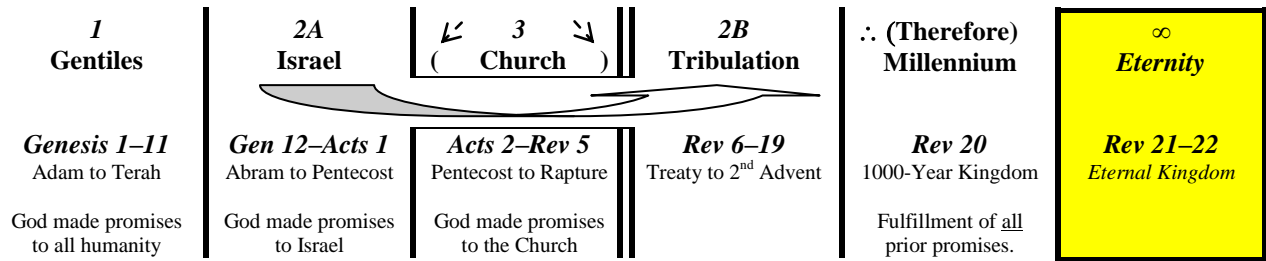


Review:

1. Outline of Biblical History:



2. Memory Verses: Revelation 22:17; Genesis 12:2-3. New one: Acts 1:8

3. Walk-Through Review (Based on Stephen’s Speech in Acts 7)

4. Review:

Genesis 12 introduced us to the Age of Israel above (Genesis 12–Acts 1)
 Daniel 9 says that all but the last seven years of the Age of Israel ended in AD 33, on Palm Monday, less than a week before the cross.
 Daniel 9 also hinted at a gap between the cross and the seven-year Tribulation

Thus, we have seen the start of Israel (Genesis 12) and (in Daniel 9) an overview of the last 490 years of God’s focus upon preparing the nation for the Millennium. 444 BC to AD 33 were the first 483 years: culminating in Messiah coming. During the interval, Messiah would be killed and Rome would besiege Jerusalem). In the future, Israel will enter into a seven-year covenant with a leader of an evil coalition, who will break the covenant after 3½ years. After this prophesy’s 490th year, Messiah will rescue Israel and set up His Kingdom.

5. Summary of New Material for this week (A) and next week (B):

We will now look at what Jesus taught about the Father’s plans, our present responsibility, and about how He will return in two stages.

- A. Acts does not date the start of the Millennium, but describes a point where Israel will repent (fulfilling Deuteronomy 30), causing God to set in motion steps leading to the Second Advent and Millennium.
- B. Also, Matthew 24 describes the two stages of the Second Advent (the first precedes the Tribulation; the second phase is at the end of the seven-year tribulation).

Acts and the Restoration of the Kingdom (Millennium)

Excursus: Luke-Acts as one book in two volumes:

Luke 1¹ Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, ² just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, ³ it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, ⁴ that you may know the certainty of those things in which you were instructed.

Acts 1¹ The former account I made, O Theophilus, of all that Jesus began both to do and teach [*and which the apostles continued both to do and teach*], ² until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, ³ to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.

A papyrus scroll of Luke (the longest NT book) would be about 32 feet long.
 A papyrus scroll of Acts (the second longest NT book) would be about 31 feet long.
 Scribes wrote in their laps in NT times (no writing desks)
 People read scrolls in their laps in NT times (no desks)
 Authors took care to divide long works into volumes not longer than 35 feet.

The Gospel of Luke finishes with Jesus ascending to heaven (chapter 24)
 Acts begins with a review of Jesus ascending to heaven (Acts 1)

Part 1A: Jesus with the Eleven just before He ascended to heaven

Chronology:

Triumphal entry (end of 69th heptad was Monday, Mar 30, AD 33)
Jesus was crucified on Passover, AD 33 (Friday, April 3)
Jesus was resurrected on Sunday, April 5, AD 33
Ascension after being w/ the eleven 40 days (Acts 1:3) Thurs, May 14, AD 33
Holy Spirit came on the day of Pentecost (Acts 2): Sun, May 24, AD 33
 (Pentecost is a Jewish feast 50 days after Passover)

Exposition of Acts 1:1-11

John the Baptist's prophecy (of the Spirit coming) would soon happen (Acts 1:4-5)

⁴ And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; ⁵ "for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."

The Eleven ask if He will now restore the (Millennial) kingdom to Israel (Acts 1:6)

⁶ Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?"

He refused to reveal the Father's timetable, but gave them a job profile (Acts 1:7-8)

⁷ And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. ⁸ "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

Many think that Jesus is rebuking the eleven, but that does not make sense:

Reason 1: Luke 24:44ff has already happened

Reason 2: We are supposed to (in Acts) regard the apostles as believable.
Does it make sense for Luke to record a rebuke as Jesus' parting words?

Acts 3 (next page) will show what Jesus really meant in Acts 1:7:
That is, Jesus will not say when restoration will happen, but I believe He said more here than Luke records).

He ascended, but angels promised Him returning just as He ascended (Acts 1:9ff)

⁹ Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. ¹⁰ And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, ¹¹ who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

Part 1B: Peter's Message to commoners and religious leaders in Acts 3

In verses 11-18, Peter says that their killing the Prince of Life was prophesied

In verses 19ff, Peter says that repentance (by the nation) would result in God sending Christ back to earth to restore all things (including the kingdom to Israel)

Repentance is not the same thing as believing (more about this in future classes)

Repentance does not give anyone everlasting life

John's Gospel (focused on giving unbelievers everlasting life) states only one condition, believing Christ's promise of everlasting life)

John's Gospel and 1-3 John use *believe* 100×, but never use *repent*

Revelation (also written by John) uses *repent* often, so one cannot say that John didn't like the word. Rather, he used it often in Revelation, a book that does not focus on unbelievers responding to the message of life

Repentance is not part of getting everlasting life, but is needed before Israel's kingdom will be restored

Deut 30¹ Now it shall come to pass, when all these things come upon you, the blessing and the curse which I have set before you, and you call them to mind among all the nations where the LORD your God drives you, ² and you return to the LORD your God and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul, ³ that the LORD your God will bring you back from captivity, and have compassion on you, and gather you again from all the nations where the LORD your God has scattered you. ⁴ If any of you are driven out to the farthest parts under heaven, from there the LORD your God will gather you, and from there He will bring you. ⁵ Then the LORD your God will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers.

What did John the Baptist say in Matthew 3:2?

What did Jesus say in Matthew 4:17?

Part 1C: Explaining Acts 1:7 in light of Acts 3:19ff.

Jesus refused to give a date when the kingdom would be restored, but _____

CONCLUSION: In Millennium, God will fulfill all promises to humanity, Israel & Church