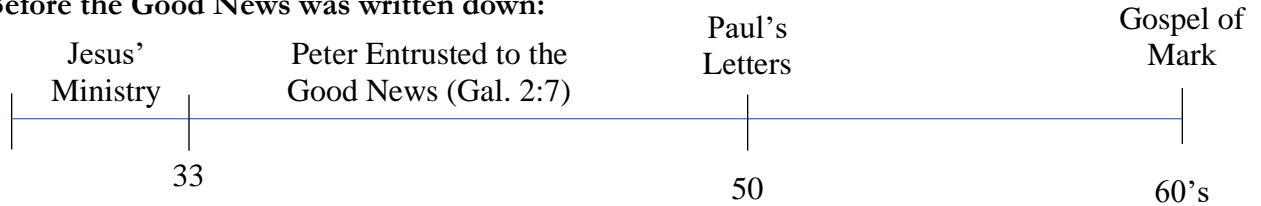


**1. Rethinking the “Good News” as a Proclamation of God’s Kingdom Reign with Jesus as Lord:**

- Isaiah 52:7 – God’s reign returns to Jerusalem.
- Daniel 6 & 7 – a repeated theme in the book of Daniel is the proclamation by earthly kings that God’s kingdom endures forever (Dan. 4:3 and 6:26).
- This is followed by a vision of “one like the Son of Man” who is going to share the eternal throne with God (the “ancient of days) – see Daniel 7:9 (“thrones” plural) and 7:13-14.
- Jesus is the “son of man.” His birth, life, ministry, death, and resurrection is what it looks like when God becomes King.

**2. Before the Good News was written down:**



**3 The Earliest Proclamation (Greek – *kerygma*):**

- When scholars consider the earliest proclamation (the Good News), Peter’s speech in **Acts 10:34-43** is an example.
- The book of Acts, in its entirety, is about the advancement of the kingdom of God vs. the Roman Empire and the kingdom of Caesar (Acts 17:7).
- Each speech throughout the book of Acts exemplifies this proclamation and points to Jesus as the Messiah (Christ), appointed Lord or King and reigning – in the present - with God over His kingdom.
  - Acts 2:14-36 — Peter on Pentecost – see Acts 2:36.
  - Acts 3:12-26 — Peter to the crowds after healing a paralyzed man
  - Acts 4:8-12 — Peter to the religious leaders after healing the paralyzed man
  - Acts 5:29-32 — see v. 31, “God exalted him to his right hand as Prince and Savior,” which are royal terms.
  - **Acts 10:34-43** — Peter to the household of Cornelius – the first gentile to hear the Good News (although he was a God-fearer).
  - Acts 13:16-41 — Paul to the Synagogue in Pisidian Antioch (Jews, God-fearers, & Gentiles)
  - Acts 14:15-17 — Paul to the crowds at Lystra after Paul healed a man – pagan gentiles. The “good news” of the provisions from God must be contrasted with the claim of provisions from Zeus or the Roman Caesar.
  - Acts 17:22-31 — Paul to the Gentile Greek philosophers. Notice Paul’s summary in vv. 31-32 that the resurrection is evidence that God has set Jesus as the judge.

4. Acts 10:34-43:

Peter has finally realized the meaning of the vision God gave him (Acts 10:11-12) – that it is not about food – but about people. God welcomes ALL nations and Peter was hindering the process for gentiles.

Jesus the Messiah (Hebrew) or the Christ (Greek). Both Messiah (H) and Christ (G) mean “the anointed one.” In the OT, the king was anointed by a prophet. Jesus was anointed by John the Baptist as the coming King.

John proclaimed a “baptism of repentance” (Luke 3:3) in preparation of the return of God’s reign. Notice the context of Luke 3:1-5 - it regards kingdom issues – during the “reign of Tiberius,” God chose this moment in history to re-inaugurates his kingdom reign through Jesus.

Luke notes the reign of two Roman Caesars. First, Caesar Augustus was reigning at Jesus’ birth (Luke 2:1). He then mentions Caesar Tiberius (Luke 3:1-5). For Luke, Jesus’ birth, ministry, death, resurrection, ascension, and reign at the right hand of the father are all set against the propaganda of the Roman Imperial Cult.

See Hosea 6:2.

The world will know that Jesus is king – and presently reigning – when we “proclaim” the message and our personal testimony of what God has done in our lives. A changed life provides evidence that our sins have been judged and that our lives are marked by a re-birth of the spirit.

God requires us to “testify” to, not “prove the reality of” God kingdom reign in our lives and Jesus as Lord.

The name Jesus means “Ya will save” or “God’s salvation.”

**34** And Peter opened his mouth and said, “I now [completely understand] God does not show favoritism; **35** but [welcomes] from every nation those who fear [reverence] him and does what is right.

**36** The word which he sent to the children of Israel, proclaiming the good news of peace through Jesus Christ--he is Lord of all--

**37** you yourselves know the word which was [proclaimed] throughout all of Judea, beginning from Galilee, after the baptism which John proclaimed;

**38** how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, because God was with him.

**39** We are witnesses of everything he did both in the land of the Jews and in Jerusalem, whom they also killed by hanging on a tree. **40** but God raised him up on the third day, and caused him to [become manifest], **41** not to all the people, but to witnesses who were chosen before by God, to us, who ate and drank with him after he rose from the dead.

**42** He commanded us to proclaim to the people and to testify that he is the one whom God appointed as judge of the living and the dead.

**43** All the prophets testify about him, that through his name everyone who believes in him receives forgiveness of sins.”

The reign of God initially came to Jerusalem (Isaiah 52:7) but would eventually extend to all nations (Isa. 60:3). This was an initial stumbling block for first-century Jews – including Peter.

God requires that our confidence (faith) in his reign manifest into present action. We act a certain way – way of being - because we have confidence in God’s kingdom reign (see James 2:14-26).

“Lord” has royal implications and “Lord of all” indicates that Jesus is Lord over all humanity (see note on Daniel above).

John’s baptism of repentance is to say, “The king is returning! Get yourself back onto the king’s program or judgment will be at hand!”

At this point, theological doctrines such as the trinity have not been established. Jesus was anointed for a specific role and the power of God worked through him to heal those oppressed by the enemy.

Part of our role as Christians is to be a “witness” of God’s power in our lives and to “testify” to what he has done in our lives.

Some Bibles say “cross” but the word here is used for an instrument of death as opposed to live and recalls Deuteronomy 21:23.

See Acts 17:31 – that God has set Jesus as the cosmic Judge who will judge the world and has the power to forgive our sins.

Forgiveness of sins is connected to the kingdom reign of God through the metaphor of exile from the land. Like Adam and Eve – the story of humanity – sin leads to exile from the presence of God as king. Israel’s sin led to exile in Babylon.