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When Will Yeshua Restore the Kingdom? 1: 1-11

30 AD
About this time, Yeshua was crucified under Pontius Pilate. In addition, the resurrection appearances, Shavu'ot, the initial growth of the Messianic community in and around Yerushalayim are in view.

When will Yeshua restore the Kingdom DIG: How does this book pick up where Luke 24:45-53 leaves off (see the commentary on **The Life of Christ, to see link click Mr – The Ascension of Jesus**)**? What do the disciples think will happen when they receive the Ruach ha-Kodesh (1:6)? What are some major ways their idea of the Kingdom differs from Yeshua (1:7-8)? As a disciple, what is the impact on you of Messiah's words (1:8)? Of Jesus' departure (1:9)? Of the promise of the two angels in (1:11)? And of the Lords' related promise (John 16:5-15)?**

REFLECT: What proofs do you have of Yeshua's resurrection that would make sense to your non-believing friends? What is your "Jerusalem" to which you are called to bear witness? How do you sense a need for the Ruach ha-Kodesh to help you? What is the relationship between Christ's resurrection and your responsibility of being a witness?

The prologue: Luke had to build a bridge between the book of **Acts** and the gospel of **Luke**. **I wrote the first volume** (the gospel of **Luke**)**, Theophilus, about all that Yeshua began to do and teach – up to the day He was taken up** (see the commentary on **The Life of Christ, to see link click Mr – The Ascension of Jesus**)**, after He had given orders by the Ruach ha-Kodesh to the** eleven **apostles He had chosen (1:1-2).** Dedication was a widely-recognized literary courtesy in the ancient world whereby an author acknowledged the dedicatee's influence on his decision to write and/or "personalized" his work as a gift or communication to a particular individual (patron/ess). While dedications were not common in either Greek or Roman literature, they appear to be quite common in both technical prose and helenistic Jewish literature.[9]

Luke's purpose is the same as it was in **his** gospel, that is, to convey accurate information. In the gospel of **Luke, he** stated that **he** wanted to produce **an orderly account** (Greek: *anatassomai*, meaning *to arrange in order*). So we can expect the same thing to be true in the book of **Acts**. In the gospel of **Luke, Theophilus** (meaning *friend of God*) is referred to as **most excellent**. This means that **Theophilus** was a Roman official, in fact, in the book of **Acts** the phrase **most excellent** is used of **Felix** in **23:26** and **24:3**, and of **noble Festus** in **26:25**. In all probability, **Theophilus** was **Luke's** benefactor for the publication of **his** work. Without printing presses at that time, everything had to be written out by scribes and that cost money. Therefore, wealthy men would finance the publication of a work. So it seems that **Theophilus** became a believer, and being wealthy, **he** chose to finance both the gospel of **Luke** and the book of **Acts**. It is interesting that **Luke** says: **All that Yeshua began to do.** Indicating that the book of **Acts** was still the book of **Jesus**. The book of **Luke** was what **He began to do,** and the book of **Acts** is what **He** continued **to do**. In **Luke, Jesus** acted on **His** own behalf, whereas in the book of **Acts**, **He** acted through **His apostles**.[10]



This verse summarizes **Yeshua's** post resurrection ministry. **To them He showed Himself to be alive after His suffering to over five-hundred brothers and sisters at one time (First Corinthians 15:6) through many convincing proofs** (ten times to be exact)**, appearing to them for forty days and speaking about the kingdom of God (1:3).** During those forty days **Jesus** taught **them** more truth related to the domain of divine rule over the hearts of **believers**. That theme, a frequent one during **the Lord's** earthly ministry **(Matthew 4:23, 9:35, 10:7, 13:1ff; Mark 1:15; Luke 4:43, 9:2, 17:20; John 3:3ff)**, offered further proof to **the apostles** and **His** other disciples that it was really **Him**.

Messiah wanted them to know that the crucifixion did not nullify the promised

Messianic **Kingdom**. Faith in **His** resurrection was important to the Messianic Community because **their** own spiritual power depended on it. Also, the message of the gospel involves the truth of the resurrection **(Romans 10:9-10; First Corinthians 15:1-8)**, and without the resurrection, there would be no hope. Finally, the official Jewish position was that **the apostles** had stolen **Jesus'** body from the tomb **(Matthew 28:11-15)**, and **the believers** had to be able to refute this as **they witnessed** to **the nation**.[11]

However, the resurrection changed all that, and from that time on they proclaimed **Jesus Christ** as **the King** over an invisible, spiritual **Kingdom (Acts 17:7; Colossians 1:13; First Timothy 1:17, Second Timothy 4:1; Second Peter 1:11; Revelation 11:15, 12:10, 17:14, 19:16). The Kingdom** will be seen in its fullness at the Second Coming. At that time our **Lord** will personally rule and reign on the earth for a thousand years (see the commentary on **Isaiah Db – The Nine Missing Articles from Messiah's Coming Temple**).[12]

The Power of the Ruach ha-Kodesh: John the Immerser had announced a future baptism of **the Ruach ha-Kodesh (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33, and also see Acts 11:16)**, and now that prophecy would be fulfilled. **Now while staying with them** on the lower eastern slopes near Bethany on the Mount of Olives for the last time**, He commanded them** saying: **Do not leave Jerusalem, but wait for what the Father promised (Luke 24:49) – which, He said: you heard from Me (John 14:16, 15:26, 16:7** and **13). That promise** was that **the Ruach ha-Kodesh** would be sent **(2:33). For John immersed with water, but you will be immersed in the Ruach ha-Kodesh not many days from now (1:4-5).** This passage provides another example of **the Trinity** in the Bible. **God's** pledge was to be fulfilled just ten days last on the feast of Shavu'ot.

While this **promise** of power was primarily for **the apostles** (as was the promise of revelation and inspiration in **John 14:26**), it also secondarily forecast the enabling power the **Ruach** would give to all **believers (Acts 8:14-16, 10:44-48, 19:1-7)**. There would be a fullness of **the Ruach** in the B'rit Chadashah. It is a divine activity (see the commentary on **The Life of Christ Bw – What God Does For Us at the Moment of Faith**). The immersion of **the Ruach** is not a special privilege for some **believers**, nor are **believers** challenged or encouraged to seek it in Scriptures. On the other hand, there was a special anointing for **the apostles**. Despite the claims of many, the experience of **the apostles** is not the norm for **believers** today. **They** were given unique enabling of **the Ruach** for **their** special duties. **They were in a unique transitional period associated with the birth of the**

Messianic Community.[13]

And You Will be My Witnesses: These verses summarize what **Luke** had written earlier in **Luke 24:44-53.** The ascension was preceded by a question by **the apostles**. **They** knew that **the** Messianic **Kingdom** would be preceded by the national regeneration of **Israel**. **They** also knew that **at that time** there would be an outpouring of **the Holy Spirit**. This concept of all **Isra'el** being saved as a result of the outpouring of **the Ruach** is mentioned five times in the TaNaKh **(Isaiah 32:15-20, 44:3-5; Ezeki'el 39:28-29; Joel 2:28-3:1; Zechariah 12:10-13:1)**. **So, when they gathered together, they asked Him, "Lord** (Greek: *kurios*)**, are You restoring the kingdom to Isra'el** after **the immersion** of **the Ruach ha-Kodesh (1:6)?"** In other words, will **the** Messianic **Kingdom** begin now? Will the times of the Gentiles (see the commentary on **The Life of Christ Jl – Jerusalem Will Be Trampled Until the Times of the Gentiles**) now come to an end?" Now twice these **apostles** were promised that **they** would sit on twelve thrones, judging the twelve tribes of **Isra'el (Matthew 19:28; Luke 22:30)**. So they want to know, "Is this **the time** that the kingdom of David will be restored?"

The rabbis taught that when the Messiah came the Messianic Kingdom would begin. Therefore, **the apostles** question was a logical one. **They** knew of no reason why the earthly form of **the** Messianic **Kingdom** could not be set up immediately since **the Messiah** had arrived. Still, **the Church** Age was a mystery to **them**. As Paul tells us: **This is a profound mystery – but I am talking about the Church (Ephesians 5:32).** Surely it was for this **Kingdom** that **they** had hoped for since **they** first joined **Yeshua**.

When **the apostles** wanted to talk about prophecy, however, **Christ** quickly switched the conversation to evangelism. **Yeshua** did not answer, "That kind of **Kingdom** will never be," as the Amillennialists would have you to believe. **He said to them: It is not your place to know the times** (Greek: *chronos* , meaning *ages, eras,* and *time in general, especially dealing with time in sequence*) **or seasons** (Greek: *chronos,* meaning *shorter periods of time, the character of time, a hard time,* or *a favorable moment*) **which the Father has placed under His own control. God the Father** has picked the time, still, **He** hasn't revealed the time. **The Kingdom** will come, although it's not for **them** to know when. **Jesus** wanted them to concentrate on their mission. If the political kingdom **they** wanted would be delayed, **power** would not be delayed. **But you will receive power when the Ruach ha-Kodesh has come upon you (1:7).** Our power comes from **the Spirit of God** and not ourselves![14]

Rather than engage in useless speculation over the time for the coming of **the Kingdom**, **the apostles** were to focus on the task at hand. **And you will be My witnesses (Isaiah 43:10) in Jerusalem, and through all Judah, and Samaria, and to the end of the earth,** which was an idiom of that day for the Gentile world**.** This command came at a time when trade was flourishing throughout the Roman empire and traffic and means of transportation were at its height, providing the practical means whereby **Yeshua's** followers could indeed reach the ends of the known world.[15] This verse also serves as the outline of the book **(1:8)**.

The word **witness** is a key word in the book of **Acts** and is used twenty-nine times as either a noun or a verb. A **witness** is someone who tells what he or she has seen and heard **(Acts 4:19-20)**. When you are on the witness stand in court, the judge is not interested in your ideas or opinions; he or she only wants to hear what you know. The English word "martyr" comes from the Greek word translated **witness**, and many of **God's** people have sealed their witness by laying down their own lives (see the commentary on **Revelation Cp – The Fifth Seal: I Saw Under the Altar Those Who Had Been Slain**).

We hear a great deal these days about "soul winning," and the emphasis is a good one. However, while *some* of **God's** people have a calling to evangelism **(Ephesians 4:11)**, *all* of **God's** people are expected to be **witnesses** and tell the lost about our **Savior**. Not all of us can bring a sinner to the place of faith and decision (though most of us could do better); however, *every* believer can bear faithful **witness** to **the Lord**.[16]

He wants you to share your story with others. Sharing your testimony is an essential part of your mission on earth because it is unique. There is no other story like yours, so only you can share it. If you don't share it, it will be lost forever. You may not be a Bible scholar, though you *are* the authority on your life, and it's hard to argue with personal experience. Actually, your personal testimony is more effective than a sermon, because the unbelievers see messianic rabbis and pastors as professional salesmen, but see you as a "satisfied customer," so they give you more credibility.[17]

The Church has for the most part not taken seriously **Yeshua's** injunction to communicate the gospel **first** to **the Jewish** people **(Romans 1:16)**. In one sense the gospel has already reached to **the end of the earth**. The Bible, or at least parts of it, has been translated into more than 2,000 languages. Yet this does not excuse what has been, by and large, the Church's failure to reach **Jewish** people with the gospel either by ignorance or tradition. Most Churches need to abandon

their, “We’ve never done that before” mentality, reexamine their position, and reach out to **Jewish** people. They need to learn how to communicate **God’s** love and truth while seeking **His** wisdom on how to address questions **Jewish** people have about the B’rit Chadashah and a personal relationship with **Yeshua**.[18]

The Assurance of His Coming Again: Our **Lord’s** ascension into heaven was an important part of **His** ministry, for if **He** had not returned to **the Father, He** would not have sent the promised gift of **the Ruach ha-Kodesh (John 16:5-15).** Also, in heaven today, **the Savior** is our interceding **Great High Priest** (Hebrew: *Cohen Rosh Gadol*), giving us the grace that we need for life and service (see the commentary on **Hebrews Av – Messiah is in a Better Position Than Aaron**). **He** is the exalted and glorified **Head** of the Church is now working with **His** righteous children on earth, helping us to accomplish **His** purposes **(Mark 16:19-20)**.

After saying all this and **His** earthly ministry was finished **– while the apostles were watching – He was** unexpectedly **taken up, and a cloud received Him out of their sight (1:9).** It may very well have been **the cloud** of the Sh’khinah glory. And it meant three things. First, it was the end of **His** earthly, bodily, ministry. Second, **His** ministry would continue through **the apostles** and the Church Age. Thirdly, **He** was exalted to **the right hand of God the Father (Acts 2:33-36, 5:31; Hebrews 1:3, 8:1, 12:2),** forgiving us when we confess our sins **(First John 1:9-2:2).**

Why did **Jesus** ascend this way? **He** certainly could have simply vanished into **the Father’s** presence in a secret sort of way. With the ascension, however, **Jesus** wanted **His** followers to know that **He** was gone for good as opposed to the way **He** appeared and reappeared during the **forty days** after the resurrection.[19]

While the apostles were staring into heaven, straining for a last glimpse of the ascending **Lord**, **suddenly two men** (two angels) **stood with them in white clothing (1:10).** Angels play an important role in the ministry described in **Acts**, just as they do today, even though we cannot see them **(Acts 5:19-20, 8:26, 10:37, 12:7-10** and **23, 27:23)**. Whenever angels appear, they appear as young men, dressed **in white clothing (Matthew 28:3; Mark 16:5; Luke 24:4; John 20:12)**. In addition, when angels appear, they always appear for a specific reason. And the reason is given in the next verse.

As **the apostles** watched **Yeshua** being taken **up into heaven**, the two angles

gently rebuked **them**, saying: **Men of Galilee** (all **the apostles** were **Galileans**), **why do you keep standing here staring into heaven? This Yeshua, who was taken up from you into heaven, will come in the same way as you saw Him go into heaven (1:11). They** were not to expect **Yeshua** to return immediately. Hence, there is the promise of an eventual return, but not an immediate return. It will be the same **Person**, in the same manner – **with the clouds** (see the commentary on **Revelation Ai – Look, He is Coming With the Clouds**) – and will **He save the tents of Judah first** (see the commentary on **Isaiah Kg – The Second Return of Jesus Christ to Bozrah**). [20] And at the end of the battle against the armies of the world, the promise of **Zechariah 14:4** will be fulfilled, namely that **the Messiah**'s **feet will touch** down **on the Mount of Olives** (see the commentary on **Revelation Ex – The Eight Stage Campaign of Armageddon: The Victory Ascent Upon the Mount of Olives**).

Every child of **God** has the privilege to be a part of **ADONAI's** eternal plan. We are all personal **witnesses** of the power of **Messiah** within us. Then why aren't we more effective? First, I believe, is ignorance. Many are laboring under the wrong impression that eternal life is something we get when we die.

Secondly, I believe some people place too much emphasis on the temporal things of this world and not enough on the eternal relationships of life. It seems to be the great ambition of mankind to seek happiness and comfort, with no real thought for their souls.

Thirdly, I believe many people don't understand the urgency of evangelism. **Yeshua** appeals to our sense of compassion when **He** says: **Which one man, if he has a hundred sheep and loses one of them, will not leave the ninety-nine in the wilderness and go after the lost one until he finds it? When he has found it, he puts it on his shoulders, rejoicing. And when he comes home, he calls together his friends and neighbors and says, "Rejoice with me, for I've found my sheep that was lost!" I tell you, in the same way there will be more joy in heaven over one repenting sinner than over the 99 righteous people who have no need of repentance (Luke 15:4-7).**

*Dear heavenly **Father**, what a privilege it is to be a personal **witness** to **Your** resurrection power that is within me. Forgive me for the times that I have let other things overshadow the value of a **lost sheep**. And forgive me for placing a higher value on acquiring temporal things than on the value of life itself. I confess that I have sometimes focused on storing up treasures on earth rather than **in heaven**.*

*I want to be a **witness** to the life of **Messiah** that is within me. I renounce the lies of the Adversary that say I lack the power of ability to be a credible witness. I pray that **You** will enable me to be free in **Messiah** so my life will be a **witness** to Your resurrection power. Open my eyes to the field that is ripe for harvest. Enable me to see the daily opportunities to witness and testify to **Your** great love. I pray that I will never be a stumbling block to those who are blinded to the gospel. I ask all this in the precious name of **Yeshua** my **Lord**. Amen.*[21]