

INTRODUCTION TO THE BOOK OF ACTS (Pt. #2)

Acts 1:3

To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

NOTE: FIVE KEY ASPECTS OF 1:3:

1. **MAIN VERB:** "He shewed Himself alive"

2. **TO WHOM?** "the apostles who He had chosen" (v.2)

3. **WHEN?** "after His passion"

4. **HOW?** "by many infallible proofs" (cmp. Luke 24:36-43)

5. **HOW SPECIFICALLY?**
 - a. "by appearing to them thru 40 days"

 - b. "by speaking (to them) the things concerning the Kingdom of God"

Summary: Jesus, after his death and resurrection, presented Himself to His apostles for 40 days in such a variety of ways that no doubt remained of His actual physical resurrection and aliveness: moreover, He continued to teach them things during these days that pertained to the eschatological Kingdom of God.

In this context, these men asked a question pertinent to the proper understanding of this Kingdom: (1:6).

(OVER)

Acts 1:6

**When they therefore were come together, they asked of him, saying,
Lord, wilt thou at this time restore again the kingdom to Israel?**

This question is critical to understanding the nature of the Kingdom of God and to the mindset of the apostles in the early chapters of Acts.

DISTINCTIONS BETWEEN THE CHURCH AND THE KINGDOM

The Mediatorial Kingdom

- #1 The Mediatorial Kingdom has Jesus Christ as King; i.e., rule thru legal government (external), Psa. 2:8-9; Rev. 19:15; Dan. 7:14; Isa. 9:6,7; Luke 1:32,33; Matt. 2:2,6.
- #2 The Mediatorial Kingdom is universal. Rev. 11:15: The Kingdoms of this world (kosmos) become the Kingdoms of our Lord and of His Christ and He shall reign forever and ever, Rev. 12:5; Dan. 7:14, 22, 27.
- #3 The Mediatorial Kingdom is to be established in and thru the Land of Palestine (geographical), Joel 3:17-21; Isa. 14:1,2; 49:22, 23; 60:12-15; Jer. 23:5,6; Mic. 5:2; Zech. 2:10-14; 14:9, 10, 16-17.
- #4 The Mediatorial Kingdom is set-up or inaugurated by war and violence at the coming of the Lord, Zech. 14:1-5; Joel 3:1, 2, 9, 10-16; Rev. 19:11-21.

The Church

- #1 The Church has Jesus Christ as Head; i.e., rule thru spirit-life directed by Christ (internal), Eph. 1:22, 23; 5:23, 24.
- #2 The Church is limited, as "ecclesia" implies: "called out ones". - called out from whom?... from other members of the human race to form a special body.
- #3 The Church is seated and blessed with Christ in the heavenliness, hence heavenly, Eph. 1:3; 2:6. It is never identified as a particular national ethnic group: it transcends nationalities. Gal. 3:28; Col. 3:11.
- #4 The Church is never to use violence or arms in the propagation of its message nor is it to depend upon governmental assistance in that propagation, Mt. 26:52; Rom. 12:17-21. (We are speaking here of Church responsibility, not the responsibility of members of Christ to their national governments.)

The Church is not the Mediatorial Kingdom of God, nor is the Kingdom the Church. The age of one is not the age of the other.

To confuse these distinctions is to confuse and misapply scriptures that lead to such disasters as the Inquisition of the Middle Ages, the slaying of Servetus by John Calvin (truly a genius by wrong in application of Theocratic Kingdom passages), the witch hunts in Salem, Massachusetts, and more recent Utopian schemes under the guise of "Christianity", etc. The Church age is the period of time when God is calling out a people for His name: it is after this time that Jesus Christ will return and establish the Davidic-Mediatorial Kingdom (see Acts 15:14-18). In the meantime, the Mediatorial Kingdom is in abeyance: the Kingdom in the present age is in mystery form, that is, it does not come within natural powers of observation (see Mt. 13).