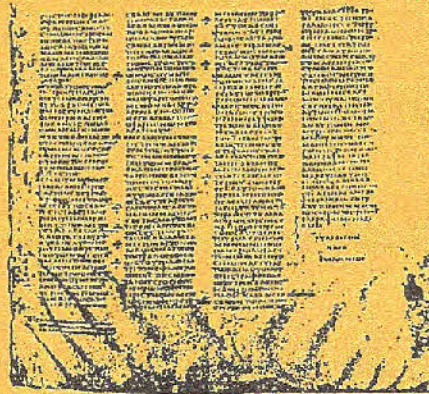


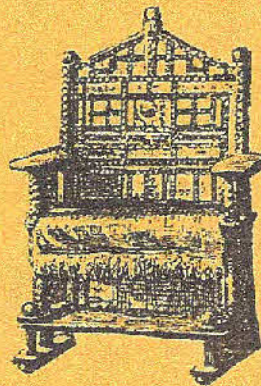
APOLOGETICS 2

From Luke the Jew



Since-indeed-at-any-rate many attempted to-compose
(a) narration concerning the things having-been-and-
still-brought-to-fulfess among us. (Jews) Luke 1:1

For Judas the Judge



But the Jesus said to-them, amen I-am-saying to-YOU,
that YOU the (ones) having-followed me, in the regen-
eration, at-the-time-that the son-of-the MAN might-be-
seated upon (the) throne-of-his glory, YOU yourselves
will-be-seated also upon twelve thrones judging the
twelve tribes-of-the Israeli. Matt. 19:28



Mount Publications, Rt. 1, Box 298, Morrilton, Fla. 32668

God's Servant Luke

Jan. 1984

For some reason most modern commentaries like to make Luke a Gentile convert, why? Before answering this question notes some records.
The Scofield Bible p. 1070

WRITER. The writer of the third Gospel is called by Paul "the beloved physician" (Col. 4. 14); and, as we learn from the Acts, was Paul's frequent companion. He was of Jewish ancestry, but his correct Greek marks him as a Jew of the dispersion. Tradition says that he was a Jew of Antioch, as Paul was of Tarsus.
 Date. The date of Luke falls between A.D. 63 and 68.

I could not agree that his "correct Greek" depends on him.

If Luke is an inspired writer, I believe, his Greek depends on the Holy Spirit.

A Commentary on the New Testament from the Talmud and Hebraica, by John Lightfoot, 1859
 Reprinted by Baker Book House Co. 1979.

VER. 1: [Ἐπειδήπερ πολλοὶ ἐπεχείρησαν, &c.] Forasmuch as many have taken in hand, &c.] Whereas it was several years after the ascension of our Lord before the four books of the holy gospel were committed to writing; the apostles, the seventy disciples, and other ministers of the word, in the mean time everywhere dispersing the glad tidings: no wonder if any pious and greedy auditors had, for their own memory's sake and the good of others, noted in their own private table-books as much as they were capable of carrying from the sermons and discourses which they so frequently heard. Nor is it more strange if some of these should from their own collections compile and publish now and then some commentaries or short histories of the passages they had met with. Which, however they might perform out of very good intentions, and a faithful impartial pen, yet were these writings far from commencing an infallible canon, or eternal unalterable rule of the Christian faith.

It was not in the power of this kind of writers either to select what the Divine Wisdom would have selected for the holy canon, or to declare those things in that style wherein the Holy Spirit would have them declared, to whom he was neither the guide in the action nor the director of their pen.

Our evangelist, therefore, takes care to weigh such kind of writings in such a balance as that it may appear they are neither rejected by him as false or heretical, nor yet received as divine and canonical: not the first, because he tells us they had written *καθὼς παρέδοσαν*, even those very things which the heavenly preachers had delivered to them^b; not the latter, for to those writings he opposeth, that he himself was *παρακληθηκώς ἄνωθεν*, one that had perfect understanding of things from above. Of which we shall consider in its proper place.

Luke 1:1 KJ

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

Follow Luke's own statement as you read this commentary.

Unless Luke is writing by the Holy Spirit, his writing is only opinion as the "many" above in verse 1.

John Lightfoot proves Luke is inspired.

Note my consistent translation of Luke 1:1
 *"Since-indeed-at-any-rate many attempted ["took-in-hand," KJ is ok.]

to-compose (a) narration concerning the things having-been-and-still-brought-to-fulness among us.

The word is not "believed" as in KJ. The "us" are the Jews, including Luke, to whom Jesus came. John 1:14

As you continue in John Lightfoot's commentary you will notice that he changes the word from "having-been-and-still-brought-to-fulness" to "which are most surely believed among us."

That change permits "us", to be Gentiles and Jews. But notice also the Latin disagrees with him.

'Ανατάξασθαι διήγησιν: To set forth in order a declaration.]

A kind of phrase not much unlike what was so familiar amongst the Jews, סדר הגדה an orderly narration: saving, that that was more peculiarly applied by them to the commemoration of the Passover. And yet it is used^c in a larger sense too, אגדה דהוה קמסדר אנרתא, which you may render, *who was the ἀνατάξων διήγησιν, he who set forth in order a declaration.*

Περὶ τῶν πεπληροφορημένων, &c. *Of those things which are most surely believed among us, &c.*] Let us recollect what the unbelieving Jews think and say of the actions, miracles, and doctrine of Christ; and then we shall find it more agreeable to render this clause, *of those things which are most surely believed among us*, according to what Erasmus, Beza, our own English translators, and others, have rendered it, than with the vulgar, *quæ in nobis completæ sunt rerum, of the things which are fulfilled amongst us.* They had said, "This deceiver seduceth the people, those wonders he did were by the power of magic; 'but we do most surely believe those things which he did and taught.'"

(הגדה - Haggadah)

John 1 KJ

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

You can see the underlying hatred of the Jew. You can see also the desire to have at least one writer a Gentile. "Among us" above are Jews

verse 2

Ver. 2: Οἱ ἀπ' ἀρχῆς ἀπόστολοι καὶ ὑπηρέται, &c. *Which from the beginning were eyewitnesses and ministers of the word, &c.*] If ἀπ' ἀρχῆς, *from the beginning*, have reference to the time wherein Christ published the gospel upon earth, as no one need to doubt, then there is little distinction to be made between ἀπόστολοι and ὑπηρέται, *eyewitnesses and ministers*: for who from that time had been made a minister of the word, that had not been an eyewitness and seen^d Christ himself? so that we may easily conjecture who are these ἀπόστολοι and ὑπηρέται here, viz., the apostles, the seventy disciples, and others that filled up the number of the hundred and twenty, mentioned Acts i. 15.

Luke 1:2

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

Consistent Translation

* "According-as they-gave-over-to-us; the (ones) from (the) beginning having-

become eye-witnesses and officers of-the Word."

The question is this; Is "the Word" here Jesus, or is "the word" the spoken word? Alford shows that Origen, Athanasius, Cyril, and Euthymius all held this to be the Word, that is Christ; but Alford rejects this idea. Alford refers to the book, "To Hebrews."

This understanding is of great importance but continue the commentary lest we digress.

Luke 1 KJ

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Thē-ōph'-i-lūs,

Ver. 3: Παρηκολουθηκότι ἀνωθεν πᾶσι· *Having had perfect understanding of all things from the very first.*] This is not indeed ill rendered, *having understood these things from the very first*: but it may perhaps be better, *having attained to an understanding of these things from above*,—from heaven itself. So ἀνωθεν, from above, signifies οὐρανόθεν, from heaven, John iii. 3, 31; xix. 11; James i. 17; iii. 17, &c. For,

I. This version includes the other: for he that hath a perfect understanding of these things from above, or by divine inspiration, did understand them from the beginning. ☆

II. Take notice of the distinction that is in Josephus', Δεῖ τὸν ἄλλοις παράδοσιμ πρᾶξων ἀληθινῶν ὑπισχυόμενοι, αὐτὸν ἐπίστασθαι ταύτας πρότερον ἀκριβῶς: *He that undertakes to give a true relation of things to others, ought himself to know them first very accurately, ἢ παρηκολουθηκότα τοῖς γεγονόσι, ἢ παρὰ τῶν εἰδόντων πυνθανόμενοι, having either very diligently observed them himself, or learned by inquiry from others.* We see he opposeth τὸν παρηκολουθηκότα to τῷ πυνθανόμενῳ. Now if St. Luke had writ his history as "he had learned from others" (as they wrote whom he instances in ver. 1), then he had been amongst the πυνθανόμενοι, those that had learned from others; not the παρηκολουθηκότας. Nor could he promise more than they might do, of whom he said, πολλοὶ ἐπέχειρσαν, &c., that many had taken in hand, &c.

Consistent Translation
* "It-seemed (good) to-me-also having-followed-and-still-following-alongside all-things-from-above exactly, to-write-to-you successively, mightiest Theophilus,"

You see here a great difference in my

translation and the KJ. ☆ Notice the words "from the very first" in KJ, I translated "from-above" and John Lightfoot supports this translation as meaning "divine inspiration". Note in John 3:3

John 3 KJ
3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

the KJ translates the same word, "again". The NKJ made no change, the Nestle inter-linear uses, "from-above", as does the Westcott and Hort

interlinear. The Receptus interlinear uses, "anew". The translators lack consistence which causes all kinds of problems.

Again, look at the KJ above, the words "having-had---understanding" are from the Greek word παρηκολουθητι - parēkolouthēti. This word occurs 4X in Scripture; KJ translates as follows.

- Mark 16:7 "shall follow"
- Luke 1:3 "having-had---understanding"
- 1 Tim. 4:6 "hast attained"
- 2 Tim. 3:10 "hast fully known"

Many times the translators translate opinion, not fact.

Let us review what we have thus far and note how different our understanding becomes.

Luke 1:1 page 1: Changing from the incorrect "most surely believed" to, the things "having-been-and-still-brought-to-fulness" makes a great difference. Things believed, can refer to Christians be they Jew or Gentile. The things having-been brought to fulness during the life of Jesus makes, "among us" - Jews. Jesus makes it plain that his ministry at that time was not to Gentiles.

"Among us", then, makes Luke a Jew.

Luke 1:2 page 2: The eye-witnesses and officers of the Word gave over to us, again Jews, the subject has not changed.

Luke 1:3 page 3: Changing from the incorrect "having-had-understanding" to the correct "having-followed-and-still-following-alongside" gives support to the early fathers who held that Luke was one of the 70 that Jesus sent forth. (Luke 10:1, 17) This also makes Luke a Jew.

"Ανωθεν - anōthen, "from-above" supports Luke's inspiration.

Note one further comment from John Lightfoot.

Κράτιστε¹ Θεόφιλε. Most excellent Theophilus.] There is one guesses this most excellent Theophilus to have been an Antiochian, another thinks he may be a Roman; but it is very uncertain either who or whence he was.

Who is Theophilus?

Luke 1 KJ

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

Consistent Translation

*vs. 4 In-order-that you-might-come-to-know-thoroughly the security of-words concerning which you-were-instructed.

Alford Greek Testament
Mightiest Theophilus

Dictionary of the Bible
James Hastings, 1909

κράτ. Θεόφ.] It is wholly unknown who this person was. The name was a very common one. The conjectures about him are endless, and entirely without value. It appears that he was a person of dignity (see refl. on κράτιστ.), and a convert to Christianity. The idea of the name being not a proper, but a feigned one, designating 'those who loved God' (found as early as Epiphanius, Hær. ii. 51, p. 429, εἶπουν τινὶ Θεοφίλῳ τότε γράφων τοῦτο ἔλεγεν, ἢ παντὶ ἀνθρώπῳ θεὸν ἀγαπῶντι: and adopted again recently by Bp. Wordsworth), is far-fetched and improbable.

THEOPHILUS (lit. 'beloved of God').—The person to whom St. Luke's two works are addressed (Lk 1³, Ac 1¹). That Theophilus stands for a real person and is not a general name for the Christian reader is made probable by the title 'most excellent,' which, when strictly used, implies equestrian rank (Ramsay, St. Paul, p. 388). It is used also of Felix (Ac 23²⁶ 24³) and of Festus (26²⁵). But some take the title as a mere complimentary address, and therefore as telling us nothing of Theophilus himself. If it is used strictly, we may agree with Ramsay that Theophilus was a Roman official, and the favourable attitude of St. Luke to the institutions of the Empire is in keeping with this idea. If so, Theophilus would be the Christian, not the Roman, name of the person addressed. A. J. MACLEAN.

Does Luke address the believer?
"mightiest (one) beloved of God."

Fairbairn's Imperial
Standard Bible
Encyclopedia, Vol. 4 p. 127

The early fathers and the older Christian commentators held that he was by birth a Jew (Bloomfield's Gr. Test. Preface to Luke). Some of the fathers even held that he was one of the seventy disciples sent out by Christ, Lu. x 1 (Epiphanius, Cont. Hær. li. 11, Alford, Prol. 1.) This idea is overthrown by his own admission that he was not among the eye-witnesses of the life of Christ, Lu. 1. 1-4. He appears to have been of Gentile origin, Col. iv. 11-14; and Eusebius and Jerome relate that he was born at Antioch, an opinion which is very commonly accepted (Euseb. Eccl. Hist. iii. 4; Jerome, Script. Eccles. under Lucas). The fathers just named are, however, by some thought to have formed their opinion from improperly confusing him with the Lucius of Cyrene spoken of in Ac. xiii. 1 (Bengel, Harm. p. 35; Alford, Prol. iv. i.) Bishop Gleig is the latest writer who maintains that he was a Jew, and an eye-witness of the events he relates; while many hold that he was originally a Gentile, first converted to Judaism, and then to Christianity.

It is interesting to note that even those who would say Luke was a Gentile must admit this is a recent idea.

I believe the perfect tense and correct translation, Luke 1:3, "having-followed-and-still-following-alongside" indicates the very opposite.

Dr. Henry J. Heydt gives a rather concise summary.

The Chosen People Question Box II
Henry J. Heydt, 1976

465. Luke of Jewish Ancestry

QUESTION: I notice in the Scofield Bible which I have that Luke is said to be of Jewish ancestry. My pastor said that if I would consult an encyclopedia I would find that Luke was a Gentile, and a Greek. What light can you give me on this? What does Adam Clarke say?

ANSWER: It is true that you will find that encyclopedias and commentaries generally consider that Luke was of Gentile ancestry. The Schaff-Herzog Encyclopedia, however, says, "It cannot with certainty be determined whether he was a Jew or a Gentile." Tradition varies and can yield nothing absolutely. Some have identified him as one of the seventy mentioned in Luke 10, as one of the two on the Emmaus road and also with Paul's kinsman Lucius, mentioned in Rom. 16:21. The stronghold for those who would make him of Gentile ancestry is the implied contrast with those of the circumcision in Col. 4:11-14, but the whole context from verse 7 on does not indicate such an absolute distinction. On the other hand, the fact that the oracles of God were committed to the Jews (Rom. 3:2) as well as the adoption, the service of God, etc. (Rom. 9:4, 5), is strongly in favor of Luke's Jewish ancestry. This is further substantiated by the fact that all the other writers of Holy Writ were Jews and leads us to the conclusion that Luke, like the rest, was a Jew.

The following quotation is from Adam Clarke: "Luke was, according to Dr. Lardner, a Jew by birth, and an early convert to Christianity; but Michaelis thinks he was a Gentile, and brings Col. iv. 10, 11, 14 in proof . . . Some think he was one of our Lord's seventy disciples . . . It is likely he is the Lucius mentioned in Rom. xvi. 21, and if so he was related to the Apostle Paul . . . Some of the ancients, and some of the most learned and judicious among the moderns, think he was one of the two whom our Lord met on the way to Emmaus . . ."

While you must understand there is a great variety of opinions, you must remember they are just that-opinions.

The opinions grew Gentilish as the "church" became anti-Semitic.

I have shown the things learned from Luke 1:1-4 when translated more correctly.

These things alone, prove that Luke was a Jew but it is well that we also consider Col. 4. It is this passage that is supposed to prove

that Luke was a Gentile. The idea is that vs. 11 Col. 4 KJ

10 Ar-is-tär'-chüs my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Ep'-ä-phräs, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them that are in Lä-öd-1-çē'-ä, and them in Hi-ër-ä'-pö-lis.

14 Luke, the beloved physician, and Demas, greet you.

indicates the fellow-workers that were of the circumcision (Jews), and since Luke's name appears in vs. 14 they contend Luke was not of the circumcision.

This conclusion depends upon many unknowns: Was the letter written from Rome or from Caesarea; Luke was separated from Paul for many years would he still be called a fellow-worker during that time? All these things and many more events of the time are purely guesses with some small thread

of evidence for one point or another.

I would refer to the last part of vs. 11.

οἱ τινες ἐγενήθησαν μοι παρακίνησις.
"ones-who became to-me (an) encouragement."

Alford's Greek Testament

The word "became" is 3 per. pl. aorist, indicative, passive and as Alford notes; "alludes to some event recently passed: to what precisely, we cannot say." Luke was in all probability not there, so verse 11 is certainly no proof that Luke was a Gentile.

A Consistent Translation

* Rom. 3:1 What therefore the advantage of the Jew or what the profit of the circumcision? vs. 2 Much according to every manner. For first on the one hand because they were trusted (with) the oracles of the God.

As long as our NT is, like the Old, entrusted to the Jew we have stability. If Luke is a Gentile, how about admitting Joseph Smith and the come-lately "charismatic prophets?"

The judaistic teachers were for the most part in opposition to St. Paul: cf. his complaint, Phil. i. 15, 17) are my fellow-workers towards the kingdom of God (the rest would not be called by this name—so that De W.'s objection to the construction does not apply, that the opponents would not be called συνεργοί; for they are not so called), men that proved (the passive meaning of ἐγενήθησαν is not safely to be pressed: see notes on Eph. iii. 7; 1 Thess. i. 5, 6; 1 Pet. i. 15. The aor. alludes to some event recently passed: to what precisely, we cannot say)

Judas Iscariot of- Simon

Judas Iscariot is one of the most misunderstood persons of Scripture. In fact, I wonder if it is possible, with your own prejudice, to study this paper objectively. Judas is pictured as "betraying" Jesus with a kiss, hence we have the Judas-kiss. Judas is pictured hanging himself, hence we have the Judas-tree.



The Rice Reference Bible, by John R. Rice, 1981, gives the following summary on Matt. 27:3. This summary is not particularly unusual.

27:3 Judas had never trusted Christ. He was unconverted (cf. John 6:64, 70, 71). He may have cast out devils (cf. 7:21-23; 10:1). He "repented" when he saw Jesus was going to die. He had a change of mind concerning betraying Jesus; it was not repentance to salvation. Probably he had knowingly, willfully rejected Christ with a finality that meant he had fallen away permanently from an enlightened state wherein repentance was possible. He had committed the unpardonable sin (cf. Heb. 6:4-6). His remorse and suicide portray the awful despair of the lost in Hell: they experience a terrible sense of guilt but no desire to trust Christ for salvation. The unpardonable sin does not change Christ nor His offer of mercy; rather, it changes the sinner.

This kind of summary looks at Judas through the eyes of a NT Gentile Christian. Judas was not a Gentile, did not live under the NT, and was not a "Christian." In fact, John R. Rice is further handicapped because he is relying on the KJ text. We also will use the KJ and explore the subject of Judas with less prejudice. Let us begin with Matt. 19.

Matt. 19 KJ

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many that are first shall be last; and the last shall be first.

28—30.] We may admire the *simple truthfulness* of this answer of our Lord. He does not hide from them their reward: but tells them prophetically, that in the new world, the accomplishment of that regeneration which He came to bring in (see Acts iii. 21; Rev. xxi. 5; Matt. xxvi. 29), when He should sit (*καθίστη* in the *active*) on His throne of glory (*ἐπ. θρόνου τ. δ. αὐ.*, the gen. expressing the simple fact of His session on His throne), then they also should sit (*καθίστασθε* in the *middle*) on twelve thrones (*ἐπ. δώ. θρόνων*, the accus. expressing motion towards, as prescribed for them by another: "shall be promoted to, and take your seats upon . . .") judging (see ref. 1 Cor.) the twelve tribes of Israel (see Rev. xx. 4; xxi. 12, 14:—one throne, Judas's, another took, Acts i. 20).

Now it seems clear to me that Jesus promised that the 12 disciples would sit on 12 thrones ruling the 12 tribes.

Then John R. Rice on this verse says; "Then the 12 apostles will rule over Israel as judges." With this I agree.

* "But the Jesus said to them, amen I-am-saying to-YOU, that YOU the (ones) having-followed me, in the regeneration, at-the-time-that the son-of-the-MAN might-be-seated upon (the) throne-of-his glory, YOU yourselves will-be-seated also upon 12 thrones judging the 12 tribes of-the-Israeli."

* Note the emphasis:
YOU yourselves

Now note Alford's comment on this verse.

Alford like so many others attempts to void the promise of Jesus.

Acts 1 KJ

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take.

* "For it-has-been-and-is-still-written in (the) book of Psalms, Let his

villa become desolate, and let not the (one) be residing in it; and let (a) different (one) take his oversight." Hardly a reference to his future ruling in the regeneration.

Acts 1 KJ

* Acts 1 Consistent Translation

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

vs.15 And in these days Peter having stood up in midst of the brothers said: [and additionally (the) crowd of names was on the same (place?) about (a)-hundred twenty:]

16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. *

vs.16 Men, brothers, it was essential the scripture to be fulfilled which the Spirit namely the Holy said before through (the) mouth of David concerning Judas * the (one) having become leader of the way to the (ones) having together taken Jesus.

17 For he was numbered with us, and had obtained part of this ministry. ●

● vs.17 Because he was having been and still is numbered down among us and he procured by destiny the lot of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

vs.18 This (one) therefore on the one hand acquired a piece of land out of reward of the unrighteousness, and (his) middle having become swollen up burst asunder, and all his bowels were poured out;

19 And it was known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, A-cēl'-dā-mā, that is to say, The field of blood.

vs.19 And it became known to all the (ones) residing (in) Jerusalem, so that that piece of land (became) to be called in their own dialect, hakeldamā, this is, (a) piece of land of blood,

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take. *

vs.20 For it has been and is still written in (the) book of Psalms: Let his villa become desolate and let not the (one) be residing in it, and: Let * (a) different (one) take his oversight.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

vs.21 Therefore it is essential of the men having come together with us in all (the) time in which the Lord Jesus came in and went out from us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

vs.22 Having begun from the baptism of John till the day which he was taken up from us, one of these to become witness with us of his resurrection.

23 And they appointed two, Joseph called Bār'-sā-bās, who was surnamed Justus, and Matthias.

vs.23 And they made two stand, Joseph the (one) being called Barsabbas, who was nicknamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

vs.24 And having prayed they said: You Lord Knower of hearts of all, yourself display which one out of these the two you chose for yourself

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

vs.25 To take the place of this ministry and apostleship, from which Judas transgressed to proceed into the place namely (his) own.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

vs.26 And they gave lots for them, and the lot fell on Matthias, and he was counted up definitely together with the eleven apostles.

* Note: "let another take", the word "another" is ἕτερος-heteros, "different", not ἄλλος-allos.

The replacement for Judas was not equal to Judas. The replacement was to take up Judas'

position of "oversight". Matthias was to take the place "of this ministry and apostleship," vs.25

* Note: Judas was "leader of the way to the (ones) having together taken Jesus." vs.16

● Note: The word, "having been and still is numbered down" (καταριθμεῖσθαι-katarithmeomai) is only here.

Before proceeding with these things let us note another NT passage, the description of the holy city, new Jerusalem, coming down from God out of heaven. (Rev. 21:2)

Rev. 21 KJ

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

Lamb" having never been among the twelve original apostles.

Therefore I conclude that the name of Judas is among them. Matthias could not be called "an apostle of the

There are those who would say Paul replaced Judas, but the following scriptures indicate otherwise.

Acts 6 KJ

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

Judas was dead Paul was not yet called (Acts 9) Matthias had been added (Acts 1)

Acts 2 KJ

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

"the Peter having-been-stood together-with the eleven" Twelve in all, Matthias, having been chosen. (Acts 1)

1 Cor. 15 KJ

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cæphās, then of the twelve:

Matthias included before being chosen, see Acts 1:21 God's pre-choice?

Note: twelve. Judas was dead, Paul was not there.

John 20 KJ

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

That the eleven had power before Pentecost is clear. "YOU-be-taking(the) Holy Spirit"

Further, page 9, Acts 1:26 is written by inspiration, "he-was-counted-up-definitely-together with the eleven apostles."

Why did Jesus chose Judas?

Why did not Jesus pray for

Judas as he did Peter? Let us now consider Jesus' choice of Judas.

Luke 6 KJ

13 ¶ And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Al-phā'-ūs, and Simon called Zē-lō'-tēs,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

← και ἐκλεξάμενος
"and having-chosen-for-himself
ἀπὸ αὐτῶν δώδεκα, οὓς και
from them twelve, whom also
ἀποστόλους ὠνόμασεν,
he-named "apostles,"
12 particular disciples are now
named apostles, including Judas,
← "who also became (a) traitor,
(προδοῦτης) not betrayer.

John 6 KJ

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

← ἐξελεξάμην
"I-chose-for-myself
you the twelve and out-of YOU
one is (a) devil"

↑ "for this (one) was-being-about to-be-giving him over," not betray.

John 13 KJ

18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

← "I myself-am-knowing-absolutely whom I-chose-for-myself, BUT in-order-that the scripture might-be-fulfilled,"

Now we begin to see the purpose in choosing Judas, to fulfill scripture. Note: "The (one) chewing the bread with me elevated upon me his heel."

Ps. 41 KJ

9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

← The quotation does not exactly agree with the Hebrew or LXX. The passage is explained by Jesus before it came to pass (v. 19)

Two other OT prophecies were referred to on page 9, Acts 1:20. Note how the Holy Spirit applies portions of passages to Judas (3 so far).

Ps. 69 KJ

25 Let their habitation be desolate; and let none dwell in their tents.

I believe you will see that Judas ate the passover with Jesus, note above "the bread", that is, the matzah. Turn your attention to a particular Greek word, παραδίδωμι - paradidōmi.

Ps 109 KJ

8 Let his days be few; and let another take his office.

That is, the matzah. Turn your attention to a particular Greek word, παραδίδωμι - paradidōmi.

The word παραδίδωμι - paradidōmi means "to-give-over" and occurs 121 times in the NT. KJ translates with 13 different meanings but principally: deliver 54x, betray 40x.

The word "betray" is reserved primarily for Judas 36x. Judas gave Jesus over into the hands of his enemies, rather than betrayed him. Thus you see a translators coloring of a passage. Try putting "betray" in a few verses where Judas is not involved.

John 19 KJ

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

↙ He betrayed the spirit?
Same Greek word, but you must admit it makes no sense.

Gal. 2 KJ

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

↙ Also having-betrayed himself in-behalf-of me?
It makes no sense.
This word (παραδίδωμι - paradidōmi) always means "to-give-over".

There are two records of what happened to Judas and commentaries tell us they cannot be reconciled, but let us see. (Refer to page 9 for the Consistent Translation.)

Acts 1 KJ

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, A-cēl'-dā-mā, that is to say, The field of blood.

↙ "Acquired a-piece-of-land out-of-reward [or hire] of-the-unrighteousness---"
vs. 20 p. 9 "let his villa become desolate" Villa (ἔτραυλις-επαυλις)
Divvy: "Villa, mansion"
Thayer: "Farm, dwelling"
Berry Interlinear: "Homestead"
Nestle: "Estate" etc.

Judas had bought a piece-of-land on which he had a villa. This took time, where did he get the money? John 12 KJ →

He would not be called a thief if he had not been stealing. Judas acquired this property, another field was bought by the priests.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Acts 1:25 p. 9 says, "To take the place (τόπον) of this ministry --- Judas proceeded to his own place (τόπον), that is his estate.

Matt. 27 KJ

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

* And having-thrown the silver-coins into the sanctuary he-retired, and having-gone-away he-hanged-himself.

vs.6 But the chief-priests having-taken the silver coins said: It-is not legitimate to-cast them into the temple-treasury, since it-is (a) price of-blood.

vs.7 But having-taken counsel-together they-bought-in-the market out-of them the field of-the potter with-reference-to burial for-the strangers.

vs.8 On-this-account the field was-called that field of-blood until of-the to-day."

→ Note; That field of blood

Acts 1:19: Hakeldama, this is, (a) piece-of-land of-blood, It is not surprising that the two properties would have similar names. While Judas hanged himself is it so difficult to believe that the body bloated in the sun? Acts 1:18.

Matt. 27 KJ

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

Another prophecy fulfilled. 4

This is a field bought by the chief-priests. Judas bought a

Zech. 11 KJ

12 And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

piece of land, I see no conflict.

Matt. 10 KJ

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the

← Judas had been sent out with the rest and the Spirit of Matt. 10 KJ 19 But when they deliver you up, take no thought how or what

We need to explore some other statements of Jesus.

Matt. 26 KJ

The same

Mark 14 KJ

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

Greek in both of the underlined phrases.

20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

καλὸν ἦν αὐτῷ εἰ οὐκ ἔγεννηθῆν ὁ ἄνθρωπος ἐκεῖνος. "It was fine for-him if not he-was-begotten the MAN that." "It was fine for-him if that MAN was not begotten."

I see no threat in this verse once "fine" replaces "good". Divvy's Dictionary also shows "nice". In other words it would be fine if he had not been begotten because his disastrous death would not have occurred.

John 17 KJ

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

"and not one out-of them perished unless the son of-the destruction"

(probably one whose crimes warranted death) was on the way to perishing.

None of the others had perished, the son of destruction,

John 6 KJ

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

These are not uncommon figurative expressions. See also 1 John 3:8, 10 The plural of διάβολος - diabolos - devil, is usually "slandorous" but if "devils" as in Wescott + Hort interlinear, see 1 Tim. 3:11, 2 Tim. 3:3, Titus 2:3.

John 8 KJ

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Judas lived and died in the OT without any knowledge of salvation through the blood of Jesus Christ. Was Judas a thief? Was Judas a traitor? Was Judas a sinner? The answers of course are yes. Was David a murderer? Was David an adulterer? Was David a polygamist? The answers are yes, yet God says, --- "a man after his own heart, ---" 1 Sam. 13:14

Compare these two: Judas and Peter

Luke 22 ASV

3 "And "Satan entered into Judas who was called Iscariot, being of the number of the twelve. 4 And he went away, and communed with the chief priests and "captains, how he might "deliver him unto them. 5 And they were glad, and covenanted to give him money. 6 And he consented, and sought opportunity to "deliver him unto them "in the absence of the multitude.

John 13 ASV

27 And after the sop, then "entered "Satan into him. Jesus therefore saith unto him, What thou doest, do quickly.

Why did Jesus not intervene for Judas as he did for Peter?

Luke 22 ASV

31 Simon, Simon, behold, "Satan "asked to have you, that he might "sift you as wheat; 32 but I "made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, "establish thy brethren. 33 "And he said unto him, Lord, with thee I am ready to go both to prison and to death. 34 And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

Quite the opposite, Jesus told Judas to

do it. (Remember the purpose is to fulfill prophecy.)

Consider something else.

Matt. 21 ASV

28 But what think ye? A man had two "sons; and he came to the first, and said, "Son, go work to-day in the "vineyard. 29 And he answered and said, I will not; but afterward he repented himself, and went. 30 And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. 31 Which of the two did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that "the "publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not; but "the "publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

A word used only

3x in Matt. and nowhere else in

the gospels,

μεταμέλομαι

metamelomai.

It means "regret"

not "repent" which is

μετανοέω, metanoēō, 34x.

Judas "regretted", returned the money, acknowledged the innocence of Jesus. There was nothing further he could do.

In the parable Jesus used this special word (↩). Was this word used especially for Judas? Judas finally saw and did regret. (Matt. 21:32 see.)

Jesus rebuked men for not believing John the Baptist, Judas did believe the innocence of Jesus.

Judas was a Jew under the OT and as such will be stood again upon the earth and will welcome Jesus as his Messiah. What Judas did was ordained of God, as the fulfillment of prophecy to prove scripture to us. Judas will sit on a throne ruling a tribe, Jesus promised. (Matt. 9:28 p.8)

Judas was still numbered with the 12 after his death. (Acts 1:17 CT p.9) Judas was temporarily replaced by another. (ἕτερος-different. Acts 1:20 CT p.9)

One of the foundations of the heavenly Jerusalem says Judas. (Rev. 21:14 p.10) Why do YOU disbelieve Jesus? (↩)