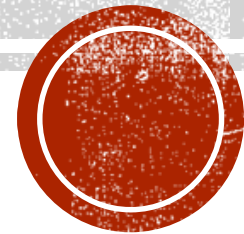


ACTS CHAPTER 1



ACTS 1:1-2

- Act 1:1 Dear Theophilos: In the first book, I wrote about everything Yeshua set out to do and teach,
- Act 1:2 until the day when, after giving instructions through the Ruach HaKodesh to the emissaries whom he had chosen, he was taken up into heaven



ACTS 1:1-2

- Who is Theophilus?
- **The first book** is the Gospel of Luke, also addressed to **Theophilos** (see Lk 1:1&N). This “second book” could be called “Luke, Part II.”
- **Everything Yeshua set out to do and teach is the content of the Gospel of Luke. Luke’s subject in the present book is the accomplishments of the early believers, in particular how they succeeded in bringing Gentiles into the framework of Messianic faith without their having to convert to Judaism, so that trust in Yeshua would not be for Jews only. Today the problem is exactly the opposite: the cultural and religious superstructure of faith in Yeshua the Jewish Messiah has become so “Gentilized” that most Jews find it hard to believe that the New Testament is as much for them as for Gentiles; see 11:18&N, 15:1&N. On the name “Yeshua” (“Jesus”) see Mt 1:1N.**
- Stern, D. H. (1996). *Jewish New Testament Commentary : a companion volume to the Jewish New Testament* (electronic ed., Ac 1:1). Clarksville: Jewish New Testament Publications.



ACTS 1:1-2 KEY WORDS

- Apostles - **G652** ἀπόστολος-apostolos
- *ap-os'-tol-os*
- From G649; a *delegate*; specifically an *ambassador* of the Gospel; officially a *commissioner* of Christ (“apostle”), (with miraculous powers): - apostle, messenger, he that is sent.
- LXX related word(s) H7971 shalach
- Chosen - #1586



ACTS 1:1-2 KEY WORDS

- **G1586**
- ἐκλέγομαι
- eklegomai
- *ek-leg'-om-ahee*
- Middle voice from G1537 and G3004 (in its primary sense); to *select*: - make choice, choose (out), chosen.
-
- LXX related word(s)
- H977 bachar
- H1262 barah
- H1305 barar qal,pi,hithp
- H3947 laqach
- H6901 qaval pi.
- H6908 qavats
- H8446 tur



ACTS 1:3

- **Act 1:3** After his death he showed himself to them and gave many convincing proofs that he was alive. During a period of forty days they saw him, and he spoke with them about the Kingdom of God.



ACTS 1:3

- Yeshua's ministry on Earth was climaxed by His suffering and Resurrection – Isa. 53
- He showed Himself alive – 40 Days
- With Proofs - Tekmerios



ACTS 1:4-5

- Act 1:4 At one of these gatherings, he instructed them not to leave Yerushalayim but to "wait for what the Father promised, which you heard about from me.
- Act 1:5 For Yochanan used to immerse people in water; but in a few days, you will be immersed in the Ruach HaKodesh!"



ACTS 1:4-5

- Yeshua proclaimed the promise of the Ruach HaKodesh
- We need His Supernatural Power
- We are to receive the Ruach HaKodesh in all His Fullness and Power – Isa. 32:15; Isa. 44:3
- John 14:16-17; Luke 11:13; Acts 1:8; Acts 2:4, 32-33,39; Acts 8:12-17; Acts 10:44-46, Acts 19:2, 5-6; Romans 10:9-10; 1 Cor. 14:2-15, 18, 27; Ephesians 6:8, Jude 1:20
- We are commanded to be filled



ACTS 1:4-5 – KEY WORDS

- **Kingdom G932** βασιλεία *basileia bas-il-i'-ah*
- From G935; properly *royalty*, that is, (abstractly) *rule*, or (concretely) a *realm* (literally or figuratively): - kingdom, + reign.
- LXX related word(s)
- H1004 bet hammelekh
- H4082 medinah
- H4082 medinot hammelekh
- H4082 medinot malkhut
- H4410 melukhah
- H4438 malekhut
- H4467 mamlakhah
- H4475 memshalah
- H7985 sholtan



ACTS 1:4-5 – KEY WORDS

- **Baptized** **G907** βαπτίζω
- baptizō
- *bap-tid'-zo*
- From a derivative of G911; to *make whelmed* (that is, *fully wet*); used only (in the New Testament) of ceremonial *ablution*, especially (technically) of the ordinance of Christian *baptism*: - baptist, baptize, wash.
- #1 Water Baptism – Jewish Mikveh Practice, #2 Ruach HaKodesh Immersion (See Study in Immersion PPT)
- LXX related word(s) H2881 taval



ACTS 1:6-7

- **Act 1:6** When they were together, they asked him, "Lord, are you at this time going to restore self-rule to Isra'el?"
- **Act 1:7** He answered, "You don't need to know the dates or the times; the Father has kept these under his own authority."



ACTS 1:6-7

- Over 500 Witnesses of Resurrection
- Question – Was He now going to restore the Kingdom to Israel?
- **Lord, are you at this time going to restore self-rule to Israel?** The expectation of virtually all Jews was that when the Messiah came he would deliver Israel from Roman oppression and become king over a Jewish nation reunited and sovereign as it had been under Kings Saul, David and Solomon, and again under the Maccabees (see [Yn 10:22N](#)) and their Hasmonean descendants (164–63 B.C .E.).
- No one grasped Yeshua’s teaching that he had not come this first time to rule, but to die “a ransom for many” and be resurrected the third day ([Mk 10:33–34, 45](#)). Even his *talmidim* misunderstood and continued to do so after the predicted events had taken place. At vv. [7–8](#) Yeshua filled this gap in their knowledge, focussing their attention not on his return but on their task; and we learn later ([3:21](#)) that Kefa got the point.
- One day when He returns self rule will be restored to Israel Fully



ACTS 1:6-7 KEY WORDS

- Restoring - #600
- **G600**
- ἀποκαθίστημι
- apokathistēmi
- *ap-ok-ath-is'-tay-mee*
- From G575 and G2525; to *reconstitute* (in health, home or organization): - restore (again)



ACTS 1:6-7 KEY WORDS

- Times - #5550 **G5550**
- χρόνος
- chronos
- *khron'-os*
- Of uncertain derivation; a space of *time* (in genitive case, and thus properly distinguished from G2540, which designates a *fixed* or special occasion; and from G165, which denotes a particular *period*) or *interval*; by extension an individual *opportunity*; by implication *delay*: - + years old, season, space, (X often-) time (-s), (a) while.
- LXX related word(s)
- H319 acharit



ACTS 1:6-7 KEY WORDS

- Epochs - #2540
- **G2540**
- καιρός
- kairos
- *kahee-ros'*
- Of uncertain affinity; an *occasion*, that is, *set or proper* time: - X always, opportunity, (convenient, due) season, (due, short, while) time, a while. Compare G5550.
- LXX related word(s)
- H314 acharon
- H2165 zeman
- H3117 yom
- H4150 moed



ACTS 1:8

- Act 1:8 But you will receive power when the Ruach HaKodesh comes upon you; you will be my witnesses both in Yerushalayim and in all Y'hudah and Shomron, indeed to the ends of the earth!"



ACTS 1:8

- Our power is to be Spiritual and Supernatural- 1 Cor 15
- We have a mission on Earth to proclaim the Besorah/Gospel both in Words and deeds
- Messiah is the Message
- We are called to reach the Jewish People
 - Ezekiel 3:17-19
 - Zechariah 1:14-15
 - Matthew 23:37-39



ACTS 1:8 KEY WORDS

- Power 1411 **G1411**
- δύναμις
- dunamis
- *doo'-nam-is*
- From G1410; force (literally or figuratively); specifically miraculous power (usually by implication a miracle itself): - ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.



ACTS 1:8 KEY WORDS

- Witnesses 3144**G3144**
- μάρτυς
- martus
- *mar'-toos*
- Of uncertain affinity; a *witness* (literally [judicially] or figuratively [generally]); by analogy a “martyr”: - martyr, record, witness.
-
- LXX related word(s)
- H5707 ed
- H7717 sahaduta



ACTS 1:9

- Act 1:9 After saying this, he was taken up before their eyes; and a cloud hid him from their sight.



ACTS 1:9

- The Departure/Ascension
- **A cloud hid him Yeshua ... will come back in just the same way**, fulfilling [Daniel 7:13](#) and Yeshua's predictions ([Mt 26:64](#); [Mk 14:62](#); [Lk 21:27](#); [Rv 1:7, 13; 14:14](#)). In the *Tanakh* a cloud often expresses God's glory (e.g., the pillar of cloud, [Exodus 13:21](#)), his *Sh·khinah* ("manifest presence," [MJ 1:2–3N](#)).

See page 20 Acts of the Emissaries



ACTS 1:10-11

- Act 1:10 As they were staring into the sky after him, suddenly they saw two men dressed in white standing next to them.
- Act 1:11 The men said, "You Galileans! Why are you standing, staring into space? This Yeshua, who has been taken away from you into heaven, will come back to you in just the same way as you saw him go into heaven."



ACTS 1:10-11

- Prophecy of Yeshua's Return
- The reply of the **two men dressed in white**, evidently angels (see [7:53N](#), [MJ 13:2N](#)), supports our hope ([Ti 2:13](#)) that Yeshua is coming back and at the same time implies a partial answer to the disciples' question in v. [6](#): Yeshua will restore self-rule to Israel and bring peace to the earth when he comes **back to you in just the same way as you saw him go into heaven.**



ACTS 1:12

- Act 1:12 Then they returned the Shabbat-walk distance from the Mount of Olives to Yerushalayim.



ACTS 1:12

- **The *Shabbat*-walk distance from the Mount of Olives.** The Mount of Olives is east of what is today called the Old City, which corresponds (very approximately) to what was meant anciently by Yerushalayim. The rabbinic rules for *Shabbat*, with certain exceptions, limit walking outside a walled city to 2,000 cubits (about 0.57 mile). According to [Lk 24:50–51](#) Yeshua left his *talmidim* and ascended into heaven from Beit-Anyah, which is on the mount's south slope. The olive grove in the garden of Gat-Sh'manim, on its west slope, has trees that may have been living in Yeshua's time. Jewish tradition, based on [Zechariah 14:3–5](#), says that the Messiah will appear on the Mount of Olives; vv. [9–12](#) tie Yeshua's first coming and his departure with his reappearance in a manner that will fulfill that expectation.



ACTS 1:13-15

- Act 1:13 After entering the city, they went to the upstairs room where they were staying. The names of the emissaries were Kefa, Ya`akov, Yochanan, Andrew, Philip, T'oma, Bar-Talmi, Mattityahu, Ya`akov Ben-Halfai, Shim`on "the Zealot," and Y'hudah Ben-Ya`akov.
- Act 1:14 These all devoted themselves single-mindedly to prayer, along with some women, including Miryam (Yeshua's mother), and his brothers.
- Act 1:15 During this period, when the group of believers numbered about 120, Kefa stood up and addressed his fellow-believers:



ACTS 1:13-15

- Choosing leaders in the Kahilah –
- They Should...
- To Obey Yeshua
- To center around Appointed Leaders
- To Continue In One Accord
- To Pray Steadfastly
- To Have a Leader Who Willingly Leads
- To Heed what the Leaders Says



ACTS 1:13-15 KEY WORDS

- Prayer **G4335**
- προσευχή
- proseuche^ē
- *pros-yoo-khay'*
- From G4336; *prayer (worship)*; by implication an *oratory (chapel)*: - X pray earnestly, prayer.
-
- LXX related word(s)
- H6963 qol
- H8467 techinnah
- H8605 tephillah



ACTS 1:16-20

- Act 1:16 "Brothers, the Ruach HaKodesh spoke in advance through David about Y'hudah, and these words of the Tanakh had to be fulfilled. He was guide for those who arrested Yeshua—
- Act 1:17 he was one of us and had been assigned a part in our work."
- Act 1:18 (With the money Y'hudah received for his evil deed, he bought a field; and there he fell to his death. His body swelled up and burst open, and all his insides spilled out.
- Act 1:19 This became known to everyone in Yerushalayim, so they called that field Hakal-D'ma—which in their language means "Field of Blood").
- Act 1:20 "Now," said Kefa, "it is written in the book of Psalms, 'Let his estate become desolate, let there be no one to live in it'; and 'Let someone else take his place as a supervisor.'



ACTS 1:16-20

- **Judas Fell to his death** (or: “swelled up”). At [Mt 27:3–10](#) we read that the *cohanim* bought the **field** and used it as a cemetery for foreigners, hence its name (v. [19](#)), and that **Y’hudah** from K’riot died by hanging himself. The differences between the two accounts can be resolved thus: the *cohanim* considered the money Y’hudah returned as his and bought the field in his name. The Greek for “fell to his death” means, literally, “having become prone.” Augustine harmonizes by suggesting he hanged himself and then fell.
- **Field of Blood**, bought with blood-money, where Y’hudah spilled his own blood, and/or where foreigners were buried. All three explanations are apposite.



ACTS 1:21-26

- Act 1:21 Therefore, one of the men who have been with us continuously throughout the time the Lord Yeshua traveled around among us,
- Act 1:22 from the time Yochanan was immersing people until the day Yeshua was taken up from us—one of these must become a witness with us to his resurrection."
- Act 1:23 They nominated two men—Yosef Bar-Sabba, surnamed Justus, and Mattityahu.
- Act 1:24 Then they prayed, "Lord, you know everyone's heart. Show us which of these two you have chosen
- Act 1:25 to take over the work and the office of emissary that Y'hudah abandoned to go where he belongs."
- Act 1:26 Then they drew lots to decide between the two, and the lot fell to Mattityahu. So he was added to the eleven emissaries.



ACTS 1:21-26

- Leaders must be in fellowship with other Believers over a long period of time.
- Mature
- Appointed Via Prayer
- “Casting Lots” – Lev. 16:8, Numbers 26:55, Proverbs 16:33
- **They drew lots.** This was a recognized way of ascertaining God’s will. [Proverbs 16:33](#) says, “The lot is cast into the lap, but the whole decision is from *Adonai*,” which means that what is attributed to chance, fate, luck or coincidence is determined by God. As Albert Einstein put it in objecting to quantum theory’s use of probability mathematics, “God does not play dice with the universe.”
- This second **Mattityahu** (the first we encounter at [Mt 9:9](#)), **was added to the eleven emissaries**, not Sha’ul (Paul), as some Christians suppose. Sha’ul was indeed an emissary (see the first verse in most of his letters), but not one of the Twelve because he did not meet the requirements (vv. [21–22](#)).



SPIRITUAL LEADERSHIP

Spiritual leadership requires diligence in one's walk with Yahweh.

Luke 2:25-32

Simeon (Shim'on) – means listener

- He was a man of the Spirit
- In fellowship with the Spirit
- Inquired of the Spirit
- Led by the Spirit to be in the right place at the right time
- Waited in the Spirit
- Spirit to Prophecy

