

Lesson 26
Preparation For The Interregnum
Part IV

I. Introduction

- a. In the final hours of our Lord's ministry on earth, He clearly informs His disciples that the establishment of the Kingdom is future and that they should expect a series of _____ changes in the conditions in which they shall minister during His absence.

II. The Lord Unfolds the Prophetic Program of the End

- a. It was Christ's prediction of _____ upon Israel's temple that aroused the disciple's intense desire for information as to Israel's period of desolation which would end with the Second Advent and the establishment of His Kingdom.
- b. In reply to the question, our Lord uttered His greatest prophetic discourses which are recorded in the _____ (*similarity of order, content, or statement*) Gospels: Matthew 23:37-25:46; Mark 13; Luke 21.
- c. The disciples' inquiry may be summed up in _____ questions:
1. _____ shall these things be? Matt 24:3 *And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be?*
 2. What shall be the _____ when these things are about to come to pass? Luke 21:7 *and what sign will there be when these things shall come to pass? KJV*
 3. What shall be the sign of thy _____? Matt 24:3 *and what shall be the sign of thy coming,*
 4. What shall be the sign of the _____ of the age? Matt 24:3 *and of the end of the world? KJV*
- d. The key to interpreting this discourse is to understand that Christ is dealing with _____ separate events. First, He is addressing the judgment of Jerusalem; and second, He is speaking of His return to consummate the end of the age.
- e. Those who lump these two separate events together, often refer to _____ destruction of the temple as the second coming of Christ. A parenthesis appearing in Luke 21:12-24 provides the literary clue that we may use to untangle these two events.

Matthew 23:37- 25:46	Mark 13	Luke 21	Comments
23:37- 24:1			1. Not recorded in Mark or Luke. Sets the context of the whole discourse as just after Jesus pronounces the _____ of the temple.
24:4-8	5-8	8-11	2. _____. The first appearance of these things does not mean the end; they are true signs of the end, not merely the destruction of Jerusalem and its temple.
		12-24	3. _____ in Matt and Mark. "But before all these things" introduces a parenthesis which deals with the destruction of Jerusalem and the temple and does not pertain to the end.
14,15,21	14,19, 20,24	20, 24	4. Matt and Mark deal with the abomination of desolation and the great tribulation which belongs to the _____ of the Gentile age not to the historical destruction of Jerusalem by Titus in AD 70. Luke's reference to "desolation" is that of the city of Jerusalem which is to be destroyed, he does not refer to the end of the age until verse 24, when he resumes talking about signs in the heavens which will occur at the end of the age.
24:16	14	21	5. The wording is similar in all three gospels, but the _____ matter differs in Luke. The warning to flee from Judea pertains to both the destruction of Jerusalem and the end of the age.
24:30	26	27	6. The Son of Man returns in glory at the _____, not at the destruction of Jerusalem.
		28	7. The redemption referred to cannot mean salvation of the soul so it must refer to the redemption of the _____. This redemption is to be looked for from the moment that "these things begin to come to pass." This separates in time the redemption of the body and the arrival of the Kingdom. Rom 8:23 CP Eph 4:30
24:24	29-30	31-32	8. The events at the end will not be drawn out but rather will be fully accomplished in the lifetime of _____ generation. Luke alone, adds that the Kingdom is "nigh at hand" at the time of the end.

III. The Last Hours of The King's Life

- a. The final hours of our Lord's ministry are spent with His disciples alone. The entire drift of His comments is pointing them to a _____ understanding of their new place before God in contrast with that of fleshly Israel in the world.
- b. This final ministry was fulfilled in _____ events unfolded in our Lord's last hours: first, the last supper; second, the farewell discourses; and third, the final prayer- all restricted to His disciples.
- c. At the last supper our Lord demonstrates that the Kingdom is on His mind and He mentions it _____:
1. _____ 22:16 *For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. KJV*
 2. _____ 22:18 *For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. KJV*
 3. _____ 14:25 *Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. KJV*
 4. _____ 22:29 *And I appoint unto you a kingdom, as my Father hath appointed unto me; KJV*
 5. _____ 22:30 *That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. KJV*

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- d. All these references place the Kingdom in the future. When that might be, is determined by the _____ in which Christ refers to His disciples enthroned with Him. Nothing short of this day can fulfill the coming of the Kingdom.
- e. Our Lord sought to prepare His disciples for the _____ conditions which would obtain between His departure and His return to establish the Kingdom. Luke 22:35-36 *And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. 36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. KJV*
- f. The introduction of this changed condition shows that the time frame Jesus had in mind as He spoke those words could not refer to a true Kingdom age in which His disciples would live, but must refer to an _____ period before the coming of the Kingdom.

IV. The Farewell Discourse: Radical Changes

- a. The record of this discourse is _____ found in the Gospel of John, beginning at 13:31 and continues through to the end of chapter 16.
- b. In general, it will be a period of time characterized by the bodily _____ of the Lord and will introduce a series of radical changes in the way they will conduct ministry. It will begin with His departure and end with His return. John 13:33 *Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. KJV, John 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. KJV*
- c. The first of the radical changes relates to the fact that during this interval of His bodily absence He will manifest Himself to His own in a _____ manner. John 14:18-19 *I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. KJV*
- d. This manifestation will be spiritual in nature, through the _____. This spiritual presence of our Lord will be available to believers continuously throughout the entire period of His absence. John 14:21-23 *He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. KJV; Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. KJV Matt 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. KJV*
- e. A second aspect of this radical change entails the ministry of the _____ during the period of His bodily absence. The primary application of these verses was fulfilled as the Holy Spirit guided the writing of the NT. John 14:16-17 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. KJV*
- f. It is on the basis of Christ's _____ work that the Spirit's ministry is made possible, not only in the age of Christ's absence, but also during His bodily presence in the coming age of the Kingdom. John 16:7 *Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. KJV*
- g. A third aspect of this radical change revolves around the fact that His true disciples will be _____. For this ministry, the disciples will be spiritually united with Christ, abiding in Him, taught, guided, and shown the things of Christ. John 15:4-5 *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. KJV*
- h. This fruit bearing ministry is empowered by and primarily connected with prayer. Thus, we may learn that the primary purpose behind much prayer is that we might be personally fruitful, not that we might be personally _____ by it. John 15:16 *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. KJV*
- i. A final aspect of this radical change is that this period of Christ's absence is also a period of humiliation, persecution and _____. These things will not be easy to bear but we are promised the eventual victory and rejoicing. John 16:1-3 *These things have I spoken unto you, that ye should not be offended. 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3 And these things will they do unto you, because they have not known the Father, nor me. KJV; John 16:20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. KJV*

V. Application

- a. Just as the disciples were told to abide in Christ that their fruit might remain, we, as His present day disciples, are under the same commandment; we must abide in Christ!
- b. In what ways do you abide in Christ?
- c. What is your experience when you fail to abide in Christ?
- d. What can you do to improve your "abiding" in Him?