

Resources for Finishing Our Lord's Unfinished Work, Part 3

Scripture: Acts 1:12–26

Code: 1702

INTRODUCTION

In Acts 1:12-26 the focus is mainly on two different disciples: Judas and Matthias. There's a great contrast between the two because Matthias was a true disciple and Judas was not. This historical narrative in the passage contains some rich truths applicable to our lives.

Review In Acts chapter 1 Jesus is preparing the apostles for what is about to happen in Acts 2: the birth of the church. He tells them that the Holy Spirit will descend on them and give them the power to be witnesses for Him. In Acts 1 we see what Christ did to prepare the apostles. In Acts 1:1-11 we've seen six things that helped make the apostles ready.

I. THE PROPER MESSAGE (vv. 1-2)

II. THE PROPER MANIFESTATION (v. 3)

III. THE PROPER MIGHT (vv. 4-5, 8a)

IV. THE PROPER MYSTERY (vv. 6-7)

V. THE PROPER MISSION (v. 8b-c)

VI. THE PROPER MOTIVE (vv. 9-11)

LESSON

VII. THE PROPER MEN (vv. 12-26)

In Acts 1:12-26 Christ concerns Himself with replacing Judas with the proper man to carry out His work of ministry. That's consistent with the way that God works: He doesn't stay detached from men, but accomplishes His will through them. God is sovereign, but His plans work themselves out through the unpredictable concurrence of many human wills--some yielding and some rebellious. When Gideon was to defeat a foe, the slogan of the battle was, "The sword of the Lord, and of Gideon" (Judg. 7:18). That's because the Lord was working through Gideon. When God divided the Red Sea to allow the Israelites to travel across it, He used an east wind to divide the sea and a man named Moses to lead the people (Ex. 14:21). God gives man the responsibility to carry out His will, and the selection of a new disciple to replace Judas in Acts 1 fits that pattern.

Was It Wrong for Peter to Replace an Apostle?

Some people think Matthias was chosen by Peter, and that Peter had no business replacing Judas. However I believe Jesus chose Matthias as a part of His plan for the birth of the church. In John 15:16 Jesus says to His disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." Now Paul was an apostle too, even though he wasn't one of the twelve. Like them, he was chosen by Christ (Acts 9). After Paul became converted, he spent three years in Arabia as preparation for his ministry as an apostle (Gal. 1:17-18). Luke 6:13 confirms that Christ chose the first twelve disciples; he didn't just ask them to join Him. That's what happened to Paul as well.

Acts 10 gives further confirmation about the Lord's selection. Peter said, "We are witnesses of all things which [Christ] did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before by God, even to us, who did eat and drink with him after he rose from the

dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained by God to be the Judge of living and dead" (vv. 39- 41; emphasis added). The apostles were chosen by God. Not only did the Lord appoint the twelve, but he also appointed the seventy men who were sent to evangelize in Luke 10. He said, "The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:37-38). Christian service is a matter of divine appointment. God does the sending. In Romans 10:15 Paul says, "How shall they preach, except they be sent?"

There are many people today who claim to be ministers of God yet they weren't sent by Him. King Uzziah tried to usurp a ministry he was not ordained for, and was inflicted with leprosy as a result (2 Chron. 26:16-21). Unless God has called you by putting a burden on your heart (cf. 1 Tim. 3:1), don't enter into the ministry. James wrote, "Let every man be swift to hear, slow to speak" (1:19). He also said, "Be not many teachers, knowing that we shall receive the greater judgment" (3:1). Be available if God's calling you into the ministry, but don't do something you haven't been called to do.

There are other Scriptures that confirm God appoints the leaders of His people. Ephesians 4:11-12 says that God "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints for the work of the ministry." The Greek word translated "gave" conveys the idea that God appointed those men their roles. First Corinthians 12:28 says, "God hath set some in the church: first apostles, second prophets, third teachers."

Although some say Peter chose Matthias on his own, I believe Christ chose Matthias. The Old Testament prophesied that Judas would be replaced (Ps. 109:8), so the change was a part of God's plan.

A. The Submission of the Disciples (vv. 12-15)

In Luke 24:49 Jesus tells the disciples to stay in Jerusalem until the Holy Spirit arrived: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." In Acts 1 He tells them not to depart from Jerusalem but to "wait for the promise of the Father ... ye shall be baptized with the Holy Spirit not many days from now" (vv. 4-5). It was important for the disciples to wait because the Holy Spirit couldn't come until Christ was back in heaven (John 16:7). It is the Holy Spirit who would give the disciples the power to be witnesses to the world.

1. The walk (v. 12)

"Then returned [the disciples] unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey."

The disciples were obedient to the Lord's request. They were submissive; that's a trait we all need to seek in the Christian life.

a) The description The Mount of Olives is a lovely place. It's a small mountain, rising about four hundred feet above the bottom of the Kidron Valley, just to the east of Jerusalem. Since Jerusalem is only about two hundred feet above the Kidron Valley, that means you can look down over Jerusalem from the top of the Mount of Olives. Going down the backside of the Mount of Olives, you would eventually arrive in Bethany, and beyond that, Jericho and the Dead Sea. Luke 24:50 tells us that when Christ ascended, it was from the side of the Mount of Olives facing Bethany. So that's where the disciples began their journey back to Jerusalem.b) The distance Acts 1:12 says the disciples' trip to Jerusalem was "a sabbath day's journey," which was two thousand cubits (about three thousand feet, or a little more than half a mile). The idea of travelling only two thousand cubits on the Sabbath day was not an ordinance of the Old Testament. Bible scholar C. I. Scofield commented that "this measure may have been determined by the distance that the children of Israel were required to allow between themselves and the ark of the covenant at the passage of the Jordan (Josh. 3:4); for the rabbis may have assumed that the same limit prevailed between the tents of the people and the tabernacle--a distance that the Israelites would need to walk in order to worship" (The New Scofield Reference Bible [N.Y.: Oxford, 1967], p. 1206). Consequently the term "sabbath day's journey"

became synonymous with the distance of two thousand cubits. Acts 1:12 wasn't saying that the disciples were going to Jerusalem on the Sabbath day, but that they went two thousand cubits. By travelling two thousand cubits from the backside of the Mount of Olives, they would have ended up just inside the east gate of Jerusalem.

2. The wait (v. 13-14)

a) The place (v. 13a) "When they were come in, they went up into an upper room." The disciples most likely gathered in the same upper room where the Last Supper was held and where Jesus appeared to them after His resurrection. In those days, houses frequently had upper rooms or chambers. The upper rooms were like living rooms. It was a place for fellowship or devotions. In Acts 9 we read a dead widow named Dorcas was placed in an upper room prior to her planned burial (she was resurrected by Peter). The upper room the disciples went to must have been large because it could accommodate 120 people (Acts 1:15). It may have belonged to a wealthy houseowner. While the disciples were waiting for the Holy Spirit, they didn't just stay in the upper room. Luke 24:53 says they "were continually in the temple, praising and blessing God." So the upper room served as a meeting place. b) The people (v. 13b-14) "Where abode Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James, the son of Alphaeus, and Simon the Zealot, and Judas, the son of James. These all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with his brethren." (1) The attendees Judas the son of James is not to be confused with Judas Iscariot. The latter already committed suicide at this point after betraying the Lord. Eleven of the disciples were there along with "the women, and Mary, the mother of Jesus, and with his brethren" (v. 14). "The women" were probably the ladies who were with Jesus throughout His ministry, death, and resurrection: Mary Magdalene, Mary the wife of Clopis, Mary and Martha, Salome, and perhaps others (cf. Luke 8:1-3). Christ's mother and half-brothers were also in the upper room. (James, Joseph, Simon, and Jude--whom we see mentioned in Matthew 13:55--were half-brothers because they were direct descendants of their father Joseph, yet Jesus was conceived by the Holy Spirit.) James and Jude both wrote epistles in the New Testament. According to John 7:15 Christ's brothers at one time weren't believers, but they became believers by the time Acts 1 was written. I'm sure it was exciting for Christ to know His brothers were believers. How did they become saved? Scripture doesn't say, but I think it may have happened when James saw Christ after the resurrection (1 Cor. 15:4, 7).

As the Mother of Christ, Does Mary Have a Special Status?

It's important to note that in Scripture Mary herself is never exalted; she is exalted only in relation to the Child she bore. In Mark 3 Christ Himself indicates that she has no supernatural status. As He was teaching in a house, His brothers and mother came calling for Him. The people listening to Him said, "Behold, thy mother and thy brethren outside seek for thee" (v. 32). Verses 33-35 say, "He answered them, saying, Who is my mother, or my brethren? And he looked round about on those who sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother." Jesus' mother and brothers needed redemption just like anyone else; they weren't above sin because of their relationship to Christ. (In fact Scripture says that Mary brought a sin offering to the Temple [Luke 2:24; cf. Lev. 12:1].) Acts 1:14 says that the disciples were praying with Mary, not to her. For centuries the Roman Catholic Church has taught that Mary is our co-redemptrix--that both she and Christ redeemed mankind, and that we need to pray to her to get Christ to listen to us. But that's not taught in the New Testament. Mary certainly is blessed. She may have been one of the loveliest women who ever lived, and a wonderful wife and mother. But it's wrong to elevate her to the status of divinity. Mary was kneeling in prayer to her son, just like everyone else. No candles were being burned to her. She is never mentioned again in the rest of the New Testament. Paul never talks about her when he discusses the doctrines relating to redemption. A great disservice is done by those who say we need

to go through Mary to reach God or Christ. Does that mean Catholics aren't Christians? No; I believe there are Christians within the Catholic Church, but they sometimes they have to circumvent Catholic theology to get to the truth of God's Word.

(2) The action Acts 1:14 tells us that all the people in the upper room were "with one accord in prayer and supplication." They were gathered together in for fellowship and prayer. One thing they weren't praying for was the coming of the Holy Spirit. The Spirit's coming didn't depend on their prayers. Acts 1:4 says that the Holy Spirit was a promise of the Father. They already had the promise; it was just a matter of waiting. In fact when the Spirit did come in Acts 2:2, the people weren't even in prayer. Everyone was praying in Acts 1:14 because it was the first time they had been removed from Jesus. The only way they could communicate to Him from that point onward was through prayer. They were entering a new age; no one had ever prayed to Jesus before. So Acts 1:14 cannot be used to say you must ask for the Holy Spirit's presence in your life. The baptism of the Spirit has nothing to do with your prayers; it is a sovereign act of God that occurs at the moment of salvation (Rom. 8:9; 1 Cor. 12:13). The overarching principle at this point in the disciples lives is not so much that they spent time rejoicing at the Temple and praying in the upper room, but that they were obedient to Christ's command to stay in Jerusalem until the Holy Spirit came.

3. The speech (v. 15)

"In those days Peter stood up in the midst of the disciples, and said (the number of names together was about an hundred and twenty)."

We now see Peter getting ready to talk about replacing Judas with another disciple. The phrase "in those days" refers to the ten-day period between Christ's ascension and the Spirit's coming. The number of people in the upper room was 120. There were probably about 500 more believers in Galilee, but at Jerusalem this may have been all there were. Can you imagine starting a worldwide movement with only 120 people? It's even more astounding when you realize they weren't superhuman. They were people just like us. The odds were overwhelming. But their small number was made up by the power they derived from God. Within thirty years the gospel spread all over the known world and penetrated Rome. For example, Paul's first letter to the Thessalonians was written shortly after he left them, and he was already able to commend the Thessalonian church for spreading their faith far abroad (1 Thess. 1:8). They were witnesses energized by the Holy Spirit. When you're obedient to God, He will work in amazing ways through your ministry.

B. The Suicide of a Disciple (vv. 16-20)

At this time, the disciples were all probably wondering why Judas betrayed Jesus. Christ had told them that one day the disciples would sit on twelve thrones (Matt. 19:28), but now there were only eleven disciples. So the things Peter says are a message from God that Judas's betrayal was expected, and that the prophecy in Matthew 19:28 wasn't wrong.

1. The speech regarding prophecy (v. 16)

"Men and brethren, this Scripture must needs have been fulfilled, which the Holy Spirit, by the mouth of David, spoke before concerning Judas, who was guide to them that took Jesus."

The Holy Spirit was using Peter to tell the disciples that what Judas did was prophesied in the Old Testament. Within that verse we see a definition of inspiration: it's when the Holy Spirit uses the mouth of a speaker or the pen of a writer.

Peter reassured them that God's plan wasn't thwarted because Judas betrayed Jesus. God doesn't lose those who really belong to Him. Jesus says in John 17:12, "Those that [the Father] gavest me I have kept, and none of them is lost, but the son of perdition, that the Scripture might be fulfilled."

Judas's betrayal fulfilled Scripture. That doesn't mean God made Judas betray Jesus; it simply means that He used Judas's actions to accomplish His purpose. God can work through men whether they are saved or not. God used an evil high priest named Caiaphas to state a prophecy about Christ (John 11:51).

What Scripture did Judas's betrayal fulfill? Peter brings it up verse 20, which we'll examine soon.

2. The situation regarding Judas (vv. 17-20)

a) The partnership of the impostor (v. 17)"For he was numbered with us, and had obtained part in this ministry." Judas was called to be a disciple by divine appointment, but that doesn't mean he was saved. John 6:64 says, "Jesus knew from the beginning who they were that believed not, and who should betray him." Later in verse 70 He says to His disciples, "Have not I chosen you twelve, and one of you is a devil?" Verse 71 says, "He spoke of Judas Iscariot, the son of Simon; for he it was that should betray him, being one of the twelve." Christ knew Judas would never believe. In fact, Judas stayed with Christ for money only; he was the treasurer of the group (John 12:6). His greed is evident in John 12:1-8, where he got angry because a woman anointed Jesus' feet with a costly ointment. He said the ointment could have been sold and the money given to the poor. But the real reason for his anger was any money that went into the treasury became available to him (v. 6). Judas was hungry for money up to the end. He sold Jesus for thirty pieces of silver (believed to be tetradrachmae. A drachma was the Greek equivalent to the Roman denarius, the average day's wage. Both are valued at sixteen cents, which means Judas betrayed Christ for approximately twenty dollars.)

The Sad Truth About Judas

What's tragic about Judas is that he could have received Christ. The Lord gently warned him again and again, but Judas never repented. When I graduated from seminary I wrote my thesis on Judas Iscariot. I became more and more saddened as I read all I could about him. He lived in Christ's light for three years, yet his life ended in a horrible way. Judas stands out for all time as the classic apostate. He had the greatest opportunity of anyone to receive Christ, and he turned it down. He was among the disciples, but he never really was one of them. When he betrayed Jesus, it didn't foul up God's plan; instead, it fulfilled prophecy. God knew what would happen, and Judas's betrayal led up to Christ's crucifixion.

Matthew 27 tells us what happened after Judas betrayed Jesus: "When he saw that [Jesus] was condemned, repented, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed innocent blood." (vv. 3-4). Verse 3 says he repented, but it wasn't a repentance that led to salvation (cf. 2 Cor. 7:10). He felt guilty because he realized he had betrayed an innocent man. He knew Jesus was not a criminal. At least he had enough moral fortitude to be convinced of that.

When Judas confessed to the Jewish religious leaders of his wrongdoing and tried to return the thirty pieces of silver, they said, "What is that to us?" (v. 4). They didn't care that Jesus was innocent. They got what they wanted. Verse 5 says Judas "cast down the pieces of silver in the temple, and departed, and went and hanged himself." Jesus said, "Woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born" (Matt. 26:24).

Verses 6-8 say, "The chief priests took the silver pieces, and said, It is not lawful to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore, that field was called, The field of blood, unto this day." The hypocrisy of the religious leaders is shocking: they had just paid Judas to help them condemn an innocent man, but they were careful to observe that the money couldn't go back into the Temple treasury.

b) The plight of the impostor (vv. 18-19)"Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Akeldama, that is to say, The field of blood."The money Judas returned was used to purchase the field he happened to die in. According to Matthew 27:5 he hung himself, but apparently the rope broke and he fell. Evidently he tried to hang himself on one of the rocky parapets that were around that field,

which is somewhere between the Valley of Hinnom and the Valley of Kidron. Writings from the early church reveal the hatred people had for Judas. Late first century church father Papias said Judas became so swollen from disease that he couldn't get through places where chariots could pass through. Another writer said his eyes were so swollen that they could not see the light, and that the rest of his body was covered with worms (cited in The Ante-Nicene Fathers: Translations of the Writings of the Fathers down to A.D. 325, vol. 1 [Grand Rapids: Eerdmans, 1973 reprint], p. 153). Statements like those are ridiculous, but the point is we shouldn't have that attitude. We should have a sense of sorrow for the opportunity Judas wasted. It's sad to see someone know the truth and walk away from it. Hebrews 10:29 says, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, with which he was sanctified, an unholy thing." ^c) The prophecy about the impostor (v. 20) "It is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishopric let another take." The first part of verse 20 was prophesied in Psalm 69:25. To say the habitation of Judas would be desolate is the same as saying he would be removed--that he would drop out. The second part of verse 20 comes from Psalm 109:8, which says Judas's office or position would be filled by someone else. Judas was replaced not with someone like him, but with another whose heart was right. By quoting those two psalms, Peter reassured his fellow disciples that Judas's departure fulfilled prophecy. It wasn't an accident that circumvented God's plan.

C. The Selection of the Next Disciple (vv. 21-26)

In the next few verses we read about the qualifications for an apostle.

1. The criteria (vv. 21-25)

"Wherefore of these men who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph, called Barsabbas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, who knowest the hearts of all men, show which of these two thou hast chosen, that he may take part in this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place."

There three requirements the new apostle had to meet were these: first he had to have been with the other disciples and Jesus from the baptism of John to the ascension, second he had to be a witness of Christ's resurrection, and third he had to be chosen by God.

Was Paul Really an Apostle?

Paul was an apostle, but he was an apostle of a different era. To affirm that, he described himself as an apostle chosen by God at the beginning of most of his epistles. He met two of the requirements stated in Acts 1:21-25: he was a witness of the resurrected Christ on the Road to Damascus (Acts 9:1-8), and he was chosen by God to be a witness for Him (Acts 22:14-15).

Two men were chosen from the group in the upper room as candidates for the position vacated by Judas: Matthias and Joseph (also known as Barsabbas). This is the only place in the New Testament where those men are mentioned. The new apostle wasn't necessarily destined to be a prominent minister. Often it's the quiet, behind-the-scenes people who accomplish a lot for God's kingdom. Acts 1:24 says the people in the upper room prayed. That's because they knew the new apostle had to be chosen by God. Only the Lord knew which was the right man, and the other people wanted God to reveal which one it was. The Lord chose the first eleven disciples, and they knew He would choose the twelfth also.

Why was Judas replaced by a new apostle? Acts 1:25 says it was so the new apostle would "take part in this ministry and apostleship, from which Judas by transgression fell, that he [Judas] might go to his own place." That's a shocking statement; Peter was saying Judas belonged in hell. That's where Judas chose to go because he rejected Christ. As Jesus said, Judas was "the son of

perdition" (John 17:12). When a person dies, his eternal destiny is crystallized. Every person has a place in eternity reserved for him depending on what he does with Jesus Christ. Judas rejected Him, and went to hell.

2. The choice (v. 26)

"They gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles."

God chose Matthias to become the new disciple. Notice that Joseph didn't become upset. He didn't demand the lots to be cast again or walk out angrily. I wonder how he felt about not being chosen. However he felt, I'm sure he stayed with the disciples and continued on in the Lord's work. We don't know why God chose Matthias, but it should be enough to know that if God did the choosing, He made the right choice. It's not right to question those whom the Lord calls as ministers. First Timothy 5:19 says we are never to bring an accusation against an elder or overseer unless there are two or three witnesses. We are never to speak bad of God's ministers, even though we might disagree with them. To do so is to walk on very tenuous ground. First Samuel 26:23 says not to act against the Lord's anointed. Was It Wrong for the Men to Draw Lots?

How did the apostles know God chose Matthias? The men drew lots. Some people say that's a form of gambling, and that they shouldn't have drawn lots. But in the Old Testament, God used such methods to manifest His will in a physical way (e.g., 1 Sam. 14:37-42). Sometimes God would talk directly out of heaven, sometimes He spoke through prophets, and sometimes He would communicate through the Urim and Thummin stored in the breastplate of the high priest. But Acts 1:26 is the last time in Scripture you see God working through lots. From the New Testament age onward--from the time God's people became indwelt with the Holy Spirit in Acts 2--God has chosen to reveal His will by the leading of the Holy Spirit within us. Notice that the apostles prayed before the lots were chosen. They knew God would show His choice through the selection of lots. That's confirmed in Proverbs 16:33, which says, "The lot is cast into the lap, but the whole disposing thereof is of the Lord." God was in full control of the choosing in Acts 1:21-26.

CONCLUSION

The two primary lessons we learn from Acts 1:12-26 are these: God chooses those who serve Him, and every man's destiny is determined by what he does with Christ. Matthias became an apostle because God chose him, and Judas went to hell because he rejected Christ. For Christians, the message is to live in prayerful submission to God at all times. And for non-Christians, the message is that your eternal destiny is based on whether you receive or reject Christ. If you receive Christ, you'll go to the Father's house in heaven; but if you reject Christ, you'll be sent to hell.

Focusing on the Facts

1. What does Christ concern Himself with in Acts 1:12-26?
2. Some people think Peter was out of line in choosing Matthias. Is that true? Explain.
3. What did Christ tell the disciples to do in Luke 24:49, and why?
4. How did the disciples respond to the Lord's request (Acts 1:12)?
5. What did the disciples do while in the upper room (Luke 24:53)?
6. As Christ's mother, is Mary any more special than other people? How can we tell, based on Christ's own words and on what happened in the upper room?
7. What do some people believe the disciples were praying for in Acts 1:14? What's the real reason they were praying?
8. What did the Holy Spirit use Peter to tell the disciples in Acts 1:16?
9. Does the fact that Judas was called to be a disciple mean he was saved? Explain.
10. What kind of repentance did Judas sense after he betrayed Christ (2 Cor. 7:10)?
11. What Scriptures did Judas fulfill in his betrayal?

12. What were the three requirements the new apostle had to meet?
13. Was there anything wrong with drawing lots to determine who would be the next apostle? Explain.
14. What are the two primary lessons in Acts 1:12-26?

Pondering the Principles

1. Jesus told the disciples to wait in Jerusalem until the promised Holy Spirit came upon them (Luke 24:49). The disciples submitted to the Lord's command; they returned to Jerusalem and waited ten days for the Holy Spirit to come. Sure enough, He came as promised (Acts 2). When the Lord makes a promise, He will keep it. Sometimes we don't know how He will fulfill His promises, but we should never lose trust. Psalm 119:89-90 encourages us with this truth: "Forever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations." What are some ways God has shown His faithfulness to you? Let Him know you're grateful for what He's done.
2. Judas was condemned to hell because he rejected Christ. After he died, there was nothing he could do to change his eternal destiny. Occasionally when you share the gospel with people, you may meet someone who is postponing the decision to receive Christ because he thinks he can do it later. The best way to respond to such a person is to point out that no one knows the moment of their death. Share Hebrews 9:27, which says, "It is appointed unto men once to die, but after this the judgment." Once a person dies, it's too late to change his eternal destiny. That's why it's important to receive Christ now. Memorize Hebrews 9:27 to help you explain what happens to a person after death and the consequences of postponing a decision for Christ.

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