

Judas Committed Suicide by Hanging

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(*Matthew 27:5*)

Judas Did Not Hang Himself, but Died another
Way
(*Acts 1:18*)

It is clear from Matthew's account that Judas Iscariot's death was a suicide.

Then he (Judas) threw down the (thirty) pieces of silver in the temple and departed, and went and hanged himself (Mt. 27:5; NKJV used throughout unless otherwise noted; Ed. notes in parentheses).

However, this was not a typical hanging. Something out of the ordinary happened; otherwise it would not have become known to everyone dwelling in and around Jerusalem.

And it (Judas's death) became known to all those dwelling in Jerusalem ... (Ac. 1:19a; Ed. note in parenthesis).

It would not be unusual for someone who is hanging to break loose and fall down; especially if they hung themselves in a hurry without paying attention to every detail, or if they used inferior materials. However, whatever apparatus Judas used, it broke, and he plummeted to the ground and the result was gruesome.

Now this man (Judas) purchased a field with the wages of iniquity (sin); and falling headlong (Gr. pronus; turned forward, bent over, inclined, leaning) he burst open in the middle and all his entrails (intestines) gushed out (Ac. 1:18; Ed. notes in parentheses).

If Judas hung himself close to the edge of a building or a cliff, it is possible that his body collapsed over the side with his head striking the ground below. However, another possibility should be considered, especially given the tendency in that part of the world, and at that time in history, to throw criminals over the edge of cliffs. Someone, or some group of people that hated Judas for his crime, could easily have cut his body down and tossed it over the edge of a cliff, just as the Jewish religious leaders attempted to do with Jesus Christ.

And all they in the synagogue when they heard these things, were filled with wrath, 29 and rose up, and thrust him (Christ) out of the city, and led him unto the brow of the hill whereon their city was built, **that they might cast him down headlong** (Lk. 4:28-29; Ed. note in parenthesis; emphasis added; KJV).

There is another aspect of Judas's death that should also be considered. As Satan entered Judas when he agreed to betray Christ, and also when He was sharing Christ's last meal with the twelve disciples (see study: Satan Entered into Judas While at Supper), it is possible that Judas's death was meant to represent the fate of Satan, as prophesied in the book of Genesis. This prophecy foretold that Satan would eventually have his "head struck", which the death of Judas Iscariot pictured.

And I (God) will put enmity between your seed (those in rebellion against God's law and commandments), and her Seed (those who keep God's law and commands; cf. Rev. 12:17); **he** (Christ; cf. Rom. 16:20) **shall bruise your** (Satan's) **head** ... (Gen. 3:15a; Ed. notes in parentheses; emphasis added).

Bruising Satan's head is figurative language, and meant to show that his plans and schemes will eventually come to an end. However, this truth

can also be reinforced through a literal example of someone who acted under the influence of Satan and then fell headlong to the ground, as described by Peter.

In the book of Wisdom
(en.wikipedia.org/wiki/Book_of_Wisdom), which is also known as "The Wisdom of Solomon," it is recorded that God deals with the unrighteous according to their conduct.

They (the unrighteous) look on and sneer (at the righteous), but the Lord will laugh at them. Soon they will be corpses without honor, objects of scorn among the dead forever. **The Lord will dash them down headlong**, dumb. He will tear them from their foundations, they will be utterly laid waste, anguish will be theirs, and their memory shall perish (Ws. 4:19; Ed. notes in parentheses; emphasis added).

Similar language is also used in the book of Job.

He taketh the wise (of this world) in their own craftiness: and **the counsel of the froward** (SHD 6617; twisted, deceitful, crafty) **is carried headlong** (Job 5:13; Ed. notes in parentheses; emphasis added; KJV).

It is important to note that Satan himself is described as being cut down to the ground because of his rebellion against Almighty God.

Indeed the cypress trees (symbolic of spirit-beings; cf. Eze. 31:16-18) rejoice over you (Satan), and the cedars of Lebanon, saying, **'Since you** (Satan) **were cut down**. No woodsman has come up against us (Isa. 14:8; Ed. notes in parentheses; emphasis added).

How you (Satan) are fallen from heaven, O Lucifer, son of the morning (Morning Star)! **How you are cut down to the ground**, you who weakened the nations (through lying and

rebellious propaganda)! (Isa. 14:12; Ed. notes in parentheses; emphasis added).

So although it cannot be proven conclusively, it is possible that God foreknew the manner in which Judas's body was handled after he killed himself and had it recorded in scripture. If it was just another suicide in Jerusalem, it would not have created a great deal of attention in Jerusalem.

Therefore, instead of being contradictory, Matthew's and Peter's account of Judas's death complement each other, providing different details of the same event. Matthew briefly described the method that Judas used to commit suicide, while Peter provided a post mortem. God is not obligated to divulge every detail of every event that takes place in the Bible. Not to mention the fact that many details and accounts have been tampered with, lost, or destroyed throughout mankind's history. Even His most trusted servants are not given all the information they would like to have.

Although I (Daniel) heard (the words of the prophecy), I did not understand. Then I said, 'My lord, (Angel of the Lord; cf. Dan. 10:5-6) what shall be the end of these things?' ⁹And he said, **'Go your way, Daniel, for the words are closed up and sealed till the time of the end'** (Dan. 12:8- 9; Ed. notes in parentheses).

Although the Apostle Paul was taught personally by Jesus Christ, there were many scriptural details that were not revealed to him. This is why he made the following statement.

For now (during this present life) we see in a mirror, dimly (every detail is not clear), but then (in the future resurrection from the dead) face to face. Now I know in part, but then (following the resurrection) I shall know just as I also am known (1Cor. 13:12; Ed. notes in parentheses).

Therefore, it is inaccurate to claim there are contradictions in scripture based on the fact that God does not provide every detail of an event, or that different writers commented on different aspects of the same event.

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