

THE LAST WEEK OF THE LORD JESUS ON EARTH
XII. The Ten Day Waiting Period until The Fulfillment of
The Lord Jesus Christ's Promise (Acts 1:9-26)

“⁹And after-saying these-things, while themselves^[intensive] kept-looking, He-was-lifted-up and a-shaped-cloud assumed^[tookupbeingunder] Him away-from the-eyes of-theirs. ¹⁰Even as they-were ^[periphrastic perf. ptcp.] persistantly-staring into the Heaven, ^[emph. kač] during-His-journeying, two men ^[loc. ev] in-white apparel had stood-alongside them, ¹¹who also said, O-men^[husbands] of-Galilee, why & have-you-stood earnestly-looking into The Heaven? This^[art. as pm.] Same Jesus Himself, Who^[art as dmstr. pm.] was-taken-up away-from you & into /Heaven, in-this-way He-shall-come in which manner & you-intently-gazed-with-rapt-attention-upon-Him while-journeying into The Heaven. ¹²At-that-time they-returned unto Jerusalem^[Hee-ehrou-sahláym] away-from a-mountain the-one-being-titled, Olivet^[Olive Garden], which-is-having ^[adverbial acc. of space] a-distance-of a-Sabbath^[day's] journey^[way, = less than 2 mi. (Ex. 16:29 cf. Num. 35:5)] near Jerusalem^[Hee-ehrou-sahláym]. ¹³And when they-entered, they-ascended into the upper-story where both Peter and James and John and Andrew, Philip^[Féeleppohs] and **Thōmahs**, Bartholomew^[Bahrthohlohmaiohs] and Matthew^[Maht-thaiohs], James, related^[genitive of relationship] to **Ahlfah-éeohs** and Simon the zealot^[Zaylōtays] and Judas, related^[genitive of relationship] to James ^[periphrastic present distributive participle] were-consistently-abiding-throughout^[durative use of kará in composition] /Festival-time. ¹⁴These all ^[periphrastic present participle] were-remaining-in-constant-readiness unanimously in-The prayer and in-The supplication together-with ⁰women and Mary, the mother of-The Jesus, in-fact together-with the brothers of-His. ¹⁵And in-those /days, when-Peter -stood-up in-midst of-the disciples (and a-crowd of-proper-names ^[upon the same place]) inclusively-altogether were about a-hundred twenty), he-said,

¹⁶O-men! Brothers! It-was-absolutely-necessary-for This /Scripture to-be-fully-fulfilled-which-The Holy /Spirit foretold through^[intm. agey.] David's ⁰mouth concerning Judas^[Ps. 41:9;55:12-14], who became guide^[Lk. 22:47] to-the-ones |who arrested /Jesus. ¹⁷Because he-stood-being-numbered and customarily-was-together with-us, also he-obtained the allotted-rank^[portion] of-this /domestic-service. ¹⁸(So actually this-one⁺ acquired-for-himself a-plot-of-land by-means-of the remuneration of-his^[art. as pm.] unrighteousness. And becoming head-first^[flat-on-his-face], he-burst-with a-noise in-midst and all the innards of-his gushed-out. ¹⁹And it-became-known to all the-ones residing in-Jeusalem^[Hee-ehrou-sah-láym], so that that /plot-of-land is-titled in-their own^[private] dialect, **Ahkehldahmáh**, that^[this] is, Blood's ⁰Plot-of-Land.) ²⁰For it-stands-written ^[loc. ev] in-Volume^[large scroll] of-Psalms^[Ps.69:25], the homestead of-his is-to-become a-desert! and, The-one⁺ residing in-it is-to-stop-existing^{[being]!} and, ^[Ps. 109:8b] ^[opt. of wish] May- another^[diff. kind] -take the office-of-oversight of-his. ²¹Therefore it-is-absolutely-necessary-that one of-these, the men, |who| went-together with-us ^[loc. ev] in-all the-space-of-time ^[loc. ev] in-which The Lord Jesus entered and exited upon us, ²²beginning from the baptism of-John until the day ^[obj. gen.] in-which He-was-taken-up away-from us, to-become a-judicial-witness of-His resurrection. ²³And they-caused two to-stand: Joseph^[Yōsayf], the-one titled, **Bahrsahbáhs**, who was-entitled **Yōustohs**^[Justus]; and **Maht-theéahs**. ²⁴And they-prayed-and-said, You^s O-Lord, O-Heart-Knower-of-all^[gen. : incl. people & things], ^[manifest] authorize out of-these the two! which one⁺ ^sYou-elect-for-Yourself ²⁵to-receive the allotted-portion of-this the domestic-service and apostleship, out-of^[source] which Judas transgressed^[went aside] ^[inf. of res.] as-a-result-to-journey unto his^[art. as pm.] own^[private] /place. ²⁶And they-gave their lots^[pebble, small stick, or straw]. And the lot fell upon **Maht-theéahs**. And he-was-joined by vote in-association with the eleven apostles” (Acts 1:9-26 APT).

Introduction:

After His Resurrection-Ascension during the following forty days, The

Lord Jesus very specifically and deliberately took steps to restore Peter to fellowship and discipleship, before He ascended to Heaven the second time after His Resurrection-Ascension, which occurred on the third day after crucifixion. Eight days later, Monday, 25 Nisán (April 23), A.D. 33, The Resurrected Lord Jesus Christ appeared the second time to His eleven disciples with restored Thomas present. Since Mark specified the number of disciples gathered, eleven on this occasion, which included Thomas, it is concluded that Mark 16:14-18 is the record of this second appearance of The Resurrected Christ to His disciples. After The Lord Jesus convinced Thomas that He is truly resurrected and alive again He then gave the first part of His third commandment.

The Old Testament or Covenant contained Ten commandments for Israel, but The Lord Jesus Christ gave to His Disciples Four Commandments in The New Testament for His Church, which supplant The Old Testament Law. There are Four Commandments of His New Testament or Covenant for His Disciples to practice and teach The Church, which He was building through them and is still building through His disciples today.

- I. His First Commandment is “Continually love one another according as I loved you!” (Jn. 23:34 APT).
- II. His Second Commandment is to Partake of The Lord’s Supper often on The First Day of the week (Acts 20:7; 1 Cor. 11:23-26).
- III. The Third Commandment that The Lord Jesus Gave to His Disciples when they were gathered together on the eighth day after His Resurrection-Ascension is, “Journey at once^[imperative-aorist-participle] unto the entire world and proclaim The ^[glad-tidings or evangel] Gospel-as-an-herald to-every /creature!” (Mk. 16:15 APT). These men were discipled (personally trained) and well taught by The Lord Jesus Christ Himself. Now there was to be no delay! They were to journey at once (constative aorist imperative) to proclaim The Gospel and make disciples of those who respond! There is to be no delay!

The Lord Jesus included with this command the consequences that the hearers would experience depended upon how the hearers responded either to be saved or to be condemned to punishment (v. 16).

- IV. His Fourth Commandment that The Lord Jesus Gave to His Disciples for the people of His Church to persistently obey is, to Consecutively Disciple People of All Nations.

After relating to His Disciples the first part of His Third Commandment, about a month transpired and the eleven disciples departed from Jerusalem to a mountain in Galilee where He had instructed them to journey and where He had arranged to meet with them.

We considered the significance of the meaning of Discipleship, and what is entailed in the process. Then we proceeded to consider the three steps or stages to arrive at complete fulfillment of His commandment:

- (A) **Consecutively Disciple People of All Nations**, who claim to know Christ, but have not been nor are being discipled presently.

This discipling of all people is to be persistently conducted on our journey through life.

- (B) **Baptize those teenage and older discipled ones** in The Name of The Father and of The Son, and of The Holy Spirit (Mt. 26:19b).

New Testament Baptism signifies a white funeral and burial after death of the old human of ours and calls for ceasing from serving as a bondsman to the Sin (Rom. 6:3,4,6,7,11-13).

But we must realize that baptism is not a religious rite for Eternal Security, but an indication and sign that the one baptized has already

received that security by faith in The Lord Jesus Christ and His Crucifixion Death on Calvary and has died to Sin, Satan, and to the World and its practices, to live in union with Christ in His Death, Burial, and Resurrection unto Newness of Life.

Baptism has been given by The Lord Jesus Christ to the disciples of His to be an integral part of discipleship into His Church. Therefore it behooves us to recognize that the responsibility lies upon every redeemed disciple to become involved in seeing that every believer is given the opportunity to complete discipleship to a more mature stage of teenage disciples both spiritually and physically because they have been discipled. Then, and not until then baptize them.

(C) Repeatedly Teach Publicly all those who have been or are being discipled (Mt. 26:20).

Those who are baptized need to be congregated into a local church membership and those congregated church leaders need to be trained to take up the role of elders, deacons, and teachers.

Firstly, the Baptized Disciples Need to be Congregated. The Lord Jesus commanded His disciples to ‘publicly-teach-repeatedly’ those whom they spiritually disciple. The only way that His Disciples could fulfill this command was to congregate them or gather them into a congregation first.

Secondly, Repeatedly Publicly Teach the disciples all the things as many as He commanded that The Lord Jesus Christ taught to His disciples **and** instructed them to keep and guardedly protect **all** these things so that they in turn teach those that they disciple and congregate them into a local church.

This brought us to Thursday, 25 Iyar (May 14), A.D. 33. Concerning which we considered the seven items concerning the day and the historic event referred to as The Ascension of The Lord Jesus Christ

A. The Place Where this Event Occurred (Lk. 24:50a).

The Lord Jesus Christ’s departure from Earth and His Ascension took place from the southeast side on top of The Mount of Olives that borders on the outskirts of **Baythah-néeah** (Bethany), which can be seen by looking further southeast.

B. The Parting Charge to His Disciples (Acts 1:4).

Before departing into Heaven, The Lord Jesus gave them one final parting charge. They were to return to Jerusalem where they were to constantly abide while attending the Festival throughout that time and not depart, but on the contrary they were to abide in anticipation for the fulfillment of the promise of The Holy Spirit that Jesus made in the upper room.

C. The Promise by The Lord Jesus Reassured (Acts 1:5).

The Lord Jesus introduced another Baptism to His Disciples! Not only shall they baptize disciples in water as they had been doing, but they themselves shall have an additional baptism to that with which they were initially baptized by The Lord Jesus Himself **after** they received the repentance baptism by John the Baptizer (Jn. 3:22; 4:1,2).

Now this newly introduced baptism to His disciples had a much different meaning than just embracing The Lord Jesus Christ as The Coming King over The Kingdom of Heaven which the Jews expected on and over The Earth. But rather it pertained to The Kingdom of The God and signifies and indicates a relationship in union with The Lord Jesus Christ, God The Father, The Holy Spirit and The Church which The Lord Jesus is building upon Himself, The Chief Corner

Stone and the Foundation of the Apostles and Prophets.

D. The Probing Question by The Disciples (Acts 1:6).

After The Lord Jesus told them of the soon-coming Baptism by The Holy Spirit, they asked Him a different question which indicated that they did not understand what he had taught them. “Are You in this period of time restoring-completely The Kingdom of Israel to its former state?” Although He had given them a New Covenant based on His own precious blood into a New relationship in union with The Father, Himself, and The Holy Spirit, they were puzzled and did not realize the full extent of what that involved and meant. So they asked this question.

E. The Preclusive Answer by The Lord Jesus (Acts 1:7,8).

The answer Jesus gave His disciples was pointed and abrupt. They were not to know the periods of time and appointed seasons which The Father reserved for His own authority. But they shall receive (not be given) The Holy Spirit. It is a surety to be theirs and they shall know from experience miraculous-power after The Holy Spirit alighted upon them. As a result they shall be witnesses proclaiming The Lord Jesus Christ everywhere on Earth. He does not force us to go against our will! But **if we truly are His disciples, He shall make us willing to go.** To become His disciple is totally voluntary. But going forth to proclaim His Truth and make disciples is indicative that we **are** truly His disciples.

F. The Pronouncement of Departure Fulfilled (Lk. 24:50-51; Mk. 16:19; Acts 1:9; Lk. 24:52).

Mark recorded this event more tersely than Luke in his Gospel. Luke recorded more details in The Acts than in his Gospel. Luke observed that Jesus blessed His disciples before ascending (Lk. 24:50-51). Luke also noted that it was a shaped-cloud that appeared and then assumed (took into Heaven) The Lord Jesus Christ upon the cloud which obscured Him from their sight. Mark, in his Gospel, merely stated the simple fact of His ascension. Then in The Acts Luke recorded more details concerning His Ascension (Acts 1:9).

G. The Sequel to The Ascension of The Lord Jesus Christ (Lk. 24:52,53; Acts 1:10-14).

They returned to Jerusalem where they had been lodging throughout Festival-Time. Daily they went to the Temple to praise and bless The God, prayer, and supplication while waiting unanimously in constant readiness to receive the Baptism by The Holy Spirit. During these days of waiting in prayer and supplication, The Lord added to the eleven 109 souls to their number daily gathering in The Temple (Lk. 24:53).

Now let us consider what took place on one of the days in waiting, possibly the day before Pentecost, the Festival of Fifty, when The Israelites celebrated the Feast of Firstfruits fifty-one days after Passover.

III. The Assembly of an Hundred Twenty Faithful Followers for Prayer.

There are five factors to consider concerning this day: A. The Compliant Obedience of the Eleven Disciples; B. Peter’s Outspoken Interruption of Prayer; C. Peter’s Impromptu Oration; D. Peter’s Carnal Proposal and Interference with Divine Authority; and E. The Response of the 120 Disciples.

A. The Compliant Obedience of the Eleven Disciples (Acts 1:12-14 cf. Lk. 24:53);

The eleven disciples returned to Jerusalem and ascended into the upper story where they were boarding during Festival time (c. 10 days or more). Then during the days they gathered in the Temple, probably under Solomon’s Porch, persisting in Prayer and Supplication.

B. Peter’s Outspoken Interruption of Prayer (Acts 1:14,15);

With his impatient, impetuous, and impulsive nature, Peter interrupted

the prayer meeting with an impromptu oration and an imprudent proposal.

C. Peter's Impromptu Oration (Acts 1:16-20);

“¹⁶O-men! Brothers! It-was-absolutely-necessary-for This /Scripture to-be-fully-fulfilled-which-The Holy /Spirit foretold through^[intm. agcy.] David's ⁰mouth concerning Judas^[Ps.41:9;55:12-14], who became guide^[Lk. 22:47] to-the-ones /who/ arrested /Jesus. ¹⁷Because he-stood-being-numbered and customarily-was-together with-us, also he-obtained the allotted-rank^[portion] of-this /domestic-service. ¹⁸(So actually this-one+ acquired-for-himself a-plot-of-land by-means-of the remuneration of-his^[art.asprn] unrighteousness. And becoming head-first^[flat-on-his-face], he-burst-with a-noise in-midst and all the innards of-his gushed-out. ¹⁹And it-became-known to all the-ones residing in-Jeusalem^[Hee-chrou-sahláym], so that that /plot-of-land is-titled in-their own^[private] dialect, **Ahkehldahmáh**, that^[this] is, Blood's ⁰Plot-of-Land.) ²⁰For it-stands-written ^[loc. ev]in-Volume^[large scroll] of-Psalms^[Ps. 69:25], the homestead of-his is-to-become a-desert! and, The-one+ residing in-it is-to-stop-existing^{[being]!} and,^[Ps.109:8b] ^[opt.ofwish]May-another^[diff. kind] -take the office-of-oversight-of-his” (Acts 1:16-20 APT)

Why at this time has Peter imposed himself into the proceeding of prayer and supplication to give to the gathering a summation of his personal impulsive thoughts? This is what he did carnally twice before: first personally to The Lord Jesus when He revealed that He must suffer at the hands of the Sanhedrin, be killed, and resurrect Himself on the third day. Peter began to rebuke Him of this. Then Peter was audibly rebuked by The Lord Jesus Christ and called Satan, which indicated that Peter was motivated to speak out by Satan (Mt. 16:21-23) . Peter spoke out like this again after The Transfiguration on The Mount and was audibly rebuked by The Father this time (Mt. 17:1-5). Now Peter did it again here. What did The Lord Jesus Christ tell the disciples including Peter to do at Jerusalem (Acts 1:4)? Prayerfully watch while abiding-in-anticipation for the promise to be fulfilled! At which time they would have the presence and guidance of The Holy Spirit. But Peter acted in the flesh again but this time without rebuke.

What does the Greek verb *περιμένειν* (pehreméhn-eheen) translated ‘to wait’ by most translations but rather actually ‘persistently-abide-in-anticipation!’ imply Scripturally? Stay, put or in place, in expectancy for the coming Paraclete or My spiritual replacement to arrive and do nothing until then! Does it not? What did the apostles understand it to mean? ‘Patiently wait in constant readiness in prayer for the gift of The Father to come!’ Scripture records that they were doing this for some time, possibly for eight or nine days, when Peter interrupted and stood up with his oration and proposal. Evidently there was a little break of silence and Peter's thoughts of what to do disturbed him. But praying for any length of time had been difficult for Peter. Recall his experience in The Garden of **Gethsaymahnáy** when The Lord Jesus requested three disciples, especially Peter, to persistently watch and persistently pray for one hour (Mt. 26:40,41; Mk. 14:37,38; Lk. **22:40,45,46**). So impatient, impetuous, and impulsive Peter thought about what should be done from the strictly human viewpoint as he had been accustomed to think before his restoration to discipleship.

It appears that Peter had been thinking about what transpired in the days leading up to the Crucifixion and Resurrection-Ascension and compared it to what he was taught as a young man and sang with the congregation from the Psalms of David, especially concerning His betrayal by Judas **EeskahreeĀays** (Iscariot) for thirty silver shekels and thought of the vacancy left in the apostleship by His death. First. Peter

recalled and reminded the 120 disciples of the Messianic prophecy of Psalms 41:9 and 55:12-14. Then he noted that although Judas obtained the allotted rank of domestic service as an apostle, he acquired a 'plot of land' with the price of betrayal, thirty silver shekels in remuneration for his unrighteousness. Then Peter reiterated the essential details of the suicidal death of Judas followed by the outcome of his deserted homestead. Finally, he quoted the Psalmist's wishful desire that his office be filled by another (Ps. 109:8b). Peter quoted this in Greek just as The Septuagint recorded it, using the optative mood of wish 'that it may be filled by one of a different kind than Judas.' But Peter concluded in the flesh, as he had been prone to do before regeneration and baptism by The Holy Spirit, that it indicated that it was absolutely necessary to be filled right then. And he urgently presented it so.

D. Peter's Carnal Proposal and Interference with Divine Authority.

Having said all that pertained to the issue leading up to his proposal, as a good orator should, Peter proposed that they, the disciples do what **he** thought. He stated that it was absolutely necessary to be done according to what three qualifications he considered were required. That is, they select one of the men from the gathering, who had accompanied The Lord Jesus Christ through all His ministry from the baptism by John until His Ascension, **and** who was a witness to the resurrection of The Lord Jesus Christ (Acts 1:21,22).

“²¹Therefore it-is-absolutely-necessary-that one-of-these, the men, |who| went-together with-us [^{loc. ev}]in-all the-space-of-time [^{loc. ev}]in-which The Lord Jesus entered and exited upon us, ²²beginning from the baptism of-John until the day [^{obj. gen.}]in-which He-was-taken-up away-from us, to-become a-judicial-witness-of-His resurrection” (Acts 1:21,22 APT).

He proposed that they immediately do something about the vacancy in the apostleship and choose one of themselves to fill Judas' position. He did not think of his leading the gathering of disciples into intrusion into The Master's authority, choice, and election, nor of causing disobedience to the whole assembly and changing their obedience to partial obedience which is really disobedience. There was no thought of considering The Lord Jesus Christ, who chose the twelve, nor of asking in prayer for guidance in selecting them until **after** they chose the two, then they asked in prayer for His indication by worldly means of casting lots, a form of voting for the majority opinion of the narrowed choice that they proposed with no room for The Holy Spirit's guidance nor selection because He had not yet been given.

We must recognize that Apostles can only be chosen by The Lord Jesus Christ. His disciples are involved in selecting, making, and baptizing disciples, but **not** apostles. Therefore Peter's proposal did not coincide with The God's view-point or judgment nor with The Lord Jesus Christ's viewpoint and selection. For The Resurrected Christ had instructed otherwise by example. Whose responsibility was it to select His apostles? The Lord Jesus Christ, Himself, The Master! Then why should humans, even though they be or because they are His apostles, intrude into His office, even though He is absent? It is His office and His authority alone! Expedience or haste is an excuse, but never a reason or cause for intruding into Divine authority.

E. The Response of the 120 Disciples (Acts 1:23-26).

Immediately the gathering of 120 acted upon Peter's proposal.

²³And they-caused two to-stand: Joseph^[Yōsayf], the-one titled, **Bahrsah-báhs**, who was-entitled **Yóustohs**^[Justus]; and **Maht-theéahs**. ²⁴And they-prayed-and-said, You^s O-Lord, O-Heart-Knower-of-all^[gen.: incl. people & things],

²⁵to-receive the allotted-portion of-this the domestic-service and apostleship, out-of^[source] which Judas transgressed^[went aside] ^[inf. of res.]as-a-result-to-journey unto his^[art. asprn.] own^[private] /place. ²⁶And they-gave their lots^[pebble, small stick, or straw]. And the lot fell upon **Maht-thééahs**. And he-was-joined by vote in-association with the eleven apostles'' (Acts 1:23-26 APT).

So the whole assembly selected two men who fit the requirements that Peter set forth in his proposal. Then they prayed to be shown which of the two that they selected did The God prefer, not what should they do about Peter's proposal but rather honor their choice and endorse for them which one was His preference. Then they gave their lots, following which outcome they were joined by vote to the eleven. They appointed **Maht-thééahs, who is not mentioned again in the New Testament.**

We learn later in the Acts of The Apostles that The Lord Jesus Christ had another choice for the twelfth apostle to replace Judas (Acts 14:14,15; Rom. 1:1,5; 16:7; 1 Cor. 1:1; 4:9; 9:1,2, 15:7-9; 2 Cor. 11:5,13-15; 12:11,12; Gal. 1:17; 2:8; Eph. 1:1; Col. 1:1; 1 Tim. 1:1;2:7; 2 Tim. 1:1;11; please take time to look up each reference and observe that Scripture records that Paul was indeed The God's choice of replacement for Judas). All of these passages of Scripture indicate that Paul, previously known as Saul of Tarsus, was The Lord's chosen replacement for Judas **Eeskahreeōtays**.

What can we learn from this meddlesome fleshly proposition? There is a tendency to recall and misinterpret Scripture to fit a current situation and use it to reinforce the validity of our proposal. It is true that The Scripture (Ps. 109:8) applies to Judas. His office shall be filled by another. But 'another' does not refer to one of human choosing to fill the office created by and originally filled by The Lord Jesus Christ. The Lord Jesus used the eleven plus the one **He** added to the Apostles to lay the foundation of His Church. Since nothing more was heard of the choice of the 120, it is clear that The God did not honor their action, Furthermore the office of apostleship ceased to exist after the foundation of The Church is laid (Eph. 2:19,20; 4:11), since a building does not require foundation members beyond the foundation stage. This Truth, inspite of the sects of Christendom who embrace apostleship, stands Scripturally firm! It is concluded that we must select The Church leaders by unanimity based upon Scripture and guided by The Holy Spirit and not by impulse of the flesh and resorting upon worldly methods.

Conclusion:

Today we considered the last event recorded in Scripture concerning the ten day prayer session. It was noted that Peter rudely interrupted the prayer session with a meddlesome fleshly proposal to fill the vacancy of office previously occupied by Judas. This was an intrusion into the office of The Master occupied by The Lord Jesus Christ. Even though action to select leadership is based upon misinterpretation of Scripture, we learned from Peter's error that we must learn to wait on The Lord to guide us by His Holy Spirit and not act in the flesh with human wisdom and proposals including voting rather than unanimity to select men to fill various offices in The True Church belonging to The Lord Jesus Christ. Is there any possible doubt that The Lord Jesus Christ expects those belonging to Him and His Church to do the same today? What are you and I making to fulfill His commission in obedience to His Third and Fourth commandments and the leadership of His Church?

Application:

Beginning today, what effort shall you and I make in this matter of Following and Persistently Obeying so as to fulfill The Third and Fourth

Commandants of The New Covenant or Testament given by The Lord Jesus Himself and all the Teaching concerning leadership of and to His Church and all the disciple-saints thereof through His Early Disciples in this twenty-first century?

Dr. Fred Wittman

For next week: Read and meditate upon: The Birth of The Christ's Church: Pentecost Sunday, 6 Sivan (May 24), A.D. 33 (Acts 2:1-13).