

Does the Resurrection Life Offend You? (Matthew 11:1–6)  
GCC, 4/4/21, Morning Worship

I. Introduction

A. John the Baptist's (JtB) Doubt (vv. 1–3)

JtB doubts if Jesus is the Messiah and sends disciples to inquire about his doubt. He doubted because his expectations of the messiah from the OT were not matching up with what Jesus was doing and saying.

B. Jesus' Answer (vv. 4–5)

1. "What you see is a sampler of the eschaton (i.e., the New Heavens and the New Earth!"

C. Jesus' Intriguing Benediction (v. 6)

Does the coming eschaton (i.e., the "not yet") offend you because it is not the political kingdom you thought was prophesied (i.e., a political kingdom in the "now time")?

1. Does the resurrection life offend you because you want something else?

II. Ways in which Christians Might be tempted to be offended by Jesus' Slice of the Eschaton

III. Four ways in which unbelievers are offended by Jesus because they, like the disciples, are looking for something else

A. "The resurrection is a nice story but not real, there just aren't any facts or evidences to prove it" (Lk. 16:27-31)

B. "Belief in Christ makes no difference"

C. "This life is probably all there is. I have a good life now, why would I want to upset the fruit basket? I'll wait until I'm older to believe" (Heb 9:27)

D. My family has enough religion for all of us (Ezek. 18:20; Rom 5:18, 19)

### **Questions for Discussion and Application:**

- 1.) Why did John the Baptist (JtB), and his disciples, doubt whether or not Jesus was the Messiah?
- 2.) What was potentially offensive to them about what Jesus was offering/doing versus what they had expected messiah to do?
- 3.) Jesus answered JtB's disciples by saying:  
"Go and tell John what you hear and see: <sup>5</sup> the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. (Matt. 11:4-5)  
How did Pastor Josh encourage us to think about Jesus's ministry of healing, raising from the dead and preaching?
- 4.) In Matthew 11:6, Jesus pronounces a blessing: "And blessed is the one who is not offended by me."
  - a. What does he mean by this?
  - b. How might we, as individual Christians, be offended at what Jesus promises?
  - c. What are some ways in which the church might be tempted to be offended by Jesus' promise of the eschaton?
- 5.) Pastor Josh offered four ways in which the unbeliever might respond to the resurrection life (i.e., the eschaton) put on display in the ministry of Jesus. For each excuse, offer a biblical answer: The unbeliever, or false believer, will say:
  - a. The resurrection is a nice story but not real, there just aren't any facts or evidences to prove it. *How would you respond?*
  - b. "Belief in Christ makes no difference. *How would you respond?*
  - c. "This life is probably all there is. I have a good life now, why would I want to upset the fruit basket? I'll wait until I'm older to believe, that way I will have gotten everything I want out of life." *How would you respond?*
  - d. "My family has enough religion for all of us." *How would you respond?*
- 6.) The zeitgeist ("spirit of our age") says much about "collective guilt" or even "racial guilt."
  - a. While we are all familiar with the many problems with this way of thinking, is there a kernel of biblical truth in the concept of "collective guilt?"
  - b. If so, how?
  - c. If the bible teaches "collective guilt," does it also teach about "collective righteousness?" In other words, how can we take the cultural worldview of collective guilt and turn it into a presentation of the gospel?