

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.

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.”¹

F. Luke 19.11-27 “The Parable of the Pounds”

1. Context: Jesus is on his way to Jerusalem; previous incident is the meeting with Zacchaeus
 - a. Jesus told Zacchaeus that salvation had come to his house (9)
 - b. Jesus announced that he had come to seek and save the lost (10)
2. However, salvation for Israel remained far off, so Jesus told a parable (presumably to his disciples) (11)
 - a. “They” is unclear, seems best to identify this with disciples
 - b. “They supposed that the kingdom of God was going to appear immediately”
 - c. They are thinking, “Millennial Kingdom, here we come”
3. A nobleman went into a far country to receive a kingdom (12)
 - a. The nobleman represents Jesus, and the story has a historical parallel
 - b. When Herod the Great died, his son Archelaus went to Rome to have Caesar confirm his father’s will (4 bc)
 - c. The point: we must be ready for an imminent (any moment) return and yet a delayed return

¹ Constable, Lk 17.37.

4. Each bondservant received one pound (the Mina, worth about \$18 to \$20 in 1812, about \$470 in 2019) (13)

“In the first century ad [in Greece?], it amounted to about a fourth of the wages earned annually by an agricultural worker.”²

- a. Though similar, this parable is not identical to the parable of the Talents
- b. The nobleman grants the pounds equally
- c. Each servant receives the same opportunities

“In this parable each servant received the same sum representing the one life that each has to invest for the Master.”³

- d. The servants are commanded, “Do business *with this* (trade) until I come *back*”
5. When Archelaus went to Caesar, the residents of Palestine opposed his inheritance (14)
 - a. Archelaus was well qualified, but the citizens prevailed on Caesar to reduce his inheritance by one half (Judea, instead of all of Palestine)
 - b. They also persuaded Caesar to reduce Archelaus’ title to *ethnarch* rather than King
 - c. This parallels Jewish resistance to Jesus as the Messiah and King of Israel
 6. When the King returns in the parable, he demands an accounting from his servants (15)
 - a. The parable doesn’t distinguish between the Rapture and the beginning of the Kingdom (that is not the point of the parable)

² “Mina (Unit),” in *Wikipedia*, October 29, 2021, [https://en.wikipedia.org/wiki/Mina_\(unit\)](https://en.wikipedia.org/wiki/Mina_(unit)).

³ Constable, *Expository Notes*, Lk 19.13.

- b. The Bible later teaches that the saints of this age will give an account at the “judgement seat of Christ” (2 Cor 5.10, cf. 1 Cor 3.10-15)
 - c. The judgement seat of Christ is to apportion rewards, not judge concerning salvation
7. The evaluation of the faithful servants (16-19)
- a. The servants performed well, but not the same; the King rewarded well, but not the same
 - b. Both servants received authority over cities in the kingdom
 - c. The rewards were proportionate to their service
8. The evaluation of the worthless slave (20-26)
- a. He did not despise the value of the pound; he guarded it
 - b. He preserved what the King gave him, but failed to follow the will of the King (“do business”)
 - c. The King takes his pound away, giving it to the servant who did the best (the principle is that he will gain the best return in his future labour for the King)
 - d. The objection of the observers doesn’t take into consideration the desire of the King to get the best return on his investments
 - e. Unlike the parable of the Talents, the failed slave doesn’t suffer cutting in pieces, or consignment to judgement: he just loses his reward and future opportunities (see 1 Cor 3.15)
- 1 Cor 3.15 If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.
9. The enemies who refused to have the King reign over them are put to death (27, see v. 14)
- G. Luke 21.7-36 “The Olivet Discourse”
- 1. The course of the present age will involve much trouble before we reach the Tribulation (8-19)

2. The destruction of Jerusalem in ad 70 is the subject of vv. 20-24
 - a. Several signs indicate the fulfilment of this prophecy
 - 1) Jerusalem compassed with armies (20)
 - 2) The Jews 'led captive into all the nations' (24)
 - b. The key is the phrase, "the times of the Gentiles" – the oppression of Jerusalem continues until this period ends (24)
 - c. This *prefigures* the destruction of the Tribulation
3. The discourse moves from ad 70 to the Tribulation and Return of the Lord (25-28)
 - a. The signs mentioned summarize the terrors of the Tribulation (25-26)
 - b. These terrors conclude with the Glorious Return (27)
 - c. Jesus tells his hearers to "lift up your heads" because the end is near (28) [This is really a message for the Tribulation saints.]
4. The parable of the fig tree (29-33)
 - a. When you see the trees break out in leaf, you know summer is near
 - b. Even so, when you see the signs mentioned begin, know that the Kingdom is near
 - c. "This generation" refers to the Jewish nation — though oppressed through history, they will not pass away (32-33)
5. The discourse ends with general exhortations to watch (34-36)
 - a. The judgments of the Tribulation will come as an unexpected snare on the entire world (34-35)
 - b. Be watching and praying always that you may be worthy to escape these judgments (36)
 - c. The escaping and standing before the Son of Man may refer to the Rapture (36)
 - d. The warnings to watch apply to saints in every age.

H. Luke 23.42-43 “the dying thief”

1. The dying thief said: “Jesus, remember me when You come in Your kingdom!” (42)
2. Christ replied that he would not have to wait that long — “today you shall be with Me in Paradise” (43)
3. Where Christ is now is paradise (2 Cor 5.6-8)

2 Cor 5.6-8 ¶ Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Lord— ⁷ for we walk by faith, not by sight— ⁸ we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord.