

Acts 01 - Instructions & Promise of the Holy Spirit; The Ascension; Judas' Suicide; The Choice of Matthias

I. Outreach in Jerusalem (Acts 1:1—7:60)

- (1) Prologue (1:1-2)
- (2) Christ's post-resurrection appearance (1:3-8)
 - (A) Presentation of the infallible proofs (1:3)
 - (B) Instruction to wait in Jerusalem for the Holy Spirit (1:4-5)
 - (C) Church's lack of relation to the Davidic kingdom (1:6-7)
 - (D) Church's geographical mission (1:8)
- (3) Christ's ascension (1:9-11)
- (4) Disciples await the Holy Spirit (1:12-14)
- (5) Matthias appointed (1:15-26)

Acts 1

I. Outreach in Jerusalem (Acts 1:1—7:60)

(1) Prologue (1:1-2)

1 The first account I composed, Theophilus, about all that Jesus began to do and teach,

1 The first account I composed, Theophilus, about all that Jesus began to do and teach,

1 In my first book, Theophilus, I wrote about everything Jesus did and taught from the beginning,

1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

- "The first account" - the Gospel of Luke

- "...I" - Luke

- "...Theophilus" - his name means "lover of God"; he was a Gentile believer, who was likely struggling with doubts about Christ and being a Christian because of the Jewishness of Jesus and the early church

— By the time you get through Luke, then through Acts, Luke clearly lays out that Yes, Christianity is for the Gentiles just as much as it is for the Jews. Luke reinforces the faith of Theophilus, that he believed the right gospel and His belief is in the right Messiah, regardless of how Jewish the early church may have seemed.

- In Luke 1:3, Luke calls him "most excellent" Theophilus, which is a title that is only used of Roman officials. Thus, most believe that Theophilus was somehow affiliated with the Roman government (Cf. Felix, 23:26; 24:3; Festus, 26:5).
- "...all that Jesus began to do and teach" - the Gospel of Luke records what Christ *began* to do. This is how we must understand the earthly ministry of Christ.
- The earthly Ministry of Christ, which lasted around three years, was just the beginning. When Jesus ascended, He continued His ministry, but now from the right hand of the Father, through the church. He continues that ministry right now through us as members of the church. His ministry now is through the body of Christ, through the individual Christian and also corporately in body of Christ.
- Luke wanted his readers to understand that the remarkable events he would unfold in this book were ultimately the work of Jesus Christ, not just those of His followers

2 until **the day when He was taken up to heaven**, after He had **given orders by the Holy Spirit to the apostles** whom He had chosen.

2 until the day when He was taken up *to heaven*, after He had by the Holy Spirit given orders to the apostles whom He had chosen.

2 up to the day when he was taken up to heaven after giving orders by the Holy Spirit to the apostles he had chosen.

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

- "...the day when He was taken up *to heaven*" - the ascension of Christ was the official end of His earthly ministry (Cf. Luke 24:50-51)

- "...given orders by the Holy Spirit to the apostles" - refers to Jesus' 40-day ministry to the apostles, between His resurrection and His ascension

— During this time, Jesus probably continued and wrapped up the teachings that He gave them during the Upper Room Discourse (John 13-17)

— Jesus gave these teachings to the 11 apostles, as this was after Judas' suicide and before Matthias was chosen

(2) Christ's post-resurrection appearance (1:3-8) (Cf. Luke 24:44-49; Acts 1:3-8)

(A) Presentation of the infallible proofs (1:3)

(15) Tenth Appearance: The Eleven Apostles

3 To these He also **presented Himself alive** after His suffering, by **many convincing proofs**, appearing to them over *a period of forty days* and speaking of things regarding **the kingdom of God**.

3 To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over *a period of forty days* and speaking of the things

concerning the kingdom of God.

3 After he had suffered, he had shown himself alive to them by many convincing proofs, appearing to them during a period of 40 days and telling them about the kingdom of God.

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God:

- "...presented Himself alive" - There are 10 post-resurrection appearances documented prior to His ascension (another seven appearances after His ascension). See [Chronology of the Resurrection](#) for a list of all pre-ascension and post-ascension/post-resurrection appearances of Jesus.

— His post-resurrection ministry, as revealed in His appearances, has an even more significant bearing on the lives of Christians today than does the three-year ministry recorded in the Gospels (see note below)

- "...many convincing proofs" - *tekmeriois*, only here in the NT; it refers to proof by incontrovertible evidence as opposed to proof claimed by a witness. It means there was demonstrative evidence that He was resurrected from the dead.

— Jesus gave the disciples many "compelling signs" which refer to Jesus disclosing Himself, in person, first to 10 disciples (without Thomas) in the Upper Room, then a week later to the disciples again (including Thomas).

— Luke asserted that Jesus' resurrection was beyond dispute

— Jesus had already demonstrated His deity by rising from the grave (you'd think that would be enough), but He stayed an additional 40 days on the earth to give the disciples many more "convincing proofs"

— Jesus was always committed to an evidential approach for people to believe in Him; His main form of evidence during His ministry were miracles (John 5:36; 10:25,37-38; 14:11)

— Jesus allowed Thomas to touch the scars in His hands and His side; He gave the disciples full access to sufficiently satisfy their curiosity and provide a "convincing proof" that it was indeed Him (John 20:19-29).

— Then on the Sea of Galilee (John 21:1-14), after the disciples were fishing all night and hadn't caught anything, Jesus on the shore told these professional fishermen to cast their nets on the other side of the boat. When they obediently followed His direction, they caught a huge number of fish.

- "...forty days" - this is the only place that mentions the period of time between the Resurrection and the Ascension

— 40 days of temptation preceded Jesus' earthly ministry (Luke 4:2), so He introduced His present ministry with a 40-day period of preparation

— Jesus' baptism with the Spirit occurred before His 40-day temptation; the reverse order of events occurs here in Acts

— God instructed Moses for 40 days on Mt Sinai in preparation for Israel's mission in the world; Jesus instructed the apostles for 40 days in preparation for the Church's mission to the world

— For 40 days Jesus was among them (the Emmaus Road and several times to the disciples)

— Ten of these appearances are recorded in Scripture, some are not; note this focus (1:6)

- "...the kingdom of God" - *basileia*, appears 8x in Acts: 1:3,6; 8:12; 14:22; 19:8; 20:25; 28:23,31. Seems like an odd topic to teach the disciples about if the kingdom was postponed due to national Israel's rejection of their Messiah.

— To understand why Jesus would teach them about the kingdom, you have to understand that all of the disciples were Jewish, and you have to understand what the Jewish mind must have been thinking about at this point in time.

— A Jewish person who understands the OT knows that King and Kingdom go together like horse and carriage. They always go together. You see this in Is 9:6-7: "Therefore, a child will be born to us, a son will be given to us." And the government will rest upon his shoulders." That's the kingdom. Verse 7 is a description of the kingdom. It says, "There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and uphold it with justice and right and righteousness from then on and forevermore."

— So a Jewish person is wondering, well, if you're the Christ, the Messiah, where's the kingdom? You're saying that You are going to leave us now, but Rome is still ruling over us. And how come your own nation just rejected and killed You?

— Luke doesn't specifically state what Jesus taught about the kingdom, but the context of the time (Cf. Luke 24:19-26) and the context of Acts, give us a good indication:

He explained how the OT prophecies concerning David's kingdom were related to His coming to earth and how they were to be understood in view of His rejection, death, and resurrection. The coming of the Holy Spirit was to establish the basis for the new rule of God on earth through the Church, but was also related to the future kingdom of Israel based on the New Covenant. Israel was not rejected forever, but would one day repent and receive the promised Davidic Kingdom. With this background it is possible to understand the question of the disciples (v6).

— Amillennialists use the preaching of the "kingdom" in Acts to argue that a new, spiritual kingdom was present at this time, but this passage never asserts that the kingdom had been established

- This is why Matthew was the first Gospel that the Holy Spirit inspired; it was written while the church was still primarily Jewish. If you understand this point, and the purpose of Matthew's Gospel, you can understand everything in Matthew. The three purposes of Matthew's Gospel are:

1. To explain that Jesus, in Whom they had believed, was the long-awaited Jewish Messiah
2. To explain why the kingdom had been postponed, even though the King had arrived
3. To explain the interim program of God during the King's absence

One of the most interesting things about studying the Bible are the built-in evidences that it gives us. When you become aware of this, you begin to find them everywhere. It's historical accurate, it's archeologically accurate, how it was transmitted through the ages is accurate. It comes out so far ahead of any other work of antiquity. Many of these internal (and external evidences are documented in books like *Who Moved the Stone* by Frank Morrison, or Simon Greenleaf's work *The Testimony of the Evangelists*. Then you have the evidence of fulfilled prophecy. And even prophecies of the end times that haven't yet been fulfilled, we see how the world is moving in the direction it needs to go in order for these prophecies to be fulfilled. Then you have creation, and the evidence for how superior a belief in creation is over that of evolution.

If you're the type of person that needs evidence and you start looking into it, you'll see that God does not let you down. God gave us an intellect and a mind, so it stands to reason that He would appeal to it. At the end of the day, He does call us to trust Him, but the faith that we have in Jesus is by no stretch of the imagination a blind faith. It's not some kind of leap into a dark chasm or a dark cavern. It's a faith that's firmly grounded on verifiable facts. And so this is what Jesus was doing here with these disciples during this 40-day ministry period.

(B) Instruction to wait in Jerusalem for the Holy Spirit (1:4-5)

4 Gathering them together, He commanded them not to leave Jerusalem, but to wait for **what the Father had promised, "Which," He said, "you heard of from Me;**

4 Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, **"Which," He said, "you heard of from Me;**

4 While he was meeting with them, he ordered them, **"Don't leave Jerusalem. Instead, wait for what the Father has promised, about which you heard me speak,**

4 And, being assembled together with them, commanded them that **they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.**

- Verses 4-7 make up one sentence in Greek...
- "...what the Father had promised" - in Luke 24:49, Jesus told His disciples that "**I am sending the promise of My Father upon you**," referring to the Holy Spirit's ministry that would begin in Acts 2 (Cf. Cf. 1:5; John 14:16,26; 15:26; 16:7-13)
- In the OT, the Father had promised to pour out the Holy Spirit upon His people (Is 32:15; 44:3; Ezek 39:29; Joel 2:28-29). These OT prophecies are of an outpouring of the Spirit during the messianic kingdom, as the contexts indicate, but a similar outpouring of the same Spirit came on Pentecost (Acts 1:4-5; 2:16).
- It was perhaps this promise of the Spirit's outpouring that led the disciples to view it as inaugurating the kingdom (Acts 1:6), however Jesus corrected their understanding (Acts 1:7)
- "...you heard of from Me" - Jesus told them that they had heard from God the Father about the Holy Spirit (in the OT), they also heard from Him extensively in the Upper Room Discourse (John 14:16-26; 15:26; 16:7-13)

5 for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

5 for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

5 because John baptized with water, but you will be baptized with the Holy Spirit a few days from now."

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

- "...John baptized with water" - John baptized people with water, to identify them with his ministry and message of the coming Messiah (Matt 3:1-12; Mark 1:1-8; Luke 3:1-20)

— He also prophesied: "After me comes one who...will baptize you with the Holy Spirit and with fire" (Matt 3:11; Luke 3:16). This prophecy began to be fulfilled at Pentecost.

- Jesus is telling the disciples here that there will now be a new baptism that will take place, not a water baptism like John the Baptist, but a Spirit baptism.

— "baptized" - *baptizō*, to identify; Christian water baptism symbolizes the baptism of the Holy Spirit. Baptism identifies that person with what they are being baptized into. It's an outward sign of an inward reality.

— Paul explains Spirit baptism in 1 Cor 12:13: For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

- "...but you" - Jesus drew a contrast between water baptism and baptism in/with/by the Holy Spirit

- "...baptized with the Holy Spirit" - the baptism of the Spirit is something that every believer experiences; this baptism places a believer into the body of believers, which we sometimes refer to as the Church or Body of Christ
- This baptism with, and subsequent indwelling by, the Holy Spirit was the key to the apostles' successful fulfillment of Jesus' commission. Without this divine enablement, they would only have been able to follow Jesus' example; with it, Jesus could literally continue to do His work and teach His words through them. Consequently, their preparation for the baptism of the Spirit was very important.
- At this point in time, the baptism of the Holy Spirit was still considered future ("will be"); there is no record of this baptism in the OT or Gospels
- Acts 11:16 quotes this verse; if taken with v15, it states that Spirit baptism began in Acts 2 (although Acts 2 doesn't mention Spirit baptism)
- "with" - also translated "by" in 1 Cor 12:13 (the verse that defines Spirit baptism), however, it's the same Greek word; there is no distinction between being baptized *in*, *with*, or *by* the Holy Spirit. It all means the same thing as far as the Greek text is concerned.
- John had predicted a Spirit baptism by the Lord Jesus. The greatness of Christ was seen in the fact that John identified people with himself by water baptism; Jesus would join His followers to Himself by the baptism of the Holy Spirit.
- The word "baptized," which normally means "dipped or immersed," here has the idea of "uniting with" or to be in union with something (1 Cor 10:1-2)
- The Lord made the same prediction of Spirit baptism that John made (Matt 3:11; Mark 1:8; Cf. Acts 11:16)
- "...not many days from now" - referring to Pentecost; a short-term prophecy that would be fulfilled 10 days later (Cf. 2:1-4; 11:15-16)
- For the first (8-10?) years of the church, only Jews were saved. It wasn't until Acts 9 where Cornelius and his entourage, all Gentiles, were saved. These were the first Gentiles saved in the Church Age.
- The Jewish church at the time was shocked and wondered how in the world a Gentile could get saved. He believed in Christ and was baptized by the Holy Spirit, in the exact same way that the disciples and believers on Pentecost.
- The Jewish leadership was shocked, so they had a big meeting about it (Acts 11), where Peter recounted his experience before and during Cornelius getting saved. He then quotes Acts 1:5 in 11:16. This was the first Jerusalem Council, where the primary question was "Can Gentiles be saved just like the Jews?" or "Can a Gentile really be baptized in the Holy Spirit?" The answer was Yes! (Cf. 11:15-16).
- The question at the second Jerusalem Council (Acts 15) was "Do the Gentiles need to go under the Law of Moses in order to join the Church?"

(C) Church's lack of relation to the Davidic kingdom (1:6-7)

6 So, when they had come together, **they *began asking*** Him, saying, "Lord, **is it at this time that You are restoring the kingdom to Israel?**"

6 So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?"

6 Now those who had gathered together began to ask Jesus, "Lord, is this the time when you will restore the kingdom to Israel?"

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

- After Jesus' mention of the baptism of the Holy Spirit (v5), the disciples knew from the OT that the restoration of the Kingdom would be preceded by Israel's salvation, and Israel's salvation would be the result of the outpouring of the Holy Spirit (Is 32:15-20; 44:3-5; Ezek 36:24-28; 39:28-29; Joel 2:28-3:1; Zech 12:10-13:1)

- "...they *began asking*" - in the imperfect tense; the action is portrayed as being in progress or as occurring in the past; they are likely questioning Him because of His statement in Luke 24:49 about the "promise of My father"

— Logically, the disciples wanted to know if this baptism of the Spirit is the same as the outpouring of the Spirit on the nation. If so, will He at that time restore the Kingdom to Israel?

— Unknown to the disciples was the fact that the baptism of the Spirit is not the national outpouring of the Spirit foretold by the OT prophets. Spirit baptism is a unique ministry concerning the Church in that a person is baptized by the Holy Spirit into the Body of Christ (the Church).

- "...is it at" - the question is not "if," but "will"; the issue is not about the *fact* of the restoration, but rather the *timing* of it

- "...this time that You are restoring the kingdom" - not realizing yet what the baptism of the Spirit really was, they are confusing the baptism of the Spirit for the individual believer with the outpouring of the Holy Spirit upon the whole nation in the last days.

— Their mindset may have been on the promise Jesus gave them that they would sit on twelve thrones to judge the twelve tribes of Israel (Matt 19:28; Luke 22:30). They may have been thinking that now was the time of the fulfillment of that promise.

— There are many promises of the kingdom in the OT, so this was a legitimate question for them to ask

— Christ taught the coming of an earthly, literal kingdom (Cf. Matt 19:28; Luke 19:11-27; 22:28-30)

— "at this time" - refers to "not many days from now" (v5)

— It's also interesting to note that the disciples didn't ask Jesus *if* He would restore the kingdom to Israel, but *when*. Their question was about timing, not whether or not it would happen.

— "restore" - *apokatastaseos*, to restore to original condition; it was a technical term for the eschatological restoration of Israel. The Jews expected Jesus to Make Israel Great Again through political means.

— In the LXX this term refers to God's political restoration of Israel (Ps 16:5; Jer 15:19; 16:15; 23:7; Ezek 16:55; 17:23; Hosea 11:11); this restoration of Israel is also taught throughout Acts (3:11-26; 15:6-21)

— The Gentiles had taken the Jews' kingdom from them beginning with Nebuchadnezzar's conquest in 586 BC (see [The Times of the Gentiles](#); also see Tag: **Times of the Gentiles**)

- "...to Israel" - it would be totally out of context and opposed to the meaning of "restore" to interpret "Israel" in this passage as referring to the Church as "spiritual Israel"

— In Acts, both Israel and the Church exist simultaneously; the term Israel is used 20x and *ekklesia* (church) is used 19x, yet the two groups are always distinct

Ezek 36:24-28:

24 For I will take you from the nations, and gather you from all the lands; and I will bring you into your own land.

25 Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols.

26 Moreover, **I will give you a new heart and put a new spirit within you**; and I will remove the heart of stone from your flesh and give you a heart of flesh.

27 **And I will put My Spirit within you** and bring it about that you walk in My statutes, and are careful and follow My ordinances.

28 And you will live in the land that I gave to your forefathers; so you will be My people, and I will be your God.

Zech 12:10: **"And I will pour out on the house of David** and on the inhabitants of Jerusalem **the Spirit of grace** and of pleading, so that they will look at Me whom they pierced; and they will mourn for Him, like one mourning for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

Joel 2:28-29:

28 "It will come about after this That I will pour out My Spirit on all mankind; And your sons and your daughters will prophesy, Your old men will have dreams, Your

young men will see visions.

29 "And even on the male and female servants I will pour out My Spirit in those days.

7 But He said to them, "It is not for you to know periods of time or appointed times which the Father has set by His own authority;

7 He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority;

7 He answered them, "It isn't for you to know what times or periods the Father has fixed by his own authority.

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

- Interestingly, Jesus didn't shoot down their question...He didn't give them some new doctrine or information about the kingdom (i.e. that it will now be present in spiritual form, etc.). In fact, He doesn't dispute their OT interpretation of the kingdom at all.

— The only thing Jesus does here is adjust their thinking as to the *timing* of the kingdom, not their OT interpretation that a kingdom would come through Israel. It's not a matter of "if" the kingdom would come, because it will, but it's a matter of "when" it would come that Jesus corrects them about. They were wrong about "when," not about "what."

— Remember, He taught them about the kingdom for the past 40 days, so the disciples are saying, Let's get on with it!

— The disciples were not yet aware that God would begin doing something completely different than the Davidic kingdom, called the Church. The Church has absolutely nothing to do with the Davidic kingdom.

— If the Church Age had anything to do with the Davidic kingdom, Jesus statement would've not made any sense

— Jesus often corrected the disciples thinking if they were wrong: Matt 5-7; 9:1-8; 12:1-8,46-50; 13:10-23; 15:1-20; 16:13-26; 17:1-9; 18:1-6,21-35; 19:3-12,13-15,27-30; 20:20-28; 21:33-46; 24:3 (see note below)

- "...periods of times" - *chronos*, length or duration of time; ages or eras

- "...appointed times" - *kairos*, dates or major features of times

— Jesus is telling them that it is not for them to know the age in which this will come to pass, nor the exact timing in this age when it will come to pass

— Interestingly, here Jesus tells them that "it isn't for [them] to know" the times or seasons", but in 1 Thess 5:1, Paul indicates that he already taught the Thessalonian church about the "times and seasons" while he was with them (Acts 17)

— In other words, God had already picked a time, and the point is that He will come, He just will not reveal when

— Jesus would reveal the "times" and "seasons" after His Ascension, through His chosen prophets (Cf. 1 Thess 5:1; Rev 6-19)

- "...the Father has set by His own authority" - the Father has picked the time in history when the kingdom will come, but it's not open for disclosure at this point in time because the kingdom is in a state of postponement.

- The issue of the kingdom is handled three different ways:

1. Unbelieving Jews - they do not believe Jesus is the Messiah because there is no *Shalom* ("peace") on the earth. They believe that Jesus failed to bring in the kingdom, thus He cannot be the Messiah. So they are waiting for someone else to do it (i.e. the Antichrist).
2. Reformed/Replacement Theology - they believe that Jesus succeeded in bringing in the kingdom, except that it's a "spiritual" kingdom. Jesus is reigning in my heart. So they have to re-write/re-interpret all of the kingdom passages in the OT (and the NT) to point to a heavenly, spiritual kingdom because all those passages point to a physical, earthly kingdom.
3. "Postponement" Theology - Jesus was indeed the King, and it is true that Jesus did not bring in the kingdom, but the kingdom program/prophecies have not been canceled, they have only been postponed. This view takes all the kingdom promises literally, it's just the timing has been postponed. It will come one day, according to the timing of the Father, and when it comes it will exactly fulfill every prophecy that points to it.

- In Luke's prequel to Acts, in Luke 19:11-15 (Parable of the Minas). The occasion for Jesus' teaching this parable was because the disciples "supposed that the kingdom of God was going to appear immediately (v11)."

— The point of the Parable of the Minas was to teach the disciples about an inter-advent age when the kingdom will not be here. Jesus had to teach the disciples this reality because they were near Jerusalem, and they believed that He was about to inaugurate the kingdom.

— The Parable of the Minas disclosed that this "inter-advent" age would be a long period of time where the kingdom won't be present. But during this time, the Master expects His servants to be about their "Master's business" because when He does return, He will reward His servants for their faithfulness during this period.

— The disciples should have grasped this teaching from Luke 19, but they didn't. So in Luke's sequel in Acts, he tells of another discussion/teaching on the same subject.

— Matt 24:36: *"But about that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone.* Notice how this verse is recorded in Mark 13:32: *But about that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone.* That means there is something that the Father knew that the Son didn't, at least at that particular time.

Jesus' "Correction" Ministry

The Gospels record more than 100 questions addressed to Jesus (26 in Luke alone). He did not reply to two questions that needed no answer: one before the high priest (Matt 26:62-63), and a second before Pilate (Matt 27:13). He answered one question with a question (Matt 21:23-27), and offered a partial reply to another (John 12:34). In all the others, He responded with a full answer in which He corrected wrong thinking by the audience. The ministry of Jesus focused, in part, on correcting false doctrine and rebuking errant teachers. However, it is noteworthy that Jesus did not correct the disciples' question about the restoration of the kingdom to Israel. Therefore in view of the consistent ministry of Jesus to correct the disciples when they were in error, it seems correct to conclude that in their question in Acts 1:6 they properly anticipated a future restoration of the kingdom for Israel.

J. Dwight Pentecost interprets this passage correctly, but many other commentators get it very wrong...

This passages makes it clear that while the covenanted form of the Theocracy has not been cancelled and has only been postponed, this present age is definitely not a development of the Davidic form of the kingdom. [J. Dwight Pentecost, Thy Kingdom Come (Wheaton, IL: Victor Books, 1990), 269]

John Calvin, Commentary on Acts 1:6:

He sheweth that the apostles were gathered together when as this question was moved, that we may know that it came not of the foolishness of one or two that it was moved, but it was moved by the common consent of them all; but marvelous is their rudeness, that when as they had been diligently instructed by space of three whole years, they betray no less ignorance than if they had heard never a word. There are as many errors in this question as words. They ask him as concerning a kingdom; but they dream of an earthly kingdom, which should flow with riches, with dainties, with external peace, and with such like good things. They are also greatly deceived herein, in that they restrain Christ's kingdom unto carnal Israel, which was to be spread abroad, even unto the uttermost parts of the world...but, in the

meantime, they declared thereby how bad scholars they were under so good a Master. Therefore doth Christ briefly comprehend in this short answer all the errors whereinto they fell in this their question, as I shall straightaway declare.

Hank Hanegraff, the "Bible Answer Man" reads all sorts of things into Acts 1:6 that the text never mentions, in order to make it agree with his pre-conceived conclusion that fits his already established theology:

The quintessential point of understanding for John as well as for the rest of the disciples began at dawn at the time of Christ's post-resurrection appearances. Previously they had been under the same misconceptions as modern-day Christian Zionists. They had expected Jesus to establish Jerusalem as the capital of a sovereign Jewish empire. The notion was so ingrained in their psyches that even as Jesus was about to ascend into heaven, they asked, 'Lord are you at this time going to restore the kingdom to Israel?' (Acts 1:6). Jesus not only corrects their erroneous thinking, but expands their horizons from a tiny strip of land on the east coast of the Mediterranean to the farthest reaches of the earth. 'You will receive power when the Holy Spirit comes on you,' said Jesus, as He was about to be taken up into heaven; 'and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth' (Acts 1:8). In effect, Jesus left his disciples with instructions to exit Jerusalem, embrace the earth, and never again entertain the thought of establishing an earthly Jerusalem. The disciples are no longer permitted to view Israel in exclusivistic parochial categories; their sights instead must be elevated to an inclusive Israel. As Paul put it in the book of Romans, 'Not all who are descended from Israel are Israel. Nor because they are his descendants are they all Abraham's children' (Rom 9:6-7). True Israel consists of people from 'every tribe and language and people and nations' (Rev 5:9).

Rick Warren isn't much better:

When the disciples wanted to talk about prophecy, Jesus quickly switched the conversation to evangelism. He wanted them to concentrate on their mission in the world. He said in essence, 'The details of my return are none of your business. What is your business is the mission I have given you. Focus on that!' If you want Jesus to come back sooner, focus on fulfilling your mission, not figuring out prophecy. Speculating on the exact timing of Christ's return is futile, because Jesus said, 'No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.' Since Jesus said He didn't know the day or hour, why should you try to figure it out? What we do know for sure is this: Jesus will not return until everyone God wants to hear the Good News has heard it.

Jesus said, 'The Good News about God's kingdom will be preached in all the world, to every nation. Then the end will come.' If you want Jesus to come back sooner, focus on fulfilling your mission because Satan would rather have you do anything besides sharing your faith. He will let you do all kinds of good things as long as you don't take anyone to heaven with you. But the moment you become serious about your mission, expect the Devil to throw all kinds of diversions at you. What that happens, remember the words of Jesus: 'Anyone who lets himself be distracted from the work I plan for him is not fit for the kingdom of God.'

(D) Church's geographical mission (1:8)

8 **but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem and in all Judea, and Samaria, and as far as the remotest part of the earth."**

8 but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

8 But you'll receive power when the Holy Spirit comes on you, and you'll be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

- "but" - a contrastive; in contrast to Me leaving you as orphans during this period of time when the kingdom is in postponement, God will give you resources to occupy until He comes

— It could also be translated "Instead": Instead of Me revealing the timing of the coming kingdom, you're going to receive divine power...

— Rather than trying to figure out when the kingdom would come, the disciples were to give their attention to something different, namely their worldwide witness

- "...you will receive power" - *dunamis*, dynamite power; it is power to complete a specific mission, not absolute power

— God has given us power to do what He wants us to do during the time that the kingdom is not here

— The Holy Spirit would provide divine enablement for this mission (Cf. Luke 24:47-49), just as He had empowered the Israelites and Jesus as they executed their purposes

— The power is to all, is unconditional, but it is not absolute. They will not be able to do anything that they wanted to do, but they will be given divine power to complete the mission that He is going to give them.

- "...the Holy Spirit" - the power that Jesus is describing here comes from the Holy Spirit. "When" the Holy Spirit comes is when the power comes. The primary resource that God gives them, which Jesus has already taught about extensively in the Upper Room, is the ministry of the Holy Spirit.

— When they are baptized by the Spirit (v5), they will receive the power (2:1-4)

- "...you shall be" - a future indicative verb that can be translated both as a prophecy or a command; it's probably meant to be both

- "...My witnesses" - our position as inheritors of the kingdom while the kingdom is not here

— Notice Jesus doesn't say we're ruling and reigning with Christ in the kingdom; instead, we are "witnesses" for Christ

— If believers were currently reigning with Christ, how to do you explain the martyrdom of Christians around the world? There have been more Christian martyrdoms in the 20th century and early 21st century than all the martyrdoms in the past 1900 years. And they are increasing, not decreasing.

- Jesus now outlines the Book of Acts for us:

- "...Jerusalem" - Acts 1-7

- "...all Judea, and Samaria" - Acts 8-12

- "...the remotest part of the earth" - Acts 13-28; Gentile territory, outside the Land of Israel

— Is 49:5-6 mentions the phrase "the ends of the earth," connecting the Gentiles with the "remotest part of the earth"

- 1st missionary journey (Acts 13-14)
- Jerusalem Council (Acts 15:1-35)
- 2nd missionary journey (Acts 15:36—18:22)
- 3rd missionary journey (Acts 18:23—21:17)
- Trip to Rome (21:18—28:31)

During His ministry, Jesus sent the disciples on a trip specifically to Israel, and not to the Gentiles (Matt 10:5-6). This is in contrast to the mission which they are about to get, which was to go into Jerusalem and Judea first, then into Samaria, and then to the uttermost part of the world.

The Kingdom message was first of all aimed at Israel exclusively. John 1:11 states that Israel did not receive it, and because they rejected Him, Israel is "set aside" for awhile (Cf. Rom 11:25; Acts 15)

Acts is a transition between the Kingdom message, which is the primary thing we see in the Gospels, and the peculiar mystery which we call the Church. The Book of Revelation

is going to be the transition from the Church (Rev 2-3) and the ushering in of the Kingdom.

(3) Christ's ascension (1:9-11)

9 And after He had said these things, He was **lifted up** while they were watching, and a cloud took Him up, out of their sight.

9 And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight.

9 After saying this, Jesus was taken up while those who had gathered together were watching, and a cloud took him out of their sight.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

- "...lifted up" - Jesus was lifted up from the earth; His ascension marks the end of Jesus' earthly ministry

— He actually ascended from Bethany, located on the lower, east side of the Mount of Olives (Cf. Luke 24:50)

— While He was speaking to them, He was taken up and a cloud received Him out of their sight. This is important as this is how He is coming back!

- The Ascension was prophesied in the OT (Ps 68:18; Prov 30:4)

— Jesus also predicted His Ascension to heaven and return to God the Father (John 3:13; 6:62; 14:2,12; 16:5,10,17,28; 20:17; 1 Tim 3:16; Heb 1:3)

— Other references to the Ascension include: Luke 24:51; Eph 4:10; 1 Tim 3:16; Heb 4:14; 1 Peter 3:22.

10 And as they were gazing intently into the sky while He was going, then behold, **two men in white clothing** stood beside them,

10 And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them.

10 While he was going and they were gazing up toward heaven, two men in white robes stood right beside them.

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

- "...two men in white clothing" - angels; when you study angels in the Gospels, it always says they are dressed in white (Cf. Matt 28:3; Mark 16:5; Luke 24:4; John 20:12)

11 and they said, "Men of Galilee, **why do you stand looking into the sky?** This Jesus, who has been **taken up** from you into heaven, **will come in the same way** as you have watched Him go into heaven."

11 They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven."

11 They asked, "Men of Galilee, why do you stand looking up toward heaven? This same Jesus, who has been taken up from you into heaven, will come back in the same way you saw him go up into heaven."

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

- "...why do you stand looking into the sky?" - it's obvious why they were looking into the sky...they just saw their Messiah ascend into heaven and they were likely somewhat shocked by this

— However, their question is meant to convey the fact that He won't be returning for awhile; don't stand here looking into the sky as if Jesus is going to come back right away because it's going to be awhile

- "...taken up" - Rev 12:5 uses the Greek term *harpazo* to describe Jesus ascension, meaning that He was snatched from earth and taken to heaven, by force

- "...will come in the same way" - not referring to the Rapture, but the Second Coming; it is His bodily return to the earth. In the Rapture, we meet the Lord in the air; His feet never touch the earth.

— The Second Coming of Christ is settled doctrine within the church; it is found in every creed throughout church history. If you don't believe in the Second Coming of Christ, you aren't a Christian.

— From this verse, we can develop some truths about the Second Coming of Christ:

- He will return physically/bodily to the earth
- His return will be visible (Rev 1:7)
- He will set foot upon the earth (Job 19:24-25)
- He will return to the Mount of Olives (Zech 14:4)

— This is an interesting prophecy that apparently, Jesus will come in the same way He left! The angels did not say that He'd return to the same place, just in the same manner.

— He will come in a cloud, and when His foot touches the Mount of Olives there will be an earthquake, and it will split east-west to the north-south (Zech 14:4)

— When He comes in like manner as He went up, His Saints come *with Him* (Col 3:4; 2 Thess 1:10)

— The Blessed Hope of the Church is to meet Him in the air, *not to see Him coming in the clouds of heaven*

Arnold Fruchtenbaum teaches that Jesus will first come back to Petra to rescue the Jews who fled after the Abomination of Desolation by the Antichrist in the Jerusalem temple, at the midpoint of the Tribulation (Matt 24:15f). After He rescues the believing Jews hiding in Petra from the worldwide forces of the Antichrist, which are moving in, He will return to the Mount of Olives.

It is believed that Petra (modern day Jordan) is the location where the Remnant will flee because it is the only location that fits all of the descriptors of this place in the Bible:

1. Prepared by God (Rev 12:6)
2. Divine provision of food & water (Is 33:16; Rev 12:6)
3. Wilderness (Rev 12:6,14)
4. Mountains (Is 33:16; Matt 24:16)
5. Defensible (Is 33:16)
6. Jordan (Dan 11:41)
7. Bozrah (Micah 2:12)





Another suggestion is the city now known as Petra...this author prefer the identification with Petra. Petra is located in a basin within Mount Seir, and is totally surrounded by mountains and cliffs. The only way in and out of the city is through a narrow passageway that extends for about a mile and can only be negotiated by foot or on horseback. This makes the city easy to defend, and its surrounding high cliffs give added meaning and confirmation to Is 33:16. Only a few abreast can enter through this passage at any one time, giving this city even greater defensibility.

*The name Bozrah means 'sheepfold.' An ancient sheepfold had a narrow entrance so that the shepherd could count his sheep. Once inside the fold, the sheep had more room to move around. Petra is shaped like a giant sheepfold, with its narrow passage opening up to a spacious circle surrounded by cliffs...Furthermore, by modern Petra is a site known as Butzeira, which retains the Hebrew Botzrah...It will be a very defensible city located in Mount Seir...Furthermore, as they flee and while they are living there, food and water will be miraculously provided. [Fruchtenbaum, *Footsteps of the Messiah*, 296-97].*

Is 34:1-7; 63:1-6 describe Jesus the Messiah with blood-soaked garments coming from Bozrah/Petra, after He has killed off the Antichrist's invaders and armies.

(4) Disciples await the Holy Spirit (1:12-14)

12 Then **they returned to Jerusalem** from the mountain called Olivet, which is near Jerusalem, **a Sabbath day's journey** away.

12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away.

12 Then they returned to Jerusalem from the Mount of Olives, which is near Jerusalem, a Sabbath day's journey away.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

- "...they returned to Jerusalem" - Jesus told them to remain in Jerusalem until the Holy Spirit came upon them (v4)

- "...a Sabbath day's journey" - about 2000 cubits, or a little more than half a mile; this is the distance the rabbis allowed Jews to journey on the Sabbath

— This limitation was apparently arrived at on the basis of Ex 16:29 interpreted by Num 35:5 [Ryrie]

— Those who believe Luke was Jewish use his mention of a Sabbath's day journey as evidence

13 When they had entered *the city*, they went up to **the upstairs room** where they were staying, that is, Peter, John, James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus, Simon the Zealot, and Judas *theson* of James.

13 When they had entered *the city*, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus, and Simon the Zealot, and Judas *the son* of James.

13 When they came into the city, these men went to the upstairs room where they had been staying: Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot, and Judas the son of James.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

- "...the upstairs room" - likely the same room where Jesus celebrated the Last Supper with His disciples, just before His crucifixion (Cf. Luke 22:12; Mark 14:15; Acts 2:1). This would be where Jesus gave the Upper Room Discourse (John 13-17).

- Luke then lists the 11 disciples by name (Cf. Matt 10:2-4; Mark 3:16-19; Luke 6:14-15)

- Luke mentions the 11 disciples here by name because these men were, along with the NT prophets who would come along later, the foundation for the Church (Eph 2:20)
- Pretty soon this group of about 18-20 (Cf. v14) will grow to be 120 people (v15)

14 All these were continually devoting themselves **with one mind to prayer**, along with *the* women, and **Mary the mother of Jesus**, and with **His brothers**.

14 These all with one mind were continually devoting themselves to prayer, along with *the* women, and Mary the mother of Jesus, and with His brothers.

14 With one mind, all of them kept devoting themselves to prayer, along with the women (including Mary the mother of Jesus) and his brothers.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

- What were 120 people doing in this room for 10 days? — having a prayer meeting; they returned to this room specifically for prayer; they were continually devoted to prayer
- The content of their prayers was the promise of the Father, the coming of the Holy Spirit

- "...with one mind" - *homothymadon*, to be in one accord; unanimity and agreement

— The Greek word is used 12x in the NT, 10x in Acts, which helps us understand the uniqueness of this new Christian community called the Church

— *Homothymadon* is a compound word meaning "rush along" and "in unison"; it conveys the notion of musical notes that are sounded and, while different, harmonize in pitch and tone. As the instruments of a great concert, under the direction of the Holy Spirit, blends together the lives of believers within the Church.

- "...to [the] prayer" - there is a definite article ("the") before prayer, referring to a specific prayer that the disciples and others in the Upper Room were praying for

— The answer to what they were praying for may be found in Luke 11:13: **So if you, despite being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?"**

— "The" good gift, among the many good gifts that God gives to us, is the Holy Spirit

- "...Mary the mother of Jesus" - this is the first and only mention of Mary, Jesus' mother, in Acts

- "...His brothers" - Cf. Matt 12:46-50; 13:55-56; Mark 3:31; John 7:3-5

(5) Matthias appointed (1:15-26)

15 At this time **Peter stood up** among the brothers *and sisters* (a group of about 120 people was there together), and said,

15 At this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together), and said,

15 At that time, Peter got up among the brothers (there were about 120 people present) and said,

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,)

- "...Peter stood up" - fresh off of his restoration by Christ after his three-fold denial, Peter again takes a leadership role among the disciples

16 "Brothers, **the Scripture had to be fulfilled**, which **the Holy Spirit foretold by the mouth of David** concerning Judas, who became a guide to those who arrested Jesus.

16 "Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.

16 "Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke long ago through the voice of David about Judas, who was the guide for those who arrested Jesus,

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.

- "...the Scripture had to be fulfilled" - a reference to the suicide of Judas and how it was predicted in the OT

- "...the Holy Spirit foretold by the mouth of David" - a perfect description of the dual authorship of Scripture (2 Tim 3:16; 2 Peter 1:19-21)

17 For he was counted among us and received his share in this ministry."

17 For he was counted among us and received his share in this ministry."

17 because he was one of our number and was appointed to share in this ministry."

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

- This is a description of what Judas had before he betrayed Christ...

- He was one of the 12 disciples (his position/office)
- He obtain a part in Jesus' earthly ministry (his purpose)

18 (Now **this man acquired a field** with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out.

18 (Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out.

18 (Now this man bought a field with the money he got for his crime. Falling on his face, he burst open in the middle, and all his intestines gushed out.

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.

- Luke inserts a parenthetical note here about how Judas committed suicide, along with all the gory details...

- "...this man" - Judas Iscariot

- "...acquired a field" - this verse gives the impression that the money Judas received to betray Christ (30 pieces of silver) was later used to purchase a field, however Matt 27:6-8 says that the chief priests purchased the field. This seems like a contradiction...who's correct?

— Both are correct...Matthew gives us the story from the perspective of the facts in the case; Luke tells the story from the perspective of the law.

— Notice how Luke, a physician (Col 4:14), talks about things in Judas' suicide that other writers do not bring up, because the Holy Spirit, in dual authorship, does not override the human qualities or characteristics of the author.

For a good book reconciling alleged contradictions in the Bible, read *Bible Difficulties* by Gleason Archer.

*The price offered to him was thirty pieces of silver. This bribe was the money used to purchase the field, and according to Matthew, it was the chief priests who purchased it (Matt 27:7-8). Yet, Luke stated: Now this man [Judas] obtained a field with the reward of his iniquity (Acts 1:18). From a Jewish viewpoint, both statements are true. By Jewish law, money wrongfully gained could not be put in the Temple treasury: it is not lawful to put them into the treasury, since it is the price of blood (Matt 27:6). However, in the case of Judas and his bribe, the donor was dead. Although the money could not be placed in the Temple treasury, it could be used for purchasing something to benefit the whole community in the name of the donor. So, the religious leaders purchased the field for the public, as a place to bury strangers, and despite Judas' death, all legal documents of sale reflected his name. Matthew recorded the events as they occurred, and Luke documented the fact that, legally, Judas purchased the field. [Fruchtenbaum, *The Book of Acts*, 55].*

This account of Judas' death differs from Matthew's, who wrote that Judas hanged himself (Matt 27:5). The two events are easy to combine, and undoubtedly both accounts were true. Perhaps Judas hanged himself and in the process also fell 'headlong' (literally flat on his face) and tore open his abdomen. Perhaps the rope or branch with which he hanged himself broke. Or perhaps when others cut his corpse down it fell and broke open, as Luke described. Another view is that Judas

defiled the city when he hanged himself, so the priests threw his body over the wall facing the Hinnon Valley and his 'guts gushed out.' [Constable, Acts notes, 36].

19 And it became known to all the residents of Jerusalem; as a result that field was called Hakeldama in their own language, that is, Field of Blood.)

19 And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.)

19 This became known to all the residents of Jerusalem, so that this field is called in their language Hakeldama, that is, "The Field of Blood".)

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, *Acel dama*, that is to say, The field of blood.

- The residents of Jerusalem knew about the blood money from Judas, and how he hanged himself, so they referred to the field that was purchased as the "Field of Blood"

- Luke here says "their own language" (not his own language), then mentions Hakeldama, which means Field of Blood in Aramaic

- This is evidence that Luke was a Gentile, because him saying "their own language" when Aramaic was a common language in the land of Israel

20 "For it is written in the book of Psalms: 'MAY HIS RESIDENCE BE MADE DESOLATE, AND MAY THERE BE NONE LIVING IN IT'; and, '**MAY ANOTHER TAKE HIS OFFICE.**'

20 "For it is written in the book of Psalms, 'Let his homestead be made desolate, And let no one dwell in it'; and, 'Let another man take his office.'

20 "For in the Book of Psalms it is written, 'Let his estate be desolate, and let no one live on it,' and, 'Let someone else take over his office,'

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

- Quoted from Ps 69:5; 109:8 (all of Luke's OT quotations are from the LXX)

- Peter quoted to OT passages, both are imprecatory psalms where the psalmist prays for the destruction of God's enemies

- Peter saw in these two psalms a fulfillment about Judas Iscariot, that essentially these were imprecatory prayers for Judas to be judged and removed from his office

- Peter is camping on one point of similarity between these two imprecatory psalms, written 1000 years earlier, and the person of Judas Iscariot

- It's important to understand what Peter is doing here, as described above, because he's going to do the same thing again (drilling down on one point of similarity of an OT passage) in Acts 2 by quoting the OT prophet Joel

- "...MAY ANOTHER TAKE HIS OFFICE" - Peter interpreted this psalm that someone else needed to take Judas' office as an apostle

- There needed to be 12 apostles because of Rev 21:12-14...because each of the twelve apostles are the foundation stones of the New Jerusalem
- Jesus fulfilled Ps 69:25 in the sense that His situation proved to be the same as David's, only on a more significant, messianic scale
- Peter argues from Ps 109:8 that Judas' place (his office) is to be filled as there is to be twelve and not eleven
- Both of these Psalms are imprecatory prayers upon the wicked; as a result of these prayers, they are judged and a portion is taken away
- Peter applied this verse to Jesus' case, since it described something similar to Jesus' experience. He used what David had written about someone who opposed the Lord's king—and was replaced—to support the idea that someone should replace Judas.

21 Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us—

21 Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us—

21 who was one of the men associated with us all the time the Lord Jesus came and went among us,

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

- Because of how Peter interpreted these OT psalms, he now laid out the qualifications necessary for someone to become an apostle

— Keep in mind that Peter, along with the other 10 apostles and 109 other people (120 total, v15) were in the Upper Room waiting for the coming of the Holy Spirit

— Peter is putting together some stringent criteria for that group to select from among the 109 others, an apostle to replace Judas

- The first criteria Peter raises is that the person chosen was that the apostle had to be a man (male), and had to have been with Jesus and the disciples throughout Jesus' entire earthly ministry

22 beginning with the baptism of John until the day that He was taken up from us—one of these *must* become a witness with us of His resurrection."

22 beginning with the baptism of John until the day that He was taken up from us—one of these *must* become a witness with us of His resurrection."

22 beginning when he was baptized by John until the day he was taken up from us. Therefore, someone like this must become a witness with us to his resurrection."

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.

- Peter now details the timeframe by which the chosen replacement must have been with Jesus: beginning with the baptism of John the Baptist (Mark 1:4), through Jesus' ascension
- The third requirement to replace Judas Iscariot was that this person had to have been an eyewitness to Jesus' resurrection. He must have seen Jesus post-resurrection.
- These two verses (v21-22) provide the basis for distinguishing a technical use of "apostle" from the general meaning. By definition, an "apostle" (from *apo stello*, "to send away") is anyone sent out as a messenger. Translators have frequently rendered this word "messenger" in the English Bible. See note: **Are There Apostles Today?** below
 - Barnabas, James, and Epaphroditus were *apostles* in this sense (Acts 14:4,14; 2 Cor 8:23; Gal 1:19; Phil 2:25). Every Christian should function as *an apostle*, since Christ has given us the Great Commission.
 - Nevertheless, the Twelve were apostles in a technical/special sense. They not only went out with a message, but they went out having been personally discipled by Jesus Christ during His earthly ministry. They were the *official apostles*, the apostles who occupied the apostolic office (v20), which Jesus established when He first chose and sent out the Twelve (Luke 6:13).
 - As we shall see, Paul was also an *official apostle*, even though he had not been personally discipled by Jesus as the Twelve had been

Qualifications of an Apostle

1. Follower of Christ from the time of John the Baptist to the Ascension
2. Eyewitness to the ministry of Christ
3. Eyewitness to the resurrection of Christ (saw Him post-resurrection)

Was Paul an Apostle?

Paul calls himself an "apostle" in 1 Cor 15:8-9, but one "untimely born" meaning that he didn't have the same qualifications as those that Peter is laying out here for Judas' replacement.

Paul did, however, see the resurrected Christ (1 Cor 9:1; 15:8; see chart below), on numerous occasions. Paul was the least, the last, and born out of due season, and for those reasons, he didn't believe that he was fit/qualified to become an apostle, but he became one anyway, which demonstrates the grace of God.

10 Appearances to Paul [Ten Appearances to Paul](#)

1. 36 AD - Conversion of Saul (Acts 9:1-9; 22:5-11; 26:12-20)
2. 36 AD - Vision of Ananias (Acts 9:10-19; 22:12-16)

3. 37-39 AD - Arabia Revelation (Gal 1)
4. 39 AD - First Vision: Fleeing Jerusalem (Acts 9:26-29; 22:15-21; Gal 1:17-20)
5. 39-43 AD - Third Heaven (2 Cor 12:1-4)
6. 50 AD - To Jerusalem by Revelation (Acts 15:1-3; Gal 2:1-2)
7. 51-54 AD - Macedonian Call (Acts 16:6-11)
8. 51-54 AD - Corinthian Vision (Acts 18:9-10)
9. 58 AD - To Witness in Rome (Acts 23:11)
10. 60 AD - Salvation from the Storm (Acts 27:22-26)

Are There Apostles Today?

In the technical sense of the word, regarding the office of apostle, there are not apostles today. Paul said that he was the "last apostle" (1 Cor 15:9). The original 12 apostles (including Matthias, not Judas Iscariot) were the foundation of the church (Eph 2:20).

However, a number of others were called "apostles" in the non-technical sense:

- Acts 14:4 - "apostles" is used in the non-technical sense; none of the original 12 apostles were included in that group
- Acts 14:14 - Barnabas is called an "apostle" alongside Paul, but again this is used in the non-technical sense of the word, to mean a "sent one"
- 2 Cor 8:23 - Titus is called an "apostle" but again it is used in a non-technical sense to mean a "sent one"
- Rom 16:7 - "apostles" is used in the non-technical sense; none of the original 12 apostles were included in this group
- Phil 2:25 - Epaphroditus is labeled a "messenger" (same Greek word for "apostle")

23 So they put forward two men, **Joseph** called **Barsabbas** (who was also called **Justus**), and **Matthias**.

23 So they put forward two men, Joseph called Barsabbas (who was also called Justus), and Matthias.

23 So they nominated two men—Joseph called Barsabbas, who also was called Justus, and Matthias.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

- Those present nominated two equally qualified men; of the 109 non-apostles in the room, only two met both prerequisites (v21-22): Justus and Matthias
- "...Joseph" - a Hebrew name
- "...Barsabbas" - an Aramaic name, meaning "Son of the Sabbath"
- "...Justus" - a Roman name
- "...Matthias" - Hebrew name, same as "Matthew," meaning "a gift [of Jehovah]"

24 And **they prayed** and said, "You, Lord, **who know the hearts** of all *people*, show which one of these two **You have chosen**

24 And they prayed and said, "You, Lord, who know the hearts of all men, show which one of these two You have chosen

24 Then they prayed, "Lord, you know the hearts of all people. Show us which one of these two men you have chosen

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

- They had two qualified, but they only needed one...how did they decide which one to choose?

- "...they prayed" - first, prayer

— Notice that didn't ask for resumes, gauge their spiritual gifts, ask what their psychological temperament, didn't ask them to take some type of test

— Why would they go to prayer first? Because the Lord knows the hearts of all people. They appeal to God's omniscience.

- "...who know the hearts" - *kardiognōstēs*, "heart-knower"; used on 2x in the NT (15:8; Cf. 1 Sam 16:7)

- "...You have chosen" - their prayer was not for God to pick option A (Justus) or option B (Matthias)...it was for God to reveal whom He has already chosen

— Those in the Upper Room did not wittle down the pile of resumes to two, then ask God to choose. They picked those who were qualified based on what Peter had set down, then they asked God to reveal the one whom He had already chosen.

— They were waiting on the leading of God, because this was a critical choice that, if made wrong, meaning not picking whom God had already chosen, it would have huge ramifications on the birth and growth of the church.

25 to occupy this ministry and apostleship from which Judas turned aside to go **to his own place.**"

25 to occupy this ministry and apostleship from which Judas turned aside to go to his own place."

25 to serve in this office of apostle, from which Judas left to go to his own place."

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.

- "...to his own place" - outside of the office that God had given to him. Judas rejected that office, which fulfilled the two psalms that Peter quoted in v20

5 Reasons Why Judas Was Not Saved

1. "He went to his own place" (Acts 1:25) - a very strange description of heaven, if Judas was a believer. This description is never used of heaven anywhere in the Bible. 2 Cor 5:8 says to be absent from the body is to be present with the Lord. "To his own place" doesn't sound like a description of being present with the Lord.
2. Judas never believed; he never put his faith in the finished work of Christ for his salvation (John 6:64,71).
3. Jesus said of Judas in Matt 26:24 that it would've been better off if Judas had never been born. This is a terrible statement if Judas was saved. He obviously was not.
4. In John 17:12, Jesus calls Judas the "son of perdition." This is a title used of only one other person in Scripture: the Antichrist (2 Thess 2:3).
5. In John 13:27 it says that Satan entered Judas. Just before he betrayed Christ, while in the Upper Room with Jesus and the disciples, Satan possessed Judas.

Is Suicide the Unpardonable Sin?

In 1 Sam 31:4 Saul committed suicide. But in 1 Sam 28:19, while Saul was consulting the witch at Endor, Samuel appeared and told him "tomorrow you and your sons will be with me." Samuel knew that Saul was going to commit suicide (hence the prophecy about "tomorrow"), yet Samuel told Saul that they would be together tomorrow, in heaven (because obviously that's where Samuel was).

In Judges 16:30-31 Samson committed suicide by bringing down the temple pillars, killing himself and many others in the process. Yet Samson's name is in the Hall of Faith among all of the other OT believers (Heb 11:32).

26 And **they drew lots** for them, and the lot fell to Matthias; and he was added to the eleven apostles.

26 And they drew lots for them, and the lot fell to Matthias; and he was added to the eleven apostles.

26 So they drew lots for them, and when the lot fell on Matthias, he was enrolled with the eleven apostles."

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

- "...they drew lots" - either drawing one of two designated stones (with the names of the men written on them) from a container or by throwing down specially marked objects (Cf. Lev 16:8; Joshua 14:2; 1 Sam 14:41-42; Neh 10:34; 11:1; Prov 16:33)

— Some argue that Matthias' choice was not legitimate because they drew lots to determine who should replace Judas

— However, remember that we are still in the OT dispensation, when the drawing of lots was a frequently used to determine the will of God (Cf. Lev 16:8; Joshua 14:2; Neh 10:34; 11:1; Prov 16:33; Jonah 1:7)

— After the Holy Spirit came, God's people did not need to rely on casting lots (6:3-5; 13:2-3; 15:13-21;

— Prov 16:33 ordains the use of the lot in the OT. Often when they had something to decide they would cast lots:

1. The choice of the scapegoat on *Yom Kippur*
2. When Joshua conquered the land, they cast lots to divide the land
3. When Jonah was selected by a lot among the sailors

- Many scholars believe that appointing Matthias was a gigantic mistake because they believe that the one God had appointed was Paul, who was yet to surface. Thus, they view Paul as the 12th apostle, not Matthias.

— Paul wrote 14 epistles, nine of them begin with the defense of his apostleship. For example, Gal 1:1, and also Romans, both of the Corinthian letters, Ephesians, all start off with Paul establishing his apostleship

— When Peter referred to Ps 69:25 and 109:8, he was not doing this on his own, but was being led by the Spirit of God

— There is no indication later in the Book of Acts that this was wrong, either the means of selection (casting lots) or the fact that the 11 apostles selected a replacement for Judas

— In fact, Acts itself sanctions Matthias later on (6:2): "...and the twelve called the multitude..."; the "twelve" included Matthias. It could not have included Paul as he was not saved at that time.

— It was necessary that twelve men witness at Pentecost to the twelve tribes of Israel, and also that twelve men be prepared to sit on twelve thrones to judge the twelve tribes (Luke 22:28-30)

— Paul made it clear that he was not to be classified with the Twelve (1 Cor 15:8; Gal 1:15-24), and the Twelve knew it

— In fact, they refused to admit Paul into the Jerusalem fellowship until Barnabas came to his rescue (Acts 9:26-27)

— Peter and the other believers were in the will of God when they selected Matthias, and God gave His endorsement to Matthias by empowering him with the same Spirit that was given to the other men whom Jesus had personally selected (Acts 2:1-4,14)

- Paul could not have "filled up the ranks" because he could never have met the divine qualifications laid down in v21-22:

- He was not baptized by John the Baptist
- He did not travel with the Apostles when Jesus was with them on earth
- He was not a witness to the Resurrection (although he did see the glorified Christ)
- He was an apostle "untimely born" and the "least of the apostles" because he persecuted the church (1 Cor 15:8-9)

Mistaken Replacement?



Pro

- No Spirit yet
- Lots
- Matthias disappears
- Paul

Con

- No textual indication of an error
- Twelve esteemed (2:14; 6:2)
- God's choice (1:24)
- Prov 16:33
- Paul unqualified (1:21-22)
- Focus on Peter & Paul

From Peter to Paul

Peter	Paul
Heals a man lame from birth (3:1-11)	Heals a man lame from birth (14:8-18)
Heals by shadow (3:15-16)	Heals by handkerchief (19:11-12)
Success is a cause of jealousy (5:17)	Success is a cause of jealousy (13:45)
Confronts a sorcerer (8:9-24)	Confronts a sorcerer (13:6-11)
Raises Dorcas (9:36-41)	Raises Eutychus (20:9-12)
Jailed and miraculously freed (12:3-19)	Jailed and miraculously freed (16:25-34)