

## ACTS 1

### *Jesus Is Taken Up*

#### *Jesus Tells the Apostles to Wait for the Spirit*

1 The first account (λόγος) [the gospel of Luke] I composed, O Theophilus,<sup>1</sup> about all that Jesus began to do (ποιέω, pres.)<sup>2</sup> and teach (διδάσκω, pres.)<sup>3</sup> 2 until the day, after he gave orders (ἐντέλλω) through the Holy Spirit<sup>4</sup> to the apostles<sup>5</sup> whom he had selected (ἐκλέγομαι, aor.), he was taken up (ἀναλαμβάνω, aor. pass.).<sup>6</sup> 3 To these he also presented (παρίστημι, aor.) himself alive after he suffered (πάσχω, aor.)<sup>7</sup> with many proofs (τεκμήριον), while appearing visibly (ὀπτάνομαι, pres. midd./pass.)<sup>8</sup> to them over forty days and speaking things concerning the kingdom<sup>9</sup> of God. 4 And gathering them together, he commanded them not to leave Jerusalem, but to:

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<sup>1</sup> Both Jews and Gentiles used this name (*BDAG*, 452).

<sup>2</sup> See *The Miracles of Jesus*. **Lk 7:21-23** 21 [Jesus] cured many of diseases, afflictions, and evil spirits, and he gave sight to many who were blind. 22 And he answered and said to them, Go and report to John what you have seen and heard: the blind receive sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them. **Ac 2:22** 22 ... Jesus the Nazarene, a man attested to you by God with miracles, wonders, and signs that God performed through him in your midst, just as you yourselves know.... **Ac 10:38** 38 God anointed [Jesus] with the Holy Spirit and with power, and he went about doing good and healing all who were oppressed by the devil, for God was with him.

<sup>3</sup> See *Jesus as Teacher*.

<sup>4</sup> See *Jesus and Holy Spirit*. **Ac 10:38** 38 God anointed [Jesus] with the Holy Spirit and with power.

<sup>5</sup> See *The Apostles*.

<sup>6</sup> See *The Ascension of Jesus* and *The Session of Jesus*. **Lk 9:51** 51 When the days were approaching for his ascension, [Jesus] was determined to go to Jerusalem. **Lk 24:51** 51 While [Jesus] was blessing [the disciples], he parted from them and was carried up into heaven.

<sup>7</sup> **Lk 22:15** 15 I [Jesus] have earnestly desired to eat this Passover with you [disciples] before I suffer. **Ac 3:18** 18 What God foretold by the mouth of all the prophets, that his Messiah would suffer, he thus fulfilled.

<sup>8</sup> See *Witness Testimony*. **Ac 10:40-41** 40 God raised [Jesus] up on the third day and granted that he become visible, 41 not to all the people, but to witnesses who were chosen beforehand by God....

<sup>9</sup> See *The Kingdom of God* and *The Messianic Kingdom*. **Lk 4:43** 43 I [Jesus] must preach the kingdom of God to the other cities also, for I was sent for this purpose. **Lk 17:20-21** 20 Having been questioned by the Pharisees as to when the kingdom of God was coming, [Jesus] answered them and said, The kingdom of God is not coming with signs to be observed. 21 Nor will they say, Look, here! or, There! For look, the kingdom of God is in your midst. **Ac 8:12** 12 When [the Samaritans] believed Philip preaching the good news about the kingdom of God and the name of Jesus Messiah, they were being baptized, men and women alike. **Ac 14:21-22** 21 After [Paul and Barnabas] had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, 22 strengthening the souls of the disciples, encouraging them to continue in the faith, and, Through many tribulations we must enter the kingdom of God. **Ac 19:8** 8 [Paul] entered the synagogue [of Ephesus] and continued speaking out boldly for three months, reasoning and persuading about the kingdom of God. **Ac 20:25** 25 I [Paul] know that all of you, among whom I went about preaching the kingdom, will no longer see my face. **Ac 28:23** 23 [Paul] was explaining to [the Jewish leaders in Rome] by solemnly testifying about the kingdom of God and trying to persuade them concerning Jesus, from both the law of Moses and from the Prophets, from morning until evening. **Ac 28:30-31** 30 [Paul] stayed two full years in his own rented quarters and was welcoming all who came to him, 31 preaching the kingdom of God and teaching concerning the Lord Jesus Messiah with all openness, unhindered.

Wait for the promise of the Father (τὴν ἐπαγγελίαν τοῦ πατρὸς),<sup>10</sup> which you heard about from me.<sup>11</sup> 5 For John indeed baptized by water, but you will be baptized<sup>12</sup> in (ἐν) the Holy Spirit not many days from now.

6 Therefore after they came together, they were asking him saying,

Lord, is it at this point in time (χρόνος) that you are restoring (ἀποκαθίστημι, pres.)<sup>13</sup> the kingdom<sup>14</sup> to Israel (τῷ Ἰσραήλ)?

7 He said to them,

It is not for you to know (γινώσκω, aor.) times (χρόνους) or periods (καιροῦς) that the Father established (τίθημι) by his own authority (ἐξουσία). 8 But you will receive power (δύναμις) when the Holy Spirit has come upon you (pl.), and you (pl.) will be<sup>15</sup> my witnesses (μάρτυρες) in Jerusalem, in all Judea and Samaria, and unto the end of the earth (ἕως ἐσχάτου τῆς γῆς).

9 And after he had said these things, he was lifted up,<sup>16</sup> while they were looking on, and a cloud (νεφέλη) received him out of their sight. 10 And as they were gazing intently into the sky (οὐρανός), while he was going, look, two men in white clothing<sup>17</sup> stood beside them. 11 They also said,

Men of Galilee,<sup>18</sup> why do you stand looking into the sky? This Jesus, who has been taken up from you into the sky, will come in just the same way as you have watched him go into the sky.

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<sup>10</sup> The Trinity is already apparent. See *The New Covenant*.

<sup>11</sup> See *The Coming of the Holy Spirit*. **Lk 24:49** 49 Look, I [Jesus] am sending forth the promise of my Father on you [apostles]. But you are to stay in the city until you are clothed with power from on high.

<sup>12</sup> See *The Baptism of the Holy Spirit*.

<sup>13</sup> “[T]o change to an earlier good state or condition, *restore, reestablish*” (*BDAG, III*). See *The Restoration of Israel*.

<sup>14</sup> This wasn’t a foolish or wrong question. Jesus had been talking with the apostles about the kingdom of God for forty days. The apostles simply wanted to know when the kingdom would begin.

<sup>15</sup> This version of the “Great Commission” is unique in that it is in the indicative mood, not the imperative move. The gospel will spread to the end of the earth whether the apostles are eager or not.

<sup>16</sup> See *The Ascension of Jesus*.

<sup>17</sup> **Lk 24:4** 4 While [the women from Galilee] were perplexed about this, look, two men suddenly stood near them in dazzling clothing. **Ac 10:30** 30 Cornelius said, Four days ago to this hour, I was praying in my house during the ninth hour. And look, a man stood before me in shining garments.

<sup>18</sup> The apostles’ origin from Galilee is emphasized throughout Luke-Acts.

### *The Apostles Wait in Jerusalem*

12 Then they returned into Jerusalem from the mount called Olivet,<sup>19</sup> which is near Jerusalem, a Sabbath day's journey away. 13 When they had entered, they went up into the upper room where they were staying, that is:

Peter, John, James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon the Zealot, and Judas of James.

14 These all were continually devoting (προσκατερέω, pres.) themselves with one mind (ὁμοθυμαδόν)<sup>20</sup> to prayer,<sup>21</sup> together with women (γυναῖξιν),<sup>22</sup> Mary the mother of Jesus, and his brothers.<sup>23</sup>

### *Selection of a New Twelfth Apostle*

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

16 Men, brothers, the Scripture had to be fulfilled, which the Holy Spirit foretold (προεῖπον, aor.)<sup>24</sup> by the mouth of David concerning Judas who became a guide (ὁδηγός) to those who arrested (συλλαμβάνω, aor.) Jesus. 17 For he was counted among us and received his share in this ministry (διακονία). 18 (Now this man acquired a field with the price of his unrighteousness (ἀδικία), and falling headlong, he burst open in the middle, and all his intestines gushed out. 19 And it became known to all who were living in Jerusalem, so that in their own language that field

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<sup>19</sup> See *The Mount of Olives*.

<sup>20</sup> See *Church Unity*. Before setting out on a ministry venture, be of one mind with your teammates. This is really emphasized in Acts. The apostles are all on the same page. They know each other well, having spent significant time together with Jesus. They were careful who they allowed into their inner circle. **Ac 2:46** 46 Day by day continuing with one mind (ὁμοθυμαδόν) in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart. **Ac 4:24** 24 They lifted their voices to God with one accord (ὁμοθυμαδόν) and said. ... **Ac 5:12** 12 At the hands of the apostles many signs and wonders were taking place among the people, and they were all with one accord (ὁμοθυμαδόν) in Solomon's portico. **Ac 15:25** 25 It seemed good to us, having become of one mind (ὁμοθυμαδόν), to select men to send to you with our beloved Barnabas and Paul. **Ro 15:6** 6 ... So that with one accord (ὁμοθυμαδόν) you may with one voice glorify the God and Father of our Lord Jesus Messiah.

<sup>21</sup> See *Corporate Prayer*.

<sup>22</sup> Women are very prominent in *Luke-Acts*. **Lk 8:1-3** 1 The twelve were with [Jesus], 2 and some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene. . . , 3 Joanna the wife of Chuza, Herod's steward, Susanna, and many others who were contributing to their support out of their private means. **Lk 23:27** 27 Following [Jesus] was a large crowd of the people, and of women who were mourning and lamenting him. **Lk 23:49** 49 All [Jesus'] acquaintances and the women who accompanied him from Galilee were standing at a distance, seeing these things. **Lk 23:55** 55 The women who had come with [Jesus] out of Galilee followed and saw the tomb and how his body was laid. **Lk 24:22-24** 22 Some women among us amazed us. When they were at the tomb early in the morning, 23 and did not find his body, they came, saying that they had also seen a vision of angels who said that he was alive.

<sup>23</sup> Including James. **1 Co 15:7** 7 Then [Jesus] appeared to James, then to all the apostles.

<sup>24</sup> This verse supports the dual authorship of Scripture. See *The Inspiration of Scripture*.

was called Hakeldama, that is, Field of Blood.) 20 For it is written in the book of Psalms,

Let his homestead be made desolate, and let no one dwell in it;<sup>25</sup> and

Let another man take his office (ἐπισκοπή).<sup>26</sup>

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— 22 beginning with the baptism of John until the day that he was taken up from us—one of these must become a witness (μάρτυς)<sup>27</sup> with us of his resurrection.<sup>28</sup>

23 So they put forward two men, Joseph called Barsabbas (who was also called Justus) and Matthias. 24 And they prayed and said,

You, Lord,<sup>29</sup> knower of the hearts of all (καρδιογνώστα πάντων),<sup>30</sup> show which one of these two you have selected (ἐκλέγομαι, aor.) 25 to occupy this service (διακονία) and apostleship (ἀποστολή),<sup>31</sup> from which Judas turned aside to go to his own place.

26 And they drew lots for them. And the lot fell to Matthias, and he was added to the eleven apostles.<sup>32</sup>

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<sup>25</sup> **Ps 69:25** 25 May their camp be desolate. May none dwell in their tents.

<sup>26</sup> “[P]osition of responsibility, *position, assignment*” (BDAG, 379). **Ps 109:8** 8 Let his days be few. Let another take his office (ἐπισκοπή).

<sup>27</sup> See *Witness Testimony*.

<sup>28</sup> The primary job of the apostles is to testify as witnesses to Jesus’ resurrection.

<sup>29</sup> They are most likely praying to Jesus, who selected the Twelve about three years before.

<sup>30</sup> **Ac 15:8** 8 God, who knows the heart, testified to [the Gentile believers] by giving them the Holy Spirit just as he also did to us [Jewish believers].

<sup>31</sup> “God’s elite emissaries for the Christian message office of a special emissary, apostleship, office of an apostle, assignment” (BDAG, 121). See *The Apostles*. **Ro 1:5** 5 We have received grace and apostleship (ἀποστολή) to bring about obedience of faith among all the Gentiles for the sake of [Jesus’] name. **1 Co 9:2** 2 If to others I [Paul] am not an apostle, at least I am to you. For you are the seal of my apostleship (ἀποστολή) in the Lord [Jesus]. **Ga 2:8** 8 He who effectually worked for Peter in apostleship (ἀποστολή) to the circumcised effectually worked for me [Paul] also to the Gentiles.

<sup>32</sup> The selection of Matthias likely has God’s approval. There is no hint of censure. Matthias is now one of the Twelve. **Ac 6:2** 2 The Twelve summoned the congregation of the disciples....

## *Discussion Questions*

### **1. Acts at a Glance (p. 167).**

- a. Book Theme:
- b. Author:
- c. Recipient:
- d. Date:
- e. Purpose:
- f. Key Words:
- g. Chapter Themes:

### **2. Acts 1:1-3.**

- a. Paragraph theme?
- b. What is the “first book”? How do you know? What is the connection between Luke and Acts?
- c. What did you you learn about Luke from the cross-references?
- d. Who is Theophilus?
- e. What is the summarized content of the first book?
- f. Who are the main characters in Ac 1?
- g. What do we learn about Jesus?
- h. What do we learn about the apostles?
- i. For how long did Jesus appear to the apostles?
- j. About what did Jesu speak to the apostles? What was the content?

### **3. Acts 1:4-5.**

- a. Paragraph theme?
- b. Why must the apostles remain in Jerusalem?
- c. What is the promise of the Father?
- d. What did you learn from the cross-references on the Holy Spirit?
- e. What did you learn from the definition of “baptized”?

### **4. Acts 1:6-11.**

- a. Paragraph theme?
- b. What is the apostles’ question? What is Jesus’ reply?
- c. Will the restoration of the kingdom to Israel happen? What will happen first?
- d. What is the apostles’s primary role? What power must they have? Where will they go?  
(1) Consult the Map of Israel on p. 169.
- e. What did you learn about power and witness from v. 8, the word studies, and the cross-references?
- f. What happens next?
- g. According to the cross-references, where is Jesus now? What is he doing? Why did he have to go?
- h. What do the apostles learn from the two men in white robes?
- i. What happens between Jesus’ ascension and his return to earth?

**5. Acts 1:12-14.**

- a. Paragraph theme?
- b. Where were the apostles when Jesus was taken up from them into heaven?
- c. Where do the apostles go after Jesus is taken up? What do they begin doing?  
(1) Consult the “Map of Jerusalem” on p. 171.
- d. How many apostles are there at this time? Who else is with them? How many are with them?
- e. What is significant about Jesus’ brothers being with the apostles?

**6. Acts 1:15-26.**

- a. Paragraph theme?
- b. Who begins to take leadership among the apostles?
- c. What is Peter’s concern? What is significant about the number twelve?
- d. What do we learn about Judas?
- e. What are the qualifications for Judas’ replacement?
- f. How is Matthias chosen? Does the choice of Matthias have God’s blessing?

**7. Application.**

- a. What lessons for life should we take away? How can we apply this chapter to our daily lives?

**8. Announcements.**

- a. Show the Leader Guide.
- b. Lead, Host, Dessert Roster.

## *Biblical Theology*

### **1. The Biblical Story.**

- a. The apostles rightly look forward to the coming of the Messianic kingdom.
  - (1) “Jesus had just been speaking for forty days of the kingdom of God (v. 4), and no doubt the content of his discussions prompted this question. Christ’s answer must not be understood to be a denial of the hope reflected in this question, a hope firmly founded upon the provisions of the Davidic Covenant and the predictions of the prophets...but a confirmation of it. If the disciples were mistaken in this hope, this would have been a most opportune time to correct them, but Christ did not.... Misunderstanding on this point is virtually fatal to understanding Biblical prophecy as a whole. A typical example of this misunderstanding is the comment of Thomas Walker, ‘They were still hankering, apparently, after a Jewish earthly monarchy. They interpreted what He had said about “the kingdom of God” (v. 3) after an earthly and carnal manner, and they misunderstood His statement about “not many days hence” (v. 5) as referring to a speedy establishment of a visible monarchy. It needed Pentecost to revolutionize completely their ideas and to spiritualize their conceptions. They even appear to have understood the promise of the coming of the Holy Ghost as the advent of some supernatural power for the promotion of a Jewish kingdom’ (*Commentary on Acts*, pp. 9, 10). How far mistaken the otherwise excellent commentator Thomas Walker is on this point may be readily established by consulting the Scripture references pertaining to the Davidic Covenant...and the references furnished for the word ‘restore’.... To suggest that the disciples were mistaken or carnal in their view is contrary to Mt 13:11, and to suggest they changed their viewpoint to a more spiritual one after Pentecost is an assertion which can find no support in Scripture. Rather, this very so-called carnal viewpoint is the focal point of Peter’s message recorded in Ac 3:19-21 spoken *after* Pentecost..., and is spoken of by Paul in Romans ch. 9-11.... Peters calls attention to numerous passages in Paul’s writings which are Jewish in conception, in which Paul speaks of Jesus as the Messiah, ‘locating the fulfillment of the promises held by the Jews *to the future coming* of this Jesus, by employing the *language and ideas* of the Jews applied to the Messiah’ (*Theocratic Kingdom*, vol. 1, p. 439). This is positive proof that there was no change, as alleged above, in the apostolic view of the kingdom after Pentecost.”<sup>33</sup>

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<sup>33</sup> Jerome H. Smith, *The New Treasury of Scripture Knowledge* (Nashville, TN: Thomas Nelson, 1992), 1230.

*Notes*