

Deacons

- The qualifications of deacons are very similar to elders.
- There are differences, but they have been exaggerated.
- Keep in mind that most qualifications for elders and deacons are required of all faithful Christians.

Some Differences

1. Elders must be “apt to teach (ready, able, willing to teach and defend God’s word).” (1 Tim. 3:2). See Tit. 1:9

TIT 1:9 holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict.

2. It is implied the elders are older men than the deacons though this may not have always been true.
 - a. They were most likely more mature in faith.
 - b. We do not know the age of any elder or deacon.
3. Elders are bishops (overseers), but deacons have no authority except what might be delegated to them by the elders.

Note:

- An elder must not be “a novice” (1 Tim. 3:6), but it is said that one becoming a deacon must “first be tested.” (1 Tim. 3:10). This would seem also to exclude “a novice.”
- It is said that an elder must be “given to hospitality,” but the deacon is not exempt since all Christians are to be hospitable. (Rom. 12:13; 1 Pet. 4:9; Heb. 13:2).

1TI 3:8 Deacons likewise must be men of dignity [respectful], not double-tongued, or addicted to much wine or fond of sordid gain,

“deacons” (diakonos) - servant, minister, deacon. (1 Tim. 3:10, 12; Phil. 1:1).

1. This plural noun comes from the Greek verb “**diakoneo**” meaning “to serve, to minister.”
2. All Christians are to serve, but here the word “deacon” is used as an office (that is, an appointment with special obligations). The duties of the deacons would come from the elders.

“men of dignity” - serious, respectful, “worthy of respect” - Amp.

“not double-tongued” - “not false in words” - Bas. “sincere in their talk” Wms.

“or addicted to much wine” - “prosecho” - be given to, to hold toward, to apply one’s self to, to attach one’s self.
See elders 1 Tim. 3:3.

1. The common wine of the day was diluted with water.
2. It was often 3 parts water and 1 part wine.
3. It would take much of the common (weaker, diluted) wine to intoxicate.
4. It is not a parallel to our modern wines and beers that have much alcohol added.
5. A drinking elder or deacon could easily set a bad example for the congregation and cause many to stumble in the church and in the community.
 - a. One could easily become addicted himself or lead others to become addicted.
 - b. We are not to cause others to stumble (1 Cor. 10:32, 33), but we are to be seen as lights in the world. (Phil. 2:14, 15).

Wine - Gr. “oinos”

1. “new wine” (neon oinou)
 - a. New wine put into old wineskins would cause them to burst. (Matt. 9:17; Mk. 2:22; Lk. 5:37).
 - b. This implies fermentation.
2. Eph. 5:18 - “and do not get drunk with wine”
 - a. The Greek is “wine” (oinos).
 - b. Violation of this admonition would lead to condemnation. (Gal. 5:19-21).
 - c. It might also cause others to stumble, and lose their souls.
3. Rom. 14:21
 - a. Paul warns “wine” could cause another to stumble.
 - b. Consumption of wine might lead one to violate his conscience or lead one to become a drunkard.
4. Luke 7:34
 - a. LUK 7:34 "The Son of Man has come eating and drinking; and you say, 'Behold, a gluttonous man, and a drunkard, a friend of tax-gatherers and sinners!'
 - b. Jesus was falsely charged with gluttony and drunkenness.
 - c. Jesus was neither, but He did not commonly fast like John the Baptist and He drank wine. (Lk. 7:33).

5. 1 Tim. 5:23

- a. Timothy urged to drink a little wine (oinos), but he is not encouraged to use wine as a beverage.
- b. This may or may not have been fermented.
- c. The only reason for moderation would not be the alcoholic content of the wine. Even too much of something healthy can become unhealthy if overdone.
- d. It is certain he was to take only “a little,” and it was for medicinal purposes (his stomach).
- e. Timothy was a teetotaler, but is encouraged to drink “a little wine for his stomach’s sake.” This was not a necessarily a permanent recommendation. His stomach ailment may have been temporary.
- f. Some wines in ancient times were medicinal.

6. 1 Cor. 11:21

- a. “Drunk” (muθuo) may refer to intoxicating wine or even to the consumption of too much of the common diluted wine.
- b. The Greek word could simply mean just as they were filling their stomachs with food that they were drinking until full. Others had little or nothing to eat or drink. (1 Cor. 11:21, 33, 34).

7. Tit. 2:3 - “Older women” - “nor enslaved to much wine.”

- a. See qualifications of deacons.
- b. The same qualification is set forth for elders and deacons. (1 Tim. 3:3, 8; Tit. 1:7).

8. “new wine” (gleukos) denotes sweet “new wine.” See Acts 2:13.

- a. It appears it could intoxicate.
- b. Apostles were filled with the Holy Spirit (Acts 2:4, 15-17) - not with wine. There was no evidence they had consumed any that day.

9. “wine-drinker” (linopotes) - Matt. 11:19; Lk. 7:34.

MAT 11:19 "The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax-gatherers and sinners!' Yet wisdom is vindicated by her deeds."	LUK 7:34 "The Son of Man has come eating and drinking; and you say, 'Behold, a gluttonous man, and a drunkard, a friend of tax-gatherers and sinners!'"
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10. **John 2:3, 9,10**

- a. Jesus changed water into wine in Cana of Galilee
- b. **“the guests have had too much to drink”** - NIV

1) It was common to give the best wine first at a marriage feast and then give the inferior wine later in the feast..

2) This does not mean highly intoxicating wine was produced by Jesus, but it could refer to unfermented wine or wine that would not easily intoxicate. All good wines were not highly intoxicating.

11. **Matt. 27:34** - “wine having been mixed with gall”

a. This was drugged wine intended to deaden the senses.

b. Jesus did not drink it to ease His thirst or pain, but fully suffered for our sins.

12. **Mk. 14:25** - “fruit of the vine.”

a. We can safely assume this was wine (not tomato juice) since wine was common in Palestine.

b. We cannot know what kind of wine, but we can be sure it did not produce intoxication at least in the amount consumed.

12. **“given to wine”** (paroinos)

a. Adj. “tarrying at wine, given to wine” - 1 Tim 3:3; Tit. 1:7.

b. The word may be used here to refer to the effects of wine-drinking. “No brawler” ASV

c. Drunkenness is forbidden to all Christians. (Rom. 13:13; 1 Cor. 5:11; 6:10; Gal. 5:21).

d. Drunkenness may be defined as any loss of self-control since all Christians must exhibit self-control. (Gal. 5:22, 23; 2 Pet. 1:6). Our culture has a much looser definition of drunkenness than what drunkenness should be defined - a loss of self-control.

“or fond of sordid [base, ill-gotten] gain” - not greedy for money. See 1 Tim. 6:10.

“Mystery of Faith”

1TI 3:9 but holding to the mystery [divine truth] of the faith [gospel] with a clear [pure] conscience.

1. “mystery” refers to something that has been concealed in the mind of God, but now revealed.

a. The words “of the faith” define “mystery.”

b. He is talking about the faith, the truth, the gospel.

2. A deacon should be faithful to the gospel (sound in faith), and have a clear conscience.

3. One should not serve in violation of his conscience. See Rom. 14:23.

4. See Tit. 1:9 - Elders are commanded to hold to “the faithful word.”

“First Be Tested”

1TI 3:10 And let these also first be tested [to see if they are qualified]; **then let them serve as deacons if they are beyond reproach.**

“likewise” or “also” (hosautos) - in like manner, likewise, in the same way (Mk. 12:21; Lk. 13:5; 1 Tim. 2:9; 3:8, 11; 5:25; Tit. 2:3, 6).

“also first be tested”

1. The word “also” suggests the “elders” (overseers) were to be tested.
2. The proving comes before appointment to the eldership.
3. Great harm has come to the church by unproven men being appointed to the eldership or to the deaconship.

“beyond reproach” - No scriptural objection raised against the person considered.

1. This does not mean sinless - none then could qualify.
2. No Christian is sinless. (1 Jno. 1:7, 9).
3. See notes on elders.

1TI 3:11 Women [their wives] **must likewise be dignified** [grave, respectful], **not malicious gossips, but temperate** [self-controlled, sober], **faithful in all things.**

Lit. “wives must likewise” or “women must likewise” - Gr. “gune” - woman or wife - similarly” - Gk. “hosautos”

- Every woman ought to live by these rules.
- Those described here (potential deacon or elders wives) must possess these qualities.
- They too are to be an example to the flock.

“Women”

1. Some think these women refer to “deaconesses”
 - a. The word “deaconesses” is not used though Paul knew the word.
 - b. There is no real evidence for “deaconesses” as an office in the church.
 - 1) See Wms “The deaconesses too must be serious” (1 Tim. 3:11). See also The Centenary Translation
 - 2) This is interpretation not based on the context or the rest of the New Testament.
 - 3) It is strange that elders and deacons would have to be married, but nothing is said about the husbands of the so-called deaconesses.
 - 4) It is best to understand them as the wives of the deacons who also needed to be faithful and above reproach.
 - c. Some think Phoebe was a “deaconess.” (Rom. 16:1).

1) “diakonos” - a servant, minister, helper - See NASB, NIV - The verb “diakoneo” means “serve, assist, minister.”

ROM 16:1 I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrea [port of Corinth on Saronic Gulf]; Paul used diakonos that is accusative singular of “diakonos.” “diakonissa” is the word in the 2nd century used for a deaconess. This word is not used in the New Testament.

2) There is no evidence Phoebe or any other woman had been appointed as a deaconess in any official sense.

d. Every church has faithful females who serve in indispensable ways.

2. It is better to understand them “the women” as the wives of deacons and perhaps even of the elders.

“Their wives, likewise, must be women of gravity” - Con – “Even so must their wives be grave” - KJV

“Similarly must the wives be honorable” - Ber.

“Their wives should share their serious outlook.” Phi.

“(It behooves) wives similarly” - Marshall

a. The character of the wives of the elders and deacons was most important.

“**be dignified**” (semnos) - grave, worthy of respect, proper conduct.

“**not malicious gossips**” - not given to slandering, saying no evil of others.

“**but temperate**” - controlled, sober, watchful, alert.

“**faithful** [reliable, trustworthy] **in all things**” - “Faithful” (pistos) “in all things.”

• Faithful to God (Matt. 7:21; Lk. 6:46; Heb. 5:9; Eccles. 12:13)	• Faithful to children (Prov. 22:6; Tit. 2:4; Col. 3:22).
• Faithful to husbands. (Eph. 5:22).	• Faithful to the laws of the land. (Rom. 13:1-7).

Note: “Faithful in all things” does not mean sinlessness. (1 Jno. 1:8, 10)).

1TI 3:12 Let deacons be husbands of only one wife, and good managers [rulers] of their children and their own households [families].

“**husbands of only one wife**” - See notes on elders.

“**a deacon must be faithful to his one wife**” - NEB

1. “faithful husbands” - TCNT;

2. “Only once married” - Gspd. The translation “only once married” is interpretation and not what the Greek text says.

“good managers of their children and their own households” - Lit “ruling children well”

1. See qualifications of elders.
2. The requirement is the same.

Deacons Who Serve Well

1TI 3:13 For those who have served well [faithful to do their work] as deacons obtain for themselves a high [excellent] standing and great [much] confidence [boldness] in the faith that is in Christ Jesus.

- “bathmos” - a step, grade (of dignity), degree

Notes: “Deacons” (diakonos) means one who renders service to another, an attendant. (Matt. 20:26; 22:13; Jno. 2:5, 9).

1. The translation of “deacons” (diakonos) occurs 4 times in the New Testament. (1 Tim. 3:8, 10, 12; Phil. 1:1).
2. Every Christian is a “minister” or “servant,” but these were special servants of the church.
3. It is assumed they only handle material things, but this is not so affirmed in the scriptures.
 - a. Acts 6:1-7 does not describe “deacons.”
 - 1) There is no evidence they were deacons.
 - 2) The qualifications of 1 Timothy 3 are not mentioned.
 - 3) The infinitive of diakoneo” appears in Acts 6:2 and is translated “to serve.”
 - b. The work they did would certainly be something that a deacon might be assigned to do.
 - c. These seven men had miraculous power through the laying on of the apostles hands. (Acts 6:1-6; 8:13-15).
 - d. Stephen and Phillip, two of the seven, were also evangelists (Acts 7, 8), and did not oversee the serving of tables only. The seven may have delegated some of the work. Stephen and Philip were busy preaching that at least hints or suggests they were not always present to serve tables.
 - e. The Bible is silent about the others selected in Acts 6:5.
4. Men of this caliber (deacons) likely were involved in all aspects of the Lord’s work.
 - a. Their qualifications were very similar to those of the elders.
 - b. These men were outstanding servants before their selection to the deaconship, and became even more outstanding as they grew in faith and service.
5. It is likely that many “deacons” later became “elders.”
6. Some men who are outstanding deacons do not make good elders.

7. Everyone does not have the same talent and temperament for this position.

Too much pressure	Cannot handle criticism	Overload
Lack leadership qualities	Miss work of deacon or other works.	Fatigue

Reason For Writing

1TI 3:14 I am writing these things to you, hoping to come to you before long [soon, right away];

1. “to you” - Gk. “soi”
2. It is singular, and refers to Timothy. He was “at Ephesus.” (1 Tim. 1:3).
3. The plural “humon” is used in 1 Timothy 6:21 showing the epistle was not written only to Timothy.

1TI 3:15 but in case I am delayed, I write so that you may know how one ought to conduct himself in the household [family] of God, which is the church [congregation] of the living God, the pillar and support [foundation] of the truth.

“you may know how one ought to conduct himself in the household of God”

Paul defines “the household of God” as “the church of the living God”

“the pillar and support [foundation] of the truth” - Gk. “stulos” - pillar, column “edraion” - bulwark, foundation, support.

1. The family of God is the supporting foundation of the truth.
2. The church proclaims and upholds the truth of God.
3. It supports the glorious truth of the gospel in this world of sin.
4. If the church fails, no one else will uphold and proclaim the truth.
5. The church must carry out the great commission. (Mk. 16:15; Matt. 28:19; Acts 1:8; 2:43, etc).

“The Mystery Of Godliness”

1TI 3:16 And by common confession great is the mystery of godliness [religion, Christianity and the Person of Christ]: He who was revealed in the flesh, Was vindicated in the Spirit, Beheld by angels, Proclaimed among the nations [Jews, Gentiles], Believed on in the world, Taken up in glory.

“common confession” - “homologoumenos” - uncontested, undeniably, most certainly, beyond question

1. NIV ‘Beyond all question.’
2. McCord “undeniably.”

“mystery of godliness” - Gr. musterion eusebeias [moo stay ree on, you se bay a]

1. “godliness” is used in the sense of religion, piety toward God, reverence and commitment to God.
2. In this context it seems to refer to Christianity and the Person of Christ.
3. The word is used 8 times in 1 Timothy (1 Tim. 2:2; 3:16; 4:7, 8; 6:3,5,6; 6:11), and 1 time in 2 Timothy 3:5.

1TI 2:2 for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all **godliness** and dignity.

1TI 3:16 And by common confession great is the mystery of **godliness**: He who was revealed in the flesh, Was vindicated in the Spirit, Beheld by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

1TI 4:7 But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of **godliness**;

1TI 4:8 for bodily discipline is only of little profit, but **godliness** is profitable for all things, since it holds promise for the present life and also for the life to come.

1TI 6:3 If anyone advocates a different doctrine, and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness,

1TI 6:5 and constant friction between men of depraved mind and deprived of the truth, who suppose that **godliness** is a means of gain.

1TI 6:6 But **godliness** actually is a means of great gain, when accompanied by contentment.

1TI 6:11 But flee from these things, you man of God; and pursue righteousness, **godliness**, faith, love, perseverance and gentleness.

2TI 3:5 holding to a form of godliness, although they have denied its power; and avoid such men as these.

“**revealed in the flesh**” - Jn. 1:14; 2 Jn. 7; Rom. 1:3; Heb. 2:14; 4:15.

<p>JnH 1:14 And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.</p>	<p>2Jn 1:7 For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist.</p>	<p>ROM 1:3 concerning His Son, who was born of a descendant of David according to the flesh,</p>	<p>HEB 2:14 Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil; HEB 4:15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.</p>
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“**vindicated [justified] in the Spirit**”

- “dikaioo” (dee ki o o) - justify, declare innocent.
- There is no article before the word pneuma.

NIV “was vindicated by the Spirit.” McCord “justified in spirit.”

1. The words “in spirit” (pneuma) can refer to the Holy Spirit or to Christ’s own spirit.
2. It seems to refer to the Holy Spirit through whom Jesus was conceived in Mary and who gave Jesus miraculous power (Matt. 12:28; Jno. 3:34), who led Him to the cross (Heb. 9:14), and who raised Jesus from the dead. (Rom. 1:4; 8:11).
3. “in spirit” could refer to the obedience and sinlessness of Jesus and to God receiving His “spirit.” (Mk. 27:50; Lk. 23:46).
 - a. It should be kept in mind that the “spirit of Jesus” had a body, and it was His spirit that returned to heaven.
 - b. His body did not go to heaven (1 Cor. 15:50), but was transformed into a glorious spiritual body. (1 Cor. 15:49; Phil. 3:21).
 - c. Christ (the last Adam) [is] “a life-giving Spirit.” (1 Cor. 15:46). Jesus is “Spirit” like the Father. (Jno. 4:24).
 - 1) He created life. (Jn. 1:3, 4).
 - 2) He is the giver of spiritual life.
4. “in spirit” could refer to the humble attitude Jesus had. (Matt. 5:3; Matt. 11:28-30; Jno. 13:1-15; Phil. 2:1-7).

“Beheld by angels” - This occurred during His ministry, His resurrection and His ascension. (Matt. 4:11; Mk. 1:13; Jn. 1:51; Matt. 24; Lk. 24; Mk. 16; Jn. 20; Acts 1:11). See Lk. 22:42, 43.

“Proclaimed among the nations [Jews and Gentiles]”

- Matt. 28:19 (all the nations)
- Mk. 16:15 (to all the creation); Gr. pase te ktisei
- Acts 1:8 - “but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth. ”

1. Gk “ethnos” - nations
2. {Preached among the nations}. First aorist passive indicative of \kêrussô\, to proclaim.
3. The word ”ethnos” may mean "all creation" (Col 1:23) and not just Gentiles as distinct from Jews.
 - a. Greek has “en pase ktisei hupo ton ouranon” - “In all creation under heaven”
 - b. This seems to suggest the gospel was preached to the known world. See Acts 2:5.
4. Paul had done more of this heralding of Christ among the Gentiles than any one else. It was his glory (Eph 3:1,8).

“Believed on in the world [by mankind]”

1. “World” [Gr. kosmos] is mankind, world of humanity. See Jn. 3:16.
2. Many then and throughout the ages have believed in Christ. (Matt. 8:11; Acts 2:41, 4:4; 6:7; 18:8, etc.).

3. Untold numbers [millions] will believe in Him if we, as Christians, will share Him. (Mk. 16:15; 1 Tim. 3:15).

“Taken up [received] into glory” - Ascension

1. Jesus prophesied His own ascension. (Lk. 22:69; Jn. 3:13; 6:62; 16:15-17; 20:17).

LUK 22:69 "But from now on the Son of Man will be seated at the right hand of the power of God."
JOH 3:13 "And no one has ascended into heaven, but He who descended from heaven, even the Son of Man."
JOH 6:62 "What then if you should behold the Son of Man ascending where He was before?"
JOH 16:15 "All things that the Father has are Mine; therefore I said, that He takes of Mine, and will disclose it to you."
JOH 16:16 "A little while, and you will no longer behold Me; and again a little while, and you will see Me."
JOH 16:17 Some of His disciples therefore said to one another, "What is this thing He is telling us, 'A little while, and you will not behold Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?"
JOH 20:17 Jesus said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren, and say to them, 'I ascend to My Father and your Father, and My God and your God.'"

2. His ascension is recorded in scripture.

<p>MAR 16:19 So then, when the Lord Jesus had spoken to them, He was received up into heaven, and sat down at the right hand of God. LUK 24:51 And it came about that while He was blessing them, He parted from them. Some manuscripts add "and was carried up into heaven." See NIV</p>	<p>ACT 1:9 And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. ACT 1:10 And as they were gazing intently into the sky while He was departing, behold, two men [angels] in white clothing stood beside them; ACT 1:11 and they also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven." The "two men" are angels. (Matt. 28:3; Jn. 20:12).</p>	<p>EPH 4:7 But to each one of us grace was given according to the measure of Christ's gift. EPH 4:8 Therefore it says, "When He ascended on high, He led captive a host of captives, And He gave gifts to men." EPH 4:9 (Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? EPH 4:10 He who descended is Himself also He who ascended far above all the heavens, that He might fill all things.)</p>
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3. Jesus returned to His Father in heaven. but not in His fleshly body. (1 Cor. 15:50).

4. He is exalted now, as King, at the right hand of God. (Mk. 16:19; Acts 2:32-36; Heb. 1:3).

5. He will reign, in glory, until His 2nd coming. (1 Cor. 15:24-28).

Some Objections Of Those Who Have A Limited View Of God's Power

1. Individual cannot rise into the air more than they can jump or be pulled up by some mechanism. (This objection ignores the fact that God is Almighty and Jesus had unlimited power).

2. **A person ascending a few miles into the air would die from a lack of oxygen.** (This is true if we take God out

of this event. This also ignores that Jesus was transformed.).

3. Heaven is “up” from what location on earth?

- a. Heaven is spoken of as “up.” See Acts 1:9, 10, 11
- b. There is not a spot on earth from which God could not instantly transport His Son to heaven where He abides.
- c. “looking steadfastly of heaven”
 - 1) They were looking upwards into the sky, but not actually seeing Jesus enter the heaven of heavens where God abides.
 - 2) Anyone appearing to rise or ascend from the earth’s surface appears to observers as ascending.

4. Luke teaches the ascension in his gospel was at a place near [in vicinity] Bethany (Lk. 24:50, 51), but in Acts he states Jesus ascended from the Mount of Olives. (Acts 1:12).

- a. Luke does not say Jesus ascended “from” Bethany, but was near or in vicinity of it.
- b. “Mount of Olivet” was “a Sabbath Day journey from Jerusalem.”
 - 1) It was East of Jerusalem.
 - 2) It was about 2660 feet above sea level.
- c. “Bethany” was a village situated on the eastern slope of Mt. Olivet, fifteen furlongs (about one and one-half miles) from Jerusalem. (Jn. 11:18). Lit. “fifteen furlongs (stadion). Approx. 9100 feet.
- d. “Mount of Olivet” (Mount of Olives) was a place Jesus frequented during His ministry.
 - 1) “Gethsemane” was the olive grove at the foot of the Mount of Olives, to which Jesus was accustomed to retire (Lk. 22:39) with His disciples and which was the scene of His agony (Mk.14:32; Lk. 22:39-40; Jn. 18:1).
 - 2) The top of Olivet is six furlong or three-fourths of a mile, and we do not know where Jesus ascended from that mountain.
- e. This does not contradict what he said in Luke since he does not say that Jesus led them all the way to Bethany, but near Bethany.
- f. He is being more precise in Acts than he was in the gospel of Luke.

5. Luke states in Acts that the ascension was 40 days after Christ’s resurrection (Acts 1:3), but the gospels do not mention the 40 days, but seem to place it closer to the resurrection.

MAR 16:19 So then, when the Lord Jesus had spoken to them, He was received up into heaven, and sat down at the right hand of God.

LUK 24:50 And He led them out as far as Bethany, and He lifted up His hands and blessed them.

LUK 24:51 And it came about that while He was blessing them, He parted [withdrew] from them.

NIV has “he left them and was taken up into heaven.”

- a. Neither Mark nor Luke give a clear time line of the ascension in the gospels, but quickly reference several events in the life of Jesus.
- b. Both place the ascension after The Great Commission. (Mk. 16:15, 16; Lk. 24:47).
- c. Matthew does not record the ascension, but he indicates Jesus gave The Great Commission while still on the earth. (Matt. 28:19, 20). Matthew references the 2nd coming of Christ that assumes the resurrected Christ returned to the Father. (Matt. 16:27; 24:36).
- d. John does not record the ascension, but he does record Jesus' references to it. (Jn. 3:13; 6:62; 16:15-17; 20:17).

Some Other References To The Ascension

- 1. Paul does not give the timing or location of the ascension, but accepted it as factual. (Eph. 4:7-10).
- 2. Peter made reference to the ascension. (1 Pet. 3:22).

1PE 3:22 who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.

- 3. The Hebrew writer notes it. (Heb. 4:14; 6:19, 20, 9:24).
- 4. John also alludes to the ascension by indicating that Jesus who had been killed and resurrected would come again. (Rev. 1:7)
- 5. Luke referred to the ascension earlier than Luke 24:51.

See LUK 9:51 And it came about, when the days were approaching for His ascension, that He resolutely set His face to go to Jerusalem;

Some Additional Notes

1. “over against Bethany”

- a. Lit. *heos pros Bethanian* - until toward Bethany.
- b. It has the idea of “in the direction of, in the vicinity of.”

2. “a cloud received him”

- a. See Transfiguration Matt. 17:5 Second Coming; Mk. 14:62.
- b. Jesus will come with the clouds. (Matt. 24:30; 26:64; Mk. 13:26; 14:62; 1 Thess. 4:17; Rev. 1:7).

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