

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

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

II. Luke. (ca. A.D. 57/58)

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

In Luke, we will mostly look at eschatological passages unique to Luke.

A. Luke 1.31-33 — Gabriel prophesies to Mary

1. The birth announcement looks beyond the miracle of the virgin birth (31)
2. The angel identifies this son
 - a. Jesus || Joshua – “Jehovah is salvation”
 - b. Son of the Most High – a clear statement of deity (see Ps. 2:7–9; 89:26–29)
3. The promises given to this son
 - a. God the Father will give him the throne of His father David – Messianic identification (2 Sam. 7:16; Ps. 89:3–4, 28–29)
 - b. His kingdom will never end – the literal expectation of David (2 Sam 7.19)

^{2 Sa 7.19} “And yet this was insignificant in Your eyes, O Lord GOD, for You have spoken also of the house of Your servant concerning the distant future. And this is the custom of man, O Lord GOD.

- 1) One interpretive rule we emphasize is this, “What did the original audience expect from the words given?”
- 2) Here David clearly expected God to keep his promises, not only with Solomon building the temple, but also with the “distant future”

- c. Mary, in keeping with her father David, takes God's words at face value: "behold, the bonds slave of the Lord" (38, *cf.* Magnificat, 46-55)

B. Luke 9:57-62 The cost of the Kingdom.

1. Luke includes the Kingdom as a key theme in these accounts
 - a. Matthew recounts the first two instances (Mt 8.19-22), but not the third
 - b. Both Matthew and Luke are not strictly chronological, so they could place these in accordance with a theme.
 - c. Luke's mention of the kingdom brings in the eschatological aspect. (see v. 62)
2. The three vignettes offer three requirements for disciples of the kingdom
 - a. Count the cost — a moment of enthusiasm does not enable you to serve in the Kingdom (57-58)
 - b. Prioritize the gospel — the Kingdom comes before family ties (59-60)
 - c. Commit to the work — the Kingdom demands singleness of purpose (61-62)

"These 'hard sayings' clarify the demands of discipleship. Jesus' followers must be willing to share His homelessness, to place participation in God's program above the claims that family and duty impose, and to persevere in their calling."¹

3. Christ will not accept lukewarm or divided service.

C. Luke 12:31-48.

This passage contains some "echoes" of the Sermon on the Mount (Mt 5-7).

1. Put God's Kingdom first, and God will provide for your needs. (31)

¹ Constable, Lk 9.61.

2. The “little flock” will surely receive the Kingdom (32-34)
 - a. The disciple puts no stock in this life, but amasses his treasure in heaven (33)
 - b. Wherever your treasure lies, there your heart also lies: make the Kingdom more than the earth (34)
 3. We should be always prepared for our Lord’s coming (35-40)
 - a. Parallel, Mk 13.33-37; similar theme to ten virgins, Mt 25.1-13
 - b. Jesus taught similar material on more than one occasion
 - c. The themes taught here make me more inclined to see the ten virgins and the parable of the talents as warnings for this age to be ready rather than instruction for tribulation saints
 4. The Lord applies this exhortation to all men (41-44)
 5. The Lord warns those who would deny an imminent return (45-48a)
 - a. The one who acts as if his master will long delay his coming will receive severe punishment (45-46)
 - b. Willful disregard of God’s will brings severe punishment (47)
 - c. Ignorant disregard of God’s will brings less punishment (48a)
 6. Principle of stewardship: those given much are required much (48b)
- D. Luke 14:1-35

The kingdom lesson in this passage is for the unbelieving Jews of Jesus’ day. We cover the context for clarity.

1. Jesus healed on the Sabbath and defended His action to Pharisees (1-6)
2. Jesus criticized the hostile guests and the host (7-14)
 - a. Don’t take the best seat at a dinner; let the best man have it.
 - b. when you make a dinner, don’t invite your friends who will repay you.
 - c. Invite people who cannot repay, for your own blessing.
 - d. There is blessing now, but even more at the resurrection of the righteous. (14)

3. One said: "Blessed is he who shall eat bread in the Kingdom of God."
(15)
 - a. The man is missing the Lord's point.
 - b. He assumes they will all be in the resurrection, while their attitudes towards Jesus suggest the contrary.
 - c. His comment opens the way for an important instruction concerning the Kingdom.
4. Jesus replied with the parable of the great supper. (16-24)
 - a. God is the Host; the guests are the Jews who were invited.
 - b. They all began to beg off; it is possible to admire something which you will not support.
 - c. The Host follows His own instruction (to the Pharisees above) and invites the poor, etc.
 - d. This includes the ministry of the whole age. (21-23)
 - e. Those invited will not taste of the Host's dinner: that is, the unbelieving Jews are shut out, the Gentiles are brought in.
5. Jesus sifted His own followers — the Kingdom is great; so is the cost. (25-35)
 - a. Christ and His cause must come first.
 - b. The invitation is free, but it costs everything!

E. Luke 17:20-37

1. Jesus responds to the Pharisees with a [somewhat] cryptic answer about the coming of the kingdom (20-21)
 - a. The coming of the Kingdom is not with signs (anticipatory phenomena)
 - b. The coming of the Kingdom is not the privilege of a group of insiders
 - c. Rather, the kingdom of God is present in the person of the King.

2. To the disciples, Jesus gave a more specific answer (22-25)
 - a. There will come a day when the disciples long for their absent King (22)
 - b. He warns the disciples not to fall for deception when someone claims the king came secretly (23)
 - c. The coming of the Kingdom will be public: all will see, no one will mistake (24)
 - d. Something must come first: the suffering and rejection of the first coming (25)
3. Again, to the disciples, he emphasizes the suddenness of the appearance and the need for readiness
 - a. Life in Noah's day carried on, then sudden destruction came on them (26-27)
 - b. Live in Lot's day carried on, then fire and brimstone fell from the sky (28-29)
 - c. The coming of the Son of Man is just the same: sudden, public, seen by all (30)
 - d. The coming of the Son of Man will bring a judgement between men
 - 1) Those who are waiting for his coming must be ready — remember Lot's wife (31-32)
 - 2) Those who seek to save themselves in the Tribulation by following antichrist (seeking to save their life) will lose their lives; those who trust God will save themselves (33)
 - 3) The judgement will distinguish between two living or laboring together (34-36)
 - a) Custer: this sounds like the Rapture
 - b) However, it could also fit the judgement of the living nations at the end of the Tribulation
 - e. Wherever the carcass is, the vultures will gather. v. 37. Rev.19:17f

4. The disciples press for more: "Where, Lord?"
 - a. The Lord answers with the proverb, also given in Mt 24.28
 - b. "Where the body *is*, there also the vultures will be gathered."
 - c. The answer implies much corruption
 - d. In our world, when a dead body lies in a field, the vultures gather to clean it up
 - e. In that day, when the world is full of corruption, Someone is on the horizon, He will clean things up

"The general teaching of the parable is that Jesus' appearing and the beginning of the kingdom will be sudden and unexpected by most people who are alive then. It will be an unmistakable event in history and will involve physical danger for earth-dwellers because divine judgment will follow immediately. No one will be able to miss it when it occurs. Jesus did not say exactly when it would occur, but clearly it would not happen immediately."²

² Constable, Lk 17.37.