

*“Truly, I say to you, there are some of those who are standing here who shall not taste death until they see the Kingdom of God after it has come in power.” (Mk. 9:1)*

## **The Kingdom of God: Prophetic Vision, Early First-Century Hopes, Jesus’ Teaching, and Me**

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### **Handout 2: Week 3 Notes**

#### **Outline:**

#### **1. Where we’ve come from:**

##### **Week 1 and 2:**

- a. Israel as a nation is unfaithful to the covenant of Moses.
- b. Exile foretold, but there will come a day when...
  - i. God will return to Zion/Israel and become their King and exile would be over. (Isaiah 40)
- c. According to the prophets this would look like...
  - ii. Temple/Glory, Enemies defeated, justice for all, Davidic King ruling, etc.... BUT
- d. Exile continues on without these things (587 BC—first-century AD)... UNTIL...
- e. John the Baptist comes along as Voice/Herald of Yahweh coming in Isaiah 40.
- f. John proclaims that the “Mighty One” is coming after him “whose sandals he is not fit to unstrap.”
- g. Jesus follows on John’s heels, is anointed with the Spirit, is called “Beloved Son” by the voice out of heaven, and proclaims the Kingdom has arrived with Him.
- h. Jesus begins a ministry of mighty deeds: healings, exorcisms, signs, and wonders that confirm his Kingdom message: Yahweh has come among His people... **BUT**
- i. Jesus’ kingdom proclamation and actions subvert the dominant Kingdom narrative of Israel’s first-century nationalism and hopes of vindication. He is misunderstood.
- j. Jesus appears to believe that the long-awaited Kingdom will come, NOT as he takes on Rome directly, BUT as the Son (i.e., Messiah) who calls for service, love for the enemy, and ultimately allows himself to be sacrificed for the many.
- k. Through death, resurrection, and ascension, the apostles proclaim that Jesus has been “glorified,” and the Spirit having been poured out confirms him as the King/Messiah enthroned at the Right hand of God (Acts 2).
- l. Paul and NT speak of Jesus’ current reign over all things until “all enemies are made a footstool.”

## 2. Where we're going...

### Week 3:

1. The Kingdom of God's dark side: Judgment
2. Judgment and vindication of the Son of Man
3. Implications for our understanding of the Kingdom of God

### Week 4: Putting the pieces together

1. The Kingdom and question of hermeneutics
2. Is Jesus' reign substantive now or just potential?
3. Implications for you and me

## Week 3: February 21<sup>st</sup>      The Kingdom coming in Judgment

**Statement:** We are very used to reading the Gospel accounts' message regarding the "Son of Man coming" (including all the parables of the returning master/king) through the lens of a still future, literal coming-down-on-the-clouds at what has been called Jesus "second coming."

**Question:** Is this reading of the Gospel accounts correct? Is the "coming of the Son of Man" which the gospels speak about still in our future, or has it already happened?

### 1. History Lesson: Roman-Jewish War(s)

- a. Three great conflicts:
  - i. "Great Revolt" (66-73 AD)
  - ii. "Kitos War" (115-117 AD)
  - iii. "Bar Kochba Revolt" (132-136 AD)
- b. Consequences of this 70-year period:
  - i. Massive destruction on the land of Judea and the people
    1. Death, exile, slavery for the people
    2. Destruction and desolation of the land/cities/villages
  - ii. Destruction of the Temple (during "Great Revolt") in 70 AD occurs on same date (9<sup>th</sup> day of the Jewish month Av) as it did when Nebuchadnezzar destroyed the first temple in 587 BC.
  - iii. Jerusalem was razed and the city's ruins plowed flat by oxen after "Bar Kochba Revolt."
  - iv. Jews were not allowed to enter Jerusalem after "Bar Kochba Revolt."
  - v. Following "Bar Kochba," the Roman general Hadrian:
    1. outlawed Torah and the Jewish calendar;
    2. tried to erase the memory of Israel and Judea by changing the name of the province to Syria Palestina;
    3. rebuilt Jerusalem as a pagan polis, Aelia Capitolina, where Hadrian erected two statues—one of Jupiter and one of himself—on the site where the temple had been.
- c. Was Roman aggression an act of attempted genocide?

## 2. Concept: the “Day of the LORD”

- a. What does the *DAY* signify?
  - vi. Judgment by Yahweh upon sin/rebellion
  - vii. Salvation for the righteous
- b. Some texts of Judgment:
  - i. Is. 13:6, Is. 34:8, Ezek. 7:19, Amos 5:18, Mal. 4:6 (judgment)
- c. Some texts of salvation for the righteous:
  - i. Joel 2:28-32, Is. 61:2

## 3. The prophet Malachi: an oracle of warning to *Israel*

- a. The *Messenger* who comes before Lord (3:1)
  - i. Who can stand the day of his coming?
- b. *Elijah* who comes before the Great and Terrible Day of Yahweh (4:5)
  - ii. “For behold the day is coming, burning like a furnace...”

## 4. John the Baptist’s dual role: heralding the coming of Yahweh to Israel for salvation AND judgment

- a. As Herald of the King/Salvation (Mt. 3:1-3/Lk. 3:4-6, etc....)
- b. As Malachi’s *Elijah* and *Messenger* figures heralding impending *wrath* on the nation:
  - ii. John’s message is that of Malachi’s Elijah: Compare Mal. 4:1 to the Baptist’s preaching in Mt. 3:7-12/Lk. 3:7-9.
  - iii. John in the role of Malachi’s Elijah: Lk. 1:17, Mt. 11:14, Mt. 17:11-13/Mk. 9:11-13
  - iv. John fulfilling the dual role of Malachi’s Messenger/Herald of Yahweh: Mk.1:2-3
  - v. John as the Messenger of Malachi: Mt. 11:10/Lk. 7:24-27

## 5. Gospel data regarding imminent judgment coming upon Israel for rejecting Messiah Jesus/(Yahweh who sent him) and His Kingdom message:

- a. Jews/Israel not a lock for the Kingdom:
  - vi. Mt. 7:21, Mt. 8:11-12, Mt. 21:43, Mk. 12:9
- b. Israel rejects their warning from John and their Messiah:
  - vii. John rejected: Lk. 7:30
  - viii. Jesus rejected: Lk. 9:22, Lk. 17:25
- c. Judgment coming upon “this generation”:
  - ix. Mt. 12:41-45/Lk.11:29-32, Mk. 8:38-9:1, Lk. 11:49-52, Lk. 12:54-59, Lk. 13:1-5, Lk. 17:25
  - x. Jesus’ Apocalyptic sayings: Mk. 13:30/Mt. 24:34/Lk. 21:32
- d. Jesus’ role to bring down judgment:
  - xi. Mt. 10:34, Lk. 12:49-53, Lk. 1:34

**6. Jesus' final week (synoptic gospels):**

- a. Judgment pronounced on Jerusalem, the City/People
  - xii. Lk. 19:41-44/Mt. 23:39 (after parable of the returning king in Luke), Lk. 23:27-31
- b. Judgment pronounced on Israel's rulers:
  - xiii. Mk. 12:9-10, Mt. 23:29-36, etc....
- c. Judgment pronounced on the Temple
  - xiv. Parable of the fig tree: Mk. 11:12-26
    1. "Whoever says to *THIS* mountain be taken up and cast into the sea"
  - xv. Jesus temple actions halting temple service: Mk. 12:15-18/Jn. 2:13-17, etc....  
(Wright argues this is an enacted parable of the coming destruction on the Temple due to Israel's refusal to listen to Jesus.)
  - xvi. Coming destruction of Temple made explicit: Mk. 13:1-3/Mt. 24:1-3/Lk. 21:5-6

**7. Vindication of the Son of Man**

- a. Mk. 13 and Daniel 7
  - xvii. Context of the statement (the coming destruction of the temple)
  - xviii. Apocalyptic language (End of history predicted? Or symbolic language intended to imbue real historical events with theological reality?)
  - xix. "Coming" of the Son of Man
    1. In Daniel 7, what does this mean?
  - xx. "All these things will come upon *THIS* generation."

**8. Implications:**

- a. Jesus' judgment within the context of the Gospels focused on Israel (not the future judgment on nations).
- b. The Kingdom of Daniel 7 and the Son of Man's reign
- c. "Judgment will come upon the Jew first and then the Greek." (Rom. 2)