

READING FROM ACTS CHAPTER 1
CHAPTER 1: THE WAITING FOR THE PROMISE OF THE FATHER
Session 2 Supplemental

READING FROM ACTS CHAPTER 1
REVIEW OF THE BASICS

WRITER: In the Acts of the Apostles Luke continues the account of Christianity begun in the Gospel which bears his name. In the "former treatise" he tells what Jesus "began both to do and teach"; in the Acts, what Jesus continued to do and teach through His Holy Spirit sent down.

DATE: The Acts concludes with the account of Paul's earliest ministry in Rome, A.D. 65, and appears to have been written at or near that time. The events recorded in The Acts cover a period of 33-61 C.E. Approx 28 years.

THEME: This book records both the ascension and promised return of the Lord Jesus, the descent of the Holy Spirit at Pentecost, Peter's place of leadership dominates the first 9 chapters. Peter is used to bring understanding to a Jewish believers that that would advance the kingdom to the Jews, and later to the Gentiles in the house of Cornelius.

ACTS heralds the supernatural beginning of the Christian presence **in the world** following the conversion and ministry of Paul. The Holy Spirit fills the scene. Just as the presence of the Son, exalted and revealed the Father throughout the Gospels, so the presence of the Spirit, exalts and reveals the Son, throughout the Acts. Clearly Jesus works with and through each disciple empowering them each to a greater work.

Acts can be divided into two parts:

In the first section (C1 to 9:43) Peter is the prominent personage, Jerusalem is the center, and **the ministry is to the Jews**. Already in covenant relations with Jehovah, they had sinned in rejecting Jesus as the Christ. The preaching, therefore, was directed to that point, and repentance (i.e. "a changed mind") was demanded. (John 5:39)

The Old Testament promises concerning the Messianic Davidic Kingdom are given more clarity and explained in the promise that the KINGDOM would be set up at a later time, with the Second Advent, the return of Christ. (Acts 2:25-31; Acts 15:14-16).

This Messianic ministry to Israel fulfills (the Parable of the Returning King – Luke 19:12-14). The righteous remnant, the faithful believers of Israel, suffer increased persecutions, most notably the martyrdom of Stephen. The Jews declared the message, "We will not have this man to reign over us."

In the second division (10:1 - 28:31) We see Saul converted. Hereafter, 'Paul' is prominent, a new center is established at Antioch, and the ministry is chiefly to Gentiles who, as "strangers from the covenants of promise" (2:12), had but to "believe on the Lord Jesus Christ" to be saved. Chapters 11,12, and 15 of this section are transitional, establishing finally the distinction, doctrinally, between law and grace. Galatians should be read in this connection. HIGHLIGHTS FROM Chapter 1.

(some points from C.I. SCOFFIELD) Chapter 1 1:4 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. Acts 1:6

When they therefore were come together, they asked of him, saying, Lord, will you at this time restore again the kingdom to Israel? Forty days the risen Lord had been instructing the apostles "of the things pertaining to the kingdom of God," doubtless, according to His custom Luke 24:27 Luke 24:32, Luke 24:44 Luke 24:45 teaching them out of the Scriptures. One point was evidently left untouched, the time when He would restore the kingdom to Israel; hence the apostles' question. The answer was according to His repeated teaching; the time was God's secret. ; Matthew 24:36; Matthew 24:42; Matthew 24:44; 25:13;

1 Thessalonians 5:1 . ACTS1:11 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. Come - -

The two Advents--Summary: (1)

The O.T. fore-view of the coming Messiah is in two aspects--**that of rejection and suffering Messiah**; (Messiah Ben Joseph): (as e.g. in **Isaiah 53**), and **that of earthly glory and power** (as e.g. In **Is 11: Jer 23: Eze 37**). Often these two aspects blend in one passage (e.g. **Ps 2**). The prophets themselves were perplexed by this seeming contradiction **1 Peter 1:10 1 Peter 1:11** . It was solved by partial fulfilment. In due time the Messiah, born of a virgin according to Isaiah, appeared among men and began His ministry by announcing the predicted kingdom as "at hand." (Scofield "**Matthew 4:17**") . **The rejection of King and kingdom followed**. (2) Thereupon the rejected King announced His approaching crucifixion, resurrection, departure, and return (Mat. 24., 25). **Matthew 12:38-40 ; Matthew 16:1-4 Matthew 16:21 Matthew 16:27 ; Luke 12:35-46 ; 17:20-36 ; 18:31-34 ; 19:12-27** . (3) He uttered predictions concerning the course of events between His departure and return **Matthew 13:1-50 ; 16:18 ; 24:4-26** (To Pontius Pilate: " - - But NOW my kingdom is not of this world - - " (4)

This promised return of Christ (2nd Advent) becomes a prominent theme in the Acts, Epistles, and the Revelation.

Taken together, the N.T. teachings concerning the return of Jesus Christ may be summarized as follows:

(1) **That return is an event, not a process**, and is personal and corporeal **Matthew 23:39 ; Matt. 24:30 Matt.:25:31; Mark 14:62 ; Luke 17:24 ; John 14:3; Acts 1:11 Philipians 3:20 Philipians 3:21; 1Thessalonians 4:14-17** .

(2) His 2nd coming has a threefold relation: to the church, to Israel, to the nations.

WAITING FOR THE SPIRIT AND THE ELECTION OF MATTHIAS

(Acts 1: 12-26)

12 Then the apostles returned to Jerusalem from the hill called the Mount of Olives, a Sabbath day's walk[c] from the city. (**less than 1 mile**)

13 When they arrived, they went upstairs to the room where they were staying. **Those present** were Peter, John, James and Andrew; Philip and Thomas, Bartholomew and Matthew; James son of Alphaeus and Simon the Zealot, and Judas son of James.

14 They all joined **together constantly in prayer**, along with the women and Mary the mother of Jesus, and with his brothers. (Why did they attend to their waiting with prayer?)

15 In those days **Peter stood up among** the believers (a group numbering **about a hundred and twenty**)

16 and said, "Brothers and sisters,[d] the Scripture had to be fulfilled in which the Holy Spirit spoke long ago through David concerning Judas, who served as guide for those who arrested Jesus. (**Psalm 69:25**)

17 He was one of our number and shared in our ministry." (**psalm 109:6-15**)

18 (With the payment he received for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out.

19 Everyone in Jerusalem heard about this, so they called that field in their language Akeldama, that is, Field of Blood.)

20 "For," said Peter, "it is written in the Book of Psalms: "May his place be deserted; let there be no one to dwell in it,'[e] and, "May another take his place of leadership.'[f]

21 Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus was living among us,

22 beginning from John's baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection."

23 So they nominated two men: Joseph called Barsabbas (also known as Justus) and Matthias.

24 Then they prayed, "Lord, you know everyone's heart. Show us which of these two you have chosen **25** to take over this apostolic ministry, which Judas left to go where he belongs."

26 Then **they cast lots**, and the lot fell to Matthias; so he was added to the eleven apostles.

QUESTIONS TO CONSIDER

NOTES ACTS CHAPTER 1

1. Writing addressed to Theophilus

2. **What was the "Promise of the Father?"** *"Luke 24:49 Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high."*

Luke 24:48-50 The promise of the Holy Spirit (The Spiritual messenger helper, paraclete, This silent partner in the Godhead focus on the person of Jesus; takes those things pertaining to Jesus and gives them to us. He can manifest in great power and is not always the gentle and passive member of the trinity.

V3. **Jesus for forty days showed himself** to be alive by "infallible proofs." Why translations such as "convincing" fails to adequately convey the truly miraculous reality of Christ's physical resurrection: *A. Note that something more was required of the disciples than mere experience walking and ministering with Jesus. B. See: **The "great commission" passage** in Luke: 24:47 _ 47 and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. 48 And you are witnesses of these things. 49 Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high." (**The Ascension**) 50 And He led them out as far as Bethany, and He lifted up His hands and blessed them. 51 Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven. 52 And they worshiped Him, and returned to Jerusalem with great joy, 53 and were continually in the temple praising and blessing God. Amen*

Now a new outreach is described, a ministry beyond Judea to the whole world. *Acts begins to take the promise of redemption outside of the covenant of Israel. What was once a covenant through a single nation was offered to all the nations. (the Gentiles)*

5. The "Kingdom of God" becomes a completely different application. It is different from what the disciples had previously understood and anticipated. *The traditions of the Jews looked for the Kingdom of God through the Messiah who would rule and reign from the throne of David. The God of Israel was not thought to be someone who offers redemption outside of the practices of Judaism.*

6. Pentecost is one of the seven feasts of Israel described in Leviticus 23: One by one these feasts of remembrance are being fulfilled through the Messiah Jesus. *Pentecost is called the Feast of Weeks. SHA-VU-OTH The Jewish feasts (MOEDIM) are "rehearsals" highlighting an actual future fulfillment.*

7. The Church age dispensation had a beginning and it will have an end. *The calling of the church out of the world will happen as a fulfillment of another Jewish feast Rosh HaShanah. Called the unknow day, The feast of trumpets, The beginning of the spiritual year. etc.*

8. The Church age introduces us to a brand new, supernatural event. Through it we achieve a new status of human beings through the Holy Spirit. The "new creation" is a transformed human being. *Such a person has the potential of knowing the ways of God and overcoming the powers that rule and deceive this present world. In Paul's writing this is a consequence of the Power of God. (2Cor.5:16) or Being born of the Spirit (John 3:3)*

Questions on Chapter 1: [Session 2](#)

How long did the disciples tarry?

How many disciples assembled?

Who were all of these?, Why so many? Disciples, Women, Family...

Disciples were to find a replacement for Judas:

What were the requirements of the one who would complete the 12 Apostles?

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