.

⁶¹ Ἦν δὲ ἐκεῖ Μαριάμ ἡ Μαγδαληνή καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.
Was and there Mary the Magdalene and the other Mary having sat themselves opposite the grave.

The Setting of the Guard

⁶² Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς
On and next day, which is after the preparation, were gathered together the chief-priests
καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον
and the Pharisees with Pilate

⁶³ λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς
saying, Lord, we were reminded that that one the imposter said yet was living, After three
ἡμέρας ἐγείρομαι.
days I am raised.

⁶⁴ κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες
Let you command then to make secure the grave until the third day, lest having come
οἱ μαθηταὶ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ, Ἠγέρθη ἀπὸ τῶν νεκρῶν,
the disciples should steal him and should say to the people, He was raised from of the dead,

17 **Mary** By comparing [Mat 27:56](#) and [Mar 15:40](#), we find that this Mary was "Mary the mother of James the little" She was that "other Mary" who was present with Mary of Magdala at the burial of our Lord ([Mat 27:61](#); [Mar 15:47](#)); and she was one of those who went early in the morning of the first day of the week to anoint the body, and thus became one of the first witnesses of the resurrection ([Mat 28:1](#); [Mar 16:1](#); [Luk 24:1](#)).

18 **Salome** The wife of Zebedee and mother of James and John ([Mat 27:56](#)), and probably the sister of Mary, the mother of our Lord ([Joh 19:25](#)). She sought for her sons places of honour in Christ's kingdom ([Mat 20:20](#), [Mat 20:21](#); compare [Mat 19:28](#)). She witnessed the crucifixion ([Mar 15:40](#)), and was present with the other women at the sepulchre ([Mat 27:56](#)).

19 Deuteronomy 21:22,23.

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καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης.

and will be the last deceit worse than the first.

⁶⁵ ἔφη αὐτοῖς ὁ Πιλάτος, Ἔχετε κουστωδῖαν· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε.

Was saying to them the Pilate, You have a custodian; let you withdraw let you secure as you have known.

⁶⁶ οἱ δὲ πορευθέντες ἠσφάλισαν τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

custodian.

The Death of Judas

The apparent conflict in the accounts of Judas' death between Mt. 27:3-10 and Acts 1:16-19 has generated much discussion, however, there is only an *apparent* not an actual conflict between the two accounts. Here is Luke's version

ἄδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ἣν προσεῖπεν τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦς, ὅτι κατηριθμημένος ἦν ἐν ἡμῖν καὶ ἔλαχεν τὸν κλῆρον τῆς διακονίας ταύτης. οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηγῆς γενόμενος ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ· καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἰερουσαλήμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῆ ἰδίᾳ αὐτῶν Ἀκελδαμάχ, τοῦτ' ἔστιν χωρίον αἵματος. γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν· γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ, καὶ τὴν εἰσκιπὴν αὐτοῦ λαβέτω ἕτερος. deserted and not let be the habiting in it, and ; the office of him let take another.

(Psalms 69:25 & 109:8)

Firstly a summary of what happened to Judas following his realization that Jesus would be condemned to death.

After he had regretted (not repented of) his handing over of Jesus he returned the money he had been given for his action. Because the money was tainted the priests could not keep it for God's use therefore they used it to buy a field for the burial of strangers. They bought it on the open market and it would have taken some time. The field could not have been one where a suicide had occurred since that would have rendered it unclean – even for the burial of strangers! Judas meanwhile had gone to a property he had acquired or procured using money he had stolen on earlier occasions (John suggested that Judas kept back money for himself). The property was not a field but a 'place' or a 'small holding' and must have been obtained at some earlier time since he would not have been able to complete the purchasing formalities between Wednesday night and Friday morning and in any case he had given the money back! At his small-holding he killed himself by self-strangulation. Sadly each year a number of people kill them this way by accident and it is just as easily done, deliberately. Recently a children's toy had to be taken from the market

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because it had wrapped itself around necks and had not the children been found in time they would have strangled themselves. Self-strangulation requires a piece of rope, two weights and a place to stand where the legs can be fixed in a vertical position but allow the upper part of the body to fall forward. According to Papias the disciples went searching for Judas and what they found was a gruesome sight probably as a result of post-mortem changes.

It seems most unlikely that the account of Judas' death in Matthew was placed in its strict chronological order, but inserted when the reports of his mode of death had been received. That such reports were circulating is evidenced by the story from Papias, bishop of Heirapolis, referred to above. Papias tells that Judas died on his own property and in a manner which made that property uninhabitable. The word 'πεπρησμένος' - perfect participle of 'πίμπρασμα' - 'to swell up' only appears in Papias and a number of later MSS. Papias' story contains much ghastly detail of the state of the body when found, this probably the result of post-mortem break down of tissues but which graphically indicates the fate of a bad man.

In placing the account here Matthew is able to contrast the fate of Peter (who had a temporary failure) and that of Judas who had permanently renounced his former belief and fulfilled the prediction, made about Judas by Jesus, in 26:24.

There is sufficient evidence in the Greek to indicate that there were two properties involved, two separate purchases at different times and two independent sources of money to finance the transactions.

α. *The two properties involved.* The priest bought 'a field' in Greek 'ἀγρός' - a field as we know it – Judas acquired a small holding – in Greek 'χωρίον' much more than a simple field but a small holding or a piece of land.

β. *The two purchases at different times.* The priests bought the field in the normal way - by a commercial transaction – the Greek being 'ἀγοράζω' - to buy in the open market, on the other had Judas 'acquired' his property and the Greek 'αὐτόματι' (κτάομαι) has the same connotation of irregularity as the English word. The Greek means to 'take possession of' or 'to acquire for one's own use'. The priests bought the field at some time after the Crucifixion, Judas must have bought his property, well before the Crucifixion, while he was still a disciple – he did not have time between Wednesday night and Friday morning to buy the property even on credit!

γ. *The two sources of money.* As reported in Matthew the priests bought their field with the thirty pieces of silver returned to them by Judas. Judas could not have bought his property with the pieces of silver since he was only *promised* the money on Wednesday night and would only have received the cash when he had betrayed Jesus (the priests knew the sort of man they were dealing with and appear not to have trusted Judas' word), and, in any case he returned the money. Judas was a thief as reported by John 12:6 – *He did not say this because he cares about the poor but because he was a thief; as keeper of the money-bag he used to help himself to what was put into it.* It is probable that Judas had been thieving over a number of years and had collected enough money to buy himself a place in country to which he could retire.

As seen in the summary, so far as the suicide is concerned, there is no conflict – the Matthaean account is from the priests point of view. They had been informed that he had killed himself but were not concerned further. The Acts account is from the disciples point of view and spoken amongst themselves when they had located Judas' remains

The **real** problem with this section concerns the so called 'formula quotation' which concludes the

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passage which the evangelist attributes to the prophet Jeremiah, but, there is little written in Jeremiah that closely resembles the events described which are supposed to be the fulfilment of that prophecy – we are directed to Jeremiah 18:1-4 and 32:6-9

18:1 The word that hath been unto Jeremiah from Jehovah, saying,

18:2 Rise, and thou hast gone down [to] the potter's house, and there I cause thee to hear My words;

18:3 and I go down [to] the potter's house, and lo, he is doing a work on the stones,

18:4 and marred is the vessel that he is making, as clay in the hand of the potter, and he hath turned and he maketh it another vessel, as it was right in the eyes of the potter to make.

32:6 And Jeremiah saith, 'A word of Jehovah hath been unto me saying,

32:7 Lo, Hanameel son of Shallum, thine uncle, is coming unto thee, saying, Buy for thee my field that [is] in Anathoth, for thine [is] the right of redemption -- to buy.

32:8 And Hanameel, my uncle's son, cometh in unto me, according to the word of Jehovah, unto the court of the prison, and saith unto me, 'Buy, I pray thee, my field that [is] in Anathoth, that [is] in the land of Benjamin, for thine [is] the right of possession, and thine of redemption -- buy for thee.' And I know that it [is] the word of Jehovah,

32:9 And I buy the field, that [is] in Anathoth, from Hanameel, my uncle's son, and I weigh to him the money -- seventeen shekels of silver.

These two passages give us the potter and the purchase of a field but neither one nor both together seem to have any real relevance to the Matthew passage. However, a passage of Zechariah does seem closer to Matthew – Zech. 11:12-13.

11:12 And I say unto them: 'If good in your eyes, give my hire, and if not, forbear;' and they weigh out my hire -- thirty silverlings.

11:13 And Jehovah saith unto me, 'Cast it unto the potter;' the goodly price that I have been prized at by them, and I take the thirty silverlings, and cast them [to] the house of Jehovah, unto the potter.

Here there is some concordance – but it is Jeremiah's prophecy that is claimed to have been fulfilled!

There have been many explanations of this aberration over the centuries – here are some:-

- A simple mistake.
- To instruct the reader to understand that all prophecy comes from God and not to be concerned about the actual writer.
- That Matthew was quoting from memory which had failed him.
- That the passage had originally been in Jeremiah but the Jewish authorities had censored it.
- That Matthew chose to make Jeremiah the representative of all prophets.
- That a part of Jeremiah containing this prophecy had been lost.
- That 'Jeremiah' had been a gloss and over time and repeated copying had become incorporated into the text.
- That the text says that the quotation was *spoken* by Jeremiah and not *written* by him, and that the quotation had been passed on by word of mouth, perhaps written in notes somewhere, but never included in the canonical version of Jeremiah. However, this is the last in a series of ten so called *formula-quotations*, the others being :- 1:22,23; 2:15, 17-18, 23; 4:14-16; 8:17; 12:17:21; 21:4,5 all of which contain the words '*this was to fulfil (then was fulfilled) what was spoken by the prophet, saying*' and in nine of the instances there is a clear, direct quotation from a **written text**. One, therefore, has to question why Matthew should want the reader to understand the verb 'speak' – ῥέω (prolonged form ἐρέω) differently in this passage. ῥέω is a verb highly characteristic of Matthew – of the 26 times it occurs in the NT 20 of them are in our gospel and

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in all but this one case it refers either to an OT quotation or to a Scriptural allusion that can be identified.

These 'formula quotations' may be omitted from the text without materially altering the narrative sequence, and have been regarded as a form of commentary inserted by the evangelist, and may indicate a desire on the part of Matthew to point the reader to a more profound understanding of the Scripture ie – beyond a simple understanding of fulfilment.

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From 'The Life and Times of Jesus the Messiah' by Revd. Dr. Alfred Edersheim

We remember, that 'Judas, the man of Kerioth,' was, so far as we know, the only disciple of Jesus from the province of Judæa. This circumstance; that he carried the bag, i.e. was treasurer and administrator of the small common stock of Christ and His disciples; and that he was both a hypocrite and a thief- this is all that we know for certain of his history. From the circumstance that he was appointed to such office of trust in the Apostolic community, we infer that he must have been looked up to by the others as an able and prudent man, a good administrator. And there is probably no reason to doubt, that he possessed the natural gift of administration or of 'government' (κυβέρνησις, εως, n.f.- ability to lead). The question, why Jesus left him 'the bag' after he knew him to be a thief - which, as we believe, he was not at the beginning, and only became in the course of time and in the progress of disappointment - is best answered by this other: Why He originally allowed it to be entrusted to Judas? It was not only because he was best fitted - probably, absolutely fitted - for such work, but also in mercy to him, in view of his character. To engage in that for which a man is naturally fitted is the most likely means of keeping him from brooding, dissatisfaction, alienation, and eventual apostasy. On the other hand, it must be admitted that, as mostly all our life-temptations come to us from that for which we have most aptitude, when Judas was alienated and unfaithful in heart, this very thing became also his greatest temptation, and, indeed, hurried him to his ruin. But only *after* he had first failed inwardly. And so, as ever in like circumstances, the very things which might have been most of blessing become most of curse, and the judgment of hardening fulfills itself by that which in itself is good. Nor could 'the bag' have been afterwards taken from him without both exposing him to the others, and precipitating his moral destruction. And so he had to be left to the process of inward ripening, till all was ready for the sickle.

This very gift of 'government' in Judas may also help us to understand how he may have been first attracted to Jesus, and through what process, when alienated, he came to end in that terrible sin which had cast its snare about him. The 'gift of government' would, in its active aspect, imply the *desire* for it. From thence to *ambition* in its worst, or selfish, aspect, there is only a step - scarcely that: rather, only different moral premisses. Judas was drawn to Jesus as the *Jewish* Messiah, and he believed in Him as such, possibly both earnestly and ardently; but he expected that His would be the success, the result, and the triumphs of the Jewish Messiah, and he also expected personally and fully to share in them. How deep-rooted were such feelings even in the best, purest, and most unselfish of Jesus' disciples, we gather from the request of the mother of John and James for her sons, and from Peter's question: 'What shall we have?' it must have been sorrow, the misery of moral loneliness, and humiliation, to Him Who was Unselfishness Incarnate, Who lived to die and was full to empty Himself, to be associated with such as even His most intimate disciples, who in this sense also could not watch with Him even one hour, and in whom, at the end of His Ministry, such heaviness was mentally and morally the outcrop, if not the outcome. And in Judas all this must have been an hundredfold more than in them who were in heart true to Christ.

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He had, from such conviction as we have described, joined the movement at its very commencement. Then, multitudes in Galilee followed His Footsteps, and watched for His every appearance; they hung entranced on His lips in the Synagogue or on 'the Mount;' they flocked to Him from every town, village, and hamlet; they bore the sick and dying to His Feet, and witnessed, awestruck, how conquered devils gave their testimony to His Divine Power. It was the spring-time of the movement, and all was full of promise - land, people, and disciples. The Baptist, who had bowed before Him and testified to Him, was still lifting his voice to proclaim the near Kingdom. But the people had turned after Jesus, and He swayed them. And, oh! what power was there in His Face and Word, and His look and deed. And Judas, also, had been one of them who, on their early Mission, had temporarily had power given Him, so that the very devils had been subject to them. But, step by step, had come the disappointment. John was beheaded, and not avenged; on the contrary, Jesus withdrew Himself. This constant withdrawing, whether from enemies or from success - almost amounting to flight - even when they would have made Him a King; this refusal to show Himself openly, either at Jerusalem, as His own brethren had taunted Him, or, indeed, anywhere else; this uniform preaching of discouragement to them, when they came to Him elated and hopeful at some success; this gathering enmity of Israel's leaders, and His marked avoidance of, or, as some might have put it, His failure in taking up the repeated public challenge of the Pharisees to show a sign from heaven; last, and chief of all, this constant and growing reference to shame, disaster, and death - what did it all mean, if not disappointment of all those hopes and expectations which had made Judas at the first a disciple of Jesus?

He that so knew Jesus, not only in His Words and Deeds, but in His inmost Thoughts, even to His night-long communing with God on the hill-side, could not have seriously believed in the coarse Pharisaic charge of Satanic agency as the explanation of all. Yet, from the then Jewish standpoint, he could scarcely have found it impossible to suggest some other explanation of His miraculous power. But, as increasingly the moral and spiritual aspect of Christ's Kingdom must have become apparent to even the dullest intellect, the bitter disappointment of his Messianic thoughts and hopes must have gone on, increasing in proportion as, side by side with it, the process of moral alienation, unavoidably connected with his resistance to such spiritual manifestation, continued and increased. And so the mental and the moral alienation went on together, affected by and affecting each other. As if we were pressed to name a definite moment when the process of disintegration, at least sensibly, began, we would point to that Sabbath-morning at Capernaum, when Christ had preached about His Flesh as the Food of the World, and so many of His adherents ceased to follow after Him; nay, when the leaven so worked even in His disciples, that He turned to them with the searching question - intended to show them the full import of the crisis - whether they also would leave Him? Peter conquered by grasping the moral element, because it was germane to him and to the other true disciples: 'To whom shall we go? Thou hast the words of eternal life.' But this moral element was the very cliff on which Judas made shipwreck. After this, all was wrong, and increasingly so. We see disappointment in his face when not climbing the Mount of Transfiguration, and disappointment in the failure to heal the lunatic child. In the disputes by the way, in the quarrels who was greatest among them, in all the pettiness of misunderstandings and realistic folly of their questions or answers, we seem to hear the echo of his voice, to see the result of his influence, the leaven of his presence. And in it all we mark the downward hastening of his course, even to the moment when, in contrast to the deep love of a Mary, he first stands before us unmasked, as heartless, hypocritical, full of hatred - disappointed ambition having broken down into selfishness, and selfishness slid into covetousness, even to the crime of stealing that which was destined for the poor.

For, when an ambition which rests only on selfishness gives way there lies close by it the coarse lust of covetousness, as the kindred passion and lower expression of that other form of selfishness. When the Messianic faith of Judas gave place to utter disappointment, the moral and spiritual character of Christ's Teaching would affect him, not sympathetically but antipathetically. Thus, that which should have opened the door of his heart, only closed and double-barred it. His attachment to the Person of Jesus would give place to actual hatred, though only of a temporary character; and the wild intenseness of his Eastern nature would set it all in flame. Thus, when Judas had lost his slender foothold, or, rather, when it had slipped from under him, he fell down, down the eternal abyss. The only hold to which he could cling was the passion of his soul. As he laid hands on it, it gave way, and fell with him into fathomless depths. We, each of us, have also some master-passion; and if, which God forbid! we should lose our foothold, we also would grasp this master-passion, and it would give way, and carry us with it into the eternal dark and deep.

On that spring day, in the restfulness of Bethany, when the Master was taking His sad and solemn Farewell of sky and earth, of friends and disciples, and told them what was to happen only two days later at the

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Passover, it was all settled in the soul of Judas. ‘Satan entered’ it. Christ would be crucified; this was quite certain. In the general cataclysm let Judas have at least something. And so, on that sunny afternoon, he left them out there, to seek speech of them that were gathered, not in their ordinary meeting-place, but in the High-Priest’s Palace. Even this indicates that it was an informal meeting, consultative rather than judicial. For, it was one of the principles of Jewish Law that, in criminal cases, sentence must be spoken in the regular meeting-place of the Sanhedrin. The same inference is conveyed by the circumstance, that the captain of the Temple-guard and his immediate subordinates seem to have been taken into the council, no doubt to concert the measures for the actual arrest of Jesus. There had previously been a similar gathering and consultation, when the report of the raising of Lazarus reached the authorities of Jerusalem. The practical resolution adopted at that meeting had apparently been, that a strict watch should henceforth be kept on Christ’s movements, and that every one of them, as well as the names of His friends, and the places of His secret retirement, should be communicated to the authorities, with the view to His arrest at the proper moment.

It was probably in professed obedience to this direction, that the traitor presented himself that afternoon in the Palace of the High-Priest Caiaphas. Those assembled there were the ‘chiefs’ of the Priesthood - no doubt, the Temple-officials, heads of the course of Priests, and connections of the High-Priestly family, who constituted what both *Josephus* and the Talmud designate as the Priestly Council. All connected with the Temple, its ritual, administration, order, and laws, would be in their hands. Moreover, it was but natural, that the High-Priest and his council should be the regular official medium between the Roman authorities and the people. In matters which concerned, not ordinary misdemeanours, but political crimes (such as it was wished to represent the movement of Jesus), or which affected the *status* of the established religion, the official chiefs of the Priest-hood would, of course, be the persons to appeal, in conjunction with the Sanhedrists, to the secular authorities. This, irrespective of the question - to which reference will be made in the sequel - what place the Chief Priests held in the Sanhedrin. But in that meeting in the Palace of Caiaphas, besides these Priestly Chiefs, the leading Sanhedrists (‘Scribes and Elders’) were also gathered. They were deliberating how Jesus might be taken by subtilty and killed. Probably they had not yet fixed on any definite plan. Only at this conclusion had they arrived - probably in consequence of the popular acclamations at His Entry into Jerusalem, and of what had since happened - that nothing must be done during the Feast, for fear of some popular tumult. They knew only too well the character of Pilate, and how in any such tumult all parties - the leaders as well as the led - might experience terrible vengeance.

It must have been intense relief when, in their perplexity, the traitor now presented himself before them with his proposals. Yet his reception was not such as he may have looked for. He probably expected to be hailed and treated as a most important ally. They were, indeed, ‘glad, and covenanted to give him money,’ even as he promised to dog His steps, and watch for the opportunity which they sought. In truth, the offer of the betrayer changed the whole aspect of matters. What formerly they dreaded to attempt seemed now both safe and easy. They could not allow such an opportunity to slip; it was one that might never occur again. Nay, might it not even seem, from the defection of Judas, as if dissatisfaction and disbelief had begun to spread in the innermost circle of Christ’s disciples?

Yet, withal, they treated Judas not as an honoured associate, but as a common informer, and a contemptible betrayer. This was not only natural but, in the circumstances, the wisest policy, alike in order to save their own dignity, and to keep most secure hold on the betrayer. And, after all, it might be said, so as to minimise his services, that Judas could really not do much for them - only show them how they might seize Him at unawares in the absence of the multitude, to avoid the possible tumult of an open arrest. So little did they understand Christ! And Judas had at last to speak it out barefacedly - so selling himself as well as the Master: ‘What will ye give me?’ It was in literal fulfilment of prophecy, that they ‘weighed out’ to him from the very Temple-treasury those thirty pieces of silver (about 3*l.* 15*s.*). And here we mark, that there is always terrible literality about the prophecies of judgment, while those of blessing far exceed the words of prediction. And yet it was surely as much in contempt of the seller as of Him Whom he sold, that they paid the legal price of a slave. Or did they mean some kind of legal fiction, such as to buy the Person of Jesus at the legal price of a slave, so as to hand it afterwards over to the secular authorities? Such fictions, to save the conscience by a logical quibble, are not so uncommon - and the case of the Inquisitors handing over the condemned heretic to the secular authorities will recur to the mind. But, in truth, Judas could not now have escaped their toils. They might have offered him ten or five pieces of silver, and he must still have stuck to his bargain. Yet none the less do we mark the deep symbolic significance of it all, in that the Lord was, so to speak, paid for out of the Temple-money which was destined for the purchase

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of sacrifices, and that He, Who took on Him the form of a servant, was sold and bought at the legal price of a slave.

And yet Satan must once more enter the heart of Judas at that Supper, before he can finally do the deed. But, even so, we believe it was only temporarily, not for always - for, he was still a human being, such as on this side eternity we all are - and he had still a conscience working in him. With this element he had not reckoned in his bargain in the High Priest's Palace. On the morrow of His condemnation would it exact a terrible account. That night in Gethsemane never more passed from his soul. In the thickening and encircling gloom all around, he must have ever seen only the torch-light glare as it fell on the pallid Face of the Divine Sufferer. In the terrible stillness before the storm, he must have ever heard only these words: 'Betrayest thou the Son of Man with a kiss?' He did not hate Jesus then - he hated nothing; he hated everything. He was utterly desolate, as the storm of despair swept over his disenchanted soul, and swept him before it. No one in heaven or on earth to appeal to; no one, Angel or man, to stand by him. Not the priests, who had paid him the price of blood, would have aught of him, not even the thirty pieces of silver, the blood-money of his Master and of his own soul - even as the modern Synagogue, which approves of what has been done, but not of the deed, will have none of him! With their 'See thou to it!' they sent him reeling back into his darkness. Not so could conscience be stilled. And, louder than the ring of the thirty silver pieces as they fell on the marble pavement of the Temple, rang it ever in his soul, 'I have betrayed innocent blood!' Even if Judas possessed that which on earth cleaves closest and longest to us - a woman's love - it could not have abode by him. It would have turned into madness and fled; or it would have withered, struck by the lightning-flash of that night of terrors.

Deeper - farther out into the night! to its farthest bounds - where rises and falls the dark flood of death. The wild howl of the storm has lashed the dark waters into fury: they toss and break in wild billows at his feet. One narrow rift in the cloud-curtain over-head, and, in the pale, deathlike light lies the Figure of the Christ, so calm and placid, untouched and unharmed, on the storm-tossed waters, as it had been that night lying on the Lake of Galilee, when Judas had seen Him come to them over the surging billows, and then bid them be peace. Peace! What peace to him now - in earth or heaven? It was the same Christ, but thorn-crowned, with nail-prints in His Hands and Feet. And this Judas had done to the Master! Only for one moment did it seem to lie there; then it was sucked up by the dark waters beneath. And again the cloud-curtain is drawn, only more closely; the darkness is thicker, and the storm wilder than before. Out into that darkness, with one wild plunge - there, where the Figure of the Dead Christ had lain on the waters! And the dark waters have closed around him in eternal silence.

In the lurid morn that broke on the other shore where the flood cast him up, did he meet those searching, loving Eyes of Jesus, Whose gaze he knew so well - when he came to answer for the deeds done in the flesh? And - can there be a store in the Eternal Compassion for the Betrayer of Christ?