

**Review:** after covering an overview of Millennial and Rapture views, and a survey of the Kingdom, we turn to an overview of eschatological passages in the New Testament.

## I. Matthew. (ca. A.D. 50)

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

We covered eschatological passages in Matthew 5-7, 8, 9, 10, 11, 12, 13

### Q. Matthew 16.16-28

1. The confession of Peter. (16)
2. The Church of Christ. (18-19)
3. Moving from the topic of the church to the topic of the kingdom, the Lord promises Peter authority in the kingdom of heaven (19)
4. Sidebar: comments contradicting Catholic doctrine concerning Peter's role:
5. The cross of Christ. (21-23)
  - a. The text shows the four necessities of redemption. (21)
    - 1) Go to Jerusalem
    - 2) Suffer many things
    - 3) Be killed
    - 4) Rise again from the dead
  - b. The apostles still did not understand this necessity. (22-23)

“Apparently Peter’s understanding of Messiah did not include a Suffering Servant, which almost everyone in Israel rejected as well.”<sup>1</sup>
  - c. Peter was thinking of earthly methods for establishing the Kingdom; Jesus was thinking of God’s method.

---

<sup>1</sup> Constable, Mt 16.22.

6. The conflict between the forces of Christ and those of Satan (24-26)
  - a. The Lord suffered, and we must follow in the same conflict. (21, 24)
  - b. Let the disciple deny himself, take up his cross, and keep on following me. (24)
  - c. If you avoid the conflict, you fail the present kingdom and lose rewards and responsibility in the future Kingdom. (25-26)
7. The Coming of Christ in glory. (27-28)
  - a. This Coming is certainly to establish the Kingdom.
  - b. The Son of Man is will come in glory with His angels.
  - c. He will repay to each man according to his deeds.
  - d. However, there would soon be a foretaste of the glory of the coming Kingdom. (28)
  - e. That foretaste was the transfiguration which followed where He discussed His “exodus” with Moses and Elijah. (Lk 9.31)

#### R. Matthew 17.10-13

1. The disciples (likely Peter, James, and John — see 17.14) wonder about Elijah’s coming (10)
  - a. Likely prompted by Elijah’s appearance on the mountain, connected with their understanding of the promised coming of Elijah (Mal 4.5-6)

Mal 4.5-6 ¶ “Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD.<sup>6</sup> “He will restore the hearts of the fathers to *their* children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse.”

- b. The coming of Elijah involved a restoration of the people to the Lord

- c. If that restoration happened, how could Messiah die first? (the subject of conversation between Elijah, Moses, and Jesus)

“Notice that from the Transfiguration on these disciples had no further doubts about Jesus’ messiahship.”<sup>2</sup>

2. Elijah is indeed coming and shall restore all things. (11, cf. Mal 4.5-6)
  - a. Notice the tense of the response
  - b. Jesus is speaking of something in the future
3. However, Elijah already came, yet the Jews rejected him. (12-13)
  - a. There is a parallel between the first appearance of Elijah (or a prefiguring of Elijah) and Jesus
  - b. The first Elijah brought many to God, but not all. The Jews rejected him and he suffered death.
  - c. Likewise, the Messiah was come, stirred the hearts of many, but not all. The Jews (by and large) rejected him, and he would suffer.
  - d. The disciples understood that Jesus meant John the Baptist by this (see also Lk 1.17, Mt 11.14)
    - 1) John came “in the spirit and power of Elijah” (Lk 1.17)
    - 2) “If you are willing to accept *it*, John himself is Elijah who was to come” (Mt 11.14)

## S. Matthew 18.1-4

1. The next question about the kingdom involves standing: Who is the greatest in the kingdom? (1)
  - a. Perhaps prompted by preceding revelations about the kingdom
  - b. Also perhaps a consequence of Peter, James, and John experiencing the Transfiguration without the others

---

<sup>2</sup> Constable, Mt 17.10.

2. The Lord's answer sets a new standard for standing in the kingdom (3-4)
  - a. Position and privilege in the Kingdom do not satisfy personal ambition
  - b. Rather, humility and faith, such as displayed by little children, gain standing in the kingdom
  - c. "Converted" here doesn't refer to salvation, but to a change of heart
3. Final note: the tense of the verbs show the kingdom is still future when Jesus answers this question

#### T. Matthew 20.20-28

1. The question of place in the kingdom remains in the mind of the disciples (20)
  - a. James and John are first cousins of Jesus, Salome (their mother) is Mary's sister
  - b. Perhaps they thought that they could maintain humility (the previous lesson) if their mother asked, rather than they themselves
2. The places of privilege in the coming Kingdom belong to those appointed by the Father. (23)
3. The principle of servant-leadership in Christ's kingdom remains the answer to the leadership question
  - a. The rulers of the Gentiles lord it over them, but not so the rulers of the Kingdom. (25-26)
  - b. The position of greatest privilege is open to the best servant. (26-27)
    - 1) If you want to lord it over others, you will end up a slave.
    - 2) If you want to be first in the Kingdom, then be the best slave.
  - c. This should stir us to action: the rewards of the kingdom do not go to the greatest intellect or the greatest authority, but the greatest servant