

**Notes for the EBTS New Jersey Alimni/ae Chapter Meeting
June 3, 1996
Tom McDaniel**

Judas Iscariot:

1			
2	Ἰούδας ὁ Ἰσκαριώτης	Matthew 10:4, John 12:4, 14:22	
3	Ἰούδας ἀπο καρυωτου*	John 12:4, 13:2, 26, 14:22 D-text	
4	Ἰούδαν Ἰσκαριώθ	Mark 3:19, 14:10, Luke 6:16	
5	Ἰούδας ὁ Ἰσκαριώτης	Mark 14:43 (A θ φ 0116)	
6	Ἰούδας Ἰσκαριώτης	Matthew 26:14	
7	Ἰούδαν τὸν καλούμενον Ἰσκαριώτην	Luke 22:3	
8	Ἰούδας Σίμωνος Ἰσκαριώτου	John 13:2	(like father, like son)
9	Ἰούδαν Σίμωνος Ἰσκαριώτου	John 6:71, 13:26	" "

Derivations of “Iscariot” to date:

12	Hebrew	ʿiš qērīyyôt	“man of Kerioth” (Joshua 15:25, Amos 2:2, Jeremiah 48:24, 41)	שׂי
13		* ʿiš qarīyyôt	[2 Sam 10:6, 8 ʿiš tōb (LXX Ιστωβ) Josephus (Ant, 7:121) Ἰστοβος]	
14	Greek	σικάρλος	“assassin, bandit” (σικάρης)	שׂ
15	Latin	sicarius	“assassin, bandit”	שׂ
16	Greek	*καρυωτὸς	“from (a town of) date palms”	שׂ
17	Aramaic	ʿišqarṯāʿ	“the false one, a liar, a traitor” (ʿשׂקרא)	שׂ
18	Hebrew	ʿiš yērîḥô	“man of Jericho”	שׂי
19	Latin	scortea	“coat or apron of leather” > “purse” > “purse bearer”	שׂ
20	Aramaic	sāqor	“red head” “to dye or paint red, a dyer”	שׂ

McDaniel’s derivation, 1996:

23	Hebrew	ʿiš qērūyôt	“a man called up to read the Scriptures” (Jastrow 1413, 1417)	שׂי
24			— a feminine collective by-form of the masculine plural qērūʿîm	
25			— like the Arabic singular qāʿrī yun “a reader/reciter of of the Qurʿan,”	
26			similar to the qurrāʿun “a devotee, one who devotes himself/herself”	
27			to religious exercise . . . ”	
28			— the reading may take place at the qarrāʿn “the pulpit” (Lane 7: 2504)	
29			— from the verb qaray / qaraʿ (stem I) “to call, to read, to recite”	
30			— not to be confused with the verb qaray (stem II) “to lay beams, to	
31			join” or the noun: qîryâ (sg.) qiryôt (pl.) “town / towns” or the place	
32			name qērīyyôt (in southern Judah or in Moab)	
33			— the -της ending of Ἰσκαριώτης is the <i>nomen actoris</i> suffix	
34			— the -ώθ ending of Ἰσκαριώθ is the spirantized Hebrew <i>taw</i> , the	
35			original ending of the noun to which the -της suffix was added.	
36			— note Shem Tob’s variant הַסְּקָרִיּוֹתָא, suggesting the stem קרי	

This derivation, if correct, would mean that Judas was “a man of the Book,” a clergy-type, at least he would have been a lector who was well read and one who read well. It suggests that he had a reputation for being called on to read the Scriptures. He was familiar with “the Book” and as treasurer he also “kept the books.” It’s a scary thought: Jesus was betrayed by someone with the reputation of being “a man of the Book.” But Judas was not the last “man of the Book” to betray his Lord. Therefore Matt 26:22 remains an important question:

wayyoʿmē rû kol ʿeḥad lēʿmor: ʿadonî haʿānî zeh “each one spoke to him saying: ‘Lord, is it I?’”

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