

Dr. Dustin Daniels | River Bible Church
Matthew 27:3-10 | The Demise of Judas Iscariot
Sunday May 3, 2026

WELCOME:

- Bibles in the back—our gift to you.
- My sermon notes are in the foyer—please take them home with you.

REVIEW:

We have spent the last six weeks looking at the Passion Narrative.

“The Passion” comes from a Greek term meaning “suffering.”

Not only physical suffering, but also emotional and spiritual suffering.

That phrase refers to the last few hours of Jesus life, beginning in the Garden of Gethsemane and ending with His burial.

No one has endured more anguish, adversity, and torture than the Lord Jesus Christ.

Sandwiched between Jesus’ prayers in the garden and on the cross are several episodes of Law and Order.

We’ve examined the Jewish Trial several weeks ago, and last Sunday we studied the Gentile Trial.

In the Jewish trial, the religious leaders condemned Jesus to death, but in the Gentile trial, Pontius Pilate declared Jesus innocent.

If that wasn’t enough drama, Matthew provides an update on Judas Iscariot.

Such is life—we have overlapping stories—several things are happening at once.

So while Jesus stands before Pilate, Judas stands before the Jewish priests.

INTRODUCTION:

Today, we witness the demise of Judas Iscariot.

It's tragic to speak of someone's downfall, especially when it ends in suicide. This is a message I would rather not teach. I'd like to skip over it.

In fact, I'd like to skip over the rest of chapter 27 and move directly to the resurrection morning in chapter 28.

But I can't do that. I'm committed to teaching you every verse in all four gospels.

Why? Because it's verse by verse and precept by precept—a little here and a little there—where God tells us who He is and our responsibility to Him.

There are no shortcuts or fast tracks in the Kingdom of God, regardless of what many American churches teach today.

So, the Lord will be teaching us some pretty grave and sobering things this morning:

- Betrayal
- Convictions—our own logic and reasoning.
- Areas of Responsibility
- False Beliefs of Judas and Priests
- Emotions, depression, loneliness
- Regret, Remorse, Repentance
- Suicide—but we're not going to stop there.
- Finally, hope—in the Gospel, the resurrection is coming—and our hope for today is that Jesus is coming back.

The last time we saw Judas Iscariot was in the Garden of Gethsemane, leading the Jews, Romans, and the police force to arrest Jesus.

Today, he's back in Matthew's gospel.

We have much to learn today from Judas—and much more of what not to do by examining his life.

Please stand for the reading and honoring of God's Word.

SCRIPTURE:

Matthew 27:3—Then Judas, his betrayer, seeing that Jesus had been condemned, was full of remorse and returned the thirty pieces of silver to the chief priests and elders.

Matthew 27:4—"I have sinned by betraying innocent blood," he said. "What's that to us?" they said. "See to it yourself!"

Matthew 27:5—So he threw the silver into the temple and departed. Then he went and hanged himself.

Matthew 27:6—The chief priests took the silver and said, "It's not permitted to put it into the temple treasury, since it is blood money."

Matthew 27:7—They conferred together and bought the potter's field with it as a burial place for foreigners.

Matthew 27:8—Therefore that field has been called "Field of Blood" to this day.

Matthew 27:9—Then what was spoken through the prophet Jeremiah was fulfilled: They took the thirty pieces of silver, the price of him whose price was set by the Israelites,

Matthew 27:10—*and they gave them for the potter's field, as the Lord directed me.,*

The 1689 Baptist Confession of Faith

“The Holy Scriptures are the only sufficient, certain, and infallible standard of all saving knowledge, faith, and obedience.

Therefore, the Holy Scriptures are absolutely necessary, because God’s former ways of revealing His will to His people have now ceased.”

PRAY:

Open my eyes so that I may contemplate wondrous things from your instruction.
(Psalm 119:18)

EXEGESIS:

Matthew 27:1— *When daybreak came, all the chief priests and the elders of the people plotted against Jesus to put him to death.*

Matthew 27:2— *After tying him up, they led him away and handed him over to Pilate, the governor.*

Matthew 27:3— *Then Judas, his betrayer, seeing that Jesus had been condemned, was full of remorse and returned the thirty pieces of silver to the chief priests and elders.*

Judas Iscariot’s name goes down in infamy because of his betrayal.

While betrayal makes a good script for Hollywood, Scripture clearly reveals how betrayal is a blatant sin against God and the betrayed.

- Jacob and his uncle Laban deceived one another multiple times.
- Delilah betrayed Samson
- David betrayed Uriah.
- Absalom betrayed his father, David.
- All of Joseph's brothers betrayed Joseph.

Betrayal is a heinous sin because it violates the relational foundation of human existence.

We need one another!

It takes relationships to survive, and when people build false ones based on personal ambition, they treat others as products.

What makes betrayal so sinful is that it conceals the private agenda within the relationship.

The closer the relationship, the more sinful the deception—the deeper the wound.

Don't believe the lie that time heals wounds—time only allows that wound to fester and become infected without medical treatment.

Spiritually, it's the Lord Jesus who heals emotional and spiritual wounds.

He does that through the ordained means of believing the Word of God within the community of God.

It's one thing when an employee betrays his boss, but it's another when a husband betrays his wife.

In Judas's case, his betrayal was intensified by his position.

He was trusted as a Disciple—one of the Twelve. Jesus chose Judas!

The other eleven Disciples trusted Judas so much that they held a vote and nominated him as the ministry's treasurer/CFO.

Yet Judas intentionally misled everyone into thinking he was on the team.

But he wasn't. The only team Judas was on was his own—Team Judas.

Judas' betrayal came to its peak as he kissed Jesus.

The kiss expressed brotherhood, loyalty, and trust.

Yet Judas used it to betray Jesus—the entire relationship was built not on love or trust but on personal gain, lies, and personal ambitions.

Judas took that precious sign of loyalty and weaponized it.

Many pastors, priests and ministers today do the same thing today.

They use their spiritual position to spiritually abuse and betray people—and there is nothing worse than spiritual abuse.

Matthew 27:3— *Then Judas, his betrayer, seeing that Jesus had been condemned,*

The Gospels don't say that Judas was at the High Priests' home during the trial, but it is inferred.

It's a safe assumption that Judas was either at the trial or in the same courtyard where Peter was.

The Greek verb for “seeing” is *eídon* (e-doen), meaning that Judas saw the guilty verdict handed down and realized what he had done.

If Peter was able to see Jesus during the trial, then so could Judas.

Most likely, Judas had seen Jesus mocked, spat upon, beaten, and condemned to death as well.

Matthew 27:3— *seeing that Jesus had been condemned,*

Judas saw Jesus judged as guilty.

Question: What did Judas think was going to happen?

Did he actually think that betraying Jesus would lead to some Jewish revolution from the Romans?

Did he actually believe that the Jewish leaders would help Jesus? He went to the most powerful people in Israel who have been trying to kill Jesus for the past three years.

Did he think that Jesus would use His supernatural powers to save Himself?

Jesus never used miracles to serve Himself—miracles were always to serve others and point people to repent.

This type of thinking happens when we isolate ourselves from godly people.

Isn't it amazing how you can be surrounded by people and yet feel so alone?

Judas was surrounded by these men for three years, and yet no one really knew him.

And the reason nobody knew him is that he didn't trust anyone—and because he didn't trust anyone, he refused to let anyone get close.

Judas was engaged with a community of godly people, with the Son of God leading and mentoring them.

If he can get sideways—it shows us how upside down our lives can get when we don't have a community, friends and a mentor in our lives.

Because Judas didn't have that one person, he was so in over his head.

A real friend would have told him how stupid he was being.

The wounds of a friend are trustworthy, but the kisses of an enemy are excessive.
(Proverbs 27:6)

Matthew 27:3— *seeing that Jesus had been condemned, was full of remorse...*

The moment that Judas heard that the Elders of Israel ruled Jesus guilty and sentenced him to death, Judas immediately changed his mind. Why?

Because he's the guilty one—not Jesus.

Judas is personally responsible for the inside job.

Decisions matter—choices matter.

We must be careful about deeds that cannot and will not be undone.

- You can not unsaw sawdust.
- You can't unring the bell.
- You can't unscramble the eggs.

Matthew 27:3— *was full of remorse...*

The typical Greek verb for repentance is *metanoēō* (met-tan-uh-way-oh)—it means to change one's *mind* or *heart*.

Matthew uses another word for Judas, *metamelomai* (met-tan-mel-lo-may)— it means to change one's *feelings* about something.

It's translated here as *remorse*—your translation may say *regret*.

The Latin term is *remorsus*, meaning “a gnawing.”

KEYPOINT 1:

Remorse is our conscience gnawing at our sins.

Remorse should lead to repentance—but Matthew doesn't tell us that Judas repented.

KEYPOINT 2:

True repentance involves a full 180-degree turn, 90 degrees away from sin and 90 degrees toward Jesus, resulting in a change of heart and mind.

Where does this gnawing lead Judas?

Matthew 27:3— *and returned the thirty pieces of silver to the chief priests and elders.*

Judas doesn't find *forgiveness* in Jesus—he seeks *relief* from people.

Judas seeks relief from the very priests with whom he struck this deal!

Judas doesn't go to Peter or even try to talk to the other Disciples. What's that tell us?

His feelings changed, but his heart has not.

And when we feel that we've done something wrong, the normal human response is to immediately try to change the situation with our hands—not our heart.

What's the first thing Judas does?

He returns the money—as if that's going to undo what he did.

Matthew 27:4—“*I have sinned by betraying innocent blood,*” he said.

Judas confesses that he has sinned and that Jesus is innocent.

This sounds like repentance, but it is not.

He knows he has sinned, but he confesses it to men, not God.

Judas takes his sin upon himself instead of taking it to the Lord.

Judas foolishly thinks that he can atone for his sin himself—he thinks he can rid his guilty conscience simply by returning the money.

It’s way too late to return the money.

Judas sinned before he even met with the priests—he sinned the moment he made the decision —it’s always a heart issue.

How do the priests respond?

Matthew 27:4—“*What’s that to us?*” they said.

In other words, “*why do we care?*”

The first time the priests met with Judas, they were “glad.” (Mark 14:10).

But now they're irritated and mad—“***What’s that to us?***”

What kind of question is that?

They are priests—they are in the “sin” business.

Their job is to tell people how to find forgiveness from their sins.

That question should have meant everything to them.

God's people—let alone God's priests—are to “love mercy,” not money. (Micah 6:8).

These men have it backward.

It's their job to minister to someone who is in dire straits.

The priests care nothing for Judas's conscience or his spiritual health—it's such a cold response.

The same thing happens today--when there are unqualified men not teaching God's Word, but rather acting as religious businessmen instead of shepherds.

Rather than feeding the flock, these men entertain the goats (Spurgeon) while there's a spiritual famine in the land (Amos 8:11).

Now, these priests have another problem: not only are they cold and indifferent, but they are complicit in Judas's sin!

Hours earlier, they paid the same money to pay Judas off, which led to Jesus' death sentence.

Regardless of their own sin...

Matthew 27:4— “*See to it yourself!*”

In other words, “*That's your problem!*”

You got yourself into this mess, and now it's up to you to get yourself out.

You gotta pull yourself up by your own bootstraps / it's time to sink or swim.

So the lightbulb goes on—Judas was nothing more than a tool to serve their own purpose.

This was nothing more than a transaction.

Talk about getting caught in your own trap.

In the book of Esther, Haman was hanged on the very gallows that he built for his archenemy, Mordecai (Esther 7:10).

Proverbs 5:22— *A wicked man's iniquities will trap him; he will become tangled in the ropes of his own sin.*

Proverbs 26:27— *The one who digs a pit will fall into it, and whoever rolls a stone— it will come back on him.*

Just as Judas used Jesus, the priests used Judas.

Once Judas fulfilled their purpose, Judas was discarded.

Tragically, we see the same thing in the American church today.

There are wicked men who use God's pulpit and God's people for power and money.

These so-called pastors have no desire to fulfill the Great Commission or to disciple others.

And once they've got your emotions, they will use guilt to get into your pocketbooks.

Their ambition is to scratch your itching ears with whatever it is you want to hear—whatever you want to believe— whatever will make you feel good in the moment.

They don't preach sermons to convict your conscience that causes repentance, but rather they preach messages to ease your conscience of guilt.

By doing so, they build their own kingdom—not the Kingdom of God.

KEYPOINT 3:

Wicked people will never help.

The Apostle Paul says: ***Do not be deceived: “Bad company corrupts good morals”*** (1 Cor. 15:33).

Let's not feel sorry for Judas, because this is what happens when wicked people do business with more wicked people—they will turn on you and bite.

Illustration: Pet talking snake.

Proverbs 13:20—*The one who walks with the wise will become wise, but a companion of fools will suffer harm.*

Matthew 27:5—*So he threw the silver into the temple and departed.*

Throwing the money back at the priests into the Temple is the sign of a desperate man.

Desperate people do desperate things.

God rejected Cain's offering, so Cain killed Abel, and withdrew His protective hand from him.

Moses is worn out by all the Israelites' complaining—and strikes a rock instead of speaking to it—and loses not only his temper but also the privilege of entering the Promised Land.

It's not so much the anger that's shocking, but rather what the anger/rage points to—which is a broken relationship with Jesus.

The problem is with their hearts—a man's character.

Proverbs 14:17— *A quick-tempered person acts foolishly, and one who schemes is hated.*

Proverbs 29:22— *An angry person stirs up conflict, and a hot-tempered one increases rebellion.*

There is no spiritual transformation from Judas—his anger proves that.

He is remorseful, but not repentant—and he doesn't repent because his life is all about him—and that is a miserable existence.

2 Corinthians 7:10— *For godly grief produces a repentance that leads to salvation without regret, but worldly grief produces death.*

KEYPOINT 4:

Remorse belongs to humanity, but repentance belongs to God.

Here's what happens when we refuse to repent.

Matthew 27:5— *Then he went and hanged himself.*

Judas not only hated the silver, but he also ended up hating himself.

Judas throws the silver into the temple and throws a noose around his neck.

KEYPOINT 5

You can learn to hate your decisions without hating yourself.

But Judas never learned that.

Notice the four verbs here.

Matthew 27:5—So he *threw* the silver into the temple and *departed*. Then he *went* and *hanged* himself.

—“throwing down,” “departed,” “went,” and “hanged”— it paints a picture of reckless desperation that leads to hopelessness.

With each step, Judas moves further away from life and closer to death.

The scary thing is that he did all this in ten seconds.

This is what happens when guilty people take their sins upon themselves.

The reason people commit suicide is that they’ve lost all hope.

They don’t believe that tomorrow will be better than today—and if tomorrow’s not going to be better, then what’s the point of living?

They think death will extinguish their crushing guilt, but won’t.

KEYPOINT 6:

Death does not relieve an unbeliever's guilt; it seals it.

There is another way to relieve pain—all Judas had to do was wait until Sunday morning.

Matthew 27:6—*The chief priests took the silver*

This is what religious businessmen do—they take the money.

It happened in the first century, happens today, and will continue until Christ returns.

Matthew 27:6—and said, “It’s not permitted to put it into the temple treasury, since it is blood money.”

Suddenly, the priests grow a moral conscience—they’re not going to put it in the general fund to help the widows out because they don’t want to use that same coinage that was used to spill Jesus blood.

BTW, it’s not only “blood money”—they’ve got blood on their own hands.

This is not about filthy lucre, it’s about their wicked hearts.

These men don’t hesitate about taking the money out of the church funds to pay Judas for murder, but now they can’t put it back?

Isn’t it amazing the sinful gymnastics we go through to justify and rationalize our wicked behaviors?

And what do the priests do next?

Matthew 27:7—They conferred together and bought the potter’s field with it as a burial place for foreigners.

They do what religious businessmen often do—They hold another meeting.

These men are doing the same thing they did in verse 1—

Matthew 27:1—When daybreak came, all the chief priests and the elders of the people plotted against Jesus to put him to death.

They are more concerned with what to do with Judas’ blood money than what to do with Judas’ dead body.

Somebody has the brilliant idea to “serve the public” (honorable/ethical/religious) by buying a field where professional potters discard their broken pottery.

Because nothing would grow on the field, it was good for nothing except to use as a cemetery for strangers and travelers who had no other place to be buried.

Matthew 27:8—*Therefore that field has been called “Field of Blood” to this day.*

They call it, The Potter’s Field/Field of Blood/Murderers—unclean money buys an unclean place for unclean people! How noble.

Jesus would have called it *“How to Strain a Gnat and Swallow a Camel.”*

Whether Judas’s sin is forgiven or not, they care not.

Whether Jesus is guilty or innocent, they care not.

Matthew 27:9/10—*Then what was spoken through the prophet Jeremiah was fulfilled: **They took the thirty pieces of silver, the price of him whose price was set by the Israelites, and they gave them for the potter’s field, as the Lord directed me.,***

Matthew now quotes Jeremiah and Zechariah—prophecies of judgment against murderers.

Why does Matthew include this prophecy? It seems a bit random.

The prophecy shows how the priests reject their good leaders (Jeremiah, Zechariah, and Jesus) and therefore suffer under bad ones.

Matthew reminds us that no element of Jesus’ final hours was accidental.

We are reminded that:

- God is sovereign
- God uses people to accomplish His purposes—whether good or bad.
- At the same time, people are responsible for their decisions.
- Such is the mystery of God!

APPLICATION:

Another title for this sermon could have been *The Tragedy of Half-Repentance*.

Remember that repentance is turning 180 degrees...

Before we started...learn a few things from Judas.

Judas said, "I have sinned..."

- Pharaoh said it, Moses,
- Balaam said it to the Angel of the Lord,
- Achan said it to Joshua,
- King Saul said it to both Samuel and David
- King David said to the prophet Nathan
- The prodigal son said it to himself before he went home.

Let me ask you—when's the last time you said those three words—"I have sinned."

Many people have confessed themselves to be sinners—yet it doesn't seem to change anything.

Pastoral Addiction Counselor—why wives hate, "I'm sorry."

Judas' story is tragic, but it's also a warning.

God doesn't want your guilt/gnawing to push you away from Jesus but to drive you *to* Him.

Explain how to confess sin properly.

Read 1 John 1:5-10 & James 5:15/16

Scripture teaches that we are to confess our sins first to God and then to the person we sinned against—that's the cross.

Scripture provides examples of how to do this—
Don't do this via text or email.

"I have sinned against you for (name the offense). Will you please forgive me?"

Those words, "*I have sinned*" have divine power—compared to the worldly words of "*I'm sorry.*"

They may say, "Yes, I forgive you." They may say no—they may hang up on you.

As difficult as rejection can be—their response is not your responsibility.

Your responsibility is to be faithful to God's Word—and that is to seek forgiveness.

The Gospel is all about forgiveness:

- 1: We as Christians should seek forgiveness
- 2: We have no right to withhold forgiveness. Why?

Because the Lord has forgiven us.

And we have sinned infinitely more against him than those who have sinned against us.

I mentioned that this sermon was going to be a bit heavy.

I've given you lots of "Reflection Questions" in my notes for you to review this passage.

Lastly, if you want to talk some of these things out with me, my door is open.

REFLECTION QUESTIONS:

Betrayal & Relationships

1. Where have I experienced betrayal in my own life, and how has it shaped the way I trust others today?
2. Are there any relationships in which I am using people for my own gain rather than loving and serving them?
3. Am I hiding any “private agenda” inside a relationship that others assume is built on love and trust?
4. How seriously do I take the sin of betrayal in my own heart, not just in others?

Community, Counsel, and Isolation

1. Am I truly known by anyone spiritually, or am I like Judas—physically present but internally isolated?
2. Do I have at least one person who can look me in the eyes and tell me the truth in love? If not, what is keeping me from pursuing that kind of relationship?

Remorse vs. Repentance

1. When I am convicted of sin, is my first instinct to change my circumstances with my hands or to bring my heart to God?
2. Can I identify a time when I felt deep regret over sin but did not actually turn from it to Christ? What did that look like? How did it turn out?
3. Where in my life right now do I feel remorse (a gnawing conscience) but have not taken the step of true repentance? What would a 180-degree turn (away from sin and toward Jesus) look like in that specific area?

Confession: To People or to God?

1. Am I in the habit of confessing sin? Do I tend to confess sin primarily to people to relieve guilt, or do I bring it before the Lord for forgiveness?
2. What sins, relationships, and events have I tried to “fix” on my own?
3. Who do I need to confess my sin to?

Influence of Leaders & the Church

1. How have spiritual leaders (good or bad) shaped my understanding of sin, grace, and repentance?
2. Am I drawn more to teaching that soothes my conscience or teaching that biblically convicts me and leads me to repentance?
3. In what ways might I be treating the church as a place of religious business rather than as the body of Christ and a community of disciples?
4. How can I discern between faithful shepherds and “religious businessmen” in the way they handle God’s Word and care for their congregations?

Company, Character, and Consequences

1. Who are the primary people shaping my thinking right now? Are they leading me toward Christ or away from Him?
2. How seriously do I take warnings like “Bad company corrupts good morals” (1 Cor. 15:33)? What relationships do I need to reevaluate?
3. Can I see places in my life where my own sin has “trapped” me, as Proverbs describes? What patterns or habits led me there?

Anger, Desperation, and Despair

1. How do I typically respond when I feel cornered, exposed, or rejected—do I run to God or react in anger?
2. Are there areas where I’m acting out of desperation rather than faith, like Judas throwing the silver in the temple?
3. What emotions (anger, shame, fear, despair) are currently strongest in my life, and what might they be revealing about my heart toward God, His people, and His church?

Guilt, Shame, and the Hope of the Gospel

1. Where am I tempted to believe that my sin is too great for Christ to forgive?
2. Do I believe that suicide would not relieve guilt but only seal it apart from Christ?
3. In the moments I feel most ashamed, do I run toward Jesus or away from Him? What would running toward Him practically look like?
4. What specific promise of God’s hope do I most need to cling to right now?

God’s Sovereignty and Human Responsibility

1. How does it impact me knowing that none of Jesus’ final hours were accidental—that God is sovereign even over betrayal, injustice, and suffering?
2. Where do I see the tension of God’s sovereignty and my responsibility in my own life right now?
3. Are there decisions I’m currently making as if God is not sovereign and as if my choices do not matter—or as if my choices are everything and God is nothing?

Personal Response

1. If I am honest, in what ways am I more like Judas than I’d like to admit—using Jesus, hiding sin, clinging to my agenda?
2. In what way can I apply this passage to my life today?
3. What prayer do I need to pray today in light of Judas’ story—both as a warning and as an invitation to deeper trust in Jesus?

BIBLIOGRAPHY:

PREACHING BIBLE:

Christian Standard Bible. Nashville, TN: Holman Bible Publishers, 2020.

BIBLES:

Greek-English Interlinear New Testament CSB. Nashville, TN: Holman Bible Publishers, 2022

The Holy Bible: English Standard Version. Wheaton, IL: Crossway Bibles, 2016.

Legacy Standard Bible. Irvine, CA: Steadfast Bibles, 2021.

STATEMENT OF FAITH:

Reeves, Stan, ed. *The 1689 Baptist Confession of Faith in Modern English*. Cape Coral, FL: Founders Press, 2017.

PARAPHRASE BIBLES: (Used as Commentaries)

The New International Version. Grand Rapids, MI: Zondervan, 2011.

Tyndale House Publishers. *Holy Bible: New Living Translation*. Carol Stream, IL: Tyndale House Publishers, 2015.

COMMENTARIES:

Abernathy, David. 2013. *An Exegetical Summary of Matthew 1–16*. Exegetical Summaries. Dallas, TX: SIL International.

Blum, Edwin A., and Trevin Wax, eds. 2017. *CSB Study Bible: Notes*. Nashville, TN: Holman Bible Publishers.

Blomberg, Craig. 1992. *Matthew*. Vol. 22. The New American Commentary. Nashville: Broadman & Holman Publishers.

Boice, James Montgomery. 2001. *The Gospel of Matthew*. Grand Rapids, MI: Baker Books.

Brown, Jeannine K. 2015. *Matthew*. Edited by Mark L. Strauss and John H. Walton. Teach the Text Commentary Series. Grand Rapids, MI: Baker Books.

Courson, Jon. 2003. *Jon Courson's Application Commentary*. Nashville, TN: Thomas Nelson.

Crossway Bibles. 2008. *The ESV Study Bible*. Wheaton, IL: Crossway Bibles.

Doriani, Daniel M., Hans F. Bayer, and Thomas R. Schreiner. 2021. *Matthew–Luke*. Edited by Iain M. Duguid, James M. Hamilton Jr., and Jay Sklar. Vol. VIII. ESV Expository Commentary. Wheaton, IL: Crossway.

Doriani, Daniel M. 2008. *Matthew 1 & 2*. Edited by Richard D. Phillips, Philip Graham Ryken, and Daniel M. Doriani. Vol. 1. Reformed Expository Commentary. Phillipsburg, NJ: P&R Publishing.

France, R. T. 2007. *The Gospel of Matthew*. The New International Commentary on the New Testament. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

France, R. T. 1985. *Matthew: An Introduction and Commentary*. Vol. 1. Tyndale New Testament Commentaries. Downers Grove, IL: InterVarsity Press.

Fruchtenbaum, Arnold G. *Yeshua: The Life of Messiah from a Messianic Jewish Perspective*. Vol. 1. San Antonio, TX: Ariel, 2017.

Hendriksen, William, and Simon J. Kistemaker. 1953–2001. *Exposition of the Gospel According to Matthew*. Vol. 9. New Testament Commentary. Grand Rapids: Baker Book House.

Kasdan, Barney. 2011. *Matthew Presents Yeshua, King Messiah: A Messianic Commentary*. Clarksville, MD: Messianic Jewish Publishers.

MacArthur, John F., Jr. 1985. *Matthew*. MacArthur New Testament Commentary. Chicago: Moody Press.

MacArthur, John F., Jr. 2013. *One Perfect Life: The Complete Story of the Lord Jesus*. Nashville: Thomas Nelson.

Morris, Leon. 1992. *The Gospel according to Matthew*. The Pillar New Testament Commentary. Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Mounce, Robert H. 2011. *Matthew*. Understanding the Bible Commentary Series. Grand Rapids, MI: Baker Books.

O'Donnell, Douglas Sean. 2013. *Matthew: All Authority in Heaven and on Earth*. Edited by R. Kent Hughes. Preaching the Word. Wheaton, IL: Crossway.

Rubin, Barry, ed. 2016. *The Complete Jewish Study Bible: Notes*. Peabody, MA: Hendrickson Bibles; Messianic Jewish Publishers & Resources.

Sproul, Robert Charles. 2013. *Matthew*. St. Andrew's Expository Commentary. Wheaton, IL: Crossway.

Turner, David L. 2008. *Matthew*. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic.

Wiersbe, Warren W. 1996. *The Bible Exposition Commentary*. Wheaton, IL: Victor Books.

ADDITIONAL RESOURCES:

Dottie Escobedo-Frank, *Converge Bible Studies: Our Common Sins* (Nashville, TN: Abingdon Press, 2013)

Don Thorsen, *An Exploration of Christian Theology* (Grand Rapids, MI: Baker Academic: A Division of Baker Publishing Group, 2020), 154–155.

George B. Cheever, “The Law of Remorse and the Law of Repentance: Or the Passage from Natural to Revealed Religion,” *Bibliotheca Sacra* (1853), 574–575.

Thomas Rees, “REMORSE,” in *Encyclopædia of Religion and Ethics*, ed. James Hastings, John A. Selbie, and Louis H. Gray (Edinburgh; New York: T. & T. Clark; Charles Scribner's Sons, 1908–1926), 10:727.