

JUDAS CURSED BY GOD

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Judas Iscariot possesses what is perhaps the most infamous name known to mankind (or should be if it is not). The first mention of him by name in the Bible is in the listing of the apostles, wherein his name is given last of all, and is intricately associated with his deed of betrayal against the Son of God, “Judas Iscariot, *who also betrayed him*” (Matt 10:4; Mark 3:19; Luke 6:16). In John 6:70-71, Christ spoke of Judah: “Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.” The other occasions in which he is mentioned by name in the scriptures all pertain to the events leading up to, including, and then the aftermath of Judas Iscariot’s betrayal of our Lord. But Judas Iscariot is described in great detail in Psalm 109, which includes prophesies of his wickedness, and also of his judgment by God. For example, Psalm 109:8 says, “Let his days be few, and let another take his office.” This was a prophecy that Judas would die and his apostleship would be given to another man. In Acts 1:15-26, Matthias was chosen as the twelfth apostle to replace Judas.

God’s curses on Judas himself

Psalm 109:5-19 contains curses upon Judas Iscariot (Acts 1:20). Judas was cursed by God because, first of all, Judas “remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart” (Psa 109:15). Judas did not care for the poor (John 12:6). He was a thief. He was willing to steal what was meant for the poor (John 12:3-6) and thus showed them no mercy. Secondly, he was cursed because he cursed others. Judas “loved cursing” (Psa 109:17) to the point that “he clothed himself with cursing like as with his garment” (Psa 109:17). Judas did not bless others, but took every opportunity to curse them. As He does with all men, God treated and judged Judas as Judas had treated and judged others (Matt 7:2; Jas 2:13). Judas reaped what he sowed (Gal 6:7). Judas had stolen from others, and, therefore, God took away all that Judas had (Psa 109:10-11). Judas showed no mercy and thus received none (Psa 109:6-9,12). As Judas loved to curse others and not bless them, Judas received curses, and blessing was far from him (Psa 109:16-19). Of Judas Iscariot, Jesus Christ said there would be “*woe unto that man by whom the*

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(continued)

Son of man is betrayed! It had been good for that man if he had not been born" (Matt 26:24; Mark 14:21).

God's curses on Judas' family

Psalm 109:9-13 pronounces several curses upon Judas and his wife and children. "Let his children be fatherless, and his wife a widow" (Psa 109:9). "Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places" (Psa 109:10).

"Neither let there be any to favor his fatherless children" (Psa 109:12).

"Let his posterity be cut off, and in the generation following let their name be blotted out" (Psa 109:13). Ezekiel 18:20 says, "*The soul that sins, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.*" At first glance, it may appear that Judas' children were bearing the iniquity of their father, but that is not the case. The children were not being charged with Judas' sins. They were not *bearing* the sins of another. Only Judas will be condemned by God for the sins of Judas (Psa 109:7). Even the curse on the parents of Judas called for them to bear the guilt of their own sins (Psa 109:14-15). But it is an inescapable fact that one man's wrong choices will have a negative impact on others, especially his family. The children of Judas certainly bore the consequences of Judah's wickedness. Judas killed himself, which left his children as orphans. Judas was a thief and God made sure all of his ill-gotten gain was spoiled. This left Judas' children to be vagabonds and beggars. Because Judas did not show favor to others, none showed favor to his children after he was dead. And God chose not to allow Judas' children to have descendants. These curses on the children were all consequences of Judas' sins. In this vein, God visits the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Him (Exod 20:5; 34:7; Num 14:18; Deut 5:9). The children will not *bear* the iniquity of the fathers, but the iniquity of the fathers will be *visited* upon the children, even for generations. The former speaks of who will be charged with someone's sin, and the latter speaks of who will suffer because of someone's sin. Judas' children will not be charged with Judas' sins, but they certainly did suffer because of his sins. As for Judas Iscariot, it would have been better if he had never been born.