

THE LAST WEEK OF THE LORD JESUS ON EARTH

XI. The Ascension of The Lord Jesus Christ

Acts 1:3; Lk. 24:50a; Acts 1:4-8; Lk. 24:50b,51; Acts 1:9; Mk. 16:19; Acts 1:12,13
“³To-whom^[the eleven apostle-disciples] also, after ^[aorist articular infinitive]the-act-of- Him -suffering, He-presented^[stood alongside] Himself Absolutely-Living by-means-of many ^[convincing]demonstrative-proofs by-repeatedly-making-appearance-of-Himself to-them through forty days and saying the-things concerning The Kingdom of-The God. . . . Lk. 24:50 Then He-escorted them without^[out away from] as-far-as unto Bethany^[Baytah-néeah]. . . . Acts 1:4 And ^[present middle participle]while-convening-Himself-together ^[objective genitive]with-them, He charged^[announced alongside] them, ^[negative imperative]Do-not-part yourselves away-from Jerusalem^{&[Hee-ehroh-sóh-lumah]!} but^[on-the-contrary] ^[imperative infinitive]abide-in-anticipation ^[acc. of genl. ref. w/inf.]for-the promise ^[objective genitive]from The Father! which you[&] heard^[Un. 16:7] ^[objective genitive]from-Me ⁵because, on-the-one-hand John baptized by-means-of-water, but-on-the-other-hand yourselves, you-shall-be-baptized by-means-of ⁰Holy Spirit after these[^] not many^[ten] days. . . . ⁶Therefore on-the-one-hand ^[temporal aorist participle]when-the-ones⁺ -came-together, they-were-repeatedly-questioning Him, saying, O-Lord, ^[instrumental use of &]are-You^s in-this period-of-/time restoring-completely-to-its-former-state the kingdom with-reference to-the Israel? ⁷But-on-the-other-hand He-said to^[the face of] them, It-is not yours[&] to-know^[from experience] ⁰periods-of-time or ⁰appointed-seasons, which The Father placed in His own^[private] /^aauthority. ⁸But^[on-the-contrary] &you-shall-receive miraculous-power, ^[aor. ptcp.]after- The Holy Spirit -lights upon you[&] and &you-shall-be judicial-witnesses with-reference-to Me both in-Jerusalem^[Hee-ehrou-sahláym] and in-all /Judea^[Youdaíah] and in-Samaria^[Sahmáh-reh-eeah] and as-far-as ⁰end^[last] of-the Earth. . . . Lk. 24:50b And after-lifting-up the-hands of-His, He-blessed ^[eulogize, say well of] them. ⁵¹And it-came-to-pass, in-the-process-of- Him -blessing ^[eulogize, say well of] them, He-stood-apart away-from them and He-was-being-carried-up into The Heaven. . . . Lk. 24:50b And after-lifting-up the-hands of-His, He-blessed ^[eulogize, say well of] them. ⁵¹And it-came-to-pass, in-the-process-of- His -blessing ^[eulogize, say well of] them, He-stood-apart away-from them and He-was-being carried-up into The Heaven. . . . Acts 1:9 And after-saying these-things, while themselves^[intensive] kept-looking, He-was-lift ed-up and a-shaped-cloud assumed^[took up being under] Him away-from the-eyes of-theirs. . . . And after-saying these-things, while themselves^[intensive] kept-looking, He-was-lifted-up and a-shaped-cloud assumed^[took up being under] Him away-from the-eyes of-theirs. . . . Mk. 16:19 Then on-the-one-hand, after-the-act-of-speaking to-them, The Lord was-taken-up into The Heaven. And He-sat-down ⁰on-right[&] of-The God.” Lk. 24:52 And after-bowing-in-homage-to Him themselves, they-returned unto Jerusalem^[Hee-ehrou-sah-láym] with^[in the midst of] great joy. Acts 1:12 At-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’s^[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^[Féeeleppohs] and Thōmahs, Bartholomew^[Bahrthohlohmaihs] and Matthew^[Maht-thaihs], 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 κατὰ in composition] ^[Festival-time.] (Acts 1:3; Lk. 24:50a; Acts 1:4-8; Lk. 24:50b-51; Acts 1:9; Mk. 16:19; Lk. 24:52; Acts 1:12-13 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 by telling him to put forth his finger into His Hands and his hand into His side, 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 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)! 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 go and where He had arranged to meet 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 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. The Early Church followed the Jewish tradition and practice of requiring children to reach the age of puberty before being admitted to congregation.

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 disciplined. Then, and not until then baptize them.

(C) Repeatedly Teach Publicly all those who have been or are being disciplined (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 that

The Lord Jesus Christ taught to His disciples so that they in turn teach those that they disciple and congregate them into a local church.

This public teaching is to cover **all the things as many as He commanded** His disciples **and** instruct them to keep **all** these things that He taught watchfully secure, which is to guardedly protect them. Paul stated to the Ephesian elders in his farewell address that he had not shunned to declare unto them all the counsel of The God (Acts 20:17-27 cf. 2 Cor. 12:1-3). Are we of the twenty-first century True Church to do anything less than this that He commanded? Where have we gone wrong?

The two writers of the Gospel concluded their Gospels sooner than the disciples of Peter and Paul. First, John concluded his Gospel after describing the account of Peter’s restoration and rebuke of his concern for The Lord’s determined will for John followed by a statement concerning the volume of the great things that The Lord Jesus did (Jn. 21:20-25). Then Matthew concluded His Gospel with The Lord Jesus Christ’s Promise to those who are obedient to His Fourth Commandment (Mt. 28:20b). “And lo! Myself, I-am-being-continuously with^[in-midst-of] you& all the days until the consummation of-the age. Amen!” (Mt. 28:20b APT).

But both Mark, a disciple of Peter and Luke, a disciple of Paul concluded their Gospels after describing the Ascension of The Lord Jesus Christ forty days after the Resurrection-Ascension and c. ten days after The Fourth Commandment was given on the mountain in Galilee. This brings us to Thursday, 25 Iyar (May 14), A.D. 33 - The Lord Jesus Christ’s departure from Earth and Ascension of The Lord Jesus Christ.

This brings us to Thursday, 25 Iyar (May 14), A.D. 33. There are seven

items to consider concerning the day and the historic event referred to as The Ascension of The Lord Jesus Christ: A. The Place Where this Event Occurred; B. The Parting Charge to His Disciples by The Lord Jesus; C. The Promise that The Lord Jesus Christ gave His Disciples Reassured Them; D. The Probing Question by The Disciples; E. The Preclusive Answer by The Lord Jesus; F. The Pronouncement of Departure Fulfilled; and G. The Sequel to The Ascension of The Lord Jesus Christ .

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

“⁵⁰Then He-escorted them without^[out away from] as-faras unto Bethany^[Baythah-néeah]” (Lk. 24:50a APT).

The Lord Jesus Christ’s departure from Earth and 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 Reassured Them (Acts 1:4).

“⁴And ^[present middle participle]while-convening-Himself-together ^[objective genitive]with-them, He charged^[announced alongside] them, ^[negative imperative]Do-not-part yourselves away-from Jerusalem^{&[Hee-ehroh-sóh-lumah]!} but ^[on-the-contrary] ^[imperative infinitive]abide-in-anticipation ^[acc. of general ref.]for-the promise ^[objective genitive]from The Father! which you[&] heard^[Jn. 16:7] ^[objective genitive]from-Me” (Acts 1:4 APT).

Before departing from His disciples 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 of Pentecost 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 (Jn. 16:7-11 cf. Acts 1:12,13).

“⁷But^[on-the-contrary] Myself, I-am-telling you[&] The Truth. It-is-expedient for-you[&] that Myself, I-depart. For if^[and-it-may-be] ^[subj.]I-depart not, The Paraklete^[One-summoned-alongside, Entreater, Advocate, Comforter, & Intercessor] shall- not-come to-you[&]. But if^[and-it-may-be] ^[subj.]I-journey, I-shall-send Him to^[the face of] you[&].
⁸And when-That-One⁺ -comes He-shall-convict^[refute] the world concerning sin and concerning righteousness and concerning judging. ⁹On-one-hand concerning sin because they-are- not -committing-trust unto Me. ¹⁰But-on-another-hand concerning righteousness because I-am-slipping-away^[lead-under] to^[the face of] The Father of-Mine and [&]you-are-continually-observing Me no-longer. ¹¹Yet-on-*still*-another-hand concerning judging because the ruler of this /world ^[consummative perfect]stands-judged” (Jn. 16:7-11 APT).

Now note what Luke recorded concerning the eleven disciples after The Lord Jesus ascended. There was immediate obedience (Acts 1:12,13).

“¹²At-that-time they-returned unto Jerusalem^[Hee-ehroushláym] away-from a-mountain the-one-being-titled, Olivet^[Olive Garden], which-is-having ^[adverbial acc. of space]a-distance-of a-Sabbath’s^[day’s] journey^[way, = less than 2 mi. (Ex. 16:29 cf. Num. 35:5)] near Jerusalem^[Hee-ehroushláym]. ¹³And when they-entered, they-ascended into the upper-story where- . . . *the disciples* . . . -were-consistently-abiding-throughout^[durative use of kata in composition] Festival-time” (Acts 1:12,13 APT).

This indicates where The Lord Jesus Christ and His disciples temporarily resided in Jerusalem.

This Parting Charge to His disciples The Lord Jesus gave them reassurance of what He had previously reiterated to them concerning The Holy Spirit as Another Comforter, Paraklete, One summoned from alongside The Father to alongside them (Jn. 15:26; 16:7,13) Who would descend from Heaven to abide with them forever (Jn. 14:16).

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

“⁵because, on-the-one-hand John baptized by-means-of-water, but-on-the-other-hand yourselves, you-shall-be-baptized by-means-of ⁰Holy Spirit after these[^]not many[ten] days” (Acts 1:5 APT).

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).

²²After these-things /Jesus and the disciples of-His came into /Judah land. And-He-was-tarrying there ^[in co.]with them and He-was-repeatedly-baptizing⁷ (Jn. 3:22 APT).

Initially, in Spring through Autumn, A.D. 30, Jesus baptized those who became His disciples. Then after a short time later in Kislev A.D. 30, He began leaving the baptizing of disciples to His twelve disciples. Since so many people were becoming disciples and being baptized and the multitudes were increasing Jesus did not continue baptizing, but His disciples continued doing so (Jn. 4:1,2).

¹Therefore since The Lord knew^[from experience] that the Pharisees heard that Jesus is-constantly-making and baptizing more disciples than John, ²(although indeed Jesus Himself was-not-continually-baptizing, but^[but-on-the-contrary] His disciples ^[were]), He-vacated /Judea^[Youdaiohs] and He-departed again unto /Galilee⁷ (Jn. 4:1,2 APT).

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 (Acts 4:10-12; Eph. 2:20; 1 Pet. 2:6,7) and the Foundation of the Apostles and Prophets (1 Cor. 3:10-12; Eph. 2:20).

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

⁶Therefore on-the-one-hand ^[temporal aorist participle]when- the-ones⁺ -came-together, they-were-repeatedly-questioning Him, saying, O-Lord, ^[instrumental use of εἰ]are-You^s in-this-period-of-/time restoring-completely-to-its-former-state The Kingdom with-reference-to-the Israel? (Acts 1:6 APT).

The eleven disciples were well aware of the prophetic teaching of The Old Testament Scriptures. And though The Lord Jesus answered the question concerning when and what signs shall indicate His coming presence is about to consummate that they asked on the Mount of Olives two days before His crucifixion, yet their minds were not yet settled about this matter. So after The Lord Jesus told them of the soon-coming of the 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 gave 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).

⁷But-on-the-other-hand He-said to^[the face of] them, It-is not yours[&] to-know^[from experience] ⁰periods-of-time or ⁰appointed-seasons, which The Father placed in His own^[private] /authority. ⁸But^[on-the-contrary] &you-shall-receive miraculous-power, ^[aor. ptcp.]after-The Holy Spirit -alights upon you[&] and &you-shall-be judicial-witnesses with-reference-to Me both in-Jerusalem^[Hee-ehrou-sahlāym] and in-all/Judea^[Youdaiah] and in-Samaria^[Sahmāh-reh-eeah] and as-far-as⁰last part⁰ of-the Earth⁷ (Acts 1:7,8 APT).

His answer 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) 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. The verb translated 'you-shall-receive' and 'you shall be' both are second person plural future active indicative verbs. Thus they are certain future verbs that indicate an action that is surely to occur and not dependent upon the recipients' pleasure. He does not force us to go against our will! But if we are truly 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).

“⁵⁰And after-lifting-up the-hands-of-His, He-blessed^[eulogize, say well of] them.⁵¹And it-came-to-pass, in-the-process-of His -blessing^[eulogize, say well of] them, He-stood-apart away-from them and He-was-being carried-up into The Heaven” (Lk. 24:50-51).

Luke 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 (Mk. 16:19).

“Then on-the-one-hand, after-the-act-of-speaking to-them, The Lord was-taken-up intoThe Heaven” (Mk. 16:19 APT).

Then in The Acts Luke recorded more details concerning His Ascension (Acts 1:9).

“⁹And after-saying these-things, while themselves^[intensive] kept-looking, He-was-lifted-up and a-shaped-cloud assumed^[took up being under] Him away-from the-eyes of-theirs (Acts 1:9 APT).

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 (Passover and Pentecost) . Daily they went to the Temple to praise and bless The God while remaining in constant readiness to receive the Baptism by The Holy Spirit.

The crowd of disciples increased during the ten day period from the eleven disciples immediately after His Ascension to the addition of His mother, women disciples, the brothers of Jesus and many others to the total of one hundred twenty at least one day before Pentecost (Acts 1:15). Such a crowd would not fit in the upper-story where the eleven were lodging during Festival-Time. In his Gospel, Luke recorded that the eleven disciples “were continuing through all the set time in the Temple, continually praising and blessing The God” (Lk. 24:53, where was ample room on Solomon's Porch to contain a huge crowd. While in Acts, Luke reported that they “all were remaining in constant readiness in prayer and supplication” (1:14 Apt).

Conclusion:

Today after reviewing The Fourth Commandment that The Lord Jesus Christ gave to His disciples to pass on to His Church, which He is building through them, we considered seven items concerning the Day of His Ascension.

A. The Place Where this Event Occurred was 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 by The Lord Jesus was that they return to Jerusalem and constantly abide while attending the Festival throughout that time and not depart, but abide in anticipation for the fulfillment of the promise of The Holy Spirit.
- C. The Promise that He Gave His Disciples Reassured them of His promise that they shall be baptized by The Holy Spirit into 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.
- D. The Probing Question by The Disciples asked Him, “Are You in this period of time restoring-completely The Kingdom of Israel to its former state?”
- E. The Preclusive Answer by The Lord Jesus was, “It-is not yours& to-know ⁰periods-of-time or ⁰appointed-seasons, which The Father placed in His own authority.” But He did add that they shall receive (not be given because it is a surety to be their possession) and they shall know from experience miraculous-power after The Holy Spirit alights upon them.
- F. The Pronouncement of Departure Fulfilled. He lifted up His hands and blessed them. And in the process of blessing them, He backed away and a shaped cloud descended and came under Him and lifted him away to Heaven out of their sight.
- and
- G. The Sequel to The Ascension of The Lord Jesus Christ. They returned to Jerusalem where they had been lodging throughout Festival-Time. Daily they went to the Temple to praise and bless The God while remaining in constant readiness to receive the Baptism by The Holy Spirit in not many days, which was less than a week and a half. But all of us who are regenerated upon repentance and total committed persistent trust are baptized by the Holy Spirit into union with The Lord Jesus Christ, The Father, God, The Holy Spirit, and The True Church at once upon regeneration without a waiting period of any length (1 Cor. 12:13)

Three times The Lord Jesus repeated that they are to journey to peoples of all nations proclaim and make disciples to do the same, using slightly different ways of stating where to do it beginning in Mark (16:15 APT) and repeating it in Matthew (28:19,20 APT), Luke (24:47), and Acts (1:8 APT). Is there any possible doubt that He expects those belonging to Him and His Church today to do the same? What effort are you and I making to fulfill His commission and obey His third and Fourth commandments?

Application:

What shall you do 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 to His Church and all the disciple-saints thereof through His Early Disciples, in this twenty-first century beginning today?

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For next week: Read and meditate upon: The Ten Day Waiting Period until The Fulfillment of The Lord Jesus’ Promise (Acts 1:10-26).