

## Conclusion

- A. Bonhoeffer: “[Costly grace] is *costly* because it calls us to follow, and it is *grace* because it calls us to follow *Jesus Christ*.”
  
- B. Two things we must remember:
  - i. We are called to join Him in bringing justice to the nations.
  
  - ii. Christ limits the means we can use to achieve justice.

## LIVE THE STORY

*The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.*

- What might 3:1-2 and 4:17 tells us about what falls in between?
- Who was John the Baptist? Why might this character raise our attention following a chapter of bloodshed and terror by Herod?
- What was John’s message and what response did it call for?
- In the temptation scene, was the test to see if Jesus could prove he was the Son of God, or an effort to get Jesus to act in a way out of character with the Kingdom of Heaven?
- What might the temptation scene teach us about whether the *ends* justifies the *means*?
- How were Jesus and Barabbas alike? How were they different? What does the exchange that takes place before Pilate tell us about the willingness of people to follow Jesus’ way?
- What ways have you attempted to “get things done” or “set things straight” in your home that are unacceptable in the kingdom of heaven? In your work place? In your relationships? In the world?
- What does this text call us to do as disciples? What does it imply about what it means to follow Jesus?

## DISCIPLE 1.0

### *There’s Another Kind of Kingdom Coming*

Jerry Cisar — February 3, 2019

Text: Matthew 3:1—4:17

## Introduction: *Babylon is Burning*

No image more successfully captures in “a single biblical expression ... the exploitation, the injustice, the idolatry of power, the destruction of human lives, and the striving for universal domination that exist in the world today” than *Babel*, or *Babylon* (Gonzalez).

*Babylon* embodies the essence of human hubris and all the destruction it wreaks upon humanity when it is combined with power!

*The horror of Matthew 2 is supplanted by the in-breaking announcement that the kingdom of heaven has drawn near!*

## I. The Announcement of the Kingdom of Heaven (3:1-12)

- A. Bookends
  - i. Matthew 3:1-2
  
  - ii. Matthew 4:17
  
- B. Who is John the Baptist?
  - i. Why is John so significant?
  
  - ii. John’s clothing resembles that of Elijah the prophet and his diet reveals just how radical a man he was.

a) What did prophets do? (2 Kings 1:1-8, 12)

b) John the Baptist was a prophet who would stand in the face of power and confront it for its wrongdoing!

C. How must one respond?

i. Pharisees and Sadducees in contrast to the crowds.

ii. John warns this group not to cling to their election as children of Abraham.

a) What is needed? Bringing forth good fruit!

b) Genesis 18:19

c) Mat. 7:21

## II. The King of the Kingdom of Heaven (3:13-17)

A. John explains how much greater Jesus is.

B. Jesus is anointed with the Spirit.

C. A voice from heaven said ... (3:17)

i. "This is my son" comes from Psalm 2:6-7

a) Jesus is being installed as King on Zion.

b) The king was considered God's son.

ii. Isaiah 42:1

a) *I will put my Spirit on Him*

b) *He will bring justice to the nations.*

## III. The Extraordinary Nature of the King and His Kingdom (4:1-11)

A. Jesus is being tested in a way that reminds us of Israel's testing in the wilderness.

i. 40 days in the wilderness corresponds to the 40 years of Israel in the wilderness.

ii. Jesus' scripture quotations come from Deuteronomy 6-8.

iii. This ties back to Matt. 2:15: "Out of Egypt I called my Son."

B. What kind of Son will Jesus be?

*"What are you willing to do in order to bring justice to the nations?"*

C. Each of these temptations has political implications.

i. The first is economic; the second religious; the third about political power.

ii. Following these temptations would make for a powerful *messianic* machine.

iii. Barabbas – the other kind of son (Matthew 27:16-23)

D. When Jesus heard that John the Baptist had been arrested, he withdrew.