

1. Kingdom Come

a. The Ancient Expectations

- i. A Messiah King/Priest who will reign till all enemies put under His feet. Ps. 2.
- ii. The Day of the LORD is the time wherein this is accomplished. It is not the end of the world per se. Consider 2 Thess. 2:2. If the Day of the LORD = the collapse of the space-time universe, this verse would be utter nonsense!
- iii. The consummation of His Kingdom will be a transformational event wherein all of creation will metamorphosize into glory – when our glorification will match our justification. 1 Cor. 15 = Jesus' Resurrection, Our Spiritual Resurrection, & the Universe's Resurrection.

b. The Unconventional Fulfillment

- i. The Christian interpretation of King and Kingdom come as written in the NT (Wright 132).
- ii. If we ask Paul e.g. the question (and we must), "Has the King/Messiah/Priest/Son of David/Son of God/Son of Man come with worldwide power, authority, and exaltation?" then his answer is surely "Yes!"
- iii. Jews looked for an immediate, military, ceremonial, political, Messiah.
- iv. However, Christ has ushered in the new fruits of the spiritual harvest of which we are the first-fruits (cf. 2 Cor. 5:17).
- v. Paul wrote how/why this was necessarily done in 1 Cor. 15.
- vi. Son of Man title indicative of the necessary substitute. Ro. 5:12-21 give insight to 1 Cor. 15 and vice versa.
- vii. God had to take on the human nature in earnest. Phil 2:5-11; Ps. 8:4-6; 110; cf. Gen. man given dominion as steward of earth. Dan. 7 is also key here w/regard to the "Son of Man" being given all authority. Mat. 28:18-20!
- viii. Concl. Human Messiah: Son of David, Ro. 5, Phil. 2
- ix. Concl. All put under His feet Ps. 8:6; Dan. 7: ; Matt. 11:27; 28:18; 1 Cor. 15:20-28; Eph. 1:22. Note Ps. 8:1, 9 and Phil. 2:11 see Wright 142-3.
- x. Concl. Divine Messiah: Son of Man, Phil. 2; Jn. 17:5.
- xi. Concl. Of NT authors: Peter Acts 2. Paul above ref. Heb. Throughout. John, Matt, Luke, Mark.

c. Paradoxical Nature of God's Kingdom

- i. e.g. 2 Cor. 3-5; Eph. 4:8, etc.
- ii. N. T. Wright states the under-emphasized but very true reality regarding this nature. "What is striking is that, despite all the ... suffering, persecution, apparent failure, internal division, and so on – the dominant note of earliest Christianity was not 'hope' (though there was plenty of that) but 'joy'. Something had happened that made everything different."

2. The King Has Landed

a. The Advent of Messiah

- i. The divine/human literally came to Zion. The 4 Gospel writers framed their accounts in the premise that God had returned to Israel! Matt and Mark introduce John the Baptizer referencing Is. 40:3-5
- ii. Mt. 3:3; Mk. 1:3 cf. Mal. 3:1; Lu. 3:4; Jn. 1:23. Luke 7:22 refers to Isa. 29:18; 35:5-6. Luke 7:23 refers to the stumbling Stone of Isa. 28:14-16 cf. Ro. 9:33.
- iii. Jesus Messiah fulfilled the advent of YHWH! And for those who stumbled over

the Stone and not be broken on it, Jesus had a stern warning (Lu. 19:41-44). In that context, Jesus was acknowledged as the Messiah king coming to Jerusalem (28-40).

- iv. From Cross To Crown
- v. Read Wright p. 147.
 - 1. Matt. = Jesus humility before exaltation.
 - 2. Mark = paradoxical redefinition of power itself e.g. 10:35-45
 - 3. Luke = Powers of overwhelming darkness do their worst and Jesus used such for His purpose.
 - 4. John = Jesus is casting out the ruler of the world in order that He may be lifted up to draw all men unto Himself e.g. 12:31-32.
 - 5. Also respectively to the writers: King, Servant, Human, God.
- vi. The Spirit's Illumination: It wasn't till after Jesus' resurrection that their eyes were opened (Lu. 24:25-27).

- b. The Now and Not Yet Reality
 - i. Intersection of this age and the age to come

3. The Eschatological Temple

- a. Temple Typology
- b. End of the World?
 - i. End of the age: Process of stages
 - ii. The cataclysmic nature of the Temple's destruction was not overstated.
 - iii. The cataclysmic prediction of the Temple's destruction was seemingly absurd!
 - iv. Prophetic Hyperbole? It's hyperbole to say that Apopka annihilated Lake Brantley. It is hyperbole to say that God moved heaven and earth to save you? The Temple is literally where heaven meets earth! How better state the unique/singularity of the shift from OT age of sinful priests and animal sacrifices to the pure eternal Priest, Sacrifice, and Alter?
- c. End of the World or Beginning of the Kingdom?
 - i. Mark 13:24-27.
 - ii. Progressive apocalyptic metaphors from Babylon to the entire world (Sun, moon, stars): Isa. 13:6-10 (lights out Babylon). Isa. 34:4-5 (Lights out Edom). Ezek. 32:4-8 (lights out Egypt). Amos 5:18; 8:9 (lights out Israel). Joel 2:31 (lights out world).¹
- d. Out w/ old in w/ new
 - i. As His disciples spread the Gospel throughout the populated world, they met trouble at the opposing temples e.g. Athens, Ephesus, etc. – not unlike Jerusalem's Temple!
 - ii. In fact, Acts 1:8 offers a paradigm shift and an outline for Luke's account.
 - 1. In reverse order, the 'outline' consist of 4 (which = worldwide coverage e.g. 4 corners, 4 seasons, 4 directions, tribe/people/nation/tongue, etc.).
 - 2. The perspective shift is that His Kingdom is not merely Jerusalem/Israel, nor is it defined by geography, language, culture, ethnicity, status, gender, etc.
 - 3. The nature and scope of His Kingdom is both global and exclusive while being inclusive!

¹ Such "earth shattering" depictions need not be literal though such literal manifestations were at Sinai. In fact, when OT Prophets employed such language such did not refer to cosmic chaos but coming conquerors. Though Asia Minor had 2 major earthquakes in the first century, God's advent will be far fiercer. Further references of 'earth shattering' prophesy: Jud. 5:4-5; Ps. 18:7-13; 78:7-8; 97:5; 99:1; Isa. 13:13; 24:18-20; 34:4; Jer. 51:29; Ezek. 21:9-10; 38:20; Joel 2:10; Am. 9:9-12; Mic. 1:4; Nah. 1:5; Hag. 2:6; Mal. 3:2; Heb. 12:26-27.

- iii. The age of new Tabernacles (portable temples) of God now go out to the world rather than the world coming to the Temple. Cf. Mat. 24:31.
- e. Coming on the Clouds
 - i. Jesus told Pilate Mat. 26:63-4.
 - ii. Isa. 19:1; Dan. 7:13
 - iii. Also it points to His final return.
 - iv. Read Wright 148
 - v. Was Jesus wrong or have we misinterpreted like the disciples misinterpreted the nature of Kingdom (Act. 1:8)?
 - vi. The emphasis was judgment on Jerusalem for not recognizing the King! Lk. 19:44; 23:27-29.
 - vii. Back to Matt. 26:63-4. In Jesus' reply to Pilate, He quotes both Ps. 110 and Dan. 7:13.
 - viii. Key phrase = "From now on"
 - ix. Until "he has put all enemies under His feet (Acts 2:32-6).
 - x. Read Wright 149-151.