

>>>>>> Matthew – Lesson 04 <<<<<<<

1) Ok, let's take one more quick look and v1-11 and talk about how we should handle temptations.

Matthew 4:1–11 (NASB 2020)

The Temptation of Jesus

¹ Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

² And after He had fasted for forty days and forty nights, He then became hungry. ³ And the tempter came and said to Him, “If You are the Son of God, command that these stones become bread.” ⁴ But He answered and said, “**It is written: ‘MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT COMES OUT OF THE MOUTH OF GOD.’**”

⁵ Then the devil took Him along into the holy city and had Him stand on the pinnacle of the temple, ⁶ and he said to Him, “If You are the Son of God, throw Yourself down; for it is written:

‘He will give His angels orders concerning You;’

and ‘On *their* hands they will lift You up,

So that You do not strike Your foot against a stone.’”

⁷ Jesus said to him, “On the other hand, it is written: ‘**YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.**’”

⁸ Again, the devil took Him along to a very high mountain and showed Him all the kingdoms of the world and their glory; ⁹ and he said to Him, “All these things I will give You, if You fall down and worship me.” ¹⁰ Then Jesus said to him, “**Go away, Satan! For it is written: ‘YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.’**” ¹¹ Then the devil left Him; and behold, angels came and *began to* serve Him.

2) In our discussion last time we came away with three major takeaways:

- a) Jesus was truly tempted.
- b) He was tempted in the same way we would have been (are) tempted.
- c) It was his human side that was tempted and that temptation came from the devil in this case.
- d) We also talked about the Hebrew writer telling us that he was tempted in every way as we are and what that meant.

Any burning questions on any of that from last time?

3) Ok, let's spend a moment talking about Jesus' responses.

- a) Obviously, He had the perfect answer for each one of the temptations of the devil.
- b) His answers were all from scripture – Deut 8:3, Deut 6:16, Deut 6:13; 10:20
 - i) Note however that the devil misuses the quote from Psalm 91:11.

(1) He makes it sound like the Psalm is about Jesus when in truth it is about anyone who trusts implicitly in the Lord.

How does the way Jesus handled His temptations indicate to you that we should handle our temptations?

- c) Does not mean we have to have a scripture memorized for every temptation we encounter.
- d) Does mean that we must know God's word and His commands for our lives well enough that we can call to mind the very thing we need to refute the temptations we face.

Any Questions or Comments?

4) Ok, moving on...

Matthew 4:12–17 (NASB 2020)

Jesus Begins His Ministry

¹² Now when Jesus heard that John had been taken into custody, He withdrew into Galilee; ¹³ and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. ¹⁴ *This happened* so that what was spoken through Isaiah the prophet would be fulfilled:

¹⁵ “The land of Zebulun and the land of Naphtali, By the way of the sea, on the other side of the Jordan, Galilee of the Gentiles — ¹⁶ The people who were sitting in darkness saw a great Light,

And those who were sitting in the land and shadow of death, Upon them a Light dawned.”

¹⁷ From that time Jesus began to preach and say, “**Repent, for the kingdom of heaven is at hand.**”

5) Jesus moved from His hometown of Nazareth to Capernaum after John's arrest.

- a) There were likely a few reasons for this.
 - i) It was further away from the intense opposition of the Pharisees in Nazareth.
 - ii) Capernaum offered more of an opportunity for furthering his ministry because of the population and as we know, Jesus was known in His hometown, so this was an issue as well.
 - iii) Finally, as we will see, Capernaum is the home of several of the disciples.
 - (1) This could possibly have been seen as providing extra resources and support by them for the ministry.

6) Once again, Matthew points to a prophecy in verses 15 and 16 which is fulfilled by this move and location.

7) The passage closes with a very simple statement of Jesus' message.

- a) It is interesting that at this point His message is really a continuation of John's message.
- b) In fact, it is verbatim the message we are told of in chapter 3 verse 2:

² “Repent, for the kingdom of heaven is at hand.

- c) The Greek is word for word the same in both passages.

² °[καὶ] λέγων· μετανοεῖτε·* ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.⁹

¹⁷ ... ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. * ⁹

Matthew 4:18–25 (NASB 2020)

The First Disciples

¹⁸ Now as *Jesus* was walking by the Sea of Galilee, He saw two brothers, Simon, who was called Peter, and his brother Andrew, casting a net into the sea; for they were fishermen. ¹⁹ And He said to them, “**Follow Me, and I will make you fishers of people.**” ²⁰ Immediately they left their nets and followed Him. ²¹ Going on from there He saw two other brothers, James the *son* of Zebedee, and his brother John, in the boat with their father Zebedee, mending their nets; and He called them. ²² Immediately they left the boat and their father, and followed Him.

Ministry in Galilee

²³ Jesus was going about in all of Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every disease and every sickness among the people.

²⁴ And the news about Him spread throughout Syria; and they brought to Him all who were ill, those suffering with various diseases and severe pain, demon-possessed, people with epilepsy, and people who were paralyzed; and He healed them. ²⁵ Large crowds followed Him from Galilee and *the* Decapolis, and Jerusalem, and Judea, and *from* beyond the Jordan.

- 1) So, Jesus now has chosen the first 4 of His disciples – Simon (Peter), Andrew, James, and John.
 - a) Two things of note here.
 - i) He tells them that they would become “fishers of men”.
 - (1) It is likely at this point they had no clue as to exactly what that meant; they had much to learn before that would even begin to sink in.
 - ii) I think the second thing of note here is that all 4 of these guys left their occupations “immediately”.
 - iii) They were by some method convinced that this was the “more important” thing to do.
 - (1) It was surly not the oblique message “fishers of men”.
 - (2) They must have realized that He was the Messiah that Israel had been waiting on for so long.
- 2) We also see in the passage an expansion of His message from the simple “repent for the Kingdom is at hand” to proclaiming the good news of the kingdom.
- 3) Of course, He is also healing all those who are brought to Him.

⁹ Kurt Aland et al., *Novum Testamentum Graece*, 28th Edition (Stuttgart: Deutsche Bibelgesellschaft, 2012), Mt 3:2; 4:17.

- 4) We should also take note here of the large area from which these crowds are coming and the small area in which He was actually teaching.
 - a) Jesus was teaching in the area of Galilee.
 - b) The folks in the large crowds were from basically all over Isreal and the Gentile areas east of the Jordan as well.
 - c) Now, I do not mean to say here that there were large number of Gentiles in these crowds but there were definitely some.
- 5) One further comment here about His preaching in the synagogues.
 - a) In a book I am currently reading, the author makes the point that in this period of time, synagogues, even in Palestine, were not necessarily under the control of a Rabbi.
 - b) As we discussed in our study of Acts, synagogues were in many instances just public meeting places.
 - c) This may explain how Jesus was able to preach His message there perhaps without challenge.

Any Questions or Thoughts on any of this?

- 1) Well, here we are at the start of the sermon on the mount.
 - a) Obviously one of the most significant teachings of Jesus.
 - i) Exploring Jesus' teachings is one of our primary goals.
 - b) So, at this point we will slow somewhat as we dig into these teachings more thoroughly.
- 2) Let's talk for a minute or two about the sermon in its entirety since the next 3 chapters are dedicated to it.
 - a) We know that Jesus was preaching before this sermon but, as we are told back in 4:17, he was teaching basically the same message as John; **"Repent, for the kingdom of heaven is at hand."**
 - i) We also see in 4:23-25 that He was teaching in synagogues and proclaiming the good news of the kingdom.
 - ii) To this point we still have no real definition of what this "kingdom" is.
 - iii) However, as we will see in the sermon on the mount, Jesus is proclaiming in a radically different way that people are to live in the kingdom.
 - iv) Much different from what most would have expected.
 - b) Though Matthew indicates He was "proclaiming the gospel (good news) of the kingdom" I'm not sure that many of His listeners thought that way.
 - c) On the contrary, they were likely somewhat confused and dismayed by it.
 - i) As we have said numerous times, these folks were expecting a different Messiah.
 - ii) Included in that expectation would be that the "kingdom" would be life as usual – Jewish life as usual – just not under the thumb of their Roman oppressors.
 - iii) They probably did not envision much change in the way they would live their lives every day and deal with God and each other.

- iv) The Law as they knew and practiced it would not change much if at all.
- v) His messages of peace, turning the other cheek, forgiving, going the extra mile are all counter to that conquering hero that was expected by many.
- d) The overarching idea in this sermon is to take the law and show its intent and by doing so, change the way they dealt with each other and with God.
- e) He clarifies what Moses, David, the prophets, and other inspired writers had revealed.
 - i) To say this a little differently, the message of this sermon and for that matter the entire gospel was radically different from their current understanding of the Old Testament.
- f) Cecil Thorn says this about the Sermon:

He emphasizes the importance of inner purity, genuine faith, and unwavering trust in God, while also laying out ethical guidelines that continue to resonate today. The Sermon on the Mount is not just a moral code but a blueprint for living a life aligned with the kingdom of God—a life marked by humility, mercy, and a relentless pursuit of righteousness.¹⁰

- 3) Again, there is a marked difference between the Law and the Law fulfilled.
- 4) Additionally, the way Jesus teaches during this sermon is radically different from the way others taught – especially the Scribes and Pharisees of His day.
- 5) There are several things we will be looking for as we go through the sermon.
 - a) It shows the absolute necessity of the new birth.
 - i) The standards that are put forth in this sermon are too high and demanding to be met by human effort alone
 - ii) We must partake of God’s nature and have the strength of the Holy Spirit if we are to succeed.
 - b) The standards taught here go beyond the Mosaic Law in that they demand not only righteous actions, but they are to be driven by righteous attitudes.
 - i) We must not just “do right” we must “be right in our hearts”.
 - c) The proper response to the sermon leads to Christ.
 - d) The sermon gives God’s pattern for happiness and for true success
 - i) Standards, objectives, and motivations that with God’s help will fulfill what God has designed man to be.
 - e) It is the only true way to joy, peace, and contentment.
- 6) Finally, some have said that “the Sermon on the Mount replaces the Ten Commandments”

Short List of the 10 Commandments

- 1. Thou shalt not have any other gods before God.
- 2. Thou shalt not make yourself an idol.
- 3. Thou shalt not take the Lord's name in vain.

¹⁰ <https://hidingplaceministry.org/2024/08/09/jesus-replaces-the-ten-commandments-with-the-sermon-on-the-mount/>

4. Remember the Sabbath Day and keep it Holy.
 5. Honor your father and mother.
 6. Thou shalt not murder.
 7. Thou shalt not commit adultery.
 8. Thou shalt not steal.
 9. Thou shalt not testify or bear false witness against your neighbor.
 10. Thou shalt not covet.
- 7) The full scripture versions (there are two) are in Exodus 20 and Deuteronomy 5.
- 8) As we go through the sermon, try to keep these in mind and we will see if we can convince ourselves that indeed, they are “replaced”.