

I. Matthew. (ca. AD 50)

- Presents Jesus as Messiah and King
- Written to present Christ to the Jews

II. Luke. (ca. AD 57/58)

- Presents Jesus as the perfect Man as well as Messiah
- Written to present Christ to the Greeks

III. Mark. c. AD 65-63

- Presents Christ as the mighty Servant as well as Messiah.
- Presents Christ to the Roman world.

IV. John c. AD 85-90

- Written to present Christ as Son of God as well as Messiah.
- It is the universal Gospel emphasizing the deity and love of Christ

E. John 6.39-44

1. The passage assures the resurrection of believers.
2. Here, Jesus Christ himself will do the raising — other passages ascribe it to the Father or the Spirit.
3. Unbelievers are not under discussion in this passage.

F. John 11.23-26

1. The believer in the Lord Jesus Christ cannot lose — if he dies in the faith, he will surely be raised to eternal life.
2. If he is a living believer when Christ comes, he will never die at all, because of the Rapture. (25-26)

G. John 14.1-3

1. The Lord just announced that he was departing and they could not follow, and that Simon would deny him — they were all troubled.
2. The Lord's answers are reassurances for their troubled hearts
 - a. First, he calls them to trust both God the Father and himself
 - b. In the Father's house [heaven] are many dwelling places, *i.e.* much room for all believers.

- c. The Lord's departure has the purpose of preparing a place for us in the Father's house.
 - 1) All the Lord's actions are preparations for this event.
 - 2) The death, burial, and resurrection are the first step, along with the ascension to glory.
 - 3) The intercession in heaven today is another step.
 - 4) The final step is the return for the saints in the air (the Rapture).
 - d. If Christ should go and prepare a place for us, He will come again.
 - 1) Though a conditional statement, the events are certain.
 - 2) The verb is a futuristic present. "I am coming again."
 - 3) This certainly makes it sound imminent.
 - e. "I will take you along unto myself" — His presence should be our goal.
- 3. He does not warn us of any Tribulation Period, or tell us of anything which must precede His coming for us.
 - 4. His Coming for us remains the expectation of the Church.

H. John 16.13

- 1. The Holy Spirit will declare to the apostles the things that are coming.
- 2. This is a pre-authentication of New Testament prophecy.

I. John 17.24

- 1. Christ prays that His people may be with Him where He is so that they may behold His glory.
- 2. The glory he speaks of is the glory he laid aside during the period of his earthly ministry (see Phil 2.6-11, also Rev 1.12-16).
- 3. This is a final blessedness beyond all imagination. (Custer)

J. John 18.33-38

- 1. This is the last time that Jesus mentioned the Kingdom in the Gospels.

- a. The Synoptics record the question and answer in v. 37; vv. 33-36 are additional revelation in John.
 - b. Jesus tests Pilate to see if he has personal interest in the question, or is merely clarifying the charges of the Jews against Jesus.
 - c. Pilate's indignance in v. 35 shows he has no personal interest in the question, so Jesus answers to clarify the charges.
2. Jesus doesn't set up His Kingdom the way men set up kingdoms — it is a spiritual, not a political kingdom. (36)
 - a. His kingdom is not of this world, not of this realm
 - b. His kingdom comes from outside this world, but is not taken by force by strength of human arms.
 - c. We know from other Scripture that His kingdom awaits future fulfilment, but Jesus doesn't explain this to Pilate.
 3. Nevertheless, Jesus is still a King, one who bears witness to the truth [to reveal God to the world]. (37)
 4. Though Christ is Himself the Truth, the world cannot understand it, so Pilate turns from him in unbelief. (38)

ESCHATOLOGICAL TEACHING OF ACTS

Acts. c. AD 61

- Luke wrote Acts to give the history of the spread of the early Church.
- It shows that eschatology was an integral part of the apostles' teaching.

I. Acts 1.6-11

- A. The disciples ask: "Lord, is it at this time You are restoring the kingdom to Israel?"
 1. The OT frequently mentioned the outpouring of the Spirit in connection with the Kingdom (Isa. 32.15–20; 44.3–5; Ezek. 39.28–29; Joel 2.28–3.1; Zech. 12.8–10).
 2. The expectation of the disciples was natural, since they did not yet understand God's plan to delay the millennial Kingdom.

- B. If Israel is never to receive a renewed Kingdom, now is the time for Christ to clear up their misconceptions.
 - 1. Christ does not discard the idea of the Millennial Kingdom; He just tells them that the time is none of their business.
 - 2. The disciples had work to do before the Kingdom in this aspect could come.
- C. After the ascension, the angels told them: "This same Jesus shall so come in like manner as ye have seen him go into heaven."
 - 1. He will come personally and bodily.
 - 2. He will come the same way he departed — in the air, in the sight of his disciples.
 - 3. This assurance filled them with joy, so they set about the task the Lord set for them, while waiting for his return for them.

II. Acts 2.16-21

- A. Peter quotes the prophecy of Joel, interpreters vary on their understanding of Peter's use of Joel. (see Joel 2.28-32)
 - 1. Did Peter mean to say Pentecost completely fulfills Joel's prophecy?
 - 2. If yes, then why were there no signs in the heavens?
- B. There are several views on this
 - 1. Some say Pentecost completely fulfills Joel (but then it cannot be meant literally)
 - 2. Some say Pentecost only partially fulfilled Joel (Acts 2.17-18 refer to Pentecost, vv. 19-21 to a later period) [Ironsides, Hodges]
 - 3. Others say the fulfillment of the prophecy began at Pentecost, inaugurating the "age of the King" so to speak, with the full realization of the prophecy to come later [Custer, Bruce, Saucy]
 - a. Pentecost was part of the last days from the point of view of Joel
 - b. But there will be a much greater fulfillment in the future. Acts 2.19-20
 - c. The Tribulation Period will have many 'signs and many people saved. vs. 20-21

4. And finally, Joel is quoted as an analogy, not to show that Pentecost fulfills the prophecy, but that Pentecost is a like event because of the outpouring of the Spirit [Constable, Ryrie]

C. How to solve the interpretation?

1. View 3 and View 4 are most satisfying to me, there are strengths in each position
2. However, neither view completely answers my questions

Conclusion: serious conservative scholars worked to come to an understanding of the prophecy, so I am satisfied that they are getting at the proper interpretation, and are close enough to maintain a literal view of interpreting prophecy.

III. Acts 3.19-21

- A. Peter says to the Jews: "Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come."

1. The Jews continued to look for the messianic kingdom (the times of refreshing)
2. Peter says that no one can enjoy the times of refreshing without repentance and acceptance of Jesus the Messiah

- B. When the times of refreshing begin, Jesus will come from the Father

1. Heaven must retain Jesus until the time for restitution of all things comes, but Peter clearly points to an indefinite time of fulfilment in the future
2. This refers to the Millennial reign with its consequent restoration of Israel as well as of the whole world

- C. The messianic Kingdom is a major O.T. theme. Ezek. 34.11-26; Isa. 35.1-10