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Acts 1

The book of Acts is the record of God birthing the Church and His ongoing activities to choose a people for Himself through human instruments by the agency of the Holy Spirit.

G. Campbell Morgan declares Acts completes the Pentateuch of the New Testament, the gospels presenting the person of our Lord and the 5th Acts, the first activities of Christ.

1:1-3 The Prologue.

1:1 The association of Acts and of the Gospel of Luke.

- 1) The word former account “protos logos” is indicative of the words in the gospel of Luke, who presented Jesus as the Son of Man, perfect humanity.
 - a) It does not indicate that Luke planned to write a third account, the word is not used like that in the New Testament.
 - b) Luke wrote on about 35 feet rolls, not books.
- 2) The man Theophilus “Theophilos” means lover or friend of God.

* Luke calls him most excellent

“kratistos a title of a high official, perhaps indicating he was a slave of Theophilus. Lk. 1:3

- 3) The content is of all that Jesus began both to do and teach.
 - a) This order is to be heed by all teachers not just hearers, first doing, then teaching.
 - b) The prologue of the Gospel of Luke is the connecting link to Acts, which supplements the ministry of Jesus with more details. Lk. 1:1-4

1:2 The duration of the ministry of Jesus.

- 1) Until Jesus ascended to heaven.
 - * The fact that Jesus was taken up is mentioned 5 times. vs. 2, 9, 11 (2x's), 22
- 2) Not before Jesus through the Holy Spirit gave a commandment to apostles He chose.
 - a) Command is in the singular, probably referring to the Great Commission. Matt. 28:20
 - b) To work through them, continuing His ministry by the Holy Spirit Is. 61:1; Lk.4:18

1:3 The confirmation of Jesus resurrection.

- 1) Jesus presented Himself alive, after His death by many infallible proofs.
 - a) The word infallible “teknarion” means a sure sign. positive proof.
 - b) It appears on this time in the New Testament.
- 2) Jesus was seen by them for 40 days by unmistakable evidence is the word.
 - a) To Mary, the women, the ten, the eleven at Galilee.
 - b) To the two on road to Emmaus, to Peter, to James and over 500 at one time, finally to Paul. 1Cor. 15:?
- 3) Jesus spoke to them pertaining the Kingdom of God.
 - a) The Kingdom of God refers to His reign in the hearts of men and women by faith in His Son, those who are born again and give way to the rule of God in their lives. Acts 8:12; 14:22, 19:8; 20:25; 28:23, 31
 - b) The Church is not the Kingdom of God but part the kingdom, nor will the church bring in the Kingdom.
 - c) The Kingdom of God is already present by the Church, the preaching is about the Kingdom of God by the power of the Holy Spirit.
 - d) The Kingdom of God should not be confused with the Kingdom Age of the Millennium.

1:4-8 The promise of the Holy Spirit.

- 1:4** Jesus had already told them of the promise.
- 1) Jesus appeared to them in Jerusalem. Lk. 24:33, 49a
 - 2) Jesus commanded them not to depart but wait for ten more days, a military term for one’s orders.
 - a) Pentecost is the celebration, 50 days after Passover.
 - b) The Law was given at Sinai 50 days after the Exodus, in fulfillment the Holy Spirit would be given, the Feast of weeks, 50 days after. Lev. 23:15-22
- 1:5** The distinction of two baptisms.
- 1) Jesus distinguishes John's baptism from His.
 - 2) John distinguishes His baptism from Jesus. Matt. 3:11; Lk. 3:16; Jn. 1:33
 - a) Water baptism is a public confession of salvation. Rom. 6:4-7; 1Pet. 3:21
 - b) Jesus never baptized anyone in water, only His disciples. Jn. 4:2
- 1:6-7** The natural and national mind of the Hebrew expectation on earthly reign.
- 1) The apostles associated the pouring out of the Holy Spirit with the Kingdom Age. vs. 6

* Jer. 31; Ezk. 36; 37, 40-48; Joel 2

- 2) The apostles were told by Jesus that it was not for them to know, since they were the church, not Israel. vs. 7
 - a) The genitive used means, it did not belong to them, the Kingdom Age, was not their concern or business.
 - b) The word to know “ginosko” means to lean, get knowledge or understand, the aorist infinitive, Lenski tells us means “actually to know”.
 - c) The apostles inability to comprehend the program of God for the Kingdom Age was reinforced by two words.
 - 1)) The word for times “chronos” duration or linear running time.
 - 2)) The word seasons “kairos”, which means a specific season of period.
 - 3)) They were Hebrew Christians, the church.
- 3) God has put certain events and dates secret to Himself. Deut. 29:29; Matt. 24:36; Mk. 13:32

1:8 The baptism of the Holy Spirit.

- 1) The Holy Spirit would impart power to them, in order to be witnesses to Jesus at Jerusalem, in all Judea and Samaria and to the end of the earth.
 - a) Here we have the table of contents for Acts.

- b) Jerusalem. Acts 1-7
- c) All Judea and Samaria. Acts 8-12
- d) The ends of the earth. Acts 13-28
- 2) The baptism of the Holy Spirit is not speaking in tongues, for it is only one of the gifts and down in priority of the gifts. 1Cor.12:28-31
- 3) The baptism of the Holy Spirit is synonymous with the “upon” “epi” preposition. Acts 2:3; 4:31; 10:44; 19:6
 - a) John gives the first two prepositions “with” and “in”. Jn. 14:17
 - b) Every believer receives the Holy Spirit at spiritual birth. Rom. 8:9; 1Cor. 12:13-14
 - c) The evidence of the baptism of the Holy Spirit is power for service and agape love is a great evidence of it. 1Cor. 13; Gal. 5:22
 - d) We are to be led, walk, be filled with the Spirit!

1:9-11

The Ascension of Jesus.

1:9

The account of the ascension of Jesus.

- 1) This is the only detail account of the ascension of Jesus in the New Testament.
 - * The account in Luke is not a contradiction, this is a supplement of the same account. Lk. 24:50-52
- 2) The apostles watched Jesus taken up by a cloud right out of their sight.

- a) Clouds represent heavenly Shekinah glory in Old Testament and New Testament.
- b) Sinai, Tabernacle, Solomon's Temple, Mount of Transfiguration.

1:10 The apostles were fixated on Jesus as He ascended.

- 1) The phrased “looked steadfastly”, refers to strained and earnest looking.
- 2) They were so focused the apostles did not notice the two angels next to them.
 - * The number for a legal witnesses were two in the Law. Deut.17:6-7; 19:15
 - a) Angels had announced the birth of Jesus to the shepherds. Lk. 2:14-15
 - b) Angels ministered to Jesus at His temptation. Mk. 1:13
 - c) Angels told the women at the tomb, He had risen. Lk. 24:23

1:11 Jesus will return in the same way in the clouds.

- 1) The angels rebuked the apostle, for they had received their marching order. Acts 1:8
- 2) The angels emphatically remind them that Jesus would return in the same manner, descending from heaven, with the same power and glory and with the same glorified body.

- a) “Behold, He is coming with **clouds**, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.” Rev. 1:7
- b) John ends Revelation with, “He who testifies to these things says, “Surely I am coming quickly.” Amen. Even so, come, Lord Jesus! The grace of our Lord Jesus Christ be with you all. Amen.” Rev. 22:20-21
* Dan. 7:13, Zach. 14:4, Jude 14-15, Rev. 1:7, 19:14-15,
- c) The Rapture. 1Thess. 4:15-18

1:12-14 The upper room gathering.

1:12 Their place of departure.

- 1) The Mount of Olives is identified.
 - * Luke tells us that Jesus led them as far as Bethany on eastern slope. Lk. 24:50
- 2) A Sabbath day’s journey was about 2,000 cubits, 1.2 kilometer or 3/4 of a mile.

1:13 The place of their meeting.

- 1) The upper room is not identified, so it is irrelevant, except that it was in Jerusalem where they were staying.
 - a) Some think it was in the temple.

- b) Others in the place of last supper.
- c) Still others, the house of John Marks mother.

2) The apostles lists are several. Matt. 10:2-4; Lk. 6:14-16; Mk. 3:16-19

*The only one missing is Judas Iscariot.

1:14 The activity of the apostles in the upper room.

- 1) They continued in one accord, prayer and supplication.
 - a) They were in complete harmony of mind.
 - b) The article is with prayer “the prayer”, without doubt for the Promise of the Father.
 - c) They were entreating the Lord Jesus.
- 2) Those present are indicted.
 - a) Mary.
 - b) Mary, the mother of Jesus - last reference, none were praying to her.
- 3) The brothers of Jesus, Jude, Simon and James Matt. 13:35; Mk. 6:3
 - a) His brothers did not believe in Him prior to the resurrection. Jn. 7:5; 1Cor. 15:7; Acts 12:17; 15:13; 21:18
 - b) These are not cousins or step children as the Catholic Church teaches.

1:15-26 **The choosing of Judas replacement.**

1:15 **The head speaker is Peter.**

- 1) Peter is the leader and central figure in first twelve chapters.
- 2) The number present were 120.
 - a) This was the minimum number required by Jewish law to establish a community with it’s own council.
 - b) They are said to be disciples , brothers and sister in Christ.

1:16-17 The ministry of Judas is given scriptural basis.

- 1) Peter quotes Psalm 41:9 regarding Ahithaphel, David’s councilor who betrayed him. vs. 16
- 2) Ahithophel prophetic and a type of Judas. vs. 16
 - a) The word ministry “diakonia” is the word for deacon.
 - b) Jesus chose Judas and said to them, “One of you is a devil”. Jn. 6:70
 - c) Peter is quoting Scripture as the fulfillment.

1:18-19 The explaining of Judas death.

- 1) Matthew tells us of his betrayal for 30 pieces of silver by the priest, which he threw in the temple, in remorse and they purchased the field. Matt. 27:3-7
* Two-fold fulfillment.

- 2) The gory details are not a contradiction but a fuller explanation of his suicide by hanging. vs. 18
* The rope had to be broken and falling a long way, his body exploded.
- 3) This was widely known in Jerusalem, calling the field by the Aramaic, field of blood. vs. 19

1:20 The prophetic precedence for the election of Matthias.

- 1) Peter is quoting Scripture again. Ps. 69:25; 109:8
- 2) This was not Peter's own decision.
 - a) There is not commentary on it not being official.
 - b) Luke is writing under Inspiration of the Holy Spirit.
 - c) The word for office "episkope" means investigation or inspection, describing the function of oversight by one who holds the position to care for and tend to the people in the church, a bishop.

1:21 -22 Qualifications for apostle.

- 1) Baptism of John to occasion. vs. 21
- 2) Seen Jesus resurrection. vs. 22

1:23 The two candidates.

- 1) There were many others but they did not meet the requirements.

- 2) These two did, Joseph called Barsabas, who was surnamed Justus and Matthias.

1:24-26 The Process.

- 1) They prayed. vs. 24-25
* They entrusted the two to Jesus who knows the heart of men.
- 2) They cast lots. vs. 26
* Prov. 16:33
 - a) The Lord appointed Matthias and were accepted by the church. Acts 2:14; 6:2
 - b) Peter quoted the Scriptures as being fulfilled.
 - c) Paul doesn't meet both of the requirements, only one, he saw Jesus after the resurrection.
 - d) The twelve apostles, which included Matthias are acknowledged as valid from this point on. Acts 2:14; 6:2
 - e) Paul never called himself the twelfth apostle or objected to the election.