

The Ascension of Jesus and Replacing Judas (Acts 1:9-26)

Expository Lessons from the Book of Acts

I. Review from Prior Lesson

- a. **Acts** was written by “Luke, the beloved physician” (**Colossians 4:14**), a close companion of Paul.
 - i. This is essentially ‘volume 2’ of **Luke-Acts**.
 1. Luke wrote more of the New Testament than any other writer, including Paul. **Luke** and **Acts** account for about $\frac{1}{4}$ of the text of the New Testament.
 - ii. The book of **Acts** picks up from where Luke left off in **Luke 24**.
 1. The gospel of **Luke** was identified very early in the church as one of the four (and *only* four) authentic, inspired gospel accounts.
- b. The end of **Luke** records:
 - i. Jesus being publicly crucified and buried. (**Luke 23**)
 - ii. His resurrection on the first day of the week (on the third day), appearing to eyewitnesses and explaining to the apostles how His suffering, death and resurrection fulfilled Old Testament prophecies. (**Luke 24**)
 - iii. Jesus giving convincing proofs to the apostles that he had bodily resurrected (not just a spirit).
 1. “But they were terrified and frightened, and supposed they had seen a spirit. And He said to them, ‘Why are you troubled? And why do doubts arise in your hearts? Behold My hands and My feet, that it is I Myself. Handle Me and see, for *a spirit does not have flesh and bones as you see I have.*’ When He had said this, He showed them His hands and His feet. But while they still did not believe for joy, and marveled, He said to them, ‘Have you any food here?’ So they gave Him a piece of a broiled fish and some honeycomb. And *He took it and ate in their presence.*” (**Luke 24:37-43**, NKJV)

- iv. Jesus told them to “tarry in the city of Jerusalem until you are endued with power from on high”. (**Luke 24:49**)
 - v. This book covers approximately the first 30 years of the history of the church, after the resurrection of Jesus.
 - vi. While Luke relied on the testimony of other eyewitnesses in writing the gospel of **Luke**. However, much of what he writes in **Acts** (especially the second half of the book) is from things he either witnessed himself, or was able to learn from his close associate, the apostle Paul.
- c. Paul explained to the Corinthian Christians in **1 Corinthians 15:1-8** that the foundation of *the gospel he preached to them* was:
- i. Jesus died for our sins, in fulfillment of the Old Testament prophecies.
 - ii. He was buried.
 - iii. He was raised on the third day according to the Old Testament prophecies.
 - 1. He was then seen by many eyewitnesses.
 - 2. “And if Christ is not risen, then our preaching is empty and your faith is also empty.” (**1 Corinthians 15:14**, NKJV)
 - 3. Bottom line: Either it happened, or it didn’t!
 - a. In **Luke 23-24**, we see the death, burial and resurrection of Jesus.
 - 4. In the book of **Acts**, we will see BOTH:
 - a. The eyewitness testimony (of those who suffered and died as a result of that testimony), AND
 - b. The prophecies revealed in the preaching of Peter (who learned these things from Jesus) and in the preaching of others.
- d. During the 40 days that Jesus appeared to the apostles after His resurrection, He was teaching about *the kingdom of God*.
- i. “...He through the Holy Spirit had given commandments to the apostles whom He had chosen...being seen by them during forty days and *speaking of the things pertaining to the kingdom of God*. (**Acts 1:2-3**, NKJV)

- ii. The message Jesus said would be preached to the whole world before His return was *the gospel of the kingdom*. (**Matthew 24:14**).
- iii. We also see Paul “preaching the kingdom of God” to persuade unbelievers in Rome, in the final verse of **Acts**. (**Acts 28:31**)
- iv. **Challenge for Us:** The message we need to be proclaiming is the gospel of the kingdom of God. If we are not talking about the kingdom, we are not preaching the gospel that Jesus said would be proclaimed, the same one Paul preached to the lost.
- e. We mentioned that there is great emphasis on the *Holy Spirit* in the book of **Acts**. Let us see what we can learn about the Spirit as we go forward.
 - i. In **Acts 1:1-8**, the Holy Spirit is mentioned *three times*.
 1. Jesus was giving commands to the apostles “through the Holy Spirit”. (**Acts 1:2**)
 2. Jesus told the apostles that in a few days, they would be “baptized with the Holy Spirit”. (**Acts 1:5**)
 3. Jesus said they would receive power when the Holy Spirit came upon them. (**Acts 1:8**)

II. Jesus Ascends to Heaven

- a. Read **Acts 1:4-11**.
- b. Jesus tells the (eleven) apostles to wait in Jerusalem.
 - i. He tells them they will receive power when the Holy Spirit comes on them.
 - ii. He tells them that they will be his witnesses in Jerusalem, Judea, Samaria and *to the end of the earth*.
 1. Tertullian, a Christian writer from Carthage, North Africa, saw in this statement a fulfillment of a prophecy contained in one of the **Psalms**. Writing c. 207 AD, from the close of *Against Marcion*, book 4, Tertullian states:
 - a. “We have set forth Jesus Christ as none other than the Christ of the Creator. Our proofs we have drawn from His doctrines, maxims, affections, feelings, miracles, sufferings, and even resurrection—as foretold by the prophets. Even to the last He taught us (the same truth of His mission), when He sent forth His apostles to preach His gospel ‘among all nations;’ for He thus

fulfilled the psalm: “Their sound is gone out through all the earth, and their words to the end of the world.”
(**Psalm 19:4; 18:5** in the LXX)

- i. (Source: Tertullian, *Against Marcion*, book 4, chapter 43; found in Ante-Nicene Fathers vol. 3, p. 423)
 - ii. Read **Psalm 19:1-4** (designated **Psalm 18:1-5a** in the LXX). This is the passage that Tertullian was referring to.
 1. “Their proclamation went forth into all the earth, and their words to the ends of the world.” (**Psalm 18:5**, LXX, OSB; corresponding to **Psalm 19:4** in Bibles where the Old Testament is based on the Masoretic Text)
2. **Question:** What do you think “to the end of the earth” would have meant *to the apostles*?
- a. Many people today are under the (false) impression that people of the ancient world knew virtually nothing about the geography of the world. For example, that ancient people would have thought the earth was flat and would know nothing about distant, foreign nations and people.
 - b. However, Strabo’s *Geography*, likely written during the lifetime of Jesus, the geography of the world is described, including: Europe, Africa, Middle East, Asia, India, China. (Strabo died c. 24 BC.)
 - i. Even earlier Greek philosophers and scientists (Plato, Aristotle, etc.) had deduced that the earth is a sphere.
 - ii. Eratosthenes, a Greek geographer and scholar, calculated the circumference of the earth (to within 15% of its actual measure), prior to 200 BC.
 - c. The Roman Empire (which Galilee and Judea were a part of) included Asia Minor, Southern Europe, parts of British Isles, North Africa, Egypt.

- i. Germanic tribes and others were beyond the frontier borders of the Roman Empire and occasionally battled the Romans.
 - d. Parthian empire (Parthians, Medes and Elamites in **Acts 2**).
 - e. There were established commercial land routes from Antioch (terminus of the Silk Road) that extended across Central Asia.
 - f. Also recall that Alexander the Great (356-323 BC) had conquered from Europe through Turkey, Egypt, Persia, the Middle East, parts of India, Afghanistan, Armenia, etc., around 320 BC.
 - g. From *Periplus of the Erythraean Sea* (written by an anonymous Greek-speaking sailor from Roman Egypt c. 60-70 AD), we know there was active commercial trade (in spices, silk, tortoise shells, gems, precious metals, etc.) between Roman Egypt and:
 - i. East Africa,
 - ii. Arabia,
 - iii. Persia / Parthia,
 - iv. West coast of India, and
 - v. (Indirectly) the East Coast of India, China and parts of East Asia.
- iii. While many today think of people at the time of Christ as being ignorant of geography regarding other parts of the world, that clearly was not the case!
 1. “To the end of the earth” was the challenge issued by Jesus, and it must have been an overwhelming challenge for 11 or 12 men from Galilee.
 2. This was Jesus’ only plan. He invested His life and mission in the hands of twelve men, with no backup ‘Plan B’!
- c. Jesus then departs, being raised up to heaven. (Re-read **Acts 1:9-11**)
 - i. Jesus was seen being raised up into the sky.
 - ii. He goes into a cloud, and they no longer see Him.

- iii. Two “men in white apparel” speak to the apostles.
 - 1. These two “men” are obviously angels. Angels in many places in Scripture appear in the form of men and are referred to as “men”. For example, see the story of Sodom and Gomorrah, in. **Genesis 18-19**.
 - 2. The angels tell the apostles:
 - a. “...This same Jesus, who was taken up from you into heaven, *will so come in like manner as you saw Him go into heaven.*” (**Acts 1:11**, NKJV)
 - b. In other words, *He is coming back* (similar to the way He departed from them).
- iv. This event captures three foundational teachings of the historic Christian faith, as reflected in the *Apostles Creed*, likely an early baptismal creed of faith (structure of “I believe in the Father... I believe in the Son... I believe in the Holy Spirit”). That ancient creed states:
 - 1. “I believe in God, the Father almighty, creator of heaven and earth.
 - 2. “I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit and born of the virgin Mary.
He suffered under Pontius Pilate, was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven, and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
 - 3. “I believe in the Holy Spirit, the holy catholic Church, the communion of the saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.”
- v. Peter explains that Jesus is now seated at the right hand of God, in **Acts 2:33**, in fulfillment of the prophecy of **Psalms 110:1**.

1. "The LORD said to my Lord, 'Sit at My right hand, Till I make Your enemies Your footstool.'" (**Psalm 110:1**, NKJV; designated **Psalm 109:1** in the LXX)
 2. Jesus Himself quoted this passage and applied it to Himself, in **Matthew, Mark and Luke**.
 3. This statement about Jesus now being seated at the right hand of God is either quoted directly or alluded to in **at least ten other places** in the New Testament:
 - a. **Mark 14:62, 16:19**
 - i. "So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God." (**Mark 16:19**, NKJV)
 - b. **Ephesians 1:20**
 - c. **Colossians 3:1**
 - d. **Hebrews 1:3, 1:13, 8:1, 10:12 and 12:2**
 - e. **1 Peter 3:22**
- vi. **Question:** When the angels said He would return "*in the same manner in which you saw Him go into heaven*", what does that mean?
1. Read **Luke 21:25-28**.
 - a. (Similar to **Matthew 24:29-31** and **Mark 13:24-27**.)
 - b. The Son of Man will return, in the future.
 - c. He will come on *a cloud*, with power and glory.
 2. Read **1 Thessalonians 4:13-18**.
 - a. This passage describes the Second Coming of Jesus.
 - b. He will descend from heaven.
 - c. We (the faithful who are still living at that time) will be caught up together with the dead who have been raised, *in the clouds*.
 - d. We will be with Him forever.
 3. Read **Revelation 1:7**.

- a. “Behold, *He is coming with clouds*, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.” (**Revelation 1:7**, NKJV)
4. Read **Daniel 7:9-10 & 7:13-14**.
 - a. The prophet Daniel saw, in his vision, “One like the *Son of Man*”.
 - b. He is seen “coming on *clouds of heaven*”.
 - c. His dominion and His *kingdom will never be destroyed*.
- vii. Insights from early Christian writers regarding the significance of the ascension of Christ into heaven:
 1. Lactantius, a prominent teacher in Rome, writing c. 304-313 AD, after quoting the passage from **Daniel 7**, explains:
 - a. “But the prophet [*Daniel*] comprises both His advents in few words. ‘Behold,’ he says, ‘one like the Son of Man coming with the clouds of heaven’. He did not say, like the Son of God, but the *Son of Man*, that he might show that He had to be clothed with flesh on the earth, that having assumed the form of a man and the condition of mortality, He might teach men righteousness; and when, having completed the commands of God, He had revealed the truth to the nations, He might also suffer death, that He might overcome and lay open the other world also, and thus at length rising again, He might proceed to His Father borne aloft on a cloud.
 - b. “For the prophet said in addition: ‘And came even to the Ancient of Days, and was presented to Him’. He called the Most High God the Ancient of Days, whose age and origin cannot be comprehended; for He alone was from generations, and He will be always to generations. But that Christ, after His passion and resurrection, was about to ascend to God the Father, David bore witness in these words in the **109th Psalm** [*LXX numbering; corresponding to Psalm 110:1*]: ‘The Lord said to my Lord, Sit at My right hand, until I make Your enemies Your footstool.’
 - c. “Whom could this prophet, being himself a king, call his Lord, who sat at the right hand of God, but Christ

the Son of God, who is King of kings and Lord of lords?"

- i. (Source: Lactantius, *The Divine Institutes*, book 4, chapter 12; found in Ante-Nicene Fathers vol. 7. p. 111)
2. From Ignatius, bishop of the church in Antioch and a personal disciple of one or more of the apostles (writing c. 105 AD):
 - a. "Nor was this all; but also after He had shown Himself to them, that He had risen indeed, and not in appearance only, He both ate and drank with them during forty entire days.
 - b. "And thus was He, with the flesh, received up in their sight unto Him that sent Him, being with that same flesh to come again, accompanied by glory and power. For, say the [holy] oracles, "This same Jesus, who is taken up from you into heaven, shall so come, in like manner as ye have seen Him go unto heaven."
 - c. "But if they say that He will come at the end of the world without a body, how shall those 'see Him that pierced Him,' (**Revelation 1:7**) and when they recognise Him, 'mourn for themselves?' (**Zechariah 12:10**) For incorporeal beings have neither form nor figure..."
 - i. (Source: Ignatius, *Epistle of Ignatius to the Smyrnaeans*, chapter 3; found in Ante-Nicene Fathers vol. 1, p. 87)
 - ii. Ignatius' point: At the Last Day, Jesus will return in a body (the same one raised from the dead) that those who killed Him will be able to recognize!
 3. From Justin Martyr, a philosopher from Samaria who converted to the Christian faith, writing c. 160 AD:
 - a. "Why did He rise in the flesh in which He suffered, unless to show the resurrection of the flesh? And wishing to confirm this, when His disciples did not know whether to believe He had truly risen in the body, and were looking upon Him and doubting, He said to them, 'You do not yet have faith, see that it is I;'

(Luke 24:28-29) and He let them handle Him, and showed them the prints of the nails in His hands.

- b. “And when they were by every kind of proof persuaded that it was Himself, and in the body, they asked Him to eat with them, that they might thus still more accurately ascertain that He had truly risen bodily; and He ate honeycomb and fish.
- c. “And when He had thus shown them that there is truly a resurrection of the flesh, wishing to show them this also, *that it is not impossible for flesh to ascend into heaven* (as He had said that our dwelling place is in heaven), ‘He was taken up into heaven while they beheld,’ **(Acts 1:10)** as He was in the flesh.”
 - i. (Source: Justin Martyr, *Fragments, On the Resurrection*, chapter 9; found in Ante-Nicene Fathers vol. 1, p. 298)
 - ii. Justin makes the point that Jesus was raised to heaven with a physical body. Think about that! Jesus is seated at the right hand of the Father, in a human body (physical, transformed, incorruptible, yet with flesh and bones).
 - 1. Jesus demonstrated by His ascension that it is not impossible for flesh to ascend to heaven!
 - 2. When He returns, Jesus will descend, just as He ascended (with a physical body).
 - iii. Further in this writing, Justin goes on to explain that Christ is like a good physician. If the physician knows someone is going to die, he will allow them to enjoy whatever pleasures they desire.
 - 1. However, if the good physician, if he believes the person can live, will prescribe even hard and painful medicines to save their lives.
 - 2. Likewise, Jesus knows that our physical bodies can be saved, so he calls us to live a life of self-control in our flesh.

III. Replacing Judas to Restore the Apostles to Twelve in Number

- a. Read **Acts 1:12-26**.
- b. The storyline includes:
 - i. The apostles are gathered together in Jerusalem, in an upper room.
 - ii. All eleven are named.
 1. Corresponds to the lists in **Matthew 10, Mark 3** and **Luke 6**, with the following differences:
 - a. 'Judas, (son) of James' (**Acts 1, Luke 6**) is apparently the same person as Lebbaeus/Thadeus (**Matthew 10**), a/k/a Lebbaeus (**Mark 3**)
 - b. Simon the Zealot (**Luke 6, Acts 1**) is apparently the same person as Simon the Cananite (**Matthew 10** and **Mark 3**)
 - c. Keep in mind that people often went by more than one name. For example, "Levi, son of Alphaeus", the tax collector (**Mark 2:14, Luke 5:27**) is the same person as Matthew the tax collector (an apostle and author of the gospel of **Matthew**).
- c. While modern Christians tend to hold up Paul as the greatest apostle, the foundation for the church is the Twelve Apostles.
 - i. Jesus entrusted His life and mission first and foremost to them.
 - ii. The Lord sees them as heroes who bravely accomplished their mission.
 - iii. "So Jesus said to them, 'Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.'" (**Matthew 19:28**, NKJV)
 - iv. "Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb." (**Revelation 21:14**, NKJV)
 1. Note that we will *not* find Paul's name on one of these twelve foundations!

- d. **Questions:** Do you see the Twelve Apostles as your own heroes? How well do you know them? (A few simple questions follow to test your knowledge of them.)
- i. Can you even name all twelve apostles?
 - ii. Which one was called “the Twin”? (Answer: Thomas)
 - iii. Which one had been a disciple of John the Baptist? (Andrew)
 - iv. Which pairs of apostles were brothers?
 1. (James and John, sons of Zebedee)
 2. (Peter and Andrew, sons of Jonah)
 3. (Matthew/Levi and James, sons of Alphaeus)
 - a. Perhaps they were half-brothers, by the same father, based on comments about Mary, the mother of James.
 - v. Which apostles were called ‘Sons of Thunder’? (James and John)
 - vi. Which one was killed first, after Judas? (James, brother of John by Herod, in **Acts 12:1-2**)
- e. They had to pick a replacement for Judas, who had committed suicide.
- i. The remaining apostles elected two qualified men and prayed, “You, O Lord, who *know the hearts* of all....”
 - ii. Lots were drawn, and Matthias was selected.
 - iii. This restored the number of apostles back to twelve, setting up everything for what would soon follow on the day of Pentecost.
 - iv. Peter says they were supposed to do this, based on what David had written 1,000 years earlier in the **Psalms**.
 1. Portions of two psalms (**Psalm 69** and **Psalm 109**) are quoted by Peter, but neither of them speaks of someone *who had been in the inner circle* betraying someone.
 - a. Yet Peter said: “Men and brethren, *this Scripture had to be fulfilled*, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; *for he was numbered with us* and obtained a part in this ministry.” (**Acts 1:16-17**, NKJV)

- b. Note how Peter viewed the Scriptures as being divinely inspired. He said, “the *Holy Spirit* spoke before by the mouth of David...”.
 - i. What that tells us about the Scriptures.
 - 1. The Scriptures are directly inspired by the Holy Spirit, according to the apostle Peter.
 - a. Recall that Jesus told His apostles, including Peter, that the Spirit would “teach you all things” (**John 14:26**) and “guide you into all truth” (**John 16:13**). Therefore, based on what Jesus promised, we can trust what Peter said here.
 - 2. The Spirit spoke through the mouths of the prophets.
 - ii. What that tells us about the Holy Spirit
 - 1. The Holy Spirit “speaks”, and therefore has personality. This shows that the Spirit is not just a feeling inside a person, nor an impersonal force.
 - iii. Paul said something similar regarding the Holy Spirit speaking “through Isaiah the prophet”. (**Acts 28:25**)
- c. Jesus had quoted from **Psalm 41** (designated **Psalm 40** in the LXX) regarding Judas.
 - i. Read **John 13:10-29**.
 - 1. According to Jesus, Judas’ betrayal of Him was in direct fulfillment of a prophecy. He quotes from that prophecy: “one who eats his bread with Me [= a close associate] has lifted up his heel [= figure of speech for deceiving someone] against Me”. (**John 13:18**, NKJV; quoting from **Psalm 41:9**, designated **Psalm 40:10** in the LXX)
 - ii. Read all of **Psalm 41:5-13** (designated **Psalm 40:6-14** in the LXX).

1. It speaks of one who ate bread with him.
 2. That person dealt deceptively with him.
 3. It speaks of one sleeping, wondering if he will rise again. "Since he is *asleep*, will he *rise* again?"
 - a. Often the term "sleep" is used as a metaphor for *death*, in both the Old Testament and New Testament. Likewise, "waking up" is sometimes a metaphor for being resurrected from the dead. Examples include:
 - i. **Daniel 12:2**
 - ii. **John 11:11-13**
 - iii. **Matthew 27:51-52**
 - iv. **Acts 7:60**
 - v. **1 Thessalonians 4:15**
 - vi. **1 Corinthians 15:51**
 - b. In the LXX, the Greek word translated "rise / rise up" (anistemi / ἀνίστημι) is the same word commonly used for "resurrect" in the New Testament.
 - c. Early Christians saw this as a prophecy about the resurrection of Jesus. (For example, see Tertullian in Ante-Nicene Fathers vol. 3, p. 418).
 4. He says, "Raise me up and I will repay them".
 5. The righteous man is saved because of his innocence.
- iii. Ignatius, bishop of the church in Antioch, saw in this prophecy (**Psalm 41**) the resurrection of Jesus. Writing c. 105 AD, Ignatius said:

1. “He really died, and was buried, and rose from the dead, even as He prayed in a certain place, saying, ‘But You, O Lord, raise me up again, and I shall repay them.’ **(Psalm 41:10)** And the Father, who always hears Him, answered and said, ‘Arise, O God, and judge the earth; for You shall receive all the heathen for Your inheritance.’ **(Psalm 82:8)** The Father, therefore, who raised Him up, will also raise us up through Him, apart from whom no one will attain to true life.
 2. (Ignatius, *Epistle to the Trallians*, chapter 10; found in Ante-Nicene Fathers vol. 1, p. 71).
- iv. Tertullian, writing c. 207 AD, commented on prophecies regarding Judas:
1. “He might also have been betrayed by any stranger, did I not find that even here too He fulfilled a psalm: ‘He who ate bread with me has lifted up his heel against me.’ **(Psalm 41:9)**
 2. “And without a price might He have been betrayed. For what need of a traitor was there in the case of one who offered Himself to the people openly, and might quite as easily have been captured by force as taken by treachery? This might no doubt have been well enough for another Christ, but would not have been suitable in One who was accomplishing prophecies. For it was written, “The righteous one did they sell for silver.”” **(Amos 2:6)**
 - a. (Source: Tertullian, *Five Books Against Marcion*, book 4, chapter 40; found in Ante-Nicene Fathers vol. 3, p. 418)
- v. Eusebius, writing c. 320 AD in Proof of the Gospel, Book 10, discussed several Old

Testament prophecies about Judas. One of those was **Psalm 55**.

1. Read **Psalm 55 vv. 2-5** and **vv.10-19** from the LXX, (the version Eusebius was referring to, where it is designated **Psalm 54**).
 2. The innocent man is in great distress.
 3. He has been betrayed by a close friend, one he had meals with.
 4. The Lord will punish that wicked man and bring him down to the grave.
- v. **Psalm 69** (a portion of which was quoted by Peter in **Acts 1:20**).
1. Read **Psalm 69:20-28** (designated **Psalm 68:21-29** in the LXX).
 2. This is a well-known prophecy about the crucifixion of Jesus.
 - a. The righteous man is suffering alone, without comforters.
 - b. He is given gall and vinegar.
 - c. He calls for justice and for the place of his enemies to be vacated.
- vi. **Psalm 109** (a portion of which is quoted by Peter in **Acts 1:20**).
1. Read **Psalm 109:1-10** (designated **Psalm 108:1-10** in the LXX).
 2. It speaks of one being betrayed by a close associate “who repaid me hatred for my love”.
 3. The passage, “let the devil stand at his right hand”, reminds me of the passages in the gospels where it says that Satan entered Judas right before he betrayed Jesus (**Luke 22:3, John 13:27**).
 4. The deceiver is to die at an early age.
 5. “May a different man receive his office.” (**Psalm 109:8**)
 - a. This is the passage Peter pointed to in **Acts 1:20**, where he found the direction from the Holy Spirit to

select a qualified man to replace Judas as one of the twelve apostles.

6. The “children” of this man are accursed.
 - a. Early Christian writers such as Eusebius saw the “children of Judas” as referring to those who would come later who would be similar to Judas: those to come who also would betray the Lord.
 - b. From Eusebius, writing c. 320 AD:
 - i. “The words that follow, spoken as of certain children of Judas, ‘Let his children be orphans,’ (**Psalm 109:9**) and the like, may be referred primarily to Judas, and secondarily to all who like him betray the word of salvation.”
 - ii. (Source: Eusebius, *Proof of the Gospel*, book 10, chapter 3)
- f. The first chapter of Acts closes with the apostles selecting two qualified men who had been with Jesus from the beginning, praying and drawing lots.
 - i. Matthias is selected to replace Judas as one of the twelve apostles.
 - ii. With the number of apostles restored to twelve, the stage is now set for the significant events that are about to follow on the day of Pentecost, in **Acts 2**.