

THE BOOK OF ACTS | GOD'S REVELATION OF TRANSITION

SESSION 2: ACTS 1:1-8 | JANUARY 20, 2019

THE KINGDOM INTRODUCTION | ACTS 1:1-8

- Verse 1 –
 - This **former treatise** was the Gospel of Luke. **Theophilus** is an unknown individual to whom Luke wrote (some say a fictitious individual, *lover of God*, but that brings a note of dishonesty).
 - The book of Luke was from the beginning of **all that Jesus began both to do and teach** and would cover **until the day in which he was taken up** (v. 2).
- Verse 2 –
 - The **commandments unto the apostles** were the 11 remaining apostles, the ones **he had chosen** (see, for example, Mark 3:14-19).
 - What **commandments** did Jesus give to these 11?
 - See Mark 16:14-19, Luke 24:44-51, John 20:21-23, Matthew 28:18-20.
 - It would be hard to create an argument that says these commandments were related to the *age of grace* rather than the Kingdom age.
- Verse 3 –
 - During the **forty days** from the Lord's resurrection to His ascension, the matter under discussion was **of the things pertaining to the kingdom of God**.
 - We must, therefore, recognize that the apostles were fully trained, fully knowledgeable, and fully equipped for kingdom matters. They are now the *only earthly experts on the Kingdom*, their teaching has come *from the risen Lord Himself*, and thus we cannot presume upon the Apostles an ignorance of Kingdom matters.
- Verses 4-5 –
 - Jesus commanded the apostles not to **depart from Jerusalem** because **the promise of the Father** was about to be fulfilled.
 - Which promise was this? It was the promise that **ye shall be baptized with the Holy Ghost**.
 - This promise of the Holy Ghost is found in Joel 2:28-32.
 - Verse 5 is red letter, but the only Scriptural record is of John the Baptist speaking the words, **ye shall be baptized with the Holy Ghost** (see Mat. 3:11, Luke 3:16). Note that the "red letter" editions of the Bible did not appear until 1899.
 - Note that since the **promise of the Father** was the baptism **with the Holy Ghost**, and since such baptism was prophesied as far back as the days of Joel, this even cannot be the beginning of a new dispensation.
 - A new dispensation is based on *revelation*, not *fulfillment of prophecy*.
 - In the same way, the birth of Jesus was fulfillment of prophecy, and not the beginning of a new dispensation, for nothing new was revealed, thus the requirements for a right relationship with God had not changed.
 - Note, the KJV New Testament uses **Holy Ghost** 90 times and "Holy Spirit" four times (Lk 11:13, Eph. 1:13, 4:30, 1 Thes. 4:8). The *ghost* terminology is always a reference to the third Person of the Trinity. The *spirit* terminology is a reference to *the spirit of the Lord*.

- Verse 6 –
 - A kingdom theology that does not deal with this verse is a deficient kingdom theology!
 - The apostles asked this question about the *timing* of the *restoration* of the Kingdom.
 - These apostles had just spent 40 days learning about the Kingdom.
 - Their understanding of the Kingdom was *better than any human being before, during, or since that time*.
 - They had learned from the best (the King Himself!).
 - Their understanding of the Kingdom was that it could be *restored* (because it had previously existed), that it was centered in **Israel** (and not in their hearts), and that it had not at that time been established.
- Verse 7 –
 - Jesus did not correct any of the assumptions of the apostle's questions. He only let them know that He would not reveal **the times or the seasons**.
 - If Jesus allowed the apostles to begin their post-ascension ministry in error, then Jesus is sinfully and willfully negligent.
- Verse 8 –
 - Jesus would not tell them the timing of the restoration of the Kingdom.
 - He did, however, tell them that the **Holy Ghost** would come upon them and empower them to be **witnesses** of Christ, beginning at **Jerusalem** and going **unto the uttermost part of the earth**.
 - This is an echo of Jesus' prophecy in Matthew 24:14 and a promise that they would perform their work under miraculous power from the **Holy Ghost**.
 - From the text itself, there is nothing to indicate that the apostles would be **witnesses** of the saving gospel. Rather, they would be witnesses of the Kingdom of God, for only the Kingdom is in view in the context.