



B.Y.O.B.

(Bring Your Own Bible)

with

Fr. Peter

THE KINGDOM OF GOD

FOUNDATION

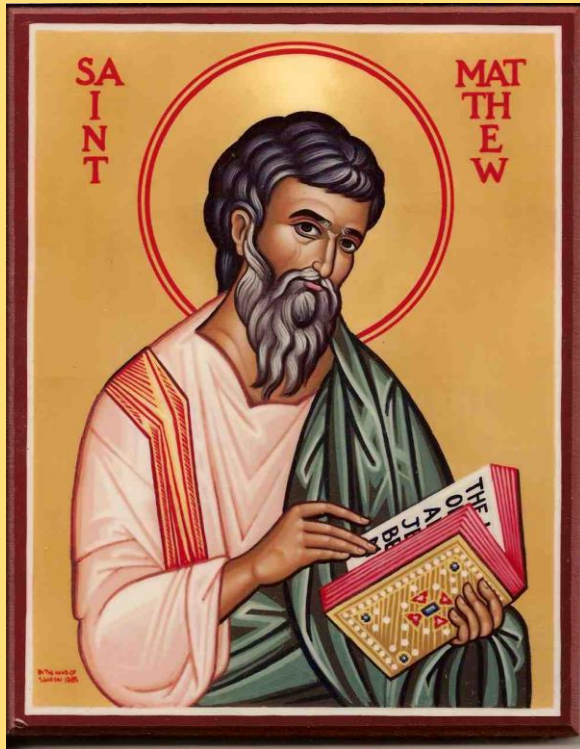
Repentance

IDENTITY

Repentance

MISSION

Repentance



The Temptations (4:1-11)

1 Then Jesus was led into the desert by the Spirit, to be tempted by the devil, 2 and after fasting for forty days and nights he was hungry. 3 On coming to him, the tempter said, “If you are God’s Son, command these stones to become bread.”

4 He answered, “It is written:

‘Not by bread alone shall man live,
but by every utterance from God’s mouth.’”

5 Then the devil took him into the holy city and set him on the pinnacle of the temple and said to him: 6 “If you are God’s Son, throw yourself down. For it is written:

‘He will give his angels charge of you’
and

‘They will bear you on their arms,
lest perchance you strike your foot against a stone.’”

7 Jesus answered him, “It is also written:

‘You shall not test the Lord your God.’”

8 Again, the devil took him to a very high mountain and pointed out to him all the kingdoms of the world and their grandeur.

9 He said to him, “I will give you all these things if you will prostrate yourself and pay me homage.”

10 Then Jesus said, “Away, Satan! For it is written:

‘You shall pay homage to the Lord your God, and him alone shall you worship.’”

11 Then the devil left him, and angels came and served him.

1. The Hebrew figure of the satan appears in the prologue of Job, in chapters i and ii, where he is a member of the heavenly court acting as a kind of legal prosecutor.
2. In the NT literature “*diabolos*” figure is head of the dominion of evil, bent on destroying man by tempting him. Accuser; calumny; the sense of adversary or opponent
3. *On coming to him* (Gr. *proserchesthai*) Many will come to those who claim to be disciples of Jesus.
4. Holy City= Jerusalem
5. *Very High Mountain*. Important place in Matthew’s gospel.
6. *Away, Satan!* Used to Peter also.

1. The temptation scene illustrates the way Jesus thought his ministry would be fulfilled.
2. Jesus facing temptation as an individual.
3. Possible interpretation of the temptation
 1. The first test would be to see if he would identify his mission with what nowadays would be called “social reform,” working as a popular leader for the eradication of hunger and poverty. The reality of such a temptation is obvious enough, and the identification of the Kingdom with social programs.
 2. The second temptation in Matthew would, in this view, be a temptation to trade upon the Messiah’s relationship with God, to achieve a reputation as a wonder-worker and so succeed in securing the attention of men.
 3. The third test would be to compromise with evil, recognize the devil’s dominion to the point of regarding some men, some situations, as beyond hope of redemption.
4. How do we interpret this? The OT quotations give us more reliable indications of the meaning of the narrative. Jesus was facing a temptation as an individual but his baptism reminds us that he is “the son, the beloved one” representing the people of Israel. The temptation narrative is being addressed to the covenant-people to test their loyalty to God.
5. Israel in the OT is the son par excellence, and Jesus in the Matthean tradition sees his ministry as a reliving of the spiritual experience of Israel, the experience of sonship being narrowed down to him who is the Son, the Beloved.
6. The temptation narrative is a reminder of the Father-Son relationship.

SONSHIP OF ISRAEL

TEMPTATION 1	RESPONSE 1
<p>“If you are God’s Son, command these stones to become bread.”</p> <p>4 He answered, “It is written: ‘Not by bread alone shall man live, but by every utterance from God’s mouth.’”</p>	<p>Remember how for these forty years the LORD, your God, has directed all your journeying in the wilderness, so as to test you by affliction, to know what was in your heart: to keep his commandments, or not. He therefore let you be afflicted with hunger, and then fed you with manna, a food unknown to you and your ancestors, so you might know that it is not by bread alone that people live, but by all that comes forth from the mouth of the LORD. (Deuteronomy 8:2-3)</p>

PRESUMPTION OF ISRAEL

TEMPTATION 2	RESPONSE 2
<p>“Then the devil took him into the holy city and set him on the pinnacle of the temple and said to him: 6 “If you are God’s Son, throw yourself down. For it is written: ‘He will give his angels charge of you’ and ‘They will bear you on their arms, lest perchance you strike your foot against a stone.’ ”</p> <p>7 Jesus answered him, “It is also written: ‘You shall not test the Lord your God.’ ”</p>	<p>You shall not put the LORD, your God, to the test, as you did at Massah. (Det 6:16 and Exodus 17:7)</p>

ISRAEL'S SUBMISSION TO THE FATHER'S WILL

TEMPTATION 3

Again, the devil took him to a very high mountain and pointed out to him all the kingdoms of the world and their grandeur.

9 He said to him, “I will give you all these things if you will prostrate yourself and pay me homage.”

10 Then Jesus said, “Away, Satan! For it is written: ‘You shall pay homage to the Lord your God, and him alone shall you worship.’”

RESPONSE 2

When the LORD, your God, brings you into the land which he swore to your ancestors, to Abraham, Isaac, and Jacob, that he would give you, a land with fine, large cities that you did not build, with houses full of goods of all sorts that you did not garner, with cisterns that you did not dig, with vineyards and olive groves that you did not plant; and when, therefore, you eat and are satisfied, be careful not to forget the LORD, who brought you out of the land of Egypt, that house of slavery. The LORD, your God, shall you fear; him shall you serve,* and by his name shall you swear. You shall not go after other gods, any of the gods of the surrounding peoples—for the LORD, your God who is in your midst, is a passionate God—lest the anger of the LORD, your God, flare up against you and he destroy you from upon the land. (Deuteronomy 6:10-15)

The story of Israel, was a constant struggle between obedience to the claims of the divine imperative and the claims of secular calculation. For Jesus, the Son, the same struggle of conscience had to be met, and the dominion of sin could be broken, and its captives freed, only in submission to the Father's will.

How are we defeated by temptations?

FORGET

CONNECTION

PRESUME

ALONE

NEGLECT

WILL OF THE FATHER

The Beginning of the Ministry (4:12-17)

12 When he had heard that John had been arrested, he withdrew into Galilee. 12 Leaving Nazareth, he went to live in the territory of Zebulun and Naphtali, in Capernaum by the sea, 14 so that what was said by the prophet Isaiah might be fulfilled: 15 “The land of Zebulun and the land of Naphtali, the lake road, across the Jordan, Galilee of the nations— 16 the people who sat in darkness have seen a great light; and upon those who sat in the land of the shadow of death light has dawned.” 17 At that time Jesus began to preach. He said, “Repent, for the Kingdom of God is fast approaching.”

1. The beginning of the fulfillment.
2. Jesus begins his ministry with substantially the same message as the Baptist.
3. *preach*. The verb is *kerussein*, (Kurios; Lord and time) The verb is used to mean the proclamation of important news by means of herald, whose office and person in classical times were inviolate.
4. Withdrew into Galilee leaving Nazareth. Jesus withdrew also to his former life in Nazareth.

THE FIRST DISCIPLES (4:18-22)

18 While he was walking near the Sea of Galilee he saw two brothers, Simon, called Peter, and Andrew his brother, casting their nets into the sea—for they were fishermen. 19 He said to them, “Come, follow me, and I will make fishers of men out of you.” 20 Then and there they left their nets and followed him. 21 Going on from there he saw two other brothers, James and his brother John, Zebedee's sons, in the boat with Zebedee their father, mending their nets. As soon as he called them 22 they left the boat and their father, and followed him.

1. *Come, follow me.* A Semitic idiom.

1. *Fishers of men.* Jeremiah 16:6 and Amos. Punishment to entry to eternal life.

2. *Then and there they left.* Renunciation and the disciple's abandoning of their livelihood.

3. *Mending their nets.* Restore, make perfect. Future ministry of the disciples.

MINISTRY IN GALILEE (4: 23-25)

23 He went about the whole of Galilee, teaching in their synagogues, and proclaiming the Freedom of the Kingdom, healing every sickness and every infirmity among the people. 24 His reputation so spread through all Syria that they brought to him all the sick, those afflicted with various diseases and pains, the demoniacs, the epileptic, and the paralyzed, and he healed them. 25 Great crowds followed him from Galilee, the Ten Towns, Jerusalem, Judah, and the territory beyond the Jordan.

1. *Proclaiming; preaching.* It was customary for thousands of years, at least from 2300 b.c. and right through the Middle Ages, for sovereigns or rulers on their accession to proclaim amnesties and privileges of various kinds, such as freedom from taxation and/or legal penalty.
2. The kingdom of God offers freedom and liberty.
3. Scope of Jesus' ministry. It is to be noted that the ministry is directed primarily to Jesus' own people, and only later are the crowds from Gentile areas affected by his reputation. The descriptions of the ministry are not to be overlooked: teaching, proclaiming, healing.
4. Healing was a sign, an outward manifestation, of the irruption of the dawning reign of God, and Jesus by injunctions to silence on various occasions sought to guard against mistaking sign for substance.

THE GREAT INSTRUCTION: THE KINGDOM OF HEAVEN (5: 1-12)

1 Seeing the crowds, he went up on the mountain, and when he had sat down his disciples came to him. 2 He began to teach them, in these words: 2 “Fortunate are the humble in spirit, for theirs is the Kingdom of heaven. 4 Fortunate are those who mourn, for they shall be consoled. ^ Fortunate are the meek, for they shall inherit the earth. 6 Fortunate are those who hunger and thirst for righteousness, for they shall be satisfied. 7 Fortunate are the merciful, for they shall have mercy shown to them. 8 Fortunate are the pure-minded, for they shall see God. 9 Fortunate are the peacemakers, for they shall be called children of God. 10 Fortunate are those who are persecuted on account of righteousness, for theirs is the kingdom of heaven.

11 You are blessed whenever men vilify you, persecute you, and falsely charge you with evil for my sake; 12 rejoice and be glad, because your reward in heaven is great, for in the same way they persecuted the prophets before you.

1. The great instruction is not a public address. It represents a collection of material addressed to the inner circle, the disciples.
2. *Fortunate*. State of God in contrast to men. From Hebrew *ashre* means “the good omens of....” Implication of sharing with the divinity of the God.

1. *Humble in Spirit*. “Uprightness”, “perfection”, righteousness. The poverty described is that of the man fully conscious of the poverty of all human resource, and knowing his need and desire for God.
2. *Those who mourn*. The favor of God does not rest upon the state of mourning as such, but upon those who lament the sin which mars God’s choice of Israel. Referring to those who mourn man’s disobedience to God.
3. *The meek*. Possessing the earth is parallel to being admitted to the Kingdom.
4. *Hunger and thirst*. From hunger and thirst for the vindication of God, to hunger and thirst for the Kingdom of God.
5. *Pure-minded*. Being pure-minded is sharing in the vision of God.
6. *Peacemakers*. Disciples of Aaron, loving, peace, and pursuing it and bringing them closer to God.
7. Contrast between coming pain and persecution, and the future blessedness.

1. The whole NT is quite frank in its lack of disinterestedness. What is being held out to men in the NT writings is the salvation which comes from God alone, and—in the NT—is mediated through membership of the Messianic Kingdom which Jesus proclaimed and which he “bought with his blood,” Obviously, what is being offered is advantageous to man, and there are responses demanded of man in return for the generosity of God’s grace.

2. (2) So far from the reward being “congruent with merit of good works” the reward is so far beyond anything which men could possibly attain by their own goodness that the very word “reward' ' has something of irony about it.

3. *In heaven* means “with God”

Three main views:

- (1) The Instruction is “perfectionist legalism,” concerned with the absolute demand of God upon all men, and moreover every bit as demanding in its observance as the Law of Moses. Jesus, on this view, is expressing extreme demands, even though he is at the same time aware that no one can completely respond to them. But “he hopes to bring men to the point where they exert themselves seriously in an attempt to attain part of them”
- (2) The second view which according to Jeremias is found among some types of Lutheranism] is that the Instruction represents an impossible ideal. Its proponents argue that Jesus made demands which men could never possibly fulfill completely; but that as men realized their impotence compared to God, they would also come to appreciate the saving love of God.
- (3) The third view, would have us see the Instruction as an “Interim-Ethik.” Jesus, this view maintains, was not propounding a long-term moral structure for his disciples, but was instead facing men with a last opportunity for heroic moral effort before the inevitable catastrophe of the End-time. All is heroic command, calling for heroic commitment. All other considerations are valueless.

1. All these three views are wrong because each claims to be final and exclusive as an interpretation.
2. What is being propounded to the disciples in chapters 5 through 7, as to those who must carry the message of this proclamation, is the charter of that Freedom. It is law, it is the Law of the Old Covenant, with a new dimension; the long-expected reign of God is dawning with the presence of Jesus, and the Covenant-law has therefore a new urgency. Stripped of commentary and explanatory gloss, men of the Kingdom are confronted with the demand of God in its starkest form and bidden to obey.
3. What is at stake? Freedom and eternal life!

THE GREAT INSTRUCTION: MARKS OF THE DISCIPLE (5:13-16)

13 “You are the earth’s salt. If the salt is of low grade, then how can it be rectified? It is then good for nothing but to be thrown out and trodden underfoot. 14 You are the light of the world; a city on a hill cannot be hidden. 15 And men do not light a lamp and hide it under a container, but they put it on a stand and it gives light to all in the house, In the same way, let your light so shine among men that they may see your good works and give glory to your heavenly Father.

1. Salt cannot be diluted. Constant.
2. The function of the disciples as light is to be detached from the world, and yet their very existence is such that they cannot but exercise an influence on that world.
3. The salt, city, light sayings are united in Matthew, and in combination are eschatological, looking to the end, the purpose and final goal of the disciples' vocation.
4. Discipleship is about the end or eternal things. The purpose is to influence the world. Final goal of the disciple is to be the light of the world.

A DISCIPLE

HAS NO DUALITY

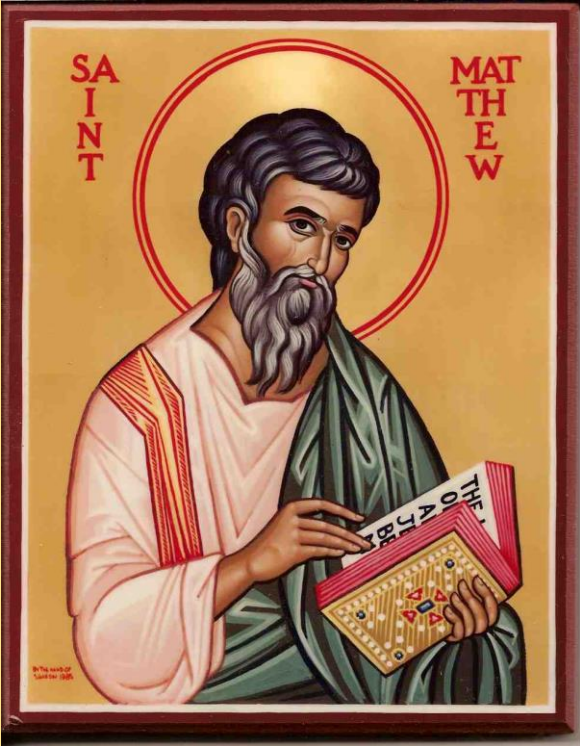
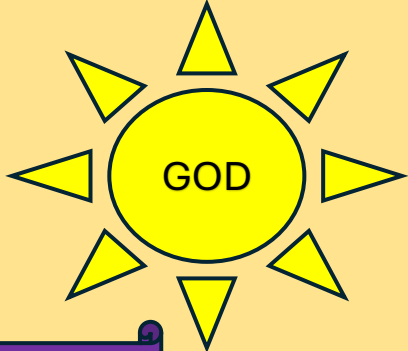
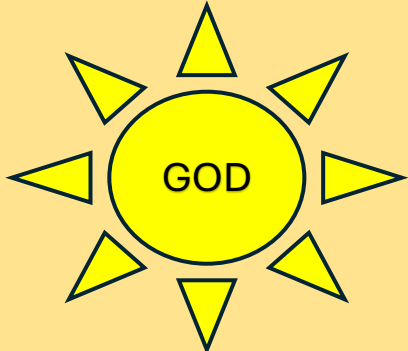
No Idols.

HAS NO DUALITY

No other life.

HAS NO DUALITY

No other focus.



A DISCIPLE IS NOT A HYPOCRITE. HYPOCRISY IS A LAWLESS LIFE.