

words according to JOHN 14:26. However Jesus knowing the end from the beginning, also knew that after His resurrection His brothers would become believers, and the Holy Ghost would remind them of the words they heard from Jesus as He carried on conversations with them during His many years growing up with them. I believe that is where Jude came up with the information he wrote in his little epistle of JUDE. Thus we find a very happy ending to our story of Jesus brothers reaffirming what is said in ISAIAH 55:11 *So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

The Remaining Days Before Pentecost

We have spent a lot of time in this study of the man Luke, and what he wrote to us in scripture both in LUKE, and ACTS, about the days between Jesus resurrection, and Pentecost. We still haven't yet finished examining the whole story of Jesus showing Himself alive for forty days after His passion by the many infallible proofs Luke wrote about in ACTS 1:3, however we are about to examine the last appearances Jesus made before ascending up to heaven in ACTS 1:9. We have mentioned several times that scripture doesn't record all of these appearances Jesus made during these forty days, but we know we do have the record in the Bible of those appearances the Holy Ghost wanted us to have. Recall that JOHN 21 recorded just one day of these forty, and in JOHN 21 Jesus appeared unto seven of His Apostles for the purpose of getting their leader Peter to focus upon the Lord, and following Jesus from that point forward, which he did, and consequently all of them did. We recently looked at the last words Jesus spoke to His disciples on the mountain in Galilee that is recorded in MATTHEW 28:16-18, which may also be when He appeared unto the more than five hundred brethren the Apostle Paul mentions in 1 CORINTHIANS 15:6. We also noted that after that event Jesus appeared unto James His brother according to 1 CORINTHIANS 15:7, and then again to all of the Apostles. The last words recorded in both the gospel records of MARK, and LUKE speak of Jesus final words spoken to the Apostles, and those gathered with them before ascending up to heaven. As we next look at these portions of scripture from MARK and LUKE, take note that Jesus final recorded words were spoken back in Jerusalem just before He ascended up into heaven. (Recall that Jerusalem is in Judea about seventy miles from Galilee where Jesus previously appeared unto His disciples.) Then our brother in the Lord, Luke, explains this further in ACTS 1. The different viewpoints expressed by the four gospel writers in writing Jesus last words, are in fact what the Holy Ghost wanted them to write as the conclusion to their gospel records of our Lord and Saviour Jesus Christ. In the book of ACTS emphasis is placed on how the word of the Lord was magnified by the Holy Ghost in the days, weeks, and years after Jesus ascension. The ACTS of the Holy Ghost continue on today. It is Luke who points this out.

Let's now read the final word recorded in The Gospel According to MARK. MARK 16:15 *And he said unto them, Go ye into all the world, and preach the gospel to every creature.* (The reference here is to mankind. In MATTHEW 28:19 Jesus told them to go teach all nations, which we pointed out will happen in the millennium when Israel will be the head of all nations, and Jesus will reign as King. This will only happen after the nation Israel accepts their Messiah.)

(These next words recorded in MARK are signs that follow those who believe, signs that follow us now, and these signs are only possible because of Jesus death, and resurrection.)

MARK 16:16 *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.* ("He that believeth not shall be damned" irrespective of whether he is baptized or not. Water baptism is not a requirement in order to be saved. Water baptism is an outward expression of an inward belief that one believes in the death, and resurrection of Jesus Christ. In John the Baptist's day water baptism was an outward expression of an inward belief in the soon coming Lord and Saviour Jesus Christ, and His forgiveness of sins. After the resurrection of Jesus water baptism to a Jew was an outward expression of an inward belief that they had accepted Jesus as their own personal Saviour, His forgiveness of their sins, and that they had died unto the law of Moses and were to be

counted among those who believed in the resurrected Jesus Christ. Brother Copley points out that a fellow Jew will not believe that a Jew is saved if they are not willing to be baptized in water, thus when a Jew is baptized in water the unbelieving Jews denounce the baptized Jew from Judaism, and even from their family. They are referred to by other Jews as “the blotted out,” having denounced Judaism and accepted the message of the Saviour. Recall also in 1 CORINTHIANS 1:22 that Paul writes: *For the Jews require a sign,...* . Water baptism was a definite sign unto the Jews that one had accepted Jesus Christ as their personal Saviour. 1 JOHN 1:9 *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* The thief on the cross confessed that he was a sinner, and believed that Christ Jesus was his Saviour, and Jesus saved him, informing him that: *“To day shalt thou be with me in paradise.”* This thief never had the opportunity to be baptized, and again water baptism is not a requirement in order to be saved. ROMANS 10:9 & 10 explains: -- *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.)*

MARK 16:17 *And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.* (The phrase “shall follow” in verse 17 is found in eight scriptures, and eight is one of the numbers that points to RESURRECTION. So we find that because of the resurrection of Jesus Christ, these signs “shall follow” them that believe. Sister Bodie commented on this portion, writing in her final comments from MATTHEW: “Then come the signs which followed the Gospel in the beginning and still follow those that believe. Matthew gives us no hint of them because they are in Mark's Gospel in their own proper place, in the sin-offering aspect of the cross. These signs emphasize the fact that the power of Satan over mankind has been broken by the death and resurrection of Christ. The Stronger One has entered the strong one's house and destroyed his goods, as even the very first of the gifts assures. “*They shall cast out demons in my Name,*” is the glad proclamation that Christ reigns supreme over all the domain which Satan had usurped and held for ages.” {See ACTS 16:18.} “In the second gift, the new tongue, we have the reversal of the judgment of Babel. There men were scattered by the different tongues in which they spoke: here is the sign that they are united into one body by the one baptism of the Spirit. Men cursed God at the defeat of Babel because they could not understand one another; while at Pentecost they all spoke the same thing. They told of the wonderful works of God and shouted His praise in different languages, signifying that the victory is for the world. All men everywhere are called to praise God. The taking up of serpents,” {See ACTS 28:1-5.} “as well as the annulment of every deadly drink, by faith, further proves that Satan is a conquered foe. All his weapons have been taken out of his hand, as the fifth sign is conclusive evidence – “*They shall lay hands on the sick and they shall recover.*” {See ACTS 28:8 & ACTS 19:12.} “Victory over Satan and victory over sickness are the glorious results of the victory over sin, which Christ achieved for man by being made sin. Sin's annulment is the devil's defeat. It deprives him of his power over man. Sickness and death are thereby vanquished. Hallelujah! Thus in MARK we are taken further on than in MATTHEW. We are not only out of the grave with Christ, but we are taken up to heaven in our representative. MARK gives us a glimpse of the Conqueror ascended and sitting on the right hand of God. He is back whence He came, but not the same. He was there before, eternally equal with God; but now He goes back a Man, a Servant, joined to His people, with whom He is seen here still working. He is one with them forever. It is the place He has chosen. He had to stoop to conquer, but oh, the grandeur of His abasement! To all eternity we shall marvel at the mystery of the Gospel of the Son of God.” {End of Sister Bodie quote.})

MARK 16:19 *So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.* (The signs following are the ones Mark wrote of above in MARK 16:17 *And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents;*

and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. We will find evidences of these five signs being manifest when we get to what Luke wrote in the book of ACTS. We must note here also that John Mark, the Holy Ghost inspired writer of The Gospel According to MARK, was also a follower of the Apostle Paul, and his uncle Barnabas. Barnabas was the one who taught John Mark, Paul's gospel message. Interestingly we find Mark's name five (GRACE) times in scripture, and in studying the little we know of his life, he certainly manifested what the grace of God can do in a life yielded to having God's best. Mark was one of those who followed Paul as he followed Christ. The Apostle Paul wrote in his final letter to Timothy the following: 2 TIMOTHY 4:11 *Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.* What an encouragement to know that Mark was profitable to Paul for the ministry of Paul's gospel message, which we know was a message of grace, the divine grace of God, which is given to all of us by Jesus Christ!)

(We should thus note that the gospels of both MARK, and LUKE also contain Paul's gospel message. We find here in MARK 16:19 & 20 some facts that John Mark learned from the Apostle Paul. For example in MARK 16:19 we find that Jesus, when He *...was received up into heaven, and sat on the right hand of God.* The Apostle Paul wrote about this fact in the following passages of scripture. ROMANS 8:34 *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.* COLOSSIANS 3:1 *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.* HEBREWS 10:12 *But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.* And Mark wrote in MARK 16:20 of the signs following Jesus chosen Apostles as they preached everywhere. These same signs listed in MARK 16:17 & 18 also followed the Apostle Paul, and some are documented by Luke in the book of ACTS. So both MARK, and LUKE contain evidences of Paul's gospel message since the Apostle Paul was very influential in both of their lives.)

We have now looked at the last words of Jesus recorded in MATTHEW, MARK, and JOHN, so now it is time to return to the 24th chapter of LUKE, and pick up our study of Jesus last words recorded in LUKE. LUKE 24:49 *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.* 50 *And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.* 51 *And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.* 52 *And they worshipped him, and returned to Jerusalem with great joy:* 53 *And were continually in the temple, praising and blessing God. Amen.*

These final words recorded in LUKE 24 that we just read is a summary of what took place between the day of Jesus resurrection, and the day of Pentecost, and beyond. Luke will fill in more details of these fifty days in ACTS chapters 1 & 2, which we will begin studying after we examine these final verses in LUKE 24. It is important to note that the events recorded in LUKE 24:49-53 cover way more than what could have happened on the day of Jesus resurrection, which was explained earlier in LUKE 24:33-48. One example of this is found in LUKE 24:49 *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.* This statement would have to been made forty days after His resurrection just before He *...was parted from them, and carried up into heaven....* in LUKE 24:53. We studied earlier how that before His death Jesus told His disciples in MATTHEW 26:32 *But after I am risen again, I will go before you into Galilee.* On the day of His resurrection the women who came to see the sepulchre where Jesus was laid were confronted by the angel of the Lord, who told the women the following found in MATTHEW 28:5-7 *...Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.* Then after they left the empty sepulchre Jesus Himself appeared unto them, and said in MATTHEW 28:10 *...Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.* We point all of this out to note that the statement

Jesus made in LUKE 24:49 *...but tarry ye in the city of Jerusalem, until ye be endued with power from on high...* would have been said at a later time than on the day of His resurrection, and coincides with the statement recorded in ACTS 1:4 that was made forty days after Jesus resurrection when He told His disciples *...that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.* So again the events recorded in LUKE 24:49-53 are a summary of what took place between the day of Jesus resurrection, and the day of Pentecost, and beyond. LUKE 24:53 by itself indicates what took place after Pentecost for about the next seven years, or until the stoning of Stephen, after which we read in ACTS 8:1 *...And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.* LUKE 24:53 again tells us: *...53 And were continually in the temple, praising and blessing God. Amen.* This again happened after the day of Pentecost when the Apostle received power after being filled with the Holy Ghost. Prior to Pentecost we are told that the Apostle assembled more or less in secret behind closed doors. JOHN 20:19 helps us understand this, for on the first day of His resurrection we read: *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, came Jesus and stood in the midst, and saith unto them, Peace be unto you.* We don't read of them frequenting the temple until after Pentecost. We read this in ACTS 2:42 *And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 43 And fear came upon every soul: and many wonders and signs were done by the apostles. 44 And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all men, as every man had need. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.*

We will say more about this a little later on in this study, Lord willing. For now let's go back and dig deeper here in LUKE 24:49 where Jesus first told His followers: *...And, behold, I send the promise of my Father upon you.* What is *"...the promise of my Father..."*? This is the first time we find the word **"promise"** in the New Testament. In total we find the word **"promise"** in fifty verses of scripture, and we know the number fifty is the number that points to PENTECOST. The day of PENTECOST was when *"...the promise of my Father..."* was given, and *"...the promise of my Father..."* was the gift of the Holy Ghost. ACTS 2:1 *And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.* Peter here now filled with the Holy Ghost expounded what had just happened on the day of PENTECOST, saying in ACTS 2:32 *This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*

Now let's point out another thing found in LUKE 24:49 *...but tarry ye in the city of Jerusalem, until ye be endued with power from on high.* It is also interesting to note that the word *"tarry"* is found in fifty verses of scripture, and again fifty is the number pointing to PENTECOST, which was the day the Holy Ghost was sent. With both the words *"promise"* and *"tarry"* being found in fifty verses of scripture, we have sufficient witness of the importance of receiving the gift of the Holy Ghost. The Greek word translated *"tarry"* is *kathizo* {*kath-id'-zo*}, number 2523 in The Strong's Greek Concordance, here meaning: *"to make to sit down."* In this instance they were to stay, to sit down, *...in the city of Jerusalem...* and wait *...until ye be endued with power from on high.* The day of Pentecost would be ten days after the day Jesus made this statement. The number ten is the number that means: RESPONSIBILITY ACCORDING TO ABILITY. Here it was the Apostles of Jesus responsibility *"tarry"* these next ten days until the gift of the Holy Ghost was given. It was God's responsibility according to His infinite ability to send the Holy Ghost.

The third point of interest found in verse LUKE 24:49 is the word “endued,” which is only found five (GRACE) times in scripture. It means to be clothed with, and in this instance it means to be clothed with the power of the Holy Ghost. The Bride of Christ will truly be clothed with the power of the Holy Ghost in order to be qualified to wear the lampros white fine linen garment spoken of in REVELATION 19:8. *REVELATION 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.*

I believe LUKE 24:50-53 must be read in context with what ACTS 1:4-9 tells us in order for us to properly grasp the following events. LUKE 24:50 *And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the temple, praising and blessing God. Amen.* ACTS 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. (We discussed the promise of the Father being the gift of the Holy Ghost in the above paragraphs.) 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.*

In these two portions of scripture written by our brother Luke we find Jesus led them out to Bethany, a distance from Jerusalem of a little less than two miles. {See JOHN 11:18.} Bethany means: “the house of affliction, or response.” Brother Hawkins notes; “These chosen men were just about to embark on a course of severe affliction, and the outcome of their lives depended on their response. It is here at Bethany that we, too, are confronted with the same prospect. Like the disciples, we also have been promised power and blessing from His stretched-out hands.” {End of quoting Brother Hawkins.} Note in LUKE 24:52 & 53 -- *And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the temple, praising and blessing God. Amen.* We find the word “worshipped” seventy times in scripture, and seventy is the number that points to RULERSHIP. They worshipped Jesus Christ their risen, and now ascended Saviour. We find here also that they *...returned to Jerusalem with great joy:...* . This then was the worshipful atmosphere we find the disciples, the hundred and twenty noted in ACTS 1:15, to be in as they waited in Jerusalem for the day of Pentecost to come. Note again in verse 53 that they *...were continually in the temple, praising and blessing God. Amen,...* and as we noted above, this continued way beyond the day of Pentecost. We read in ACTS 5:42 *And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.*

We must thank God that the Holy Ghost inspired our precious brother in the Lord, Luke, to write twenty-eight chapters of what happened next. Twenty-eight more action packed chapters covering the next thirty some years. Apparently Luke was already inspired to do this when he finished his first “treatise” to O Theophilus, which we know was The Gospel According to St. LUKE. So we find that the final words of Luke in LUKE 24:49-53 are further explained in his second “treatise” to O Theophilus, which we know as The ACTS of the Apostles.

ACTS 1:1 *The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: 3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: 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.*

This is the first sentence Luke wrote in the book of ACTS, and picks right up where he left off in LUKE 24. In these verses we read of Jesus, the Holy Ghost, and God the Father, and see in action how these three are truly One as explained in 1 JOHN 5:7 *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*

In this first sentence of ACTS 1:1-4 Luke also in verse 1 makes a quick reference to himself as have written O Theophilus of Antioch, Syria a “former treatise,” which again we know as The Gospel According to St. LUKE. It’s been a while since we talked about Theophilus, who is only mentioned twice in scripture, here in ACTS 1:1, and in LUKE 1:3 where Luke addressed him as *...most excellent Theophilus...* an address that was used to men of prominent rank or office as a title of honour and respect. We previously noted that Theophilus held a position worthy of honour and respect like that of a governor, or some other magistrate. We also mentioned early on in this study of the man Luke, how Theophilus’ name means “friend of God.” Theophilus is derived from two Greek words; theos {teh'-os} number 2316 in The Strong’s Greek Concordance, usually translated “God;” and philos {fee'-los} number 5384 in The Strong’s Greek Concordance, with one meaning being a “dear friend.” Thus we find Theophilus a “friend of God,” and a dear friend of Luke, who wrote him two Holy Ghost inspired “treatise” (logos, number 3056 in The Strong’s Greek Concordance), which we know to have the meaning of *...a declaration of those things which are most surely believed among us...* LUKE 1:1. The Gospel According to LUKE that pictures Christ as “the Son of Man” was written to a man named Theophilus, and it, along with ACTS, was written for all men. We could say that Luke’s two treasured letters were written to all that are friends of God. So highly treasured were these two letters of Luke to Theophilus, that Theophilus himself made sure they both were preserved, and shared as a sign and evidence of *...a declaration of those things which are most surely believed among us...* LUKE 1:1. Thank you dear “friend of God” O Theophilus for preserving these two treasured letters written by Luke!

In ACTS 1:1-4 we find Jesus mentioned once as “Jesus,” one time as “me,” once as “Himself,” and five (GRACE) times as “He” for a total of eight mentions! One of the meanings of the number eight has to do with RESURRECTION, and because of the RESURRECTION of Jesus Christ we have been sent on the day of Pentecost *...the promise of the Father...* who is The Holy Ghost as we discussed earlier when we looked at LUKE 24:49. LUKE 24:49 *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.* Thus we find in ACTS 1:4 Jesus repeating what He said in LUKE 24:49. ACTS 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.*

Also in ACTS 1:1-4 we find two references to God the Father. The first reference to God the Father is found in the statement in verse 3 *...speaking of the things pertaining to the kingdom of God.* The second mention of God the Father is found in ACTS 1:4 in the thought we just looked at, *...but wait for the promise of the Father.*

So far in dissecting this first sentence in ACTS we have noted the references to the trinity, and a mention of Luke, and the guy he wrote the book of ACTS to, who was O Theophilus. Luke’s introduction to what he was going to cover in the book of ACTS found in ACTS 1:1-4 also included the following references to His chosen Apostles. In ACTS 1:2 we read that Jesus *...through the Holy Ghost had given commandments unto the apostles whom he had chosen.* This is a very revealing statement in oh so many ways. Our resurrected Saviour Jesus Christ *...through the Holy Ghost...* in other words through the inspiration of The Holy Ghost, *...had given commandments unto the apostles whom he had chosen.* We know from the gospel records that the inspiration, and power of Jesus gospel message came from the power of the Holy Ghost, and even after His death, and resurrection Jesus still got His message out *...through the Holy Ghost...* through the inspiration of the Holy Spirit in other words. The very first thing Jesus told His disciples about the Holy Ghost on the night of the last supper is recorded in JOHN 14:16, which reads: *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* How long is forever? Think about it, if Jesus, even after His resurrection spoke commandments unto His chosen Apostles through the

unction, and power of The Holy Ghost, what power should we yield to, both now, and forever? It will take the power of the Holy Ghost in our lives to make us ready to be in the Bride of Christ, and it will continue to take the power of the Holy Ghost in our lives through out eternity to empower us to be like Christ, and to rule and reign with Him in the kingdom of God! Truly the Holy Ghost will abide with us forever. May we, like Christ, yield to the guiding power of the Holy Spirit. Note here also that Jesus *...through the Holy Ghost had given commandments unto the apostles whom he had chosen...* meaning the Holy Ghost inspired instruction Jesus gave to His chosen Apostles were to be followed by them. We read this latest of Jesus commandments in ACTS 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.* Note in ACTS 1:1-4 that this commandment was specifically given unto His chosen eleven remaining Apostles, and *...that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.*

Having now noted the six characters of Luke, Theophilus, Jesus Christ, The Holy Ghost, God the Father, and the Apostles found in ACTS 1:1-4, there are a couple of other things noted here in this first sentence Luke wrote in ACTS that we should also point out. We made mention of this earlier in this study of the “many infallible proofs” Jesus gave after His resurrection as He *...shewed himself alive after his passion by many infallible proofs, being seen of them forty days...* ACTS 1:3. The word “infallible” is only found this one time in scripture, and infallible proofs mean proofs by which things can certainly be known. In other words there was no guessing here that it was our risen Saviour Jesus Christ who made these appearances unto His followers during the forty days after His resurrection. We spent much time earlier going over those appearances found in scripture that Jesus made during these forty days after His resurrection, including the mention in 1 CORINTHIANS 15:6 of how He appeared unto more than five hundred brethren at one time! So there were undeniable proofs for forty days after Jesus resurrection that He is risen from the dead, and that He indeed is alive. We read in 1 CORINTHIANS 15:20 *But now is Christ risen from the dead...* and the Apostle Paul could write this because way beyond these forty days we read about in ACTS 1:3, our risen Lord and Saviour Jesus Christ also appeared unto Paul, then known as Saul, and Paul wrote about this in 1 CORINTHIANS 15:8 *And last of all he was seen of me also, as of one born out of due time.* This appearance unto Saul of Tarsus was another of the “many infallible proofs” that Jesus indeed is alive, and risen from the dead!

Earlier in this study we also made mention also how that it seems quite possible that Jesus, after His passion, appeared unto someone everyday during these forty days. The phrase “after His passion” found in ACTS 1:3 has a double meaning for us. Originally “after His passion” meant “after He suffered” pointing to His death upon the cross of Calvary. The double meaning for us of “after His passion” points to the great love that he gave Himself for us, that we could be married to Him who is raised from the dead, for indeed His Bride was the joy that was set before Him as He endured the cross! {See, and study ROMANS 7:4; TITUS 2:14; and HEBREWS 12:2.} Yes Jesus “after His passion” wanted some personal fellowship everyday with His followers, and He continues to have this same desire today. The question each of us must ask ourselves is how is our passion towards Him? Brother Hill used to point out how God is no respecter of persons as Peter stated in ACTS 10:34, however He does have His intimates, meaning those who draw the closest to Him. That small rib portion company will be the fully mature sugkleronomos joint-heirs with Christ; co-inheritors as of a wife with her husband! Truly these are the Saints that are “after His passion.”

Also in ACTS 1:3 we find that Jesus during these forty days of infallible proofs, spoke unto His disciples *...of the things pertaining to the kingdom of God.* Seventy times in scripture we find the phrase “**the kingdom of God,**” and forty times it is written by Luke; (thirty three times in The Gospel According to LUKE; seven times in ACTS). Seventy again is the number of RULERSHIP. It is interesting here also to note that this phrase “**the kingdom of God**” is used by Luke as kind of books ends to his book of ACTS. Here in his first sentence in ACTS Luke writes of Jesus explaining to His followers *...of the things pertaining to the kingdom of God.* In his last sentence in the book of

ACTS Luke writes: ACTS 28:30 *And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.* The other five mentions of the phrase **“the kingdom of God”** in ACTS kind of give us a mini-Bible study on the phrase **“the kingdom of God.”** ACTS 8:12 *But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.* ACTS 14:22 *Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.* ACTS 19:8 *And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.* ACTS 20:25 *And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.* ACTS 28:23 *And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.* We as believers are going to spend eternity in **“the kingdom of God,”** which is way beyond what we can imagine, or describe. DANIEL 7:13 & 14 gives this brief description of **“the kingdom of God.”** DANIEL 7:13 *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

There is not a whole lot of red-letter statements of Jesus found in the book of ACTS, so let's pay attention to what He says here in ACTS 1:4 & 5. We have already read one of His statements found in the last half of ACTS 1:4 *...wait for the promise of the Father, which, ... ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.* These red-letter words that Jesus spoke here were years later again quoted by Peter in ACTS 11:16 as he then looked back on what Jesus said of *...the promise of the Father.* ACTS 11:16 *Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.* We will look further into this verse a little later in this study.

We are going to take a deep dive into what Jesus is saying here in ACTS 1:4 & 5, for an innumerable multitude of believers have failed to learn, or see Jesus' teaching here. Jesus Apostle's here did indeed know what Jesus was saying, and were not confused with His terminology. We have already briefly looked at what Jesus was telling His Apostles when we studied LUKE 24:49 where Jesus told them: *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.* In ACTS 1:4 Jesus repeats what He said in LUKE 24:49. ACTS 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.* We earlier asked the question: what is **“...the promise of my Father...”**? And we also answered this question by pointing out that the day of PENTECOST was when **“...the promise of my Father...”** was given, and **“...the promise of my Father...”** was the gift of the Holy Ghost. Jesus Apostle's understood this because Jesus also here in ACTS 1:5 further explained to them: *For John (John the Baptist) truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.* Study JOHN 1:35-37 and see that Jesus Apostle were previously followers of John the Baptist before Jesus came upon the scene. In ACTS 19:4 the Apostle Paul summarizes John the Baptist's teaching, saying: *...John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.* Another point that John the Baptist taught is found in MARK 1:8, which reads: *I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.* So we find in our text of ACTS 1:5 that Jesus, after His resurrection, but before Pentecost, was reminding His Apostles, (who were also former disciples of John the Baptist), of what John the Baptist taught, Jesus saying here in ACTS 1:5 *For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.* Now let's add another point that John the Baptist taught his disciples, some of whom

became Jesus Apostles, and we find this in MATTHEW 3:11, and in LUKE 3:16. John the Baptist said in MATTHEW 3:11 *I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.* LUKE 3:16 *John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire.* The fulfillment of this teaching, this prophecy, is found in ACTS 2:3 & 4, which happened on the day of Pentecost, ten days after Jesus spoke these words in ACTS 1:4 *...wait for the promise of the Father, which,... ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.* ACTS 2:1 *And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.* So we see it was on the day of Pentecost when Jesus sent the Comforter (the Holy Ghost) from the Father as Jesus previously told His disciples, His chosen Apostles that He would do in JOHN 15:26 & 16:7. It was on the day of Pentecost recorded in ACTS 2 when they were baptized with the Holy Ghost, and with fire.

In ACTS 1:5 we find the word “**baptized**” twice: *For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.* It is important that we have a clear understanding of the word “**baptized**” here, and in both instances the Greek word translated “**baptized**” in ACTS 1:5 is baptizo {bap-tid'-zo}, number 907 in The Strong’s Greek Concordance. Interestingly baptizo is found eighty times in the New Testament, and eighty is the number associated with STRENGTH. As applied to *...be baptized with the Holy Ghost...* the STRENGTH we find is the divine strength told of in ACTS 1:8 *But you shall receive power, after that the Holy Ghost is come upon you...* There are three meanings associated with the word “**baptized**,” which if applied improperly causes confusion, so we need to see the word “**baptized**” used in it’s proper context to correctly understand how it is to be applied. Such is the case here in ACTS 1:5, which we will get to in a moment. The three usages of the word “**baptized**” are: (1) to dip repeatedly, to immerse, to submerge (of vessels sunk); (2) to cleanse by dipping or submerging, to wash, to make clean with water, to wash one’s self, bathe; (3) to overwhelm. In ACTS 1:5 the baptism in water (such as John’s) is distinguished from baptism with the Holy Ghost. Those who receive the Holy Ghost, however, may be baptized in water either before or after receiving the Holy Ghost, and there are examples of this pointed out in some of the scriptures that we will examine as we progress in this study. For now note that the baptism in water that John the Baptist performed was a baptism of repentance that pointed forward to Jesus. After Jesus came upon the scene, and died upon the cross, and rose again, water baptism is done as a testimony that one has received Christ as his personal Saviour confessing that God has raised Him from the dead, thus identifying themselves as believing in His death, burial, and resurrection, which is symbolized by water baptism. A quick example of this is found in ACTS 8 where Philip ministered unto the Ethiopian eunuch of great authority. ACTS 8:36 *And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?* 37 *And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.* Here we see the meaning of the word “**baptized**” to immerse in water. When Jesus says in ACTS 1:5 *...but ye shall be baptized with the Holy Ghost not many days hence...* the meaning went well beyond immerse, and here means to be overwhelmed. There is another Greek word, bapto {bap'-to} number 911 in The Strong’s Greek Concordance that means: to dip, dip in, to immerse. Bapto (911) is not to be confused with baptizo (907). There is a clear example that shows the meaning of baptizo in a text from the Greek poet and physician Nicander, who lived about 200 B.C. It is a recipe for making pickles and is helpful because it uses both words, bapto (to dip), and baptize (to overwhelm). Nicander says that in order to make a pickle, the vegetable should first be

'dipped' (bapto) into boiling water and then '**baptised**' (baptizo) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of baptising the vegetable, produces a permanent change. Accompanying this account is a quote from James Montgomery Boice from an article in Bible Study Magazine that reads: "When used in the New Testament, this word baptizo more often refers to our union and identification with Christ than to our water baptism. MARK 16:16. *"He that believeth and is **baptised** shall be saved..."*. Christ is saying that mere intellectual assent is not enough. There must be a union with him, a real change, like the vegetable to the pickle!"

The baptism of the Holy Ghost, which Jesus told of in ACTS 1:5, happened on the day of Pentecost ten days later in ACTS 2:1-4. That was when the Holy Ghost overwhelmed, and *...there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance...* ACTS 2:2-4. Previously went over some of the scriptures that foretold of this event of the baptism of the Holy Ghost, and these scriptures are easy to follow. This is the "one baptism" spoken of in EPHESIANS 4:5, so let's look at this verse. Paul writes in EPHESIANS 4:4 *There is one body, (the church) and one Spirit, (the Holy Spirit) even as ye are called in one hope of your calling; 5 One Lord, (the Lord Jesus Christ) one faith, (the faith of the Son of God {GALATIANS 2:20}), one baptism, (the baptism of the Holy Ghost), 6 One God and Father of all, who is above all, and through all, and in you all.* Never again do we read in scripture of "*...cloven tongues like as of fire...*" that we read about in ACTS 2:3. The reason being was that this day of Pentecost was the day that the "*...one baptism...*" spoken of in EPHESIANS 4:5 took place. The day of Pentecost was the day that John the Baptist spoke of, that we read earlier, when he stated in MATTHEW 3:11 and LUKE 3:16 *...he shall baptize you with the Holy Ghost, and with fire.* The day of Pentecost was the day that Jesus promised some ten days before when He said in ACTS 1:5 *...but ye shall be baptized with the Holy Ghost not many days hence.* This is the very same and only Holy Ghost whom Jesus calls the "Comforter" in JOHN 14:16; 14:26; 15:26; and 16:7. Note again what said told his disciples concerning the Holy Ghost, the Comforter, in JOHN 14:16 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* In short, the "*...one baptism...*" of the Holy Ghost, which happened on the day of Pentecost, is forever. The sign of having received the Holy Ghost is speaking with other tongues as the Holy Spirit gives the utterance. {See again ACTS 2:4.}

The baptism of the Holy Ghost that happened on the day of Pentecost, which is called the "one baptism" in EPHESIANS 4:5 is further explained in 1 CORINTHIANS 12:13. 1 CORINTHIANS 12:13 *For by one Spirit (The Holy Spirit, who is the Holy Ghost) are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.* So please note that there is "*...one baptism...*" spoken of in EPHESIANS 4:5 that took place on the day of Pentecost, which is the baptism of the Holy Ghost. The baptism of the Holy Ghost that happened on the day of Pentecost was God's sovereign act, and it occurred once for all. Since that day fifty days after Jesus resurrection untold millions of believers have received the Holy Ghost, and the sign and evidence of having been filled with the Holy Ghost is speaking with other tongues. {Study ACTS 2:4; 2:11; 10:46; and ACTS 19:6 for starters.}

Brother Copley wrote the following in his EPHESIANS study book: "The mystical Body of Christ, called the Church, was sovereignly constituted on the day of Pentecost. It was formed of both Jews and Gentiles, termed "the mystery" in EPHESIANS 3:4 & 6. Those who had before believed, and on that day were filled with the Spirit, became the nucleus of the Church of Christ. Hence, all who believe on Jesus throughout this Church period were that day counted as baptized into the "one Body." Therefore, there is absolutely only "one Body," and there was only "one baptism." There cannot be more than one Body; hence, there cannot be another baptism in the Spirit. Most people fail to see that the baptism in the Spirit was a divine sovereign act. I believe that some see it, but refuse to accept it as the truth. God gathered the one hundred and twenty disciples. He set the time for them

to be baptized. They could not have been filled with the Spirit thirty minutes sooner than they were, no matter what they might have done or how earnestly they might have prayed. That hour of that day was the set time of the Holy Spirit's advent from Heaven. It was in perfect accord with LEVITICUS 23:16." (LEVITICUS 23:16 *Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.*) "That was the fulfillment of the promised outpouring of the Spirit. John and Jesus announced it as the baptism in the Spirit, because it should constitute a new company of believers which Jesus termed "My Church" - MATTHEW 16:18." {End of quoting Brother Copley.}

We have looked at MATTHEW 16:18 before in this study, and it reads: *And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.* Here is what we noted about this statement when we looked at it earlier. Peter knew that the Rock Jesus spoke about in MATTHEW 16:18 was Christ. Brother Hill explained it like this: "Peter you have just confessed me as your personal Saviour. On that testimony, on that statement I am going to build my church." Peter understood what Jesus said, and what Jesus meant, and on the day of Pentecost Jesus began building that church, for after Peter's sermon pointing the hearers to Christ the solid Rock, about three thousand souls were saved. {ACTS 2:41}. Study 1 PETER 2:6-8 and see that Peter writes of Christ being the chief corner stone, a stone of stumbling and a rock of offence. Again on the day of Pentecost Jesus began building His church, and ACTS 2:47 also tells us *...And the Lord added to the church daily such as should be saved.*

We are not yet finished with our deep dive into the subject of what Jesus meant when He spoke of being baptized with the Holy Ghost in ACTS 1:5. We noted earlier that Jesus Apostles knew what Jesus was talking about when He said in ACTS 1:5 *For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.* We have now also pointed out that this happened on the day of Pentecost. Some years later we find Peter in ACTS 10 going to the house of a Gentile named Cornelius, where Peter preached a short sermon to the Gentiles in attendance at Cornelius house. Take the time to study Peter's words that he spoke at the house of Cornelius, and you will find only this one mention of the Holy Ghost recorded in ACTS 10:38 *How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.* Peter said nothing else here at the house of Cornelius concerning the Holy Ghost. Let's read on and see what happened next. ACTS 10:39 *And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: 40 Him God raised up the third day, and shewed him openly; 41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. 42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. 43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. 44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God.*

In ACTS 11 we find Peter back in Jerusalem explaining to the Jews of Jerusalem why he went to the house of a Gentile, and what happened there. ACTS 11:15 *And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. 17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? 18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.*

We have now used a lot of words, and pointed out several scriptures concerning the baptism of the Holy Ghost noting specifically how this happened at the precise divinely appointed time that it happened on the day of Pentecost recorded in ACTS 2:3 & 4. On the day of Pentecost the "one baptism" Paul references in EPHESIANS 4:5 took place, and that was the baptism of the Holy Ghost.

The gift of the Holy Ghost was given on the day of Pentecost. Let's read again EPHESIANS 4:4 *There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism, 6 One God and Father of all, who is above all, and through all, and in you all.* Brother Copley here comments in his tract on "The Holy Spirit – One Baptism and the Anointing:" "God counts all believers for all this present Church Age as baptized in the Spirit. "By one Spirit are we all baptized into one Body" - "in one Spirit we all into one Body were baptized" – writes Paul. Therefore, there is "one Body" and "one baptism" - EPHESIANS 4:4,5." {End of Brother Copley quote.}

Again the baptism of the Holy Ghost, which Jesus told of in ACTS 1:5, happened on the day of Pentecost ten days later in ACTS 2:1-4, and is called the "one baptism" in EPHESIANS 4:5. Brother Copley also wrote in his tract on "The Holy Spirit – One Baptism and the Anointing:" "We nowhere read of anyone being baptized in the Spirit after the Day of Pentecost. Never! ...The question "Have ye been baptized in the Spirit?" is never once asked in Scripture." {End of quoting Brother Copley.} I myself have heard numerous times, (not here at our meetings, but on radio and television), preachers asking the question "have you received the baptism of the Holy Ghost?" This is not a scriptural sound question. The question that they should ask is the one the Apostle Paul asked the Paul asked the disciples he first found at Ephesus in ACTS 19. ACTS 19:1 *And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2 He said unto them, Have ye received the Holy Ghost since ye believed? Have you received the Holy Ghost since you believed?* The Apostle Paul knew that these disciples were believers, otherwise they wouldn't be disciples would they? But Paul didn't yet know what they knew, or what they had been taught. I learned this saying one time from a teacher: "Nobody knows what you think they know." This is not a scripture, but it is a true statement, for there is no way we could meet someone, and know what they believe, and what they know without first asking them some questions. This was what Paul was doing here after finding certain disciples at Ephesus. Paul had no idea what they knew until he asked them some questions. Question number one was: *Have ye received the Holy Ghost since ye believed?* Their answer to Paul is also found in ACTS 19:2 *And they said unto him, We have not so much as heard whether there be any Holy Ghost.* Right away Paul knew they didn't know anything about the Holy Ghost, so Paul has to ask them at least one more question so he knows where to begin in teaching them about the Holy Ghost. Paul's second question to these certain Ephesian disciples is found in ACTS 19:3 *And he said unto them, Unto what then were ye baptized?* Paul knew that the baptism of the Holy Ghost, the "one baptism" he references later in EPHESIANS 4:5, took place on the day of Pentecost, and these disciples had already answered his first question stating that they hadn't ever heard whether there be any Holy Ghost, so he wasn't asking them any more questions concerning the Holy Ghost, but rather he was asking them about their water baptism. ...*Unto what then were ye baptized?* If they hadn't heard about the Holy Ghost, then they obviously hadn't learned much of the preaching of Jesus. So Paul questions them asking: ...*Unto what then were ye baptized?* And they were quick to answer: ...*Unto John's baptism...* ACTS 19:3. The Apostle Paul now knows where to begin his teaching these certain disciples about the Holy Ghost, and then expounded unto them the doctrine of John the Baptist, stating in ACTS 19:4 *John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.* In other words in John the Baptist's day water baptism was an outward expression of an inward belief in the soon coming Lord and Saviour Jesus Christ, and His forgiveness of sins. John's baptism pointed forward to Christ. These certain Ephesian disciples were twenty-five years behind time not realizing that Jesus Christ had already come, and died, and risen again, so the Apostle Paul next expounds unto them facts concerning Christ Jesus, His ministry, His death, and His resurrection, and facts about the Holy Ghost. After the resurrection of Jesus water baptism to a Jew was an outward expression of an inward belief that they had accepted Jesus as their own personal Saviour, His forgiveness of their sins, and that they had died unto the law of Moses and were to be counted among those who believed in the resurrected Jesus Christ. After learning from Paul that Christ Jesus had already come, and

died, and risen again, we find in ACTS 19:5 that these certain Ephesian disciples wanted to be identified among those whose inward belief was that they had accepted Jesus as their own personal Saviour, His forgiveness of their sins, and were to be counted among those who believed in the resurrected Jesus Christ. ACTS 19:5 *When they heard this, they were baptized in the name of the Lord Jesus.* Now having acknowledged Christ Jesus as their risen Saviour, they can now answer Paul's first question found in ACTS 19:2 *Have ye received the Holy Ghost since ye believed?* And their answer would now be, no we haven't received the Holy Ghost, but they could no longer say that they hadn't even heard if there be any Holy Ghost for the Apostle Paul would have told them the facts of Pentecost, how that John the Baptist also taught *...I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:...* ...LUKE 3:16, and how this happened on the day of Pentecost. These certain disciples from Ephesus were now ready to receive the Holy Ghost, so we read in ACTS 19:6 *And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.* These Ephesian disciples received the Holy Ghost with the sign and evidence of speaking in tongues, and in this instance it is recorded that they prophesied. So we must acknowledge that they had a good time that day in the power of the Holy Ghost. Certainly it was a day they never forgot, and one that the Holy Spirit wanted recorded for us too in scripture. Were some of these disciples the ones who went on to become the Ephesian elders? Scripture doesn't reveal this unto us, but we do know that Paul taught in Ephesus for three years, and these twelve men certainly had the opportunity to fully learn Paul's gospel message, and to receive the truth of his bridal teaching. These certain unnamed disciples of Ephesus were also recipients of the epistle Paul later wrote to the EPHESIANS.

Armed with this understanding, let's now go back and read again the first five verses of ACTS 1. ACTS 1:1 *The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,* 2 *Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:* 3 *To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:* 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.* 5 *For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.* So we find that forty days after His resurrection Jesus Christ was giving His final commandments to His chosen Apostles before He was taken up into heaven. *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. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence...* ACTS 1:4 & 5. Jesus commandment here was that they stay now in Jerusalem, and recall in LUKE 24:49 that Jesus here also said unto them: *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.* The Apostles did not yet know what we know, that they would be baptized with the Holy Ghost ten days later on the day of Pentecost. Jesus had only told them *...ye shall be baptized with the Holy Ghost not many days hence... but tarry ye in the city of Jerusalem, until ye be endued with power from on high.* The Apostles also didn't know at this time that within a few short minutes Jesus be taken up into heaven. So we need to take note that Jesus Apostles didn't know the exact timing of when they would *...be endued with power from on high,...* they only knew that they *...shall be baptized with the Holy Ghost not many days hence.* We must also note that they had the faith to believe this, not yet fully grasping exactly what to expect, nor what all of this would mean to their own lives. In ACTS 1:4 Jesus commanded them to *...wait for the promise of the Father;...* and this would happen *...not many days hence... in the city of Jerusalem...* and they believed Jesus words.

Having now read these first five verses that Luke wrote us in ACTS, what now was their expectation? Their expectation was that they would be endued with power from on high not many days hence. In other words, their expectation was from God, that He would baptize them with the

Holy Ghost not many days hence. It was going to happen; Jesus told them that this would happen, and that they were to “wait” in Jerusalem until this happened! I wonder if any of them during this time quoted PSALMS 62:5 *My soul, wait thou only upon God; for my expectation is from him.* They knew David wrote this PSALM, which started out: PSALMS 62:1 *Truly my soul waiteth upon God: from him cometh my salvation.* Perhaps they were encouraged during these next ten days with these words of David from PSALMS 27:14 *Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.* Maybe someone during this time read to them PSALMS 37:7 *Rest in the LORD, and wait patiently for him:...* . They may have even sung from PSALMS 33:20 *Our soul waiteth for the LORD: he is our help and our shield.* As these days wore on they must have thought of the words of the prophet Isaiah, who wrote: ISAIAH 40:31 *But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.* Maybe someone one among them encouraged the others as they waited in Jerusalem for the promise of the Holy Ghost with these next words of Isaiah found in ISAIAH 64:4 *For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.*

These very same scriptures also apply to us as we wait for the soon coming of our Lord and Saviour Jesus Christ as our Bridegroom! The Apostle Paul encouraged us to **also be patient waiting for the coming of the Lord**, writing in 2 THESSALONIANS 3:5 *And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.* It is by the working power of the Holy Ghost in our hearts that directs our hearts into the love of God, *...and into the patient waiting for Christ.* Recently in our Wednesday night Bible studies Pastor O’Dorisio has been teaching from ROMANS 8. We read in ROMANS 8:16 *The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.* The joint-heirs with Christ are His Bride defined as sugkleronomos joint-heirs with Christ; co-inheritors as of a wife with her husband! We are **waiting** with great **expectation** for His soon return! Paul goes on to write in ROMANS 8:25 *But if we hope for that we see not, then do we with patience wait for it.* This theme of Paul’s that we read above in 2 THESSALONIANS 3:5 *And the Lord direct your hearts into the love of God, and into the patient waiting for Christ...* was also a point of emphasis of his in his first epistle that he wrote, which was 1 THESSALONIANS. Each chapter of 1 THESSALONIANS ends with the expectation of the soon coming of our Lord and Saviour Jesus Christ. We read in 1 THESSALONIANS 1:10 *And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. 1 THESSALONIANS 2:19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? 20 For ye are our glory and joy. 1 THESSALONIANS 3:12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: 13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. 1 THESSALONIANS 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words. 1 THESSALONIANS 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24 Faithful is he that calleth you,*

who also will do it. The “God of peace” that Paul’s writes about here in 1 THESSALONIANS 5:23 is a reference to the Holy Ghost, as is also explained in HEBREWS 13:20 *Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.* So again we find that it is by the working power of the Holy Ghost in our hearts that directs our hearts into the love of God, *...and into **the patient waiting for Christ**...* that we read above in 2 THESSALONIANS 3:5. It will also be the wonder working power of the God of Peace, who is the Holy Ghost, that will make us ready to be the Bride of Christ.

Before we move on in what Luke wrote next in ACTS 1, let’s spend a moment discussing something that the Lord’s brother James wrote in his epistle concerning **patience**. We have talked previously how Jesus brother, and sisters did not believe Jesus was the promised Messiah until after His death and resurrection. We also mentioned how 1 CORINTHIANS 15:7 tells of our resurrected Jesus making a special appearance unto James the Lord’s brother during these forty days of infallible proofs mentioned in ACTS 1:3. Jesus was very **patient** with His brother’s and sisters, who all became believers in Christ as their Saviour after His death and resurrection. Jesus brother James is also indicated in ACTS 1:14 as being among those waiting in Jerusalem for the promise of the Father, which was the baptism of the Holy Ghost that happened on the day of Pentecost. Years later under the inspiration of the Holy Ghost James wrote about **patience** in a reference to the **patient waiting for Christ** that we have been talking about. The **patient waiting for Christ** and His coming is like bookends in JAMES epistle. We read in JAMES 1:2 *My brethren, count it all joy when ye fall into divers temptations; 3 Knowing this, that the trying of your faith worketh **patience**. 4 But let **patience** have her perfect work, that ye may be perfect and entire, wanting (lacking) nothing.* James certainly recognized how his own lack of belief in his oldest brother tried the **patience** of Christ. In his closing chapter of JAMES, James writes: JAMES 5:7 *Be **patient** therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long **patience** for it, until he receive the early and latter rain. 8 Be ye also **patient**; stablish your hearts: **for the coming of the Lord draweth nigh**. ...10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of **patience**. 11 Behold, we count them happy which endure. Ye have heard of **the patience of Job**, and have seen the end of the Lord; that the Lord is very pitiful, (very compassionate) and of tender mercy.* James himself had experienced this first hand. Furthermore James was encouraging us to *...Be **patient** therefore, brethren, unto the coming of the Lord...* ...JAMES 5:7.

Why did we go into this long discussion concerning patience? This discussion concerning patience all started because of what Jesus said in ACTS 1:4 & 5 -- *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. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.* Those who patiently waited for the promise of the Father, as Jesus here instructed, were baptized with the Holy Ghost on the day of Pentecost ten days later, and we will study this further when we get to ACTS 2.

We also know this from ACTS 1:3, that for the past forty days when Jesus appeared unto His chosen Apostles, He spoke to them *...of the things pertaining to **the kingdom of God**.* Was Jesus here expounding unto them heavenly things, or earthly things? Obviously the answer is heavenly things, which they couldn’t understand without having received the enlightening power of the Holy Ghost. Jesus was speaking here unto His followers, His chosen Apostles, who already knew what Jesus had twice spoken unto Nicodemus of in JOHN 3:3 & 5: *....Except a man be born again, he cannot see **the kingdom of God**.* However Jesus disciples were focused like most all men are, that being on what they can see, earthly things. They also knew the Old Testament doctrines of how that the kingdom of David would be established forever, and that Christ the Messiah would be their King of Kings, and Lord of Lords. They couldn’t yet understand exactly what Jesus was teaching them concerning *“...**the kingdom of God**,...”* and so they asked Him in ACTS 1:6 *...Lord, wilt thou at this time restore*

again *the kingdom to Israel*? Recall also what Jesus had told his disciples back in JOHN 16:12 & 13 -- *I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:...* . Here in ACTS 1 Jesus was reminding them the importance of receiving the Holy Ghost, who would help them better understand His answers to their questions. Jesus had been telling them the importance of receiving the Holy Ghost, and they did not question Him further on that subject, rather they changed the topic to *...the things pertaining to the kingdom of God*. They wanted to know the time when this would happen, thus *...they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?* Jesus before His crucifixion had told His Apostle's the following found in LUKE 22. LUKE 22:28 *Ye are they which have continued with me in my temptations. 29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.* This is the place that the twelve Apostles of the Lamb will have in the Millennium. But before that would happen two thousand years would pass, and the Church Age would come, and go, and all of this was something beyond what they could now comprehend. It would take the power of the Holy Ghost in their own lives before their eyes of understanding were enlightened to even see some of this. Peter never even understood what the Apostle Paul was given to preach during this Church Age, only noting in 2 PETER 3:16 that in Paul's epistles are written *...thing's hard to be understood*. Brother Copley notes in his ACTS study book that the first twelve chapters in ACTS are primarily occupied with kingdom matters. Brother Copley also points out in his ACTS study book that Church matters really begin with chapter 13, and ACTS 13 is where the gospel message given to Paul for this Church age begins.

After Jesus Apostles in ACTS 1:6 get off topic, and *...asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?* Jesus in ACTS 1:7 answers their question, and in ACTS 1:8 brings them back to where their immediate focus of attention must be. ACTS 1:7 *And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

Did you notice the word "power" is found twice in ACTS 1:7 & 8? In ACTS 1:7 the Greek word translated "power" is *exousia* {ex-oo-see'-ah}, number 1849 in The Strong's Greek Concordance, and here "power" speaks to the absolute, unrestricted authority of God, who is the one in charge of the times, and the seasons. We find an excellent example of this in DANIEL 2, where Daniel has asked God for wisdom. DANIEL 2:20 *Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: 21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: 22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. 23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.* In ACTS 1:8 the Greek word translated "power" is *dunamis* {doo'-nam-is}, number 1411 in The Strong's Greek Concordance, and Brother Hill liked to point out to us that this is the same Greek word where we get dynamite from. Here in ACTS 1:8 "power" references the mighty working "power" of the Holy Ghost. The Holy Ghost is the "power," the dynamite of Christ's resurrection we discussed earlier in HEBREWS 13:20 & 21 -- *Now the God of peace, (the Holy Ghost) that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.* The Holy Ghost also is the "power," the dynamite that will make the Bride of Christ the ready wife spoken of in REVELATION 19:7 -- *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.* The power of the Holy Ghost is given unto all who receive Him. *Dunamis* {doo'-nam-is} power means the strength power, the ability power, the influential power, and the essential power necessary to do

the things that our high calling in Christ Jesus demands of us. This power is beyond our strength, but equipped with this Holy Ghost power we can do anything Christ Jesus wants us to do. Here in ACTS 1:8 Jesus was telling His Apostles that the power of the Holy Ghost was necessary in order to be witnesses even unto the uttermost part of the earth. When we get further into ACTS we will see after Pentecost how the power of the Holy Ghost was manifest in His chosen Apostles, and how they accomplished things mortal men are powerless to do!

Recall also that the Holy Ghost is also the Comforter. This is part of the Holy Ghost's power, to comfort the believer. The Holy Ghost is the Comforter to all of you who have received Him; the Comforter in our times of tests and trials. The comfort we receive from the Holy Ghost in our times of tests and trials also gives us unexplainable peace, and this peace is because the Holy Ghost, who is the Comforter, is also the God of peace we discussed earlier in 1 THESSALONIANS 5:23, and HEBREWS 13:20 & 21. The Apostle Paul also mentions the God of peace in ROMANS 15:33; 16:20; and PHILIPPIANS 4:9. Another part of the duties of the Holy Ghost as Comforter is being our guide and teacher; the revealer of all truth. Jesus told His Apostles in JOHN 14:26 *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* Again in JOHN 16:13 Jesus said: *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*

Equipped with the dynamite power of the Holy Ghost, Peter, who some fifty days before denied that he even knew Jesus, preached a sermon on the day of Pentecost where about three thousand souls were saved! We will study about this in ACTS 2. This was a powerful demonstration of the power of the Holy Ghost. It also shows the fact that after being filled with the Holy Ghost on the day of Pentecost, a preacher now lived within Peter. Peter became both preacher and an Apostle by the dynamite power of the Holy Ghost. All who have been filled with the Holy Ghost have this same preacher living in them! Sue and I once met a songwriter in New Mexico, a Christian man who had been filled with the Holy Ghost, and he wrote a song entitled "I am not a preacher, but there is a preacher living inside of me." He wrote this song after being asked to preach at an assembly, but he knew he wasn't a preacher, and the Holy Ghost encouraged him to remember that Peter wasn't a preacher either until he was filled with the Holy Ghost. This songwriter preached a sermon with his song.

In ACTS 1:4 through 8 we find the last words Jesus spoke unto His chosen Apostles after these forty days of showing Himself alive after His death and resurrection! He had for forty days proved Himself alive after His passion by many infallible proofs. And He gave them instruction, upon instruction, and encouragement upon encouragement for these forty days, and here are His last words: ACTS 1:4 *He ...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. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. ...7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.* These were the last red-letter words spoken unto these disciples. (Later in ACTS we will read some more red-letter words of Jesus that were spoken to the Apostle Paul, but that would be down the road of time several years.) The last red-letter words of Jesus recorded here in ACTS 1:4-8 agree with Jesus last red-letter words recorded in LUKE 24:49, which again reads: *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*

During these last forty days Jesus had off-and-on appeared unto His disciples, and then vanish out of their sight, but this last time was going to be different, and most memorable. Here's what happened this time: ACTS 1:9 *And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.* This is a very profound verse of scripture, rich with

spiritual importance. We find here that when Jesus spoke His final words here on earth to them, that they were paying close attention to Him, they also were closely listening, and observing Him. No one observed Him rise from the dead, but we find here now that they were not going to let Him out of their sight. In the previous forty days Jesus had made numerous appearances unto His disciples, and His chosen Apostles, and then just vanish out of their sight. They were very aware of this, and this time they all were intently gazing upon Him. Obviously Jesus had their undivided attention. At this very moment He didn't just disappear, or vanish out of their sight, but this time He *...was **taken up**; and a cloud received him out of their sight.* This event truly was a wonder to see; a sight to behold, and something they would never forget! Jesus being "**taken up**" in this manner is worthy of our understanding, so we won't pass over this thought lightly. There are nineteen verses of scripture where we find the phrase "**taken up**." Nineteen is the number associated with FAITH. We find the phrase "**taken up**" four times here in ACTS 1, and all four times reference this event recorded in ACTS 1:9. The four verse of ACTS 1 where we find the phrase "**taken up**" are ACTS 1:2; 1:9; 1:11; and 1:22. In ACTS 1:2; 1:11; and 1:22 the Greek word translated "**taken up**" is analambano {an-al-am-ban'-o}, number 353 in The Strong's Greek Concordance, meaning: to take up, or to receive up. Here in ACTS 1:9 the phrase "**taken up**" comes from a different Greek word, epairo {ep-ahee'-ro}, number 1869 in The Strong's Greek Concordance meaning: to lift up, raise up, raise on high. We also find epairo {ep-ahee'-ro} nineteen times in New Testament scripture, which again is the number pointing to FAITH. Our brother in the Lord Luke further explains what "**taken up**" here means in LUKE 24:51 where we read: *And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.* The Greek word translated "**carried up**" here is anaphero {an-af-er'-o}, number 399 in The Strong's Greek Concordance, coming from two Greek words; ana – meaning: into the midst; and phero – meaning: to carry away. Thus we find anaphero {an-af-er'-o} meaning to be carried away into the midst. Here in ACTS 1:9 we find that Jesus was carried away into the midst of a cloud, *...and a cloud received him out of their sight.* This was how He was "**taken up**." We are covering a lot of Greek words here, but they are rich in meaning if we can only take the time to appreciate it.

I am not a Greek scholar, and I don't want to get bogged down in the Greek words, however in studying these verses, and some others that we will briefly mention here shortly, the Greek word lambano {lam-ban'-o}, number 2983 in The Strong's Greek Concordance, keeps showing up, prefaced with many other Greek modifiers. We just referenced in ACTS 1:2; 1:11; and ACTS 1:22 the Greek word analambano {an-al-am-ban'-o}, number 353 in The Strong's Greek Concordance, meaning: to take up, or to receive up. And we just explained that the Greek word ana means: into the midst. The Greek word lambano {lam-ban'-o} is found 263 times in the New Testament, and is most commonly translated to take, or receive. In ACTS 1:8 we find the Greek word lambano all by itself meaning to receive. ACTS 1:8 *But ye shall receive (lambano) power, after that the Holy Ghost is come upon you... .* In ACTS 1:9 *And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.* Here in ACTS 1:9 we find the Greek word lambano modified by the Greek preposition hupo, meaning to bear up under. Thus the Greek word translated "**received**" here in ACTS 1:9 is hupolambano {hoop-ol-am-ban'-o}, number 5274 in The Strong's Greek Concordance here meaning: to take up and carry away, or to receive hospitably; to welcome. Literally Jesus here took under Him this cloud as it hupolambano *...received him out of their sight.*

The Apostle Paul, under the wisdom the Holy Ghost gave him, was able to further explain to information concerning the make up of this cloud. This wasn't a fleecy weather cloud like we see in the sky every day, rather this cloud was quite different. This was a cloud of Saints! The Apostle Paul in HEBREWS 11 reviews some of the Old Testament worthies of faith, and how their faith is a testimony to us. In HEBREWS 11:4-32 Paul mentions specific Old Testament worthies of faith by name. Paul expands his list of Old Testament worthies of faith in HEBREWS 11:32-38 making note of "the prophets," "women," "and others" of Old Testament times, who also were worthies of faith. Then Paul writes in HEBREWS 11:39 *And these all, having obtained a good report through faith,*

received not the promise: 40 God having provided some better thing for us, that they without us should not be made perfect. Paul then in HEBREWS 12 changes the focus to the New Testament worthies of faith. In HEBREWS 12:1 Paul describes the collective group of the Old Testament worthies of faith as *...so great a cloud of witnesses!* This *...so great a cloud of witnesses...* is a cloud of Saints. Jesus Himself in MATTHEW 24:30 told of Himself *...the Son of man coming in the clouds of heaven with power and great glory.* The Apostle Paul in 1 THESSALONIANS 4:14 describes this cloud of Saints with Jesus like this: *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.* 1 THESSALONIANS 4:17 goes on to state: *Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord* (as part of this ever increasing cloud formation). A note here in Conybeare's translation of this verse states the following explaining "caught up together:" "Borne aloft from earth by up-bearing clouds." REVELATION 1:7 tells us: *Behold, he cometh with clouds;...* . The word "behold" here in REVELATION 1:7 means we are to see Him coming with His cloud of Saints, and in fact we will, for REVELATION 1:7 further states: *Behold, he cometh with clouds; and every eye shall see him,...* . ACTS 1:10 & 11 actually explains this very same thing. ACTS 1:10 *And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up* (anambano {an-al-am-ban'-o} meaning: to take up, or to receive up) *from you into heaven, shall so come in like manner as ye have seen him go into heaven.* The "like manner" we also read about in JUDE 1:14 where Jude writes: *...Behold, the Lord cometh with ten thousands of his saints,...* .

We must thank the inspiration of the Holy Ghost prompting our brother in the Lord Luke to continue writing the chronology of what happened after these forty days since the resurrection of Jesus. What we have looked at here in ACTS 1:1-11 begins to expand upon the thoughts Luke wrote about in his concluding verse of LUKE 24. Let's read that again. LUKE 24:49 *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. 50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the temple, praising and blessing God. Amen.* We pointed out earlier in this study of Luke how our brother in the Lord ended his gospel record noting how the disciples continued staying in Jerusalem, continually visiting the temple. Make a mental note of this point, that Jesus disciples continued to reside in Jerusalem after Jesus death and resurrection, and they frequented the temple in Jerusalem. Obvious Luke was much impressed by this. From this point forward they no longer dwelt in Galilee. Concerning Jerusalem, Luke wrote more Jerusalem stories than any other New Testament writer. And keep in mind that Jerusalem means the "foundations of peace." Also keep in mind 1 CORINTHIANS 3:11 *For other foundation can no man lay than that is laid, which is Jesus Christ.* Jesus Christ, the Lamb of God, is the light of the New Jerusalem, that is spoken about in REVELATION 21. May we continually keep our focus upon Him, and be found to do as our Apostle Paul encouraged us in HEBREWS 12:2 -- *Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

In ACTS 1:12-14 Luke introduces what took place in the ten days before Pentecost after Jesus ascension, and expounds further upon what he wrote in LUKE 24:51 & 52. LUKE 24:51 *And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy.* ACTS 1:12 *Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. 13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and*

Simon Zelotes, and Judas the brother 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 brethren.

We get considerable information from the above verses, and again this was information passed on to Luke by “eyewitnesses,” perhaps even Peter, and Mary the mother of Jesus. The Mount of Olives was about a mile from Jerusalem, which in ACTS 1:12 is called *...a sabbath day’s journey*. In ACTS 1:13 we find the names of the remaining eleven Apostles, and we will detail this shortly. In ACTS 1:15-26 we will find that a man named Matthias was chosen to replace Judas Iscariot, who betrayed Jesus. Peter and John will be the two prominent Apostles mentioned further in ACTS. James the brother of John will be killed by Herod the king in ACTS 12:2. This act fulfilled (in part) a prophecy given by Jesus Christ in LUKE 11 as He addressed the lawyers, and the scribes and Pharisees in that chapter. LUKE 11:49 *Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute*. Any further mention of James in ACTS beyond ACTS 12 will be a reference to James the Lord’s brother, whom we will again briefly discuss shortly.

Here is a list of the twelve Apostles of the Lamb mentioned in ACTS 1, the Kingdom Apostles; and all of their corresponding names found in scripture:

- 1 -- Peter, Simon (son of Jona), Cephas {JOHN 1:42 and MATTHEW 10:2}.
- 2 -- James, (son of Zebedee, and brother of John). {MATTHEW 4:21 and MARK 1:19}.
- 3 -- John, (son of Zebedee, and brother of James). {MATTHEW 4:21 and MARK 1:19}.
- 4 -- Andrew, (brother of Peter). {MATTHEW 4:18; 10:2; JOHN 6:8 plus other scriptures.}
- 5 -- Philip {MATTHEW 10:3; MARK 3:18; LUKE 6:14; JOHN 1:43-48; ACTS 1:13}.
- 6 -- Thomas, (called Didymus) {JOHN 11:16; 20:24; and 21:2.}
- 7 -- Bartholomew (called Nathanael in the book of JOHN) {JOHN 1:45-49 and 21:2}.
- 8 -- Matthew (also called Levi) {compare MARK 2:14 and MATTHEW 9:9} (also the son of a guy named Alphaeus MARK 2:14).
- 9 -- James [the son] of Alphaeus. (Scripture doesn't say he was a brother to MATTHEW.) {MATTHEW 10:3; MARK 3:18; LUKE 6:15; and ACTS 1:13}.
- 10 -- Simon Zelotes. {LUKE 6:15 and ACTS 1:13}.
- 11 -- Judas [the brother] of James, (also known as Lebbaeus, whose surname was Thaddaeus) {MATTHEW 10:3}.
- 12 -- Matthias the man chosen to replace Judas Iscariot. {ACTS 1:15-26}.

These twelve Kingdom Apostles are only mentioned by their individual names one time by Luke in ACTS, all in ACTS 1. Brother Copley notes that the number “twelve was always the Divine number of Kingdom fullness.” In the numbers study we did several years ago we defined the number twelve as the number of DIVINE GOVERNMENTAL PERFECTION, and is a number associated with the government administration of some kind related to Israel in the Bible. That was the way God ordained it. The number twelve is found eight times in REVELATION 21 where we find the description of the holy city, New Jerusalem. In REVELATION 21:14 we read: *And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb*. In MATTHEW 19:27 & 28 we read this of the twelve Apostles of the Lamb: 27 *Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?* 28 *And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel*. So we find twelve ordained of God to be the number of DIVINE GOVERNMENTAL PERFECTION in association with the government administration of some kind in relation to Israel in the Bible. The twelve Kingdom Apostles have their names eternally etched in the twelve foundations of New Jerusalem, and there they will sit upon twelve thrones judging the twelve tribes of Israel during the Millennium, the Kingdom Age.

Again these twelve Kingdom Apostles are only mentioned by their individual names one time by Luke, all in ACTS 1. In total the collective group of these twelve Kingdom Apostles are mentioned twenty eight times in ACTS as "apostles." Twenty-eight is the number pointing to ETERNAL LIFE. We read in ROMANS 6:23 *...the gift of God is eternal life through Jesus Christ our Lord.* The focus of the ministry of these twelve Kingdom Apostles was Jesus Christ, whom they had been with for the last three plus years. We read in ACTS 4:33 after being filled with the Holy Ghost on the day of Pentecost that *...with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.* This verifies a fact our resurrected Saviour Jesus Christ told them in LUKE 24:46-48 during the forty days of His appearing unto them after His resurrection. LUKE 24:46 *And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things.* Our brother in the Lord, Luke spends a lot of time emphasizing the ministry of Peter, and John in what he wrote Theophilus in ACTS, however we should remember that each of the twelve Apostles had an important part in the witness of the resurrection of the Lord Jesus, and each of their individual ministries was just as important as the other twelve. We read in ACTS 10:34 that *...God is no respecter of persons,...* thus we must acknowledge that each of these twelve Kingdom Apostles ministry complemented the other eleven. They worked well together, and they worked in concert one with the other. Truly they loved one another, and were of great assistance one to the other. These twelve Apostles are noted in ACTS 2:1 as being together, for *...they were all with one accord in one place.* And in ACTS 2:4 we read: *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.* Under the might power of the Holy Ghost we read starting in ACTS 5:12 *And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. 13 And of the rest durst no man join himself to them: but the people magnified them. 14 And believers were the more added to the Lord, multitudes both of men and women.) 15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.* In ACTS 5:18 all twelve Kingdom Apostles were arrested together, and put in the common prison. Stating in ACTS 5:19 we read: *...But the angel of the Lord by night opened the prison doors, and brought them forth, and said, 20 Go, stand and speak in the temple to the people all the words of this life. 21 And when they heard that, they entered into the temple early in the morning, and taught.* The Jewish Sanhedrin was not happy about that, and brought the twelve Kingdom Apostles before them, and we read starting in ACTS 5:28 *Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. 29 Then Peter and the other apostles answered and said, We ought to obey God rather than men. 30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. 31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. 32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.* Note that the twelve Kingdom Apostles all were of the same mind, and in agreement to continue the ministry that God gave them to do. The collective group of these twelve Kingdom Apostles are mentioned together in agreement again in the following verses of ACTS 6. ACTS 6:1 *And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word.* This wasn't just Peter and John who said this, all twelve of the Kingdom Apostles were of this same mind. After the stoning of Stephen in ACTS 7 we find in

ACTS 8:1 that there was a great persecution against the church which was at Jerusalem, and that many scattered from Jerusalem, *...except the apostles*. The twelve Kingdom Apostles, all of them, stayed together in Jerusalem. In ACTS 12:2 we find the Apostle James, the brother of the Apostle John, was killed by Herod the king, and considerable time Luke spends in the rest of ACTS 12 telling how Herod the king attempted to slay Peter also. However the Lord had a different plan, and a divine deliverance for Peter, and in the end of that Chapter we find Herod the king dead, and the word of God growing and multiplying in Jerusalem after this. As Luke continues his chronology in the writing of ACTS, he mentions the Kingdom Apostles still being in Jerusalem some twenty or so years after Pentecost, when in ACTS 15 we find Paul and Barnabas visiting Jerusalem after their missionary journey, and going before the remaining Kingdom Apostles to address the question of whether or not it was necessary for the Gentiles to follow the law of Moses. When we get to ACTS 15, if the Lord tarries that long, we will find all of the Apostles in agreement in the decree they signed off on in the letters they sent to the Gentiles.

The purpose of going over this information concerning the twelve Kingdom Apostles is to point out how they all worked together in concert with the Holy Ghost to fulfill the ministry they all were given of the Lord to do as Kingdom Apostles. In our own thinking we need to see these twelve Kingdom Apostles working together as a unit, unified and in concert with the leading of the Holy Ghost. The last time we read of the remaining Kingdom Apostles in ACTS is in ACTS 16:4 where it is noted that they were still at Jerusalem. No doubt Luke got acquainted with some of them during the two years he was in Jerusalem awaiting Paul's trial before King Agrippa.

In ACTS 1:13 we also find that when the Apostles returned to Jerusalem after the ascension of Jesus, they went *...into an upper room...* where they were staying at this time. The exact location of this upper room in Jerusalem is not told to us because this upper room is not to be the focal point of our, or their attention. The Apostles were commanded by Jesus *...that they should not depart from Jerusalem, but wait for the promise of the Father...* in ACTS 1:4. The promise of the Father that they were waiting for was the Holy Ghost, whom Jesus told them in ACTS 1:5 *...but ye shall be baptized with the Holy Ghost not many days hence*. We find in LUKE 24:52 that they *...returned to Jerusalem with great joy...* and in ACTS 1:14 that *...These all continued with one accord in prayer and supplication...*. We find several mentions of the Kingdom Apostles being of "one accord" from this point forward, meaning they were of the same mind. There were no divided interests among the Apostles, and one commentator here notes that they were knit together by a bond stronger than death. We pointed out above how they stuck together in the years, and decades going forward, so this is a correct thought. Truly they had followed the new commandment Jesus gave them found in the following verses of scripture: JOHN 13:34 *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another*. JOHN 15:12 *This is my commandment, That ye love one another, as I have loved you*. ...15:17 *These things I command you, that ye love one another*. Jesus Apostles truly loved the Lord, and followed His commandment to love one another.

The rest of ACTS 1:14 informs us that *...These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren*. We have covered this before in this study, however we will refresh our memories with the following. The word "brethren" here in ACTS 1:14 means children of the same mother. In MATTHEW 13:55 and 56 we also read of Jesus brothers and sisters, that is children of the same mother: 55 *Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?* 56 *And his sisters, are they not all with us?* So we see that Jesus had brothers and sisters, and that He also had a brother named James. In JOHN 7:5 we find that during the time of Jesus ministry here on earth, his brothers did not believe in him; JOHN 7:5 *For neither did his brethren believe in him*. Thus we find that Jesus brothers may not have been believers at the time of His crucifixion, but they certainly were by the time of Pentecost a little more than fifty days later. When the Apostle Paul first gets acquainted with James the Lord's brother some years later in GALATIANS 1:19, James is referred to as an Apostle. When James the Lord's brother became an Apostle is not told us in scripture. Was he chosen as a replacement Apostle for James the brother of John who was

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Matthias. 24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, 25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. 26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Here in ACTS 1:15-26 we find that a man named Matthias was chosen to replace Judas Iscariot, who betrayed Jesus, and that Matthias was chosen to be counted among the twelve Kingdom Apostles. We only find his name in these verses of ACTS 1:15-26. We also find the faith of the Kingdom Apostles in action in these verses during the ten days before Pentecost. Let's discuss why we can say this further.

There are a few of things for us to note here as to why we find the faith of the Kingdom Apostles in action here. First we need realize that "...in those days..." mentioned in ACTS 1:15 none of them knew that they would be waiting for the promise of the Holy Ghost for ten days. Jesus had only told them in ACTS 1:5 that *...ye shall be baptized with the Holy Ghost not many days hence.* They had the faith to believe that they would *... be baptized with the Holy Ghost...* but they had no idea of what *...not many days hence...* meant in terms of time. We now know that *...not many days hence...* meant ten days. We have pointed out before how the number ten is the number that means: RESPONSIBILITY ACCORDING TO ABILITY. It was the Apostles of Jesus responsibility to *...tarry ye in the city of Jerusalem, until ye be endued with power from on high...* (LUKE 24:49) these next ten days until the gift of the Holy Ghost was given. It was God's responsibility according to His infinite ability to send the Holy Ghost. They now had the faith to believe the words Jesus had spoken both in LUKE 24:49, and in ACTS 1:5.

Recall also that prior to His crucifixion Jesus gave specific information to His Apostles about Himself, His death, and His resurrection, and the Apostles at that time didn't comprehend His words. We read this starting in LUKE 18:31 *Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge him, and put him to death: and the third day he shall rise again. 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.* We noted previously that verse 34 reveals three things: 1) the eyes of their understanding was not yet enlightened, nor could they yet fully comprehend these things; 2) this saying was hid from them, or in other words this saying was a puzzle unto them; and 3) they could not even begin to grasp what He meant. This is part of why the Apostle John also wrote in JOHN 20:9 after His resurrection: *For as yet they knew not the scripture, that he must rise again from the dead.* So we see that yes indeed the twelve Kingdom Apostles were told more than once that *...The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day...* but *...they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.* Further we found that after His resurrection, the Apostles in LUKE 24:10 & 11 didn't believe the women who told them Jesus was alive, and risen from the dead. LUKE 24:10 *It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. 11 And their words seemed to them as idle tales, and they believed them not.* This further demonstrated their lack of faith at that time.

Back here in ACTS 1:15-26 we find that the Kingdom Apostles now had the faith to believe that *...ye shall be baptized with the Holy Ghost not many days hence...* as Jesus had told them in ACTS 1:5 just before His ascension. So what had happened to the Kingdom Apostles, and the other disciples to increase their faith to the point that they now believed *...ye shall be baptized with the Holy Ghost not many days hence...* as Jesus had told them in ACTS 1:5? We studied previously in LUKE 24:49-53 of the Apostles, and disciples change in heart attitude since Jesus death, and resurrection, which gives us further confirmation of their faith to believe that *...ye shall be baptized with the Holy Ghost not many days hence...* as Jesus had told them in ACTS 1:5 just before His ascension. LUKE 24:49 *And, behold, I send the promise of my Father upon you: but tarry ye in the*

city of Jerusalem, until ye be endued with power from on high. 50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the temple, praising and blessing God. Amen. So again what had happened to the Kingdom Apostles, and the other disciples to increase their faith during the past forty days since Jesus resurrection? We find where faith comes from in ROMANS 10:17, which reads: *So then faith cometh by hearing, and hearing by the word of God.* This fact answers our question, for in the preceding forty days Jesus, who is The Word of God, ...*shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God...* ...ACTS 1:3. Forty is the number of PERFECT TESTING. Thus we find that the Kingdom Apostles, and the other disciples with them had had their faith tested for forty days by Jesus showing Himself alive, and speaking to them the word of God, whom He is! They now truly believed PSALMS 119:160 *Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.* These past forty days of PERFECT TESTING, and hearing the word of God had increased the Kingdom Apostles, and the other disciples faith, to the point that they had the faith to believe that ...*ye shall be baptized with the Holy Ghost not many days hence...* as Jesus had told them in ACTS 1:5 just before His ascension. What had increased their faith to believe this was their hearing the word of God from The Word of God Himself.

In JOHN 6:67-71 we read Peter's confession of faith some three plus years earlier than our time frame of ACTS 1. JOHN 6:67 *Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God. 70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.* We find here that Peter was the one who was not afraid to be the spokesman for the other twelve, and this continued through the rest of Peter's life as we also noted earlier. However here when Peter mentioned the word "we" in his response to Jesus question, Peter was really answering for himself. Peter had no idea of what was going on in the hearts of the other eleven, but Jesus did. That is why Jesus said what He did in verse 70 ...*Have not I chosen you twelve, and one of you is a devil?* In verse 68 Peter also revealed that the Lord, Jesus Christ, has ...*the words of eternal life*. This was, and is a fact that has always been, and always will be, and words of truth, which Peter also later wrote about in his first epistle. 1 PETER 1:23 *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.* The emphasis of Peter's words that we just read in these two portions of scripture highlight the value, and the importance of the word of the Lord, the words of eternal life, which Jesus always spoke; words that liveth, and abideth, and endureth for ever. In 1 JOHN 1:1 He is called the Word of life, and the Apostle Paul also makes this same reference in PHILIPPIANS 2:16.

In our time frame of study in ACTS 1, the last forty days of PERFECT TESTING had underlined, and highlighted the important fact of where faith comes that we read above in ROMANS 10:17 -- *So then faith cometh by hearing, and hearing by the word of God*. For the past forty days, by many infallible proofs, Jesus had appeared unto His Apostles, and disciples, and told them many things, which are indeed the word of God, for Jesus Himself is The Word of God. In the beginning of his following Jesus Peter confessed, as we read above in JOHN 6:68 that Jesus ...*thou hast the words of eternal life*. Certainly by the time frame of ACTS 1 Peter, and the other Apostles already knew the facts of JOHN 1:1, what was said concerning Jesus: *In the beginning was the Word, and the Word was with God, and the Word was God.* However up until this point in time of ACTS 16:15-26 there was no record of any of the Apostles quoting scripture, quoting from the word of God, until now. And if you stop and think about it, why would they quote scripture when they were with the Author?

In ACTS 1:16 Peter says: *Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.* It is interesting to find here a couple of scriptures that can apply here. We read in ACTS 1:20 “this scripture” Peter was referencing: *For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick (office) let another take.* Peter here quotes from PSALMS 69:25, which reads: *Let their habitation be desolate; and let none dwell in their tents.* PSALMS 109:8 states: *Let his days be few; and let another take his office.* Certainly this statement from another Psalm of David also applies here. Also we find in PSALMS 41:9 another reference to Judas: *Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.*

In this portion we are studying in ACTS 1:15-26 we find Judas Iscariot referenced in verses 16 through 20, and again in verse 25. Previously in this study we took the time to point out the fact that Judas Iscariot was never saved, and gave scriptural reasons why Judas was never saved, and we are not going to go over all of that again, but will only point out a couple of facts. {Please review pages 193 & 194 of these notes for our scriptural discussing on why Judas was never saved.} Here is some of what we previously said. In JOHN 13:1 we read: *Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.* We see here in JOHN 13:1 how much Jesus loved His disciples, and that He loved them to the farthest extent. Jesus also loved Judas unto the end also, however Judas was not a believer, thus he was never saved. The Apostle John clearly, and plainly, tells us who Judas Iscariot was in the following verses of JOHN 6. JOHN 6:64 *But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.* ...JOHN 6:70 *Jesus answered them, Have not I chosen you twelve, and one of you is a devil?* 71 *He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.* Judas Iscariot was not a believer as JOHN 6:64 states, thus Judas Iscariot was never saved. Make sure you understand this point: Judas Iscariot was never saved.

In ACTS 1:17 we find that Judas Iscariot: *...was numbered with us, and had obtained part of this ministry.* In other words Judas was included with the other remaining Apostles, one of the twelve Apostles Jesus chose that we just read about in JOHN 6:70 & 71 -- *Jesus answered them, Have not I chosen you twelve, and one of you is a devil?* 71 *He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.* In ACTS 1:25 we read the last statement concerning Judas Iscariot in scripture: *That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.* The topic of this portion in ACTS 1:15-26 is choosing a replacement for the ministry, and apostleship, which was Judas Iscariot's. Judas Iscariot did not want that place, thus *he turned aside from the ministry, and apostleship that was his by betraying Jesus.* Transgression here in verse 25 means to turn aside from, or to go past, or to pass over without touching a thing. Judas was numbered among the twelve Apostles of the Lamb, but he turned aside from that ministry and apostleship, and in ACTS 1:15-26 we find the story only Luke tells of how Judas' was replaced.

There are many lessons we can learn by studying what took place during these ten days before Pentecost, and what took place with the Apostles, and the rest of the brethren gathered with them. ACTS 1:14 informs us that *...These all continued with one accord in prayer and supplication,...* and ACTS 1:15 tells us: *...(the number of names together were about an hundred and twenty,).* In this portion of in ACTS 1:13-26 we can identify sixteen of the hundred and twenty by name. And we must note the Lord knew all one hundred twenty of their names, and appreciated the fact that *...These all continued with one accord in prayer and supplication,...* . These hundred and twenty or so would all be baptized with the Holy Ghost on the day of Pentecost ten days after Jesus ascension. Meanwhile being in one accord, in one place they knew what Peter had to say was important. And Peter continues saying in ACTS 1:21 *Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism of John, unto that*

same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. Peter reveals a lot to us in these two verses; some things that hadn't been pointed out specifically before this time. Peter here tells us that there were men that companied with "us," "us" being the twelve Apostles. Further Peter points out that "these men" had *"...companied with us all the time that the Lord Jesus went in and out among us,... which was ... from the baptism of John, unto that same day that he was taken up from us..."*. This means that these men were with the twelve Apostles, and Jesus for three plus years, and had witnessed all the things that the twelve Apostles had witnessed of Jesus, including His resurrection, and His ascension, and that these men were still here as active devout followers of Christ along with the remaining eleven Apostles, and had also witnessed Christ' ascension. Peter then in ACTS 1:22 adds that one of these men, these constant companions, must *...be ordained to be a witness with us of his resurrection.* The word "ordained" as used here means: one must be appointed to become a witness with us of Jesus resurrection. Actually from these two verses we see that Peter was after one who should be a personal witness, who can speak from his own personal experience of the ministry, resurrection, and ascension of our Lord and Saviour Jesus Christ. Of the hundred and twenty or so in the upper room there must have been several candidates, who fit this qualification. And Peter, and the other eleven remaining Apostles knew these candidates by name having been with them for three plus years, and having fellowshiped with them at the same times they were companying with Jesus. Remember that after His resurrection Jesus told those same people, and the Apostles what we read previously in LUKE 24:46-48. LUKE 24:46 *And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things.* Peter here in ACTS 1:21 & 22 repeated this same thought, noting that one must be appointed an Apostle that was also a witness to Jesus ministry, and His resurrection, and ascension.

Two is the number of SUFFICIENT WITNESS, or SUFFICIENT TESTIMONY, so in ACTS 1:23-25 we learn the names of the two well qualified men, one of whom would be chosen to be a replacement witness for Judas. ACTS 1:23 *And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. 24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, 25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.* The two outstanding men nominated by the hundred and twenty were Joseph called Barsabas, who was also surnamed Justus, and Matthias. We find the name "Barsabas" twice in scripture, and the name "Matthias" twice in scripture. These were two outstanding men, both devoted followers of Jesus Christ. We already know that these two met the qualifications Peter requested in the previous verses. The word "appointed" in ACTS 1:23 simply means that these two men were simply singled out in order that it might be made known which of them the Lord had chosen. The American Standard Version of the Bible here notes that they were "put forward."

The choice of one of these men was then put in the hands of the Lord. ACTS 1:24 *And they prayed...*. It says here "they prayed." It is interesting to note that the word "prayed" is only found sixty-five times in scripture. Of course there are many more references to prayer in scripture than just the sixty-five times we find the word "prayed" in scripture. The word "prayed" is found seventeen times in the book of ACTS, seventeen is the number of VICTORY IN JESUS CHRIST. We find here in ACTS 1 that after they "prayed" the choice of Matthias as an Apostle was made manifest. In ACTS 4:31 when they "prayed" *...the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.* Obviously this was another VICTORY IN JESUS CHRIST. In ACTS 9:40 after Peter "prayed" for Tabitha, she was raised from the dead. This was another VICTORY IN JESUS CHRIST. In ACTS 16:25 Paul and Silas "prayed" and sang praises to God at midnight, the Lord freed them from the Philippian prison, the Philippian jailor was saved, and his house, which was another VICTORY IN JESUS CHRIST. In ACTS 28:8 Paul "prayed" for the dying father of Publius, who was then healed,

and the end result was many more on the island of Melita were healed, and realized their own VICTORY IN JESUS CHRIST.

ACTS 1:24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, 25 That he may take part of this ministry and apostleship... We read earlier in verse 14 that they (these one hundred and twenty) were “with one accord,” “with one accord” in the positive sense, that is, with one mind in harmony with one another working in concert with the leading of the Lord. The phrase “one accord” comes from the Greek word *homothumadon* {hom-oth-oo-mad-on'}, number 3661 in the Strong's Greek Concordance. Thayer's Bible Dictionary notes that *homothumadon* is a unique Greek word, used 10 of its 12 New Testament occurrences in the Book of ACTS, and helps us understand the uniqueness of the Christian community. *Homothumadon* is a compound of two words meaning to “rush along” and “in unison.” The image is almost musical; a number of notes are sounded which, while different, harmonize in pitch and tone. As the instruments of a great concert under the direction of a concert-master, so the Holy Spirit blends together the lives of members of Christ's church. So we find here in ACTS 1:24 that they were in harmony as they prayed. Certainly one must have led out in prayer here, and we assume it was Peter who voiced the words recorded in this prayer of ACTS 1:24 and 25. Recall from our studying JOHN 21 that our resurrected Lord and Saviour Jesus Christ had specifically instructed Peter to “Feed my lambs,” and to “Feed my sheep.” If Peter indeed was the one leading out here in prayer in ACTS 1:24 & 25, he also was indeed feeding the Lord's sheep here with the thought ...*Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship...* The statement that is food for thought here for us is the acknowledgement that the Lord indeed knows the hearts of all men, and that it is paramount for us to realize that we as men do not know the hearts of all men. In PSALMS 44:21 we read this statement, that God ...*knoweth the secrets of the heart*. All in the upper room knew this concept also.

In scripture we read of hardened hearts, uncircumcised hearts, lustful hearts, evil hearts, all of which point to unbelieving hearts. We also find in scripture hearts that are comforted by the Lord, merry hearts, upright hearts, faithful hearts, hearts full of grace, and love for the Lord, all of which point out benefits of believing hearts. This statement ...*Thou, Lord, which knowest the hearts of all men...* that we read in ACTS 1:24 brings the following scriptures to mind. We find in 1 SAMUEL 16:7 the Lord's instruction to Samuel as he goes to Jesse the Beth-lehemite to anoint one of his sons to be king. 1 SAMUEL 16:7 *But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.* We know the Lord's choice was David, and ACTS 13:22 informs us why, that when God had removed Saul as king He ...*raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.* In 1 CHRONICLES 28:9 we read David's instruction to Solomon: *And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.* In 2 CHRONICLES 6:30 we read these words of Solomon in his prayer of dedication of the temple he built: *Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:).* Solomon also wrote the following two scriptures in PROVERBS: PROVERBS 17:3 *The fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts.* PROVERBS 21:2 *Every way of a man is right in his own eyes: but the LORD pondereth the hearts.* In JEREMIAH we find the following: JEREMIAH 17:9 *The heart is deceitful above all things, and desperately wicked: who can know it? 10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* These Old Testament scriptures, along with many others we didn't mention, point out that this prayer of ACTS 1:24 & 25 was indeed in harmony with the word of God. ACTS 1:24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these

two thou hast chosen, 25 That he may take part of this ministry and apostleship... One more verse along these lines is what Peter some twenty or so years later says in ACTS 15:8, which also point to back to this same fact, that God ...knoweth the secrets of the heart.

ACTS 1 closes with verse 26. ACTS 1:26 *And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.* Let's keep it simple. They had just prayed and said: Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship... and then they trusted the Lord to show them His choice by their casting lots, a common practice of the Jews since the days of Moses, and Joshua. Joshua cast lots before the Lord in JOSHUA 18:10 for the purpose of dividing the land unto the children of Israel. Here in ACTS 1 the choice of Joseph called Barsabas, or Matthias to become the twelfth Apostle was left in the hands of the Lord, and they had the faith to believe that by casting their lots the choice of the Lord would be made manifest. *And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.* Thus Matthias became the twelfth Kingdom Apostle, and he was numbered with the eleven. We don't read of Matthias' name again, but we know he was now part of the twelve Kingdom Apostles. And we also know that Matthias was included in the following verses of scripture concerning the Kingdom Apostles. ACTS 2:43 *And fear came upon every soul: and many wonders and signs were done by the apostles.* ACTS 4:33 *And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.* Recall that Matthias was chosen in part as an Apostle to be witness to the resurrection of the Lord Jesus, which he was. {ACTS 1:22.} ACTS 5:12 *And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.* When the Kingdom Apostles were arrested by the Sanhedrin in ACTS 5:18, Matthias was with them. ACTS 5:18 *And laid their hands on the apostles, and put them in the common prison.* ACTS 5:29 *Then Peter and the other apostles answered and said, We ought to obey God rather than men.* Matthias was one, who voiced this same thing: *We ought to obey God rather than men.* There are other scriptures that mention what the Kingdom Apostles did, but the last one we will read that shows what Matthias, and the other Kingdom Apostles did is found in ACTS 6 in the following verses. ACTS 6:2 *Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.* Matthias was here found to be one of the Apostles who gave himself ...continually to prayer, and to the ministry of the word. If the Lord tarries until we get to ACTS 15 we will find Matthias still among the Apostles at Jerusalem.

One final thought concerning Matthias that is found in ACTS 1:26 *...he was numbered with the eleven apostles.* Brother Copley in his ACTS study book goes into a discussion of why there were twelve Kingdom Apostles. You can read Brother Copley's thoughts on your own. The scripture explains how Israel is God's chosen people, and how there were twelve tribes of Israel. And Jesus Himself chose twelve Apostles. In our meaning of the Bible numbers study we learned that twelve is the DIVINE GOVERNMENTAL PERFECTION number. Brother Copley calls it the Divine number of Kingdom fulness. We noted the following point a couple of times previously in this study. In MATTHEW 19:27 & 28 we read this of the twelve Apostles of the Lamb: 27 *Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.* So we find twelve ordained of God to be the number of DIVINE GOVERNMENTAL PERFECTION in association with the government administration of some kind in relation to Israel in the Bible. The twelve Kingdom Apostles have

their names eternally etched in the twelve foundations of New Jerusalem, and there they will sit upon twelve thrones judging the twelve tribes of Israel during the Millennium, the Kingdom Age. Here in ACTS 1 Matthias now has this place being one of the twelve Kingdom Apostles.