

## Infallible Proofs – Acts 1:1-3

**Introduction** – The phrase “infallible proofs” always grabs my attention in this passage. As we celebrate the Resurrection of our Lord and Savior, we live in a world that declares the results of their findings: that there are no proofs that Jesus, the One in the Bible, ever lived, and especially, that He ever really rose from the dead. Our liberal church-going friends seem to think this is an acceptable, far more enlightened view. But Paul elsewhere says clearly, “...if Christ is not risen, then our preaching is empty and your faith is also empty...if Christ is not risen, your faith is futile; you are still in your sins...we are of all men the most pitiable.” (1 Cor 15:14, 17, 19).

**Overview of the Text** – The identity of the author of the Gospel of Luke and the Book of Acts is the same person, and has been understood to be Luke, a co-laborer with Paul (Col 4:14). In both “accounts” he is addressing “Theophilus,” which means “friend of God” and the title of reverence “most excellent” (Luke 1:3) hints that he was a Roman of high esteem. Luke had gathered up the accounts of eyewitnesses of the life of Jesus, both of what He had done and what He taught (v1). Certainly, this second volume shows how Jesus, by means of His apostles, continued His work and teaching. He taught and commanded His apostles until the day of His ascension (v2). During those forty days, He presented Himself alive by many infallible proofs in two ways: being seen by them (over multiple occasions) and by instructing them.

**The Infallible Proofs** – “*tekmerion*” is only used on this one occasion in the NT. It could be translated simply as “proofs” but the epithet, “infallible” is used in the AV and NKJV to reflect the word’s usage in classical Greek. It meant, “that which causes something to be verified or confirmed,” or “indubitable evidence.” Jesus clearly proved to his apostles that He was alive, and all that His resurrection meant, by His physical presence and through His explanatory teaching regarding the things of the kingdom of God. Both types of arguments are needed and both play off and add to each other.

**Physically Present and Resurrected** - He proved to them that He was no ghost (Luke 24:36-43) letting them touch Him and eating with them. He also showed them that He was the same Jesus in the same body, though resurrected, by showing them His hands and feet (and for doubting Thomas, He lifted up His tunic and showed His side – John 20:24-29). He appeared on multiple occasions, in multiple settings, both in Jerusalem and in Galilee and finally on mount Olivet before His ascension. He appeared to the apostles, but also to many other followers (1 Cor 15:3-8) and as these things were written and dispersed, the readers could still speak to those who had seen Him firsthand. Throughout the scriptures, the resurrection of Jesus was not something that needed to be proved. Rather, the resurrection proved something about Jesus: He was who He said He was and He did what He said He’d do (Rom 1:4, 16-17).

**The Writings Fulfilled** – Jesus now was able to speak openly to His apostles and disciples about the meaning of His resurrection and how the Scriptures had foretold it all, “*And He opened their understanding, that they might comprehend the Scriptures*” (Luke 24:44-46). Only God could bring forth the seed of the woman to crush the serpents head and kill the curse of death. Only God could forgive sins. Only God could reconcile man to Himself. And only God could re-establish a Man to sit on His throne as His vice-regent over all creation. Jesus was that God-Man. He taught them how to see this through the Scriptures and He gave them tools so that they could do the same – which is why we see so much of the Old Testament directly and indirectly used throughout the teachings of the New Testament regarding Christ and His Kingdom. There is one story and one Author of that story.

**The Words and the Acts of Jesus the Christ** – It is generally admitted that the Sermon on the Mount is a good bit of sane, moral teaching (i.e. love your enemies; do unto others, that kind of thing). The problem is that this “great moral teacher” also claimed to be God, to be the one who sent the prophets to Jerusalem, to be the one who would rule and judge the world, the one who could forgive sins. He never tried to prove His resurrection; His resurrection proved His other claims to be true. But none of it would be received until the giving of the Holy Spirit (and so note - John 20:22, Acts 1:2, 2:4). And when that happens to people, the love of God resurrected in us so that we love one another (in radical ways) testifies to the story of God (John 13:35).

**The Words and Acts of the Kingdom of God** – The things Jesus taught, summarized in Acts 1:3, are what the Spirit-filled church proclaimed throughout the book of Acts (note the last verse of the book of Acts). Because of the resurrection, the kingdom of God has a personal Ruler (Phil 2:9-11). The realm of that kingdom is defined as “*from sea to sea, from the River to the ends of the earth*” (Psalm 72:8). There is nothing esoteric or ghostly about the realm of Christ’s rule; it is over all heaven and earth.

**The Words and Acts of the Kingdom of Jesus Christ Upon You** – Therefore, you are solemnly charged in the name of Jesus Christ to celebrate His resurrection – and yours through faith in Him. You are solemnly charged to confess, repent, and receive full forgiveness for your sins – all of them. You are solemnly charged to live in the hope of the final resurrection of all things. You are solemnly charged to love Him by keeping His commandments. You are solemnly charged to declare the crown rights of King Jesus, in words and actions, everywhere you go.