SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES

†
1:8

DEEP DIVE

Acts

Chapter One, Verses 1–26

You Shall Be My Witnesses — forty days of proofs, a question about Israel, a cloud on Olivet, and a praying room in Jerusalem

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

Luke's second volume opens where the first ended: the risen Jesus proves He is alive, tells His men to wait for the Spirit, answers their question about Israel's kingdom, and is taken up before their eyes — and the church's first act is to pray and to fill the empty place among the Twelve. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind Luke's key words.

THE PASSAGE

Acts 1:1–26

proofs · power · prayer · the Twelve

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

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Four movements from the forty days to the lot that fell to Matthias

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"This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven." — Acts 1:11

SECTION I · THE PASSAGE

Acts 1:1–26

You Shall Be My Witnesses — the risen Lord gives His last orders, goes up in a cloud, and leaves eleven men and a promise

† How to Read This Study

This study walks Acts 1 in 4 movements, in Luke's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the passage so you can see where Luke is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word R.C. SPROUL · Ligonier · St. Andrew's
C.H. SPURGEON · Metropolitan Tabernacle MATTHEW HENRY · Commentary on the Whole Bible

HOW THIS STUDY IS MARKED — God — His character & actions; Command / instruction; Key repeated word; Sin / warning; Promise / blessing; Time / place / contrast

KEY VERSE · ACTS 1:8

"but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

† Before the Passage

Acts is the second half of one work. Luke's Gospel ended with the risen Jesus telling His disciples, "stay in the city until you are clothed with power from on high" (Luke 24:49), and then blessing them and being "carried up into heaven" (24:51). Acts 1 picks up the same scene and slows it down. Guzik: "Luke's Gospel describes only the beginning of Jesus' work; Acts describes its continuation." Sproul calls the whole book "a history of the Holy Spirit's acts."

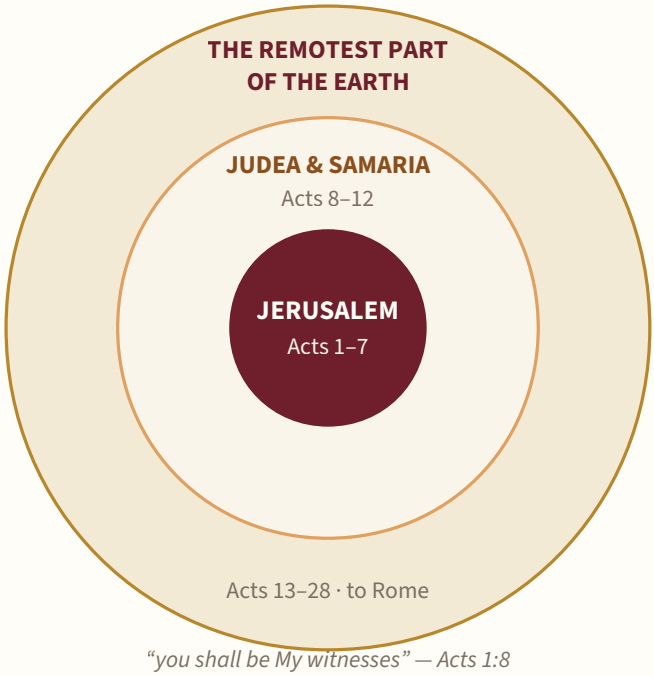
The reader is again "Theophilus" (Luke 1:3), a name that means "lover of God." Sproul thinks the name may point to a real, high-ranking reader, and he stresses that Luke, "the beloved physician, was an educated man" who wrote as a careful historian. The "first account" covered "all that Jesus began to do and teach" (v. 1) — which means Acts is what Jesus *continues* to do, now from heaven, by His Spirit through His people.

Between Easter and the ascension were “forty days” (v. 3), the only place the Bible gives the length of that time. Pentecost came fifty days after Passover (Leviticus 23:15–16), so the disciples waited about ten days in Jerusalem. The Mount of Olives (“Olivet,” v. 12) lies just east of the city across the Kidron valley — the same mountain where Zechariah says the LORD’s feet will stand “in that day” (Zechariah 14:4). A “Sabbath day’s journey” (v. 12) was a little over half a mile.

Acts 1:8 is the table of contents for the whole book: the witness begins in Jerusalem (chapters 1–7), spreads to Judea and Samaria (8–12), and goes out toward “the remotest part of the earth” (13–28), ending with Paul preaching in Rome. Before any of that can happen, two things must be settled: the power must come (chapter 2), and the Twelve must be twelve again (1:15–26).

FIGURE · JERUSALEM, JUDEA AND SAMARIA, THE EARTH

ACTS 1:8 — THE OUTLINE OF THE WHOLE BOOK



JERUSALEM · 1–7

Pentecost, 3,000 saved (2:41)
the Twelve, the temple, Stephen

JUDEA & SAMARIA · 8–12

Philip in Samaria (8:5)
Saul turned; Cornelius (10)

TO THE NATIONS · 13–28

Paul’s journeys from Antioch
“we came to Rome” (28:14)

Read Acts 1:8 from the center out: the witness starts in the city that crucified Jesus and keeps widening until it reaches Rome.

I
MOVEMENT

ACTS 1:1–5

All That Jesus Began

A second volume, forty days of proofs, and orders to wait for the Father’s promise

1 The first account I composed, Theophilus, about △ all that Jesus began to do and teach, 2 until the day when He was ⟳ taken up to heaven, after He had by the ⟳ Holy Spirit given orders to the apostles whom He had chosen. 3 To these He also △ presented Himself alive after His suffering, ◷ by many convincing proofs, appearing to them ◷ over a period of forty days and speaking of the things concerning the kingdom of God. 4 Gathering them

> *together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me; [5] for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."*
>
> ACTS 1:1–5

> *"And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."*
>
> LUKE 24:49

τεκμήριον

TEKMĒRION · "CONVINCING PROOF" · G5039

Used only here in the New Testament. In Greek writers on logic and medicine a *tekmērion* was a sure sign, a proof that settles the question — not a hint but evidence. Luke the physician chose the word for forty days of the risen Jesus eating, talking and showing His wounds. The KJV's "infallible proofs" catches the force. The resurrection was not a feeling the disciples had; it was a fact they checked.

ἐπαγγελία

EPANGELIA · "PROMISE" · G1860

Verse 4 reads literally "the promise of the Father." Luke uses the same phrase in Luke 24:49 and again in Acts 2:33 ("the promise of the Holy Spirit") and 2:39 ("the promise is for you and your children"). The Spirit is not something the disciples have to work up; He is something the Father promised and the Son will send. Their part is to wait in Jerusalem until He comes.

DAVID GUZIK · Enduring Word

Guzik reads verse 1 as the key to the book: "Luke's Gospel describes only the beginning of Jesus' work; Acts describes its continuation" — and "Wonderfully, what Jesus began still continues." He admits that "The teaching Jesus gave during that period after His resurrection and before His ascension is not recorded," but he refuses to imagine secret doctrine: Luke tells us Jesus "taught them much the same things and themes." On the waiting, he is blunt — "Jesus knew that they really could do nothing effective for the Kingdom of God until the Spirit came" — and he suggests the baptism of the Spirit is better described "as a condition than as an experience."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's first sermon in Acts (19 October 2003) introduces the author and the book. "Luke, the beloved physician, was an educated man," a careful historian writing to a real reader, Theophilus. He sets out where he stands before he starts: "I do not need the verification of a secular archeologist to convince me that this is the Word of God." He stresses the forty days in which Jesus gave convincing proof that He was alive and spoke about the kingdom, and he names what the book is really about: "This book really is a history of the Holy Spirit's acts." He does not idealize it either: "So, the early church was by no means perfect."

MATTHEW HENRY · Commentary on the Whole Bible

Henry begins by honoring Luke's first book and warns readers to "let not new sermons and new books make us forget old ones." He stresses the proofs of the resurrection and the men who saw them: "They were honest men, and one may depend upon their testimony." The orders of verse 2 show a pattern: "Note, Christ's choice is always attended with his charge." The men He chose were given work, and their first work was to wait in Jerusalem for the promise.

II
MOVEMENT

ACTS 1:6–11

Power, Witness, and a Cloud

A question about Israel's kingdom, the commission of 1:8, and the promise of the same Jesus' return

6 *So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?"* 7 *He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority;* 8 *but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."* 9 *And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight.* 10 *And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them.* 11 *They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven."*

ACTS 1:6–11

"In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south."

ZECHARIAH 14:4

FIGURE · HE WENT, HE WILL COME

"IN JUST THE SAME WAY" — ACTS 1:11

HE WENT · ACTS 1:9–12	HE WILL COME
"This Jesus" — the same Lord (v11)	"This Jesus … will come" (v11)
bodily, while they watched (v9)	"every eye will see Him" (Rev 1:7)
"a cloud received Him" (v9)	"with the clouds of heaven" (Dan 7:13)
from "the mount called Olivet" (v12)	"His feet will stand on the Mount of Olives" (Zech 14:4)
to the Father's right hand (2:33)	the kingdom restored to Israel (1:6; Rom 11:26)

The angels did not say "someone like Him," or "in some way" — the same Jesus, the same way.

Each line on the left is how Jesus left in Acts 1; each line on the right is how Scripture says He will return.

ἀποκαθιστάνεις

APOKATHISTANEIS · "ARE YOU RESTORING" · G600

From *apokathistēmi*, to restore to a former state — used of a withered hand made whole (Mark 3:5) and in the Greek Old Testament of God bringing Israel back to the land. The disciples asked about Israel's kingdom after forty days of kingdom teaching from Jesus Himself, and He did not correct the hope — only the timing: "It is not for you to know times or epochs" (v. 7). Peter picks up the same word-family in Acts 3:21: heaven receives Jesus "until the period of restoration of all things."

μάρτυς

MARTYS · "WITNESS" · G3144

A witness is someone who tells, in court or in public, what he has seen and heard. The word occurs in verses 8 and 22, and it becomes the job description of the apostles (2:32; 3:15). Because so many witnesses paid with their lives — Luke uses it of "Your witness Stephen" in 22:20 — the word later gave us "martyr." The power of verse 8 is *dynamis* (G1411): not power to rule, but power to testify.

DAVID GUZIK · Enduring Word

Guzik calls the disciples' question reasonable: the prophets had promised Israel's restoration, and he quotes Stott that "The verb restore shows that they were expecting a political and territorial kingdom." Jesus did not rebuke the hope; "He simply told them that the answer wasn't for them to know," and "Jesus did not say that there was to be no restoration of the kingdom to Israel." "It was wise for Jesus not to outline His plan over the next 2,000 years." The cloud is "suggestive of the cloud of glory," the visible going meant "Jesus wanted His followers to know that He was gone for good," of the two men, "It seems best to say they were angels," and "Jesus will return just as He left."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "The Ascension" (2 November 2003) asks what question you would put to Jesus, and notes that the disciples' last question looked back to the Old Testament hope for Israel. Jesus redirects them to the Father's timing and to the Spirit's power, and that power has a purpose: "The reason for the outpouring of the Spirit is not to make you feel spiritual." The ascension is a coronation — "They were watching the King of kings going to His coronation" — in the glory cloud: "This was the shekinah cloud." "The Lord Jesus reigns right now as the King of kings and the Lord of lords in Heaven," "He will return in glory," and meanwhile "We are called to be a missionary church."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's "The Ascension and the Second Advent Practically Considered" (No. 1817, 28 December 1884) will not let the angels' rebuke be misread: "It can never be wrong to look up," but "It may be wise to look, but foolish to gaze." He presses the literal facts. "He went up not in spirit, but in person," and the same Jesus — same nature, same heart — is returning: "Jesus is coming as a matter of fact." "He will come down in person." So the waiting church must work like a servant expecting his master: "Get to work and teach the ignorant, win the wayward, instruct the children," and "be ready to meet your coming Lord."

MATTHEW HENRY · Commentary on the Whole Bible

Henry reads the question less kindly than Guzik. The disciples were still dreaming of an earthly empire: "How apt even good men are to place the happiness of the church too much in external pomp and power;" "whereas we are told to expect the cross in this world, and to wait for the kingdom in the other world." Christ checks their curiosity about times, promises the Spirit's power for their witness, and is taken up. The angels' word applies to every idle believer: "When we stand gazing and trifling, the consideration of our Master's second coming should quicken and awaken us."

III
MOVEMENT

ACTS 1:12–14

With One Mind in Prayer

Back from Olivet to the upper room — eleven men, the women, Mary, and the brothers of Jesus

> 12 *Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away.* 13 *When they had entered the city, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James.* 14 *These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers.*
>
> ACTS 1:12–14

ὁμοθυμαδόν

HOMOTHYMADON · "WITH ONE MIND" · G3661

From *homos*, "same," and *thymos*, "passion, heart": of one passion, all together. It is Luke's word — ten of its eleven New Testament uses are in Acts (1:14; 2:46; 4:24; 5:12 and on), and the other is Romans 15:6. It can describe a mob as well as a church (7:57; 19:29). Here it describes a fisherman, a tax collector and a Zealot (v. 13) who had argued about who was greatest, now praying as one.

προσκαρτερέω

PROSKARTEREŌ · "DEVOTING THEMSELVES" · G4342

To be strong toward something, to stick with it, to keep at it. The NASB adds "continually" to bring out the present participle. The same word describes the church after Pentecost — "continually devoting themselves to the apostles' teaching … and to prayer" (2:42; again 2:46) — and the apostles' priorities in 6:4. The church that came out of the upper room had learned the habit inside it.

DAVID GUZIK · Enduring Word

Guzik notices first that the disciples simply obeyed: "They didn't forget the sermon right after they heard it, and they actually did what Jesus told them to do." Then he looks at the list in verse 13 — rivals, a tax collector and a Zealot — and says, "Their differences were still there, but the resurrected Jesus in their hearts was greater than any difference." He points out the surprise at the end of verse 14: "The brothers of Jesus never seemed to be supportive of His ministry before His death and resurrection." And he draws a lesson for decisions: "Already, we see three important steps in making godly decisions" — obedience, fellowship and prayer.

R.C. SPROUL · Ligonier · St. Andrew's

In "A New Apostle" (9 November 2003) Sproul pictures the ten days in the upper room as obedience, unity and prayer: "They waited obediently." They gathered as a body, not as loners — "Beloved, we cannot stand alone." He dwells on the presence of Mary and Jesus' brothers, and says James was converted by the resurrection, not by growing up in the same house: "No one has ever been saved by somebody else's faith."

MATTHEW HENRY · Commentary on the Whole Bible

Henry sees the upper room as a school of prayer. "They were waiting for the descent of the Spirit upon them, and therefore abounded thus in prayer." He draws the rule for every believer: "Those are in the best frame to receive spiritual blessings that are in a praying frame." And he admires their persistence — "They never missed an hour of prayer; they resolved to persevere herein till the Holy Ghost came."

IV
MOVEMENT

ACTS 1:15–26

Another Man Takes His Office

Peter, the Psalms and Judas — and the lot that fell to Matthias

15 *At this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together), and said,* 16 *"Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.* 17 *"For he was counted among us and received his share in this ministry."* 18 *(Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out.* 19 *And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.)* 20 *"For it is written in the book of Psalms, 'LET HIS HOMESTEAD BE MADE DESOLATE, AND LET NO ONE DWELL IN IT'; and, 'LET ANOTHER MAN TAKE HIS OFFICE.'* 21 *"Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us—* 22 *beginning with the baptism of John until the day that He was taken up from us—one of these must become a witness with us*

> *of His resurrection.”* [23] *So they put forward two men, Joseph called Barsabbas (who was also called Justus), and Matthias.* [24] *And they prayed and said, “You, Lord, △ who know the hearts of all men, show which one of these two You have chosen* [25] *to occupy this ministry and apostleship from which ⚠ Judas turned aside to go to his own place.”* [26] *And they drew lots for them, and △ the lot fell to Matthias; and he was added to the eleven apostles.*
>
> ACTS 1:15–26

> *“May their camp be desolate; May none dwell in their tents.”*
>
> PSALM 69:25

> *“Let his days be few; Let another take his office.”*
>
> PSALM 109:8

> *“The lot is cast into the lap, But its every decision is from the LORD.”*
>
> PROVERBS 16:33

FIGURE · THE TWELVE MADE WHOLE

THE TWELVE MADE WHOLE · ACTS 1:13, 21–26

Peter	John	James	Andrew
Philip	Thomas	Bartholomew	Matthew
James son of Alphaeus	Simon the Zealot	Judas son of James	MATTHIAS (v26)

The empty place: “Judas turned aside to go to his own place” (v25)

1 · WITH US	2 · A WITNESS	3 · CHOSEN
accompanied us all the time, “beginning with the baptism of John” (vv21–22)	“a witness with us of His resurrection” (v22) — saw the risen Lord	“show which one of these two You have chosen” (v24) — the Lord picks

Sproul’s three marks of an apostle: with Jesus from the start, an eyewitness of the resurrection, commissioned by Christ.

Eleven names from verse 13 and the one added in verse 26, with the three tests the apostles used to fill Judas’ place.

ἐπισκοπή

EPISKOPĒ · "OFFICE" · G1984

An overseer's charge, from *epi*, "over," and *skopeō*, "to look." Four New Testament uses: the "time of your visitation" (Luke 19:44), Judas' "office" here (quoting Psalm 109:8), the "office of overseer" in 1 Timothy 3:1, and "the day of visitation" in 1 Peter 2:12. The KJV's "bishoprick" keeps the root. Judas held a real office; he lost it, but the office did not die with him.

κλῆρος

KLĒROS · "LOT" · G2819

A marked stone or stick shaken out of a jar or a lap (Proverbs 16:33), and then the share it decided — so the same word stands behind "his share in this ministry" in verse 17. They prayed first and cast lots second. This is the last time the Bible records God's people choosing by lot; after Pentecost the church seeks the Spirit's leading through prayer, Scripture and the counsel of the body (13:2; 15:28).

DAVID GUZIK · Enduring Word

Guzik is struck by Peter: "Peter's words show wisdom we did not often see in him before." The betrayal was terrible, yet "Judas didn't spoil God's plan, he fulfilled it," and of the psalms, "David may have penned these very words in reference to this betrayer." He rejects "the idea that the authority of Peter was supreme." On the lot he cites Proverbs 16:33 and defends the choice: "But we must respect the testimony of the Scriptures; God did not want to leave the office vacant." Of Paul, "It doesn't seem that he objected to the selection of Matthias," though "it will be interesting to see if the twelfth apostle of the Lamb is Paul or Matthias."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul draws a line the church often blurs: "A disciple is a student," while an apostle is a commissioned representative carrying the authority of the one who sends him. The church searched the Psalms and saw Judas there, and he walks through the differences between Luke's and Matthew's accounts of Judas' death. From verses 21–22 and Jesus' own commission he draws three marks of an apostle, and concludes, "Paul was not a disciple from the days of the baptism of Jesus." The lot was providence, Matthias was God's man — "The Twelve were now filled out" — and today "there are no Apostles, in the biblical sense": "I can say I have a call to be an Apostle today, but there is nobody left to confirm me."

MATTHEW HENRY · Commentary on the Whole Bible

Henry treats Judas soberly and the vacancy as God's business. Of the gruesome death he writes, "Justly do those bowels gush out that were shut up against the Lord Jesus." But the office survives the man: "Judas is hanged, but his bishopric is not lost." He notes the prayer of verse 24 to the Lord who knows the hearts, and reads the lot through Solomon — "the lot is cast into the lap, but the whole disposal thereof is of the Lord."

V
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

From Daniel's Son of Man to the Lord who descends with a shout

> *"You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the LORD."*
>
> LEVITICUS 23:16

> *"I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him."*
>
> DANIEL 7:13

> *"The LORD says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet.""*
>
> PSALM 110:1

> *"But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you."*
>
> JOHN 16:7

> *"and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.""*
>
> ROMANS 11:26

> *"For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first."*
>
> 1 THESSALONIANS 4:16

> *"BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen."*
>
> REVELATION 1:7

DAVID GUZIK · Enduring Word

Guzik ties the angels' promise to the prophets: Jesus will return "just as He left" — physically, visibly, to the Mount of Olives — and he will not read verse 7 as cancelling Israel's hope: "Jesus did not say that there was to be no restoration of the kingdom to Israel."

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Four teachers on the hinge between the Gospels and the church. Guzik reads the text closely and keeps Israel's hope open; Sproul preaches the ascension as coronation and guards the uniqueness of the apostles; Spurgeon, on the ascension alone, presses the literal return and the work it demands; Henry turns each scene into counsel. They differ on the disciples' question in verse 6 — Guzik hears a fair question about timing, Henry an earthly mistake — and agree that the same Jesus is coming back.

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · The forty days	Acts is what Jesus continues to do; waiting was their only job until the Spirit came.	Luke the careful historian; Acts is a history of the Spirit's acts.	— (no Spurgeon sermon on these verses sourced here)	Don't forget old books for new; Christ's choice comes with His charge.
II · The question and the cloud	Fair question, wrong timing; no denial of Israel's restoration; He returns as He left.	Power for witness, not feelings; a coronation in the shekinah cloud.	Look up, but do not gaze; He is coming in person — get to work.	Good men dream of pomp; expect the cross here, the kingdom there.
III · The upper room	They obeyed; rivals united; Jesus' brothers now believe.	They waited obediently; we cannot stand alone; no one saved by another's faith.	— (no Spurgeon sermon on these verses sourced here)	A praying frame is the best frame to receive blessing.
IV · Judas and Matthias	Judas fulfilled, not spoiled, God's plan; the office must be filled — Matthias.	Disciple vs. apostle; three marks; the Twelve filled out; no apostles today.	— (no Spurgeon sermon on these verses sourced here)	Judas is hanged, but his bishopric is not lost; the lot is the Lord's.

ACTS 1:1–26 · A COMPARATIVE READING

† Key Insights to Carry

- **Acts is volume two of Jesus.** "All that Jesus began to do and teach" (v1) means Acts is what He keeps doing. Guzik: "Wonderfully, what Jesus began still continues." THE TEXT
- **The resurrection was checked, not felt.** *Tekmērion* (v3), used only here, is a settled proof. Forty days of eating, speaking and showing His wounds made eleven skeptics into witnesses. THE GREEK
- **Waiting was an order.** "Not to leave Jerusalem, but to wait" (v4). Guzik: they "could do nothing effective for the Kingdom of God until the Spirit came." GUZIK
- **Jesus corrected the timing, not the hope.** Asked about restoring the kingdom to Israel, He said, "It is not for you to know times or epochs" (v7). Guzik: He "did not say that there was to be no restoration." Henry reads the question as a mistake; the text leaves the promise standing (Rom 11:26). GUZIK
- **Power is for witness.** Sproul: "The reason for the outpouring of the Spirit is not to make you feel spiritual." *Dynamis* in v8 is power to testify about Jesus, starting at home. SPROUL
- **The ascension was a coronation.** Sproul: "They were watching the King of kings going to His coronation." The cloud is the glory cloud; the next view of Jesus in Acts is at God's right hand (2:33; 7:56). SPROUL
- **Look up — but don't stand there.** Spurgeon: "It may be wise to look, but foolish to gaze." The return is literal — "He will come down in person" — and the waiting is busy. SPURGEON

- **A Zealot and a tax collector prayed as one.** *Homothymadon* (v14) is Luke's word for one heart. Guzik: "the resurrected Jesus in their hearts was greater than any difference." THE GREEK
- **Judas did not spoil the plan.** Guzik: "Judas didn't spoil God's plan, he fulfilled it." Henry: "Judas is hanged, but his bishopric is not lost." God's work does not depend on any one man's faithfulness. HENRY
- **The Twelve had to be twelve.** Before the Spirit came on Israel's feast, Israel's twelve were restored (Luke 22:30). Sproul: "The Twelve were now filled out" — and there are no apostles of that kind today. SPROUL

† Questions for the Table

1 **Luke says Acts is what Jesus continues to do. Where in my life right now is Jesus continuing a work He began — and am I cooperating with it?**

What Jesus began still continues (Guzik).

1:1-3; Phil 1:6

2 **Jesus told them to wait. What am I trying to do for God in my own strength that I have not first waited and prayed for?**

They could do nothing effective until the Spirit came (Guzik).

1:4-5, 14

3 **The disciples asked "when?" and Jesus answered "you shall be My witnesses." Which do I spend more energy on — the timing of His plans, or the job He gave me?**

Power for witness, not to feel spiritual (Sproul).

1:6-8

4 **Who is my "Jerusalem" — the people closest to me, who know my past best — and what would it look like to be a witness there this week?**

The witness starts at home and keeps widening.

1:8; Mark 5:19

5 **The angels asked, "why do you stand looking into the sky?" Is my hope in Christ's return making me busier and holier, or just more curious?**

Look, but do not gaze (Spurgeon).

1:10-11; 1 John 3:2-3

6 **Judas walked with Jesus for three years and still turned aside. What keeps me honest so that being near Jesus never becomes a substitute for belonging to Him?**

He was counted among us — and went to his own place.

1:16-18, 25

Acts 1 ends with a full room and an empty sky. Jesus is gone, but not absent — He is crowned in heaven, and He will come back the same way. Until then He has given His people one job and one promise: be My witnesses, and wait for the power. Pray with one mind, and get ready for Pentecost.

Teaching the Word. Watching the Times. — Smith For Christ

† Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry (1662–1714) completed his *Commentary* himself through the Gospels and Acts. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.

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