AWAY TO PILATE. Mark xiv. 1. Luke  
xxii. 66 (who probably combines with this  
morning meeting of the Sanhedrim some  
things that took place at their early assembly),  
xxiii. 1. John xviii. 28. The object  
of this taking counsel, was **so as** (so literally)  
**to put him to death**,—i.e. to condemn  
Him formally to death, and *devise  
the best means* for the accomplishment of  
the sentence.

**2.] Pontius Pilate the  
governor**, see note on Luke iii. 1 ;—and on  
the reason of their taking Him to Pilate,  
on John xviii. 31. Pilate ordinarily resided  
at Cæsarea; but during the feast, in  
Jerusalem.

**3—10.]** REMORSE AND SUICIDE OF  
JUDAS. Peculiar to Matthew. This incident  
does not throw much light on the  
motives of Judas. One thing we learn for  
certain—that our Lord’s being condemned,  
which he inferred from His being handed  
over to the Roman governor, *worked in  
him remorse*, and that *suicide was the consequence*.  
Whether this condemnation was  
*expected* by him or not, does not *here*  
appear; nor have we any means of ascertaining,  
except from the former sayings of  
our Lord respecting him. I cannot (see  
note on ch. xxvi. 14) believe that his intent  
was other than sordid gain, to be  
achieved by the darkest treachery. To  
suppose that the condemnation *took him  
by surprise*, seems to me to be inconsistent  
with the spirit of his own confession,  
ver. 4. There **I have betrayed the  
innocent blood** expresses his *act*—his *accomplished  
purpose*. The bitter feeling in  
him now is expressed by **I have sinned**, of  
which he is vividly and dreadfully conscious,  
now that the result has been attained.  
Observe it was **the thirty pieces of silver**which he brought back—clearly *the price*of the Lord’s betrayal,—not *earnest-money*merely;—for by this time, nay when he  
delivered his Prisoner at the house of  
Annas, he would have in that case received  
the *rest*.

**5.] in the temple**—i.e. in  
the *holy place*, where the priests only  
might enter. We must conceive him as  
speaking to them without, and throwing  
the money into the temple.

**hanged** (or **strangled**) **himself]** On the account given  
Acts i. 18, see note on that place. Another  
account of the end of Judas was current,  
which I have cited there.

**6.]** They  
said this probably by analogy from Deut.  
xxiii. 18.

**the price** (given for shedding)  
of blood; the wages of a murderer.

**7. the potter’s field]** the field of some well-  
known potter—purchased at so small a  
price probably from having been rendered  
useless for tillage by excavations for clay:  
see note on Acts i. 19.

**strangers]**not Gentiles, but *stranger Jews* who came  
up to the feasts.

**8.] The field of blood**  
**—Aceldama**. See Acts i. 19.

**unto this day]** This expression shews that a considerable  
time had elapsed since the event,  
before St. Matthew’s Gospel was published.

**9.]** The citation is not from Jeremiah (see ref.), and is probably quoted  
from memory and precisely; we have