A black and white image of a city skyline, including skyscrapers and a bridge, oriented upside down. The city is reflected in a light, misty surface, creating a symmetrical effect.

MATTHEW

The Upside umog Kingdom

Matthew 3

Jesus is the Son of God, who came
to bring the Kingdom of Heaven



Matthew 3:1-6

John the Baptist is the forerunner of Jesus

MATTHEW
The Upside umog Kingdom



John the Baptist is the forerunner of Jesus.

- This chapter moves ahead in the timeline.
- Jesus is about to begin His earthly ministry.
- We meet a relative of Jesus, John the Baptist, who preached in the wilderness of Judea (an area south of Jerusalem).
- John the Baptist was a forerunner, a preacher who went before Jesus and proclaimed God's message to repent.



John the Baptist is the forerunner of Jesus.

- Repent - calls for a change both in behavior and one's way of life necessary because Messiah and kingdom of heaven was coming.
- Kingdom of heaven - was not a foreign concept to the Jewish people. A popular view among them was that the kingdom would be a physical one, a new political power that would be accompanied by financial prosperity.



John the Baptist is the forerunner of Jesus.

- Kingdom of heaven is an “already, not yet” concept.
- At the Second Coming of Jesus, all promises will be fulfilled regarding a physical rule on the earth.
- John the Baptist reminds us that the kingdom is not just in the future. Through Jesus, we have the opportunity to experience God’s rule in our own lives today.



John the Baptist is the forerunner of Jesus.

- John the Baptist's purpose is summed up in the Scripture reference in verse 3, Isaiah 40:3.
- Construction workers were called to make a clear path for Yahweh to return with His people from Babylon.
- John the Baptist called the people to remove obstacles from their own lives to make way for Jesus and the kingdom of heaven.



John the Baptist is the forerunner of Jesus.

- John the Baptist looked the part of a prophet (verse 4).
- His appearance was reminiscent of Elijah (2 Kings 1:8), clothes made of camel's hair and a leather belt.
- This style of dressing and choice of food (locusts and wild honey) were the clothes and diet of a poor person and served as a uniform of sorts for a prophet (Matthew 11:8–9; Zechariah 13:4).



Matthew 3:7-12

**The coming of the king offers entrance into
the kingdom or eternal judgment**

MATTHEW
The Upside down Kingdom



The coming of the king offers entrance into the kingdom.

- Not everyone who came to hear John the Baptist believed his message.
- Included among the crowds were the religious leaders, Pharisees and Sadducees.
- The Pharisees were lay leaders connected with local synagogues.



The coming of the king offers entrance into the kingdom.

- The Pharisees were popular among the people, taught the law, were larger in number than the Sadducees.
- Pharisees developed the oral law, providing detailed ways in which one was to apply the Scriptures to daily living.
- Pharisees had no love for Rome, viewing the Romans as illegitimate leaders in the Promised Land.



The coming of the king offers entrance into the kingdom.

- The Sadducees were an aristocratic and priestly group who supported Rome.
- There was a chasm between Sadducees and the common people, both politically and economically.
- The Sadducees believed only doctrine that traced back to the first five books of the Bible, did not believe in resurrection of the dead.



The coming of the king offers entrance into the kingdom.

- Though diametrically opposed on certain topics, these two groups united in opposition to the message of Jesus.
- John the Baptist lumps them together as he addressed them as the official leadership of Judaism.
- Although they are among the crowds listening, they had no intention of heeding John the Baptist's message.



The coming of the king offers entrance into the kingdom.

- John the Baptist takes note of their hypocrisy and addresses them harshly. They are fakes among the converts, like vipers – devious, subtle and dangerous.
- John asks them in sarcasm who warned them to flee from the wrath that will accompany the full arrival of the kingdom; he knows that they have not believed the message (verse 7).



The coming of the king offers entrance into the kingdom.

- Verses 8 through 10 challenge the religious leaders' thought that their bloodline is enough to enter the kingdom of heaven.
- John the Baptist says that repentance, which is necessary, is accompanied by a change in behavior – bearing fruit (verse 8).



The coming of the king offers entrance into the kingdom.

- The Israelites in this time thought that the merits of the patriarchs would be enough for the right-standing of their descendants.
- John the Baptist dispels this myth; being descended from Abraham isn't enough.
- God could raise up stones to become totally legitimate, authentic children for Abraham.



The coming of the king offers entrance into the kingdom.

- John the Baptist compares his ministry to that of Jesus in verse 11, demonstrating a self-awareness and humility.
- He recognizes that he is not worthy to carry the sandals of Jesus.
- This is simply a healthy understanding of the significance of Jesus compared to John's place as a servant of the king.



The coming of the king offers entrance into the kingdom.

- The comparison continues as John describes the uniqueness of Jesus' baptism – it will be unlike John the Baptist's baptism.
- John is preparing the people for Jesus, a baptism of repentance in anticipating the Savior.
- Jesus, however, would baptize with the Holy Spirit and fire, going further than John, offering purification and refinement.



The coming of the king offers entrance into the kingdom.

- John the Baptist used the metaphor of Jesus' using a winnowing fork, an agricultural tool used to toss wheat into the air.
- The grain would fall to the ground and the chaff would blow away.
- Jesus' arrival would, in fact, separate the wheat from the chaff, dividing those who have repented and experienced the new birth from those who have not.



The coming of the king offers entrance into the kingdom.

- As Christ's ambassadors, we have the privilege of carrying the Gospel message forward.
- There are eternal consequences apart from Christ.
- Paul, anguishing over his Jewish brothers and sisters who rejected Jesus, wished that he could take on the punishment for them that they might be saved (Romans 9:3).



Matthew 3:13-17

**Jesus' ministry was endorsed by the Father,
empowered by the Spirit, and rooted
in obedience and love**

MATTHEW
The Upside down Kingdom



Jesus' ministry is rooted in obedience and love.

- John the Baptist, of whom Jesus said was the greatest man born of woman (Matthew 11:11), had promised that the Coming One would be much greater, baptizing in fire and the Spirit.
- Imagine the anticipation of the people, the kind of figure that they would have anticipated.
- Certainly, Jesus would have made quite a scene upon His entrance.



Jesus' ministry is rooted in obedience and love.

- However, verse 13 tells us that Jesus (a lone figure) arrived from Galilee. The sentence seems so unassuming.
- But the moment is not lost on John the Baptist. He knows exactly who Jesus is and is shocked at the idea of baptizing the Messiah!
- John the Baptist believes that Jesus should be baptizing him.



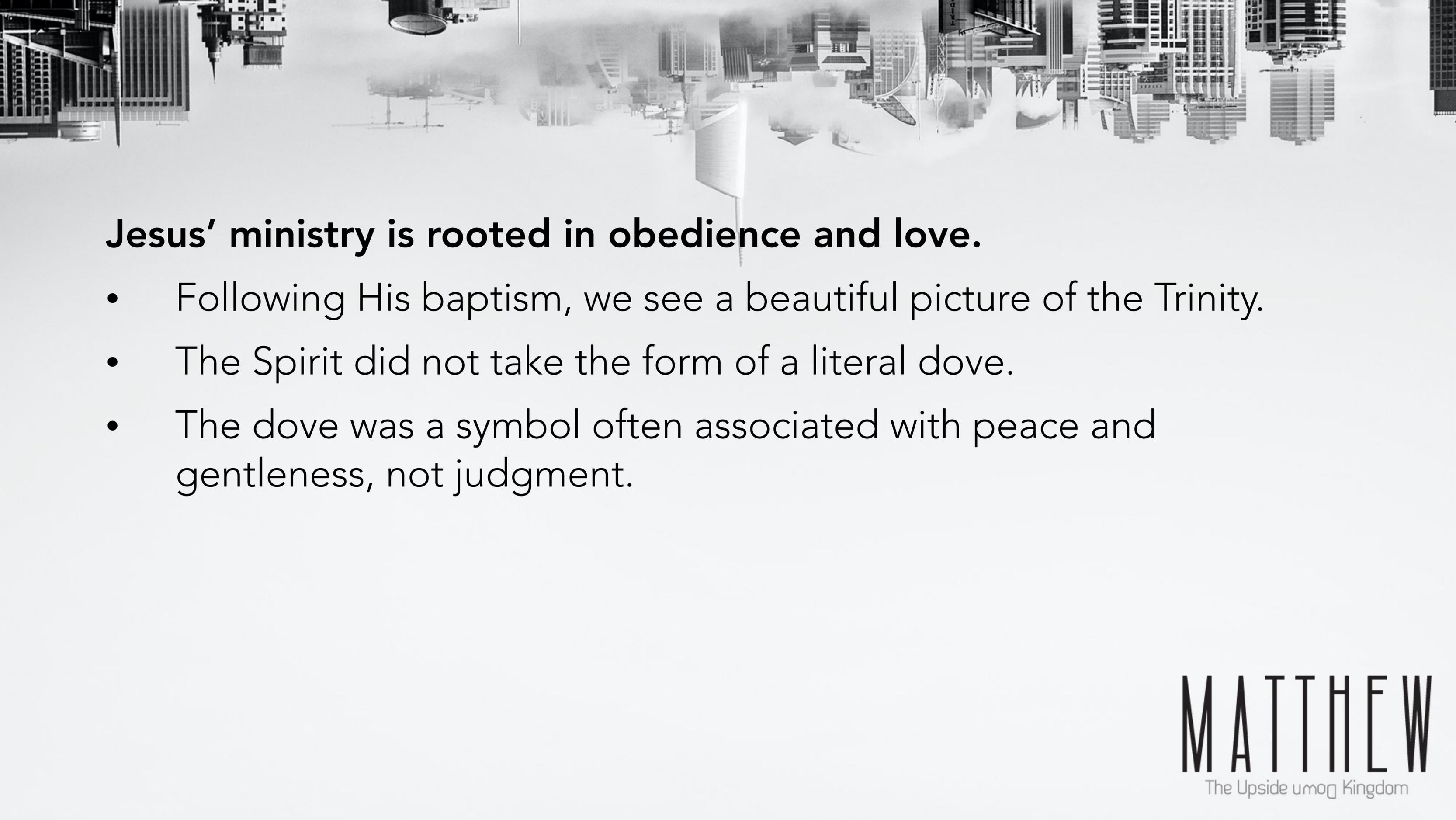
Jesus' ministry is rooted in obedience and love.

- Jesus would be baptized, but not in expression of repentance.
- Jesus would be baptized to “fulfill all righteousness.”
- Jesus would be baptized to “complete everything that forms part of a relationship of obedience to God.”
- He is fulfilling God's plan, which will eventually lead to the Cross.



Jesus' ministry is rooted in obedience and love.

- In being baptized by John the Baptist, Jesus is also endorsing John the Baptist's message as one who had come from God.
- Also, in being baptized, Jesus identifies with the people that He has come to rescue.
- Jesus is "God with us," and in being baptized is choosing to connect with us.



Jesus' ministry is rooted in obedience and love.

- Following His baptism, we see a beautiful picture of the Trinity.
- The Spirit did not take the form of a literal dove.
- The dove was a symbol often associated with peace and gentleness, not judgment.



Jesus' ministry is rooted in obedience and love.

- The Spirit anoints Jesus, coronating Him as King and commissioning Him for the work that He will accomplish (Isaiah 42:1–4, Isaiah 11:2, Isaiah 61:1).
- This is both a visual confirmation of Jesus' identity and a formal marker of the inauguration of His ministry (John 1:32–24).



Jesus' ministry is rooted in obedience and love.

- The Father speaks “This is my beloved Son, with whom I am well pleased” (verse 17).
- The message is reminiscent of Isaiah 42:1, confirming that Jesus is the Suffering Servant – the one who will bring justice to the nations through the power of the Spirit.
- Jesus will bring about the work of salvation.



**RECOVERY
SUNDAY**

Recovery Sunday

- Churches can have an addiction recovery theme in the worship and sermon. They can refer members to professions in the community (physicians, therapists, counselors).
- Almost 21 million Americans have at least one addiction.
- Only 10 percent of them are receiving treatment.
- Drug overdose deaths have more than tripled since 1990.
- Already 2 million Americans have an opioid use disorder.

Recovery Sunday

- Alcohol and drug addiction cost the US economy over \$600 billion every year.
- Driving under the influence (DUI) – 34.2 million total, 21.4 million alcohol, 12.8 million drugs.
- Half of pastors (52%) says someone in their church is dealing with an opioid addiction.
- Most churches (60%) do NOT have a 12-step program or other support group for substance abuse.

Prestonwood Resources



I'M NEW
WHAT TO EXPECT

ABOUT
BELIEFS + MISSION

CONNECT
GROUPS + MINISTRIES

MEDIA
MESSAGES + WORSHIP

GIVE
DONATE + SERVE

Adults

Students

KIDZ

Music & Worship

Group Studies

Care & Support ▶

Marriage Prep

Life Recovery



Biblical Perspective

- Ephesians 5:18 admonishes Christians not to be drunk with wine.
- In many places in Scripture drunkenness is called a sin (Deut. 21:20-21, Amos 6:1, 1 Cor. 6:9-10, Gal. 5:19-20).
- The Bible also warns of the dangers of drinking alcohol in Proverbs 20:1, Isaiah 5:11, Habakkuk 2:15-16.
- If the Bible warns of the danger of alcohol, then by implication it is also warning of the dangers of taking other kinds of drugs.

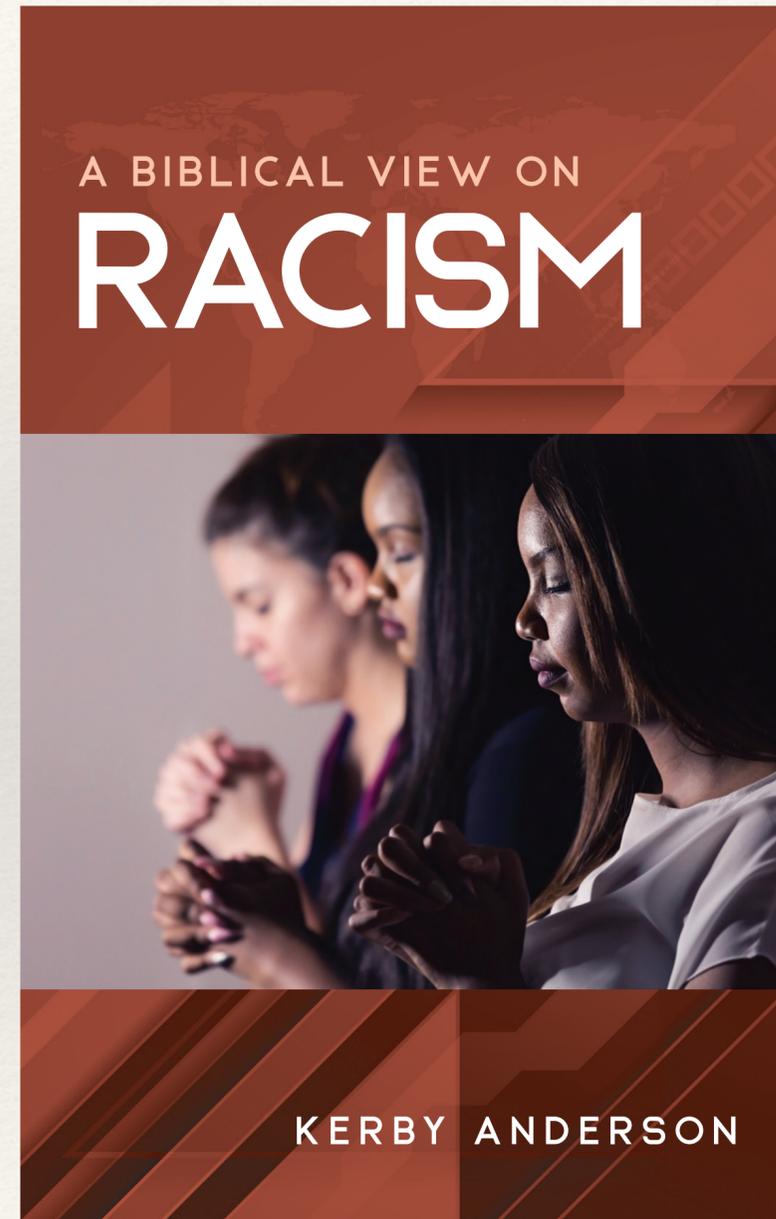
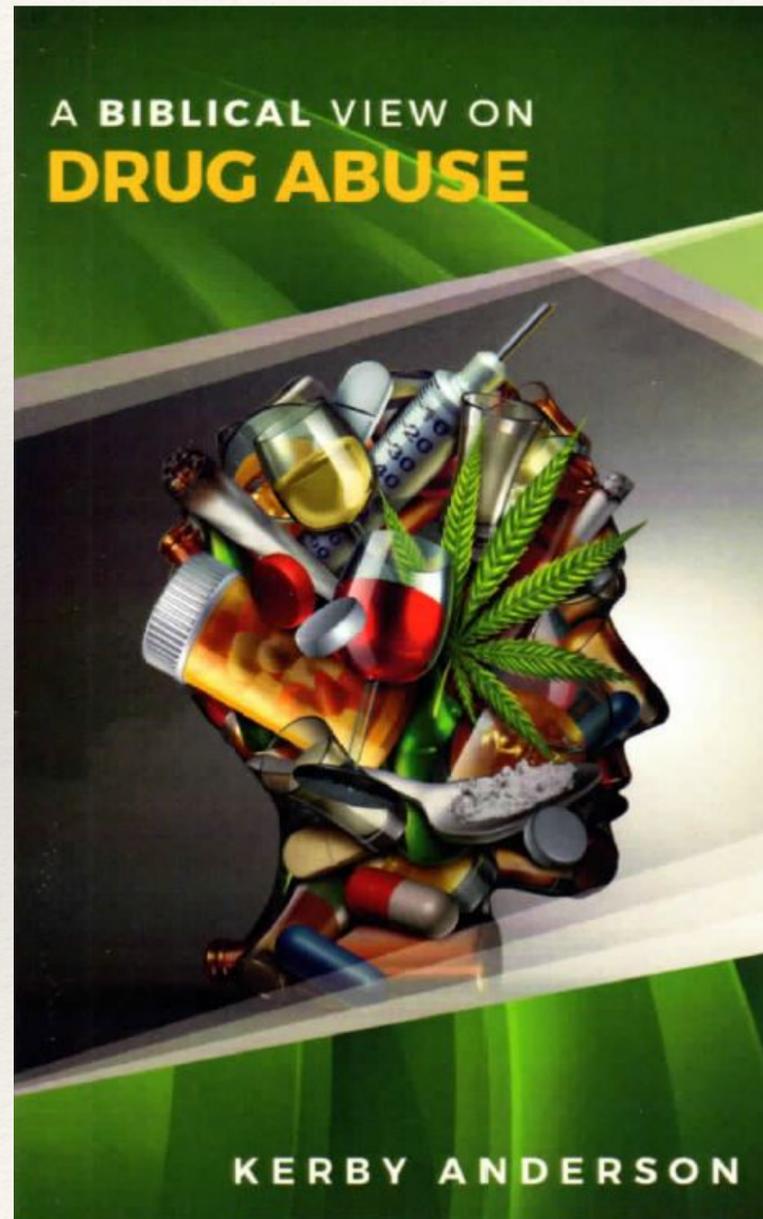
Biblical Perspective

- Drugs were an integral part of many ancient near East societies. For example, the pagan cultures surrounding the nation of Israel used drugs as part of their religious ceremonies.
- Both the Old Testament and New Testament condemn sorcery and witchcraft.
- The word translated “sorcery” comes from the Greek word from which we get the English words “pharmacy” and “pharmaceutical.” In ancient time, drugs were prepared by a witch or shaman.

Biblical Perspective

Galatians 5:19-21 says: “The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery, idolatry and witchcraft [which includes the use of drugs]; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions, and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.”

Biblical Perspective



The Return



THE RETURN

**NATIONAL AND GLOBAL DAY OF PRAYER AND
REPENTANCE**

The Return



The Return



The Return



The Return



Evangelist Alveda King

Exec. Dir. of Civil Rights for the Unborn, Priests for Life

Prayer March 2020

WASHINGTON
PRAYER **20**
MARCH **20**
WITH FRANKLIN GRAHAM

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Thank You for Praying Over America

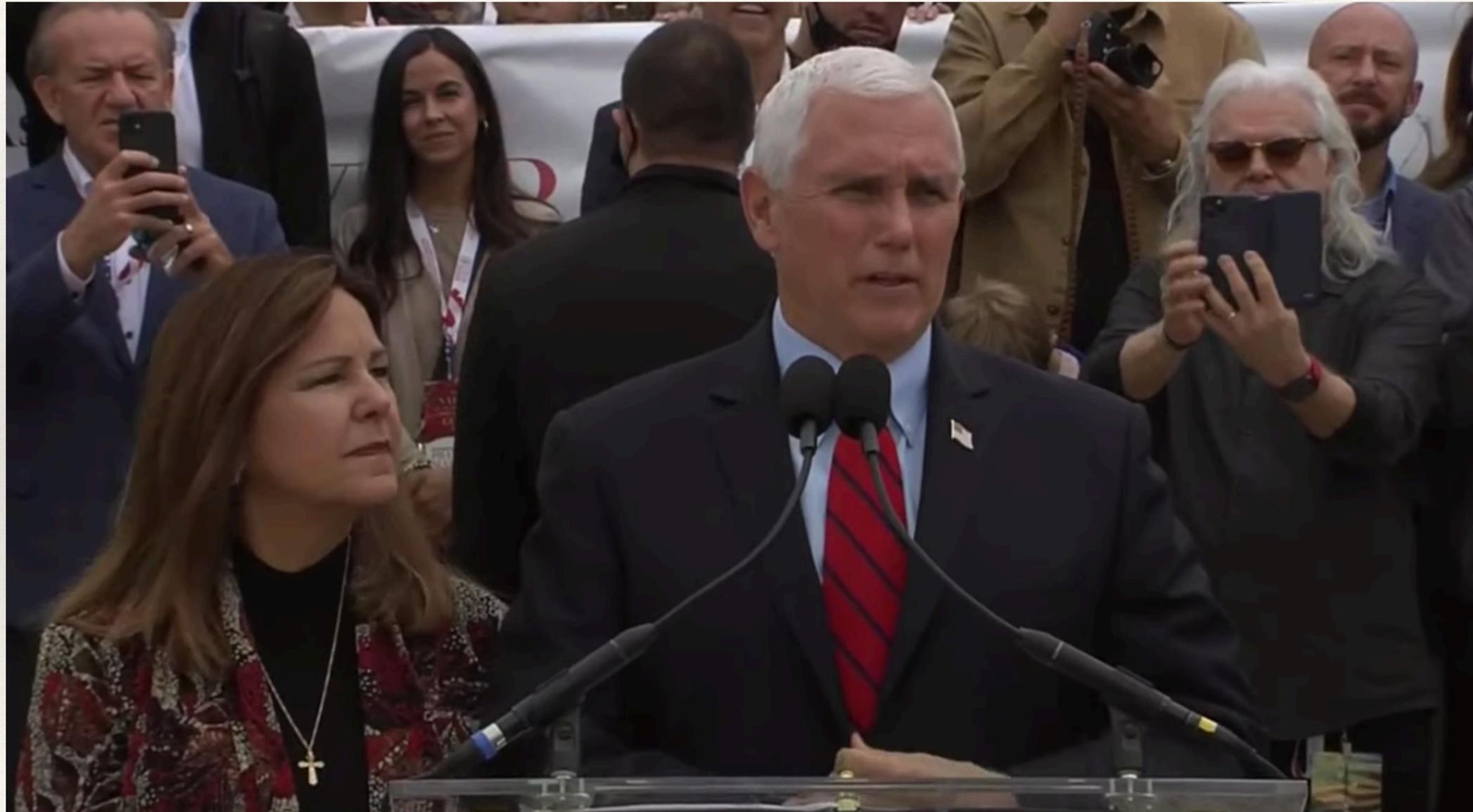
Prayer is powerful, and we look forward in anticipation to what God will do in our nation. Please keep praying at this crucial time in our country's history—for God's mercy, protection and guidance in the days ahead.



Prayer March 2020



Prayer March 2020



Prayer March 2020

