

THE BOOK OF ACTS | GOD'S REVELATION OF TRANSITION

SESSION 4: ACTS 1:12-21 | FEBRUARY 3, 2019

THE REPLACEMENT FOR JUDAS | ACTS 1:12-26

- Verse 12 –
 - A **sabbath day's journey** is slightly over 1 mile. Jesus did not ascend on the Sabbath (rather, 10 days prior to the Day of Pentecost, which was on a Sunday).
 - This length of measurement not only gives the distance but tells us that the Apostles were well-versed in Jewish law, and no hint is given that they were not fulfilling such law.
- Verses 13-15 –
 - Luke gives us an historical record of the names of the 11 (note that Luke himself is not an Apostle).
 - He tells us that they were **with one accord in prayer and supplication**. This will be insightful when we consider the modern allergy to Matthias' selection.
 - Altogether, there were about 120 in the upper room, awaiting the Holy Spirit, as instructed.
 - Note that in verse 14, the words **and supplication** are found only in the Textus Receptus, and thus only in the KJV or NKJV. While the inclusion of these words does not change the doctrinal or historical account, one should recognize that modern versions (based on the so-called Critical Text) have often omitted material with no alert to the reader that the majority of manuscripts contain such material.
- Verse 16 –
 - Peter, being the designated leader of the group, spoke of a **scripture** (in Greek, *graphe*, the written word) which **must needs have been fulfilled**.
 - Peter recognized that this particular Scripture had to have previously been fulfilled or it could not currently be fulfilled.
 - The particular Scripture in mind is likely Psalm 109 (quoted in verse 20). We learn here several interesting things about this Psalm.
 - It is again (as in the Psalm) testified to be **by the mouth of David**.
 - It is revealed to be **concerning Judas**. Only by revelation could we know this, for the Psalm itself does not reveal the identity of the wicked one of whom it speaks. There are a number of occasions in which the Greek Scriptures shed immense light on the Hebrew Scriptures, and this is a prime example. One cannot fully understand Psalm 109 without Acts 1.
 - Though the scripture came **by the mouth of David** it was through **the Holy Ghost**. Note that the KJV uses **Ghost** (rather than Spirit) to refer to the Third Person of the Trinity, thus we have confirmed inspiration by the Holy Ghost of the Hebrew Scriptures (long before the day of Pentecost). This is clearly testified in 2 Peter 1:21.
- Verse 17 –
 - Judas was **numbered with us** (the Apostles).
 - The word **numbered** is καταριθμέω [katarithmeo].
 - The *artihmos* alone would be "counted," but the prefix *kata* strengthens this to its greatest degree. English does not provide an equivalent, but perhaps, "he was in the sum total with us."
 - The word emphasizes that there was a fixed and unchangeable number of the Apostles.

- Judas was one of 12 that had **part of this ministry**.
 - The word **part** is κληρος [kleros], which will appear again in verses 25 and 26, and is the basis of the English word *clergy*.
 - The word itself is not religious in meaning, and is also used of the lots cast for the Lord's robe at the foot of the cross.
- Verses 18-19 –
 - Verses 18-19 are parenthetical and speak of the purchase of a piece of land and the death of Judas. There is a separate recorded purchase in Matthew 27:6-8, with some discrepancies that must be reconciled.
 - In Matthew, the chief priests bought **the potter's field** and it came to be called ἀγρός αἷμα [agros haima]. The word *agros* is what we would consider a *field*, since it was used for *agriculture*.
 - In Acts, **this man** [Judas] **purchased a field** and it was called **Aceldama** (an Aramaic word) and was called χωρίον αἷμα [chorion haima]. The word *chorion* is only here translated **field**, and elsewhere *place* (Gethsemane - Matt. 26:36) or *land* (Acts 4:34).
 - Rather than reconcile these as the same, can we assume that there are *two purchases of two properties*?
 - Why then are we told that **Aceldama** was purchased **with the reward of iniquity**?
 - We *assume* that this was the 30 pieces of silver, but this is not the only assumption that could be valid.
 - We know from John 12:6 that Judas was a **thief, and had the bag**, couldn't Judas have stolen money, bought a "place," and later hanged himself on that place?
 - Note that in the Matthew account, Judas **hanged himself before** the priests used the money to buy the field, thus giving further evidence to two purchases rather than one.
- Verse 20 –
 - This is a quote of both Psalm 69:25 and Psalm 109:8.
 - There are at least 14 places in the New Testament where two or more Old Testament passages are combined to make one "full story."
 - The latter portion concerning Judas' **bishoprick** uses the root word επισκοπος [episkopos], which is a word of *rulership* or *oversight*.
- Verse 21 –
 - Here we receive insight that there were others (beyond the 12) who **companied with us** from the time of the Baptism of Jesus by John until **that same day that he was taken up from us**. This requires, therefore, that others had heard the 40-day Kingdom seminar Jesus taught the 12 (Acts 1:3).
 - One of those (and only one) who met the requirements would **be ordained** (the Greek simply says, "become"), thus **ordained** is an anachronism.
 - Note that any **witness** could testify **of his resurrection** but only **one** would take the office of Judas. Why? Because testifying of the resurrection was only one role of the office, and this could be filled by any witness. However, the Apostolic role, including judging the tribes of Israel, could only be filled by 12 men. Later, when James the Apostle was martyred, he was not replaced? This is because James could fulfill his role in the resurrection, but Judas could not (as Psalm 109 fully testifies).