

Introduction: ⁴ While he was at the table with them, he commanded them not to leave Jerusalem, but to wait for the Father’s promise. “Which,” he said, “you have heard me speak about; ⁵ for John baptized with water, but you will be baptized with the Holy Spirit in a few days.”

⁶ So when they had come together, they asked him, “Lord, are you restoring the kingdom to Israel at this time?”

⁷ He said to them, “It is not for you to know times or periods that the Father has set by his own authority. ⁸ But you will receive power when the Holy Spirit has come on you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”

The Purpose: To strengthen the convictions and faith of the reader by documenting the birth, growth, and global expansion of the Church due to the bold proclamation of the Gospel in the power of the Holy Spirit.

Last week we learned that Acts Strengthens our Conviction and faith as we read the book.

It reminds us of the Gospel—putting that message central to the book.

It helps provide convincing evidences for our faith.

This week we are going to look at verses 4-8...

First, we'll look at...

1. The Mandate “While he was at the table with them,” (1:4a)

συναλίζω = literally means “to share salt” and idiom meaning “to eat at the same table with the focus on fellowship.” Luke has an interest in portraying Jesus in dinner and meal settings. Throughout Luke’s Gospel Jesus has **fellowship with the Pharisees to discuss matters of Torah-law**—often debating them during Dinner. **Between his resurrection and ascension, for 40 days Jesus appeared to them and that was also apparently in the context of a meal also.**

Luke is demonstrating two things:

- **That He has been bodily raised from the dead;** an apparition does not have flesh and bone as Christ has, and ghosts don’t share meals. Only bodily resurrected Messiah’s do.
- **To instruct them in a relational environment;** Jesus’s acceptance of dinner invitation of Pharisees was not an endorsement of all that they taught. But was an attempt to bring correction to their cult-like deviation.

People become more receptive when we show them the hospitality of the Gospel.

Application: Don’t underestimate the power of a friendly dinner invitation to share the gospel with people.

“he commanded them not to leave Jerusalem,” (1:4b)

Παραγγέλλω = “he commanded” meaning “to announce a course of action; commanding instruction”—so there’s a difference between giving someone instruction and instructing someone that you have authority over.

Jesus is the risen Lord of the world and they are his disciples. In the ancient world a disciple was an apprentice—a novice learner who hoped to someday become a recognized Master. **In rabbinic circles, the student had the aspiration of graduating and becoming a master of Torah and starting his own guild.** Not so with the Disciples. They are and forever will be *Disciples of Jesus*—instructing followers in Christ not in their own doctrines or interpretations. And the only graduation they will experience is a functional transition from apprentices to Apostles (I’ll explain more in a minute).

“While he was at the table with them, he commanded them not to leave Jerusalem,”
“but to wait for the Father’s promise. ‘Which,’ he said, ‘you have heard me speak about;’ (1:4c-5a)

His explicit instruction is a command to “wait” in Jerusalem. What happens when we wait? It forces us not to get what we want when we want it.

Illus. Now for sure, some things we want we need now. If you’re car is overheated on the side of the freeway, you need a tow truck asap. If you’re body has cancer that is threatening to metastasize and kill you, you need treatment now. If you wake up one day and the world’s economies and social environments have stopped spinning because of a deadly virus, you need lifesaving vaccines and treatments like yesterday. **Some things we want we really need them as soon as we can get them.**

But some of the things we want, we need to wait for. Why? Because God knows that waiting matures us.

While we wait for God to do something for us, God is often doing something in us. And that’s just as important if not more important than what he does for us. **I’ve learned that for me, God is more interested in the work he’s doing to me and the work he’s accomplishing through me.**

Psalm 27:14 “**Wait for the Lord; be strong, and let your heart be courageous. Wait for the Lord.**” There is a strength of heart, a courage that is being built while we wait and trust on God’s schedule of events to unfold.

Psalm 37:7 “**Be silent before the Lord and wait expectantly for him**”

Illus. Back when I had lost my voice for a few months, one of the things that I realized was so maddening was that **I couldn’t pray out loud.** I realized how often I do that and praying out loud for me is very cathartic. But the Lord taught the blessing of silence because it’s when I wait on him—not bombarding him with my thoughts or words or requests—***that I begin to hear him again.***

The Apostles will not be able to receive the power they will need to become Christ’s witnesses if they don’t stop, wait, and listen for the Spirit’s outpouring.

This promise of the Spirit is in the OT (Prov 1:23; Isa 32:15; Ezek 39:29; Joel 2:28) Isa 44:3 “For I will pour water on the thirsty land and streams on the dry ground; I will pour out my **Spirit** on your descendants and my **blessing on your offspring.**” The analogy of water on a dry land is directed to them—the Spirit, like water, will be poured out on a people who have been spiritually dry for a long, long time.

Jn 14:16 Jesus promised to ask and the Father would give the gift of the Spirit to them.

So they’re given a mandate to not leave, to wait for the promise of God’s Spirit?

Now let’s talk about the Means.

2. The Means

⁵ for John baptized with water, but you will be baptized with the Holy Spirit in a few days.” (1:5a)

⁸ But you will receive power when the Holy Spirit has come on you (1:8a)

The means for carrying out Jesus’s Mission involves essentially two things:

- **Biblical and theological instruction.** Remember last week we said that Jesus was appearing over a period of **40 days** to provide many incontrovertible proofs. That included biblical instruction (Lk 24:27, 44) and personal appearances of himself in resurrected bodily form.
- **Now it will also include the God’s Spirit poured out on them.**

What difference does the Holy Spirit make? Before we get into that, I want to point out that before Jesus pours the Holy Spirit out on them he felt the need to instruct them deeply first. Ever so often I hear people say things like “I don’t need seminary; I don’t need all this egg-headed biblical instruction I just need the Spirit to move.” But the disciples spent 3½ yrs training with Jesus up close and personal, and almost 50 days being taught by him personally. **So, all things being equal, the Spirit makes all the difference. You take two individuals with the exact same level of biblical-theological education, the person anointed by the Spirit will accomplish great things in God.**

- **The Spirit convicts the world of sin.** Jn 16:7-8 “But if I go, I will send him to you. And when he comes, he will convict the world concerning **sin and righteousness and judgment.**” The Spirit convicts sinners that they are sinners. Self-righteousness is the universal sin of humanity: “I’m not as bad as I *could be*” unfortunately is *not the standard* that God will hold us to. All have sinned and fallen short of God’s glory—his perfect standard of holiness. He convicts us of *righteousness* to show us that God, not we, is the standard. He convicts us of certain judgment which awaits us should we fail to repent and believe.
- **The Spirit convinces us of the truth of the Gospel.** This is why Jesus referred to him as the Spirit of Truth (Jn 16:13). 1 Cor 2:1-2, 10 “When I came to you, brothers and sisters, announcing the **mystery of God (the Gospel)** to you, I did not come with brilliance of speech or wisdom (**superior loquacious rhetoric**). ²I decided to know nothing among you except **Jesus Christ and him crucified** (Metonymy for the whole of teaching

that accompanies the Gospel)... 10 Now God has revealed these things (the mystery and Wisdom of the Gospel) to us by the Spirit, since the Spirit searches everything, even the depths of God.” Now, the Spirit doesn’t reveal the Gospel—you need a preacher to preach the Gospel with clarity and accuracy. The Spirit reveals *the truth of the Gospel*. That is when we hear it clearly and accurately and passionately proclaimed the Spirit then shows it is true, reveals to us that it is right—and then warms our hearts to it. Apart from the Spirit’s work in enlightening the eyes of the heart; turning on the lamp of the mind—you and I could not possibly believe in the Gospel.

- The Spirit is God’s restoring, transforming presence.

Illus. My Father in Law and Brother both restore cars. My Father in Law restored a 1946 truck and really didn’t want it to be supped up or anything. He just wanted it to look stock—original. But then realized that some of the original parts and technology in that old truck were just not as good, or comfortable, or efficient. So the truck looks, for all the world, to be restored to its original, 1946-just-rolled-off the manufacturing floor glory; but has also been transformed to exceed its original glory.

Paul says in 2 Cor 3:18 “We all, with unveiled faces, are looking as in a mirror at the glory of the Lord and are being transformed into the same image from glory to glory; this is from the Lord who is the Spirit.” Now, this is God the Holy Spirit doing the work of restoring us but also transforming us into something more.

- The Spirit empowers us for our mission. Even Jesus himself did not start his ministry until after he had been baptized and the Spirit of God descended upon him in power. *That’s Jesus—the Son of the Living God*. Now, our experience of the Spirit is not just for empowerment, it’s for transformation at the heart level.

“Lord, are you restoring the kingdom to Israel at this time?” (1:6) (he had taught them about the Kingdom)

“You will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (1:8b)

What question are they asking Jesus in Verse 6? They are asking when Isaiah 61 is going to be fulfilled in literal detail.

God anoints a messenger to set a liberty those who are captive. *Israel* who are captive to Babylon.

God reaffirms his election and calling of Israel—his servant Jacob.

When God does for and in Israel what he promised he would do for and in Israel—then the Gentile nations would see it and rejoice and then also come and be Israel’s servants.

They haven’t misunderstood the premise, they’ve simply misunderstood the referent.

Now, the way they interpreted that passage is them. They are the Israel whom God is going to restore the kingdom to.

But Jesus does not interpret that passage that way. There are two Israel’s in the book of Isaiah—the nation who is mostly apostate, although Isaiah does say there is a faithful remnant among them.

The 2nd Jacob is not the nation, it’s the new Jacob—an individual who is himself the Servant Yahweh, the Lord’s anointed messenger; and the Royal Son of David. That is the new Israel to whom God is going to restore the Kingdom.

Jesus is saying, “that’s not your kingdom mission. Your kingdom mission is to be my witnesses to all the nations beginning in Jerusalem, branching out into nearby Judea and neighboring Samaria, and then launching into a global mission.

So This Week we talked about Jesus’s mandate to wait for the Spirit to move.

The means by which they will accomplish their earthly mission is the restoring, transforming Spirit of God.

Next week we’ll talk about the mission:

The Mission is local and global.

The Mission is Apostolic in its witness.