

ACTS 1: 4-11 ASCENSION COMMISSION

Thursday, May 10th, 2018

- The **Feast of the Ascension of Our Lord and Savior Jesus Christ**, also known as **Holy Thursday, Ascension Day**, or **Ascension Thursday**, commemorates the bodily Ascension of Jesus into heaven. It is one of the universally events celebrated of Christian churches, ranking with the feasts of the Passion, of Easter, and Pentecost. Ascension Day is traditionally celebrated on a Thursday, the fortieth day of Easter (following the accounts given in Mark 16:19, Luke 24:51, Acts 1:2), although some Christian denominations have moved the observance to the following Sunday.

Gospel of the Acts of the Apostles:

- Luke – not an Apostle, not Jewish, a gentile physician
- Compelled by the Holy Spirit to record most of the Acts of the Apostles – primarily the Apostle Paul.
 - Acts 1-12: primarily Peter
 - Acts 13-28: primarily Paul
- Luke believed he had a “**perfect understanding**” of everything that happened concerning Jesus and the Apostles, from the very beginning.
 - Luke’s testimonies helps us to “know the certainty” of the Gospel account.

Luke 1:1–4

1 Inasmuch as many have taken in hand to set in order a narrative of **those things which have been fulfilled among us,**

2 just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us,

3 it seemed good to me also, **having had perfect understanding of all things from the very first,** to write to you an orderly account, most excellent Theophilus,

4 that you may know the certainty of those things in which you were instructed.

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

- **THEOPHILUS** — “lover of God”, a Christian, probably a Roman, to whom Luke dedicated both his Gospel (Luke 1:3) and the Acts of the Apostles (1:1). Nothing beyond this is known of him. From the fact that Luke applies to him the title “most excellent”, the same title Paul uses in addressing Felix (Acts 23:26; 24:3) and Festus (26:25), it has been concluded that Theophilus was a person of rank, perhaps a Roman officer.¹
 - **Θεόφιλος, ου, ὁ** (in lit. [e.g. Diod S 16, 53, 1] as well as [since III B.C.] in ins and pap for Jews [EpArist 49; Joseph.] and Gentiles) *Theophilus*
 - a Christian of prominence, to whom **Lk (1:3)** and **Ac (1:1)** are dedicated.
 - an elder in Corinth I Cor 1:1.—Haenchen on **Ac 1:1**. Cp. DELG s.v. θεός. M-M.²
- “Doing” should **ALWAYS** come before “teaching”

John 14:12–14

12 “Most assuredly, I say to you, **he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father.**

13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.

14 **If you ask anything in My name, I will do it.**

2 until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen,
3 to whom He also presented Himself alive after His suffering **by many infallible proofs**, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.

- Evidence that demands a verdict.

1 Corinthians 15:3–8

3 For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,

4 and that He was buried,

and that He rose again the third day according to the Scriptures,

5 and that He was seen by Cephas, then by the twelve.

6 After that He was **seen by over five hundred brethren at once**, of whom the greater part remain to the present, but some have fallen asleep.

7 After that He was seen by James, then by all the apostles.

¹ M. G. Easton, *Easton's Bible Dictionary* (New York: Harper & Brothers, 1893).

² William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 452.

8 Then last of all He was seen by me also, as by one born out of due time.

- **The things concerning the Kingdom of God** (τα περι της βασιλειας του θεου [*ta peri tēs basileias tou theou*]). **This phrase appears 33 times in Luke's Gospel**, 15 times in Mark, 4 times in Matthew who elsewhere has “the kingdom of heaven,” once in John, and 6 times in Acts. ³

4 And being assembled together with them, He commanded them not to depart from Jerusalem, **but to wait for the Promise of the Father**, “which,” He said, “you have heard from Me;
5 for John truly baptized with water,
but **you shall be baptized with the Holy Spirit** not many **days** from now.”

- **Immersed or sprinkled** with the Holy Spirit?
 - Baptized with Holy Spirit?
 - Overwhelmed or underwhelmed?
 - Saturated or running on empty?
 - Have you been “Baptized with the Holy Spirit?”
- **D. Stage:** “There is no question among scholars as to what it means, and the translators of the KJV knew this as well. They were all quite excellent academics in their own regard but ran into a sticky spot when they went to translate this word due to the Anglican practice (which was of course borrowed from the Roman Catholic tradition) of sprinkling (and King James I, who commissioned this most popular of all English Bibles, and who's own press would produce the Bible, was himself, of course, an Anglican). Therefore, they could not translate the word as "dunk/immerse" or they would run afoul of the establishment. They could not either, in good conscience, translate the word as "sprinkle" since there is no record in the Greek literature of it ever being used as such (not to mention the theological problem of what would be things like "sprinkled with the Spirit and fire" or Jesus speaking of His death as a mere "sprinkling" (Matt 20, Mark 10), or being saved in the name Christ as a Sprinkling (Acts 2)).”
So since they could neither translate the word rightly as "dunk/immerse/soak," nor could they wrongly translate the word "sprinkle",

³ A.T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1933), Ac 1:3.

they instead simply **transliterated** the Greek *baptísō* and thereby **invented** the word to "baptize." ⁴

The need for the Baptism of the Holy Spirit:

- **R.A. Torrey** (Founder of B.I.O.L.A.): "There are certainly few greater mistakes that we are making today, than that of setting men and women to teaching Sunday school classes, and do personal work, and even to preach the gospel, simply because they have been converted and received a certain amount of education — perhaps including a college and seminary course — **but have not as yet been baptized with the Holy Spirit.** Any man who is in Christian work, who has not received the Baptism with the Holy Spirit, ought to stop his work right where he is, and not go on with it until he has been "clothed with power from on high." ⁵
- **C.H. Spurgeon:** "I believe brethren, that whenever the church of God declines, one of the most effectual ways of reviving her is to preach much truth concerning the Holy Spirit. After all, He is the breath of the church. Where the Spirit of God is, is power. If the Spirit be withdrawn, then the vitality of the godliness begins to decline and we are backbiting. Let us turn to the Spirit of God crying, "Quicken thou me in thy way." If we sorrowfully perceive that any church is growing lukewarm, be it our prayer that the Holy Spirit may work graciously for its revival. Let us return to the Lord. **Let us seek again to be baptized into the Holy Spirit and into fire, and we shall yet, again, behold the wonderful works of the Lord.** He sets before us an open door and if we enter not, we ourselves are to be blamed." ⁶

6 Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?"

7 And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority.

8 But you shall receive power **when the Holy Spirit has come upon you;**

⁴ 907. βαπτίζω *baptízō*; fut. *baptísō*, from *báptō* (911), to dip. **Immerse, submerge for a religious purpose, to overwhelm, saturate, baptize** (John 1:25). (Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000))

⁵ R. A. Torrey, *The Baptism with the Holy Spirit*. (New York: Fleming H. Revell Company, 1895), 28–29.

⁶ Chuck Smith, *Living Water*, The Word For Today, 1996, page 291–292

and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

- **The 3 Prepositions of the Holy Spirit**

1. Working **“with”** you
2. Working **“in”** you
3. Working **“upon”** you

John 14:16-18 “And I will pray the Father, and He will give you **another (allos: “of the same kind and quality) Helper, that He may abide with you** forever—

17 “the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells **with you** and will be **in you**.

18 “I will not leave you orphans; I will come to you.

Acts 1:8 “But you shall receive power **when the Holy Spirit has come upon you;** and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

1. **meta** 7

- “with you”
- “parakletos”: lit.: “called along side”

2. **en** 8

- “in you”

Philippians 2:13 for it is **God who works in you** both to will and to do for His good pleasure.

1 Corinthians 3:16 Do you not know that you are the temple of God and that the **Spirit of God dwells in you?**

Ezekiel 36:26-27 “I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.²⁷ **“I will put My Spirit within you** and cause you to walk in My statutes, and you will keep My judgments and do *them*.

3. **epi** 9

- “upon you”

Luke 24:49 “Behold, I send the Promise of My Father upon you; but **tarry in the city** of Jerusalem until you are **clothed with power from on high.**”

7 *Enhanced Strong's Lexicon*, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

8 *Enhanced Strong's Lexicon*, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

9 *Enhanced Strong's Lexicon*, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

The Disciples had received the work of the Holy Spirit “with” them and “in” them:

John 20:19-23 Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace be with you.” 20 When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. 21 So Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.” 22 And when He had said this, **He breathed on them, and said to them, “Receive the Holy Spirit.** 23 “If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

- Christian, why not ask Jesus to do these works **upon** you?
Luke 11:9-13 “**So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.** 10 “For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. 11 “If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish? 12 “Or if he asks for an egg, will he offer him a scorpion? 13 “**If you then, 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!”**

9 Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight.

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

11 who also said, “Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.”

Titus 2:13 looking for **the blessed hope** and glorious appearing of our great God and Savior Jesus Christ,

- **Is the “blessed hope” the Rapture of the church (1 Th 4:16, 17) before the Great Tribulation, or is it the appearance of Christ “in the clouds of heaven with power and great glory” after the Tribulation?**

Misunderstanding this verse (Titus 2:13), some interpreters fail to recognize this is a reference to Christ’s pretribulation “glorious appearing” for the Church (Mt 17:2. Jn √14:3. √17:5, 24. 1 Th √4:17. 1 J √3:2), to be carefully distinguished from His “coming in the clouds of heaven with power and great glory” (Mt 24:30) after the Great Tribulation at the open manifestation of the Second Advent. Paul presented the doctrine of the Rapture as a source of present comfort to the

Thessalonians (1 Th 4:18). It could hardly be a source of comfort to them if Paul taught that they must endure the Great Tribulation first! A careful study of the details of prophecy confirms the doctrine of the imminent and secret pretribulation Rapture as the logical outcome of the proper combination of prophetic detail. Peters (*Theocratic Kingdom*) and other careful students of prophecy before and since have shown (1) that prophecy must be interpreted consistently in a literal manner; (2) that such a literal interpretation necessitates a distinction between the Church and Israel (Is 60:21n); (3) maintaining and observing the distinction between the Church and Israel guards against applying the Great Tribulation, called in Scripture the time of Jacob's trouble (Je 30:7) to the Church; (4) that no event of prophecy is said to occur before the first stage of the Second Advent, for to interpose any event, such as the Great Tribulation, introduces a snare to put us off our guard (see Peters, *Theocratic Kingdom*, vol. 3, p. 102); (5) Scripture most certainly does predict specific events which occur prior to the last stages of the Second Advent, such as the coming of Elijah (Mi 4:5, 6), but such events occur in the interim between the first or secret stage of the advent, and its final or open public stage, and so do not precede the Rapture; (6) that the number of events revealed in Scripture to take place on "the last day" (Jn +*6:54n) when Christ returns at the second advent are simply too numerous to compress into a single event occupying but one literal twenty-four hour day; (7) that since the events are so numerous, the second advent may be divided loosely into at least two stages (see the note on the known and unknown time of Christ's coming, Mt 24:42), which must not be misrepresented as a second and third coming, any more than prophecies of the First Advent that Christ would come as a babe to Bethlehem yet ride triumphantly to Jerusalem on a colt constitute that a first and second coming; (8) that the many passages relating to the return of Christ may be distinguished in their reference to his public manifestation in glory to the earth after the Tribulation with his saints, and the imminent return for his saints prior to the Great Tribulation; (9) careful readers have certainly noted that some passages present the world as proceeding with its affairs in very normal times ("peace and safety," 1 Th 5:3. "all things continue," 2 P 3:4) when the return of Christ comes as a surprise, while other passages represent the time immediately preceding his return as a time of great tribulation, suffering, and terror (Lk 21:26. Re 6:16), everyone very much aware of his advent (Mt 24:30); (10) many other lines of proof are developed in Peters' work, including specific prophecies (Mi 7:15) which specify a period of time involving *years* for the accomplishment of all the related events; (11) a consideration of the prophecies of the First Advent and their manner of accomplishment will show that their fulfillment was pre-eminently literal, occupied at least 33 years, could not be compressed into a single day, yet if they were to be interpreted by the principles advocated by amillennialists for the Second Advent prophecies, we could hardly have expected a suffering Savior who was literally born of a virgin in Bethlehem, and who was crucified on a cross, for by their principles all such specific details of prophecy must not be pressed for a literal fulfillment. 10

"will so come in like manner"

- **John 14:1-4 – "I will come again"**

- **Zechariah 14:4** And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east. And the Mount of Olives shall be split in two, From east to west, Making a very large valley; Half of the mountain shall move toward the north And half of it toward the south.
- **Matthew 24:30** Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.
- **Revelation 1:7** 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.

¹⁰ Jerome H. Smith, *The New Treasury of Scripture Knowledge: The Most Complete Listing of Cross References Available Anywhere- Every Verse, Every Theme, Every Important Word* (Nashville TN: Thomas Nelson, 1992), 1438-1439.

Bringing His Church Back with Him!

- **Jude 14–15**

14 Now Enoch, the seventh from Adam, prophesied about these men also, saying, “**Behold, the Lord comes with ten thousands of His saints,**
15 to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.”

- **1 Peter 2:9** – You are **a chosen generation, a royal priesthood, a holy nation**, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.
- **Revelation 1:6** **and has made us kings and priests to His God and Father**, to Him be glory and dominion forever and ever. Amen.
- **Revelation 5:10** And have made us kings and priests to our God;
And we shall reign on the earth.”
- **Revelation 20:6.** Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, **and shall reign with Him a thousand years.**

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

13 And when they had entered, they went up into the upper room where they were staying: **Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the son of James.**

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

William Tyndale:

- In translating the Bible, Tyndale introduced new words into the English language; many were subsequently used in the King James Bible:
 - **Passover** (as the name for the Jewish holiday, Pesach or Pesah)
 - **scapegoat**
- Coinage of the word **atonement** (a concatenation of the words 'At One' to describe Christ's work of restoring a good relationship—a reconciliation—between God and people) is also sometimes ascribed to Tyndale. However, the word was probably in use by at least 1513, before Tyndale's translation.
- Similarly, sometimes Tyndale is said to have coined the term **mercy seat**.
 - While it is true that Tyndale introduced the word into English, **mercy seat** is more accurately a translation of Martin Luther's German "Gnadenstuhl."
- As well as individual words, Tyndale also coined such familiar phrases as:
 - my brother's keeper
 - knock and it shall be opened unto you
 - a moment in time
 - fashion not yourselves to the world
 - seek and ye shall find
 - ask and it shall be given you
 - judge not that ye be not judged
 - the word of God which liveth and lasteth forever
 - let there be light
 - the powers that be
 - the salt of the earth
 - a law unto themselves
 - it came to pass
 - the signs of the times
 - filthy lucre
 - the spirit is willing, but the flesh is weak
(which is like Luther's translation of Matthew 26,41: "*der Geist ist willig, aber das Fleisch ist schwach*";
Wycliffe for example translated it with: for the spirit is ready, but the flesh is sick.)
 - live, move and have our being. ¹¹

¹¹ https://en.wikipedia.org/wiki/William_Tyndale