

Matthew 04 - Temptation of Christ; Jesus Begins Ministry in Galilee; Jesus' Offer of the Kingdom; Jesus Calls His First Disciples; Summary of Jesus' Galilean Ministry

I. Presentation of the King (Matt 1:1—10:42)

- (4) Temptation (4:1-11)
- (5) Initial Ministry (4:12-25)
 - (A) Announcement of kingdom (4:12-17)
 - (B) Kingdom co-laborers (4:18-22)
 - (C) Kingdom message spread (4:23-25)

Matthew 4

- (4) Temptation (4:1-11) (Cf. Mark 1:12-13; Luke 4:1-13)

- 1 Then Jesus was led up **by the Spirit into the wilderness to be tempted** by the devil.
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- "...by the Spirit" - the same Spirit who brought Jesus into the world (1:20) and demonstrated God's approval of Him (3:16), now led Him into the wilderness to be tempted by Satan (Cf. Mark 1:12; Luke 4:1-2)
 - Immediately after God the Father spoke the words, "This is My beloved Son in Whom I am well pleased," Satan attacked. If God is pleased with you, you can be sure the devil will not be and you can expect his opposition.
 - The Holy Spirit was also with Israel during their 40 years in the wilderness (Cf. Is 63:7-19)
 - "...into the wilderness" - 1 Cor 10:1-13 tells us that the "wilderness" was not just a geographical location between Sinai and Israel, it was the place where God tested the loyalty and faithfulness of Israel (Cf. Mark 1:13)
 - "...to be tempted" - *peirazo*, generally means "to try," "to test," or "to make proof of." Throughout most of Scripture, the word is used in a negative sense, meaning to entice,

solicit, or provoke to sin.

— Here, it means both. The Spirit led Jesus into the wilderness to try His faith, but the agent in this trial was Satan, whose goal it was to seduce Jesus away from His allegiance to God.

— Scripture continually teaches that God does not test (*peirazo*) anyone (James 1:13). Nevertheless, He does allow people to experience testing that comes from the world, the flesh, and the devil (1 John 2:15-17; Rom 7:18-24; 1 Peter 5:8).

— The Spirit led Jesus into the wilderness to demonstrate the obedience of the Son compared to the disobedience of God's son Israel (2:15; Cf. Ex 4:22; Deut 8:3,5). God allowed both of His sons to be tested to prove their obedience and loyalty in preparation for their appointed work.

- God's main purpose of this temptation was to prove that Jesus was not able to sin, as well as prove that He was able not to sin. God's objective was to demonstrate the character of His Son by exposing Him to Satan's tests (Cf. 2 Sam 24:1; Job 1:6-2:7).

— Satan's main purpose was to cause the Messiah to sin. If he couldn't do that, he wanted to keep the Messiah from the cross by offering Him a shortcut to His messianic goal.

— While Satan wanted Jesus to die, he didn't want Him to die at the proper time—Passover—or in the proper way—by crucifixion. This is why throughout Jesus' life and ministry, there are attempts to have Him killed prematurely, before the Passover, or in the wrong way—by the sword or stoning rather than crucifixion.

— If Jesus would have died at any other time besides Passover, or in any other way besides crucifixion, there would have been no atonement.

— Satan also wanted to bring about legitimate ends by illegitimate means. It is God's will for the Son to rule the kingdoms of this world, but the means of obtaining this authority came through the cross. Satan offered a shortcut for Jesus to fulfill God's will, but not by God's means.

2 And after He had **fasted for forty days and forty nights**, He then became hungry.

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2 After fasting for 40 days and 40 nights, he finally became hungry.

2 And when he had fasted forty days and forty nights, he was afterward hungry.

- "...fasted" - after Jesus baptism, He fasted. This is a theme throughout Scripture, and a good lesson for us. Fasting in Scripture was for a spiritual reason, namely to forego a physical need to give attention to a more important spiritual need.

— During the fast, Jesus ate nothing but presumably drank water (Cf. Luke 4:2). Moses and Elijah also fasted for 40 days and nights (Ex 34:28; Deut 9:9; 1 Kings 19:8).

- "...forty days and forty nights" - Israel spent 40 years in the wilderness; Jesus spent 40 days in the wilderness

— The number 40 frequently has connections with sin and testing in the OT (Cf. Gen 7:4,12; Num 14:33; 32:13; Deut 9:25; 25:3; Ps 95:10; Jonah 3:4).

3 And the tempter came and said to Him, "**If You are the Son of God, command that these stones become bread.**"

3 And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread."

3 Then the tempter came. "Since you are the Son of God," he said, "tell these stones to become loaves of bread."

3 And when the tempter came to him, he said, If [Since] thou be the Son of God, command that these stones be made bread.

- "...If" - first class condition in Greek; could also be translated "Since"

- "...Son of God" - in His temptation, Jesus represented Israel as "God's son" (Ex 4:22; Hosea 11:1). Israel is the son of God nationally, Jesus is the Son of God individually.

- This temptation was not for Jesus to doubt that He was God's Son. It was to suggest that, as the Son of God, Jesus surely had the power and right to satisfy His own needs independent of His Father.

— Satan urged Jesus to use His Sonship in a way that was inconsistent with His mission (Cf. 26:53-54; 27:40)

— God had intended Israel's hunger in the wilderness to teach them that hearing and obeying God's Word is the most important thing in life (Deut 8:2-3). Israel demanded bread in the wilderness, but died; Jesus did not partake bread in submission to His Father's will and lived.

- "...command that these stones become bread" - a direct temptation to His flesh. He had not eaten for 40 days and was extremely hungry. His flesh cried out to be satisfied because of extreme hunger.

— This was a temptation to His "lust of the flesh." It was God's will for Jesus' hunger to be satisfied, but it was not God's will for Jesus to use His divine power to feed Himself.

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.'**"

4 But He answered and said, "**It is written, 'Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.'**"

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- Quoted from Deut 8:3 [LXX]

- When He resisted Satan by the use of Scripture, all three of Jesus' citations came from the Deuteronomy. Deuteronomy is the covenant book between God and Israel.
- The word "Deuteronomy" means "second law" and it was called that because it repeats many of the laws already found in Exodus, Leviticus and Numbers. However, the purpose of Deuteronomy is not merely to repeat those laws, but to put them in the format of an ancient contract or covenant.
- It is no accident, then that Jesus quoted from the Deuteronomy on this occasion, because this is God's covenant book with Israel
- Jesus response to Satan's suggestion reflected His total commitment to follow God's will as revealed in His Word
- Its application was originally to Israel, but Jesus applied it to everyone, including Himself

The impact of Satan's temptation was that Jesus, like Adam first and Israel later, had a justifiable grievance against God, and therefore ought to voice His complaint by "murmuring" (Ex 16; Num 11), and ought to provide for Himself the basic necessity of life, namely, bread. Satan, in other words, sought to make Jesus groundlessly anxious about His physical needs and thus to provoke Him to demand the food He craved (Cf. Ps 78:18). His aim was to seduce Jesus into using His God-given power and authority independently of His Father's will. Satan's wanted to get Jesus to repeat the apostasy of Adam and Israel. Satan wanted to break Jesus' perfect trust in His Father's good care and thereby alter the course of salvation history.

5 Then the devil *took Him along into the holy city and had Him stand on the **pinnacle of the temple,**

5 Then the devil *took Him into the holy city and had Him stand on the pinnacle of the temple,

5 Then the Devil took him to the Holy City and had him stand on the highest point of the Temple.

5 Then the devil took him up into the holy city, and set him on a pinnacle of the temple,

- The setting for the second temptation was Jerusalem

- "...took Him along" - the language implies they were literally transported; this was not a vision or dream

- "...pinnacle of the temple" - *hieron*, a technical term in the Hebrew that shows up in Dan 9:27, refers to the high point of the temple complex

— God revealed Himself most particularly at the temple throughout Israel's history. This shows that temptation can come even in a holy setting.

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.'"

6 and *said to Him, "If You are the Son of God, throw Yourself down; for it is written, 'He will command His angels concerning You'; and 'On their hands they will bear You up, So that You will not strike Your foot against a stone.'"

6 He told Jesus, "Since you are the Son of God, throw yourself down, because it is written, 'God will put his angels in charge of you,' and, 'With their hands they will hold you up, so that you will never hit your foot against a rock.'"

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

- Satan quoted Ps 91:11-12, but omitted the words "to protect you in all your ways." Some like to highlight this omission, but many biblical authors "loosely" quote the OT throughout the NT, so Satan's "loose" quotation here was not uncommon.

— However, what isn't ok is that Satan misapplied the Scripture he quoted. The Psalms passage refers to anyone who trusts God. Certainly this applied to Jesus, who is God. The passage promises that the angels will uphold such a person like a nurse holds a baby (Cf. Num 11:12; Deut 1:31; Is 49:22; Heb 1:14).

- "...it is written" - even the devil can quote Scripture for his own purposes. In fact, the devil knows Scripture better than most Christians.

- If Jesus would've bought into this temptation and thrown Himself down, Ps 91:11-12 would have applied and angels would've rushed to rescue Him because He was not allowed to die before His time.

— This temptation targeted the "pride of life." It was intended to tempt Jesus to prove that He really was the Son of God.

— Satan probably wanted Jesus to demonstrate His trust in God in a spectacular way, to challenge God's faithfulness. Satan mis-applied the Scripture he quoted.

— The passage refers to anyone who trusts in God (which certainly applied to Jesus). The passage promised that the angels will uphold such a person as a nurse does a baby (Cf. Num 11:12; Deut 1:31; Is 49:22; Heb 1:14)

7 Jesus said to him, **"On the other hand, it is written: 'YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST!'"**

7 Jesus said to him, **"On the other hand, it is written, 'You shall not put the Lord your God to the test!'"**

7 Jesus responded to him, **"It is also written, 'You must not tempt the Lord your God!'"**

7 Jesus said unto him, **It is written again, Thou shalt not tempt the Lord thy God.**

- Jesus refused Satan's suggestion, not because He questioned God's faithfulness, but because the Scriptures prohibited putting God to a test, not because He questioned God's faithfulness to His promise. Satan tempted Jesus to test God.
- Satan was tempting Jesus to act as if God was there to serve Him, rather than the other way around. Israel had faced the same test, and failed (Ex 17:2-7; Cf. Num 20:1-13).
- It is wrong to demand that God prove Himself faithful to His promises by giving us what He has promised on our terms. The proper procedure is simply to trust and obey God (Deut 6:16-17).
- Jesus refused to allow Satan to *apply* a valid promise so it contradicted another teaching in God's Word

Jesus faced Satan as a Man, not as God. He did not use His own divine powers to overcome the enemy, which is just what Satan tempted Him to do. Rather, He used spiritual resources that are available to all people: the Word of God and the power of the Holy Spirit. It is this reason that He is an example for us of One who successfully endured temptation, and it is this victory that qualified Him to become our High Priest (Heb 2:10; 3:1-2). In each temptation, Satan misquotes or misapplies the Word of God. In each case, Christ's remedy is rightly dividing the Word of Truth (Cf. Ps 119:11).

- 8** Again, the devil *took Him along to a very high mountain and *showed Him all the kingdoms of the world and their glory;
- 8** Again, the devil *took Him to a very high mountain and *showed Him all the kingdoms of the world and their glory;
- 8 Once more the Devil took him to a very high mountain and showed him all the kingdoms of the world, along with their splendor.
- 8** Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
- Scene change again, this time to a "high mountain"
- Luke's wording suggests that Satan presented "all the kingdoms of the world" to Jesus in a vision (Cf. Luke 4:5). Satan showed Him all the kingdoms over which He could easily reign by bypassing the cross.
- Satan, the ruler of this world (Cf. John 12:31; 14:30; 16:11), had every right to make this offer. If Satan was not the ruler of this world, this would not have been a legitimate temptation.
- Bowing to this temptation would have provided a shortcut to gaining the messianic goal of world rulership, without the pain of the cross. Jesus saw the power and wealth that could've been His. This was a temptation in the area of the lust of the eyes.

9 and he said to Him, "All these things I will **give** You, if You fall down and worship me."

9 and he said to Him, "All these things I will give You, if You fall down and worship me."

9 He told Jesus, "I will give you all these things if you will bow down and worship me!"

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

- "...give" - Satan offered to "give" Jesus immediate dominion and control over all the kingdoms of the world, and the "glory" connected with reigning over them

— This was a legitimate offer. Satan had the ability, under the sovereign authority of God, to give Jesus what he promised...power and glory (Cf. 12:25-28; Luke 10:18; Eph 2:2)

— This is something that God has already promised to give to Jesus, after Jesus defeats Satan at the Second Coming

— Israel, God's other son, had formerly faced the same temptation to avoid God's uncomfortable will by departing from it, and had failed (Num 13-14)

— This temptation, like the other two, tested Jesus' total loyalty to His Father and His Father's will

- Satan claims ownership/title on all the kingdoms of the world...and Jesus doesn't dispute that claim

— If Satan's claim was not true, this would not be a temptation

— Satan is offering Christ a shortcut...a way for Jesus to not have to endure the cross

In all three temptations, Satan urges Jesus to place His concern upon Himself above His allegiance to God.

1. Temptation 1 - satisfy a legitimate appetite/need by illegitimate means
2. Temptation 2 - produce spiritual results by unspiritual means
3. Temptation 3 - obtain a lawful heritage by unlawful means

Each temptation challenged Jesus' faithfulness:

1. Would He provide for Himself independently of God's direction and draw upon His own power to provide for Himself independently of God's direction?
2. Would He insist that God protect Him by testing His protection?
3. Would the Son defect from the Father for His own gain?

One of the great questions in the Bible was whether it was even possible for Jesus, both God and man, to sin? Most believe it was not possible. So that brings up the question...if it was not possible for Jesus to sin, were these temptations genuine? Most say Yes.

While scholars have written books about this question, the simplest answer I've found is the following: *If we realize that He who was both God and Man in one Person was tempted, not to see if He would (or could) sin, but to prove that He was the sinless One, all is clear.* The purpose for the Spirit leading the Son into the wilderness to be tempted was not to prove His sinlessness, it was to provide further confirmation that He indeed was the

Messiah.

10 Then Jesus *said to him, **"Go away, Satan! For it is written: 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.'"**

10 Then Jesus *said to him, **"Go, Satan! For it is written, 'You shall worship the Lord your God, and serve Him only.'"**

10 Then Jesus told him, **"Go away, Satan! Because it is written, 'You must worship the Lord your God and serve only him.'"**

10 Then saith Jesus unto him, **Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**

- Jesus responded by quoting Scripture again; then He banished Satan with the divine command to worship and serve God alone (Deut 6:13)

— When Satan tempts us to doubt, deny, disobey, or disregard God's Word, we should follow what Jesus did here. Instead of listening to him and considering what he is saying, we should speak to him, reiterating what God has said (Cf. James 4:7; 1 Peter 5:9).

11 Then the devil *left Him; and behold, angels came and *began to serve* Him.

11 Then the devil *left Him; and behold, angels came and *began to minister* to Him.

11 So the Devil left him, and angels came and began ministering to him.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

- After resisting Satan's attacks, the enemy departed temporarily (Cf. James 4:7)

- God sent angels to assist Him (Cf. 1 Kings 19:4-8), and rewarded Him with divine assistance and further opportunity for service because Jesus had remained faithful to Him. This is God's normal method.

When Heb 4:15 says that Jesus "was in all points tempted like as we are," the expression "all points" does not mean that Jesus suffered every type of temptation that we do, any more than it means we suffer every type of temptation that He did.

For example, I have never been tempted to change stones into bread. I have never been tempted to do that because Satan will not tempt me to do things that I am incapable of doing. I can come through those kinds of temptations with flying colors. I could not testify that I "walked through an entire rock garden and I resisted the temptation to change any stone into bread. I gained the victory!" Everyone would know that it was not difficult for me to resist the temptation to change stones into bread because I was incapable of doing so anyway.

But for Jesus it was a very real temptation to change stones into bread because the temptation came at the end of 40 days of fasting, during which time He had eaten nothing and was extremely hungry. Secondly, He had the power to change stones into bread to

feed Himself. On the other hand, He was never tempted to spend His whole day wasting time watching soap operas on television. So when the writer of Hebrews says that He was in all points tempted like as we are, it does not mean that He suffered every specific type of temptation that we do any more than we suffer every specific type of temptation that He did.

So what does Heb 4:15 mean? The word "points" simply means "areas." He suffered temptations in all of the areas that we suffer temptations: the lust of the flesh, the lust of the eyes, and the pride of life (1 John 2:16). Every specific temptation will fall into one of these three categories. We suffer temptations in all of these three categories and Jesus suffered temptations in all three of them as well.

Similar Strategy: Eve & Jesus?

Many have observed that Satan followed the same pattern of temptation with Jesus that he had used with Eve (Gen 3):

1. He appealed to the lust of the flesh...the desire to *do* something about from God's will
2. He appealed to the lust of the eyes...the desire to *have* something apart from God's will
3. He appealed to the pride of life...the desire to *be* something apart from God's will

Each temptation challenged Jesus' faithfulness. Will he provide for himself independently of God's direction and draw on his power in self-interest? Will he insist that God protect him by putting God to the test of His protection of His Son? Will the Son defect from the Father and worship someone else for His own gain? In each response, Jesus stressed His loyalty to the Father.

In the first temptation Jesus does *not deny* that He is hungry and able to make bread; in the second, He does *not deny* that He is the Son of God, and under special protection; and in the third, He does *not deny* the Kingdom or dominion which is to be given to Him. In each case He only rejects *the mode* by which it is to be obtained.

(5) Initial Ministry (4:12-25)

Matthew skips over Jesus' early Judean ministry, described in John 1-4, which chronologically would fit between v11-12 here.

(A) Announcement of kingdom (4:12-17) (Cf. Mark 1:14-15; Luke 4:14-15)

12 Now when Jesus heard that John had been **taken into custody**, He **withdrew** into **Galilee**;

12 Now when Jesus heard that John had been taken into custody, He withdrew into Galilee;

- 12 Now when Jesus heard that John had been arrested, he went back to Galilee.
- 12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;
- "...taken into custody" - *paredothe*, same word used to describe Jesus' arrest (Cf. 26:15,16,21,23,25; 27:3,4)
 - By comparing the account of Matthew and John, it appears that Jesus ministered for about a year before John the Baptist was arrested
 - Jesus ministered first in Galilee (John 1:19—2:12), then Judea (John 2:13—3:21). Then He returned to Galilee by way of Samaria (John 3:22—4:42).
 - Matthew began his account of Jesus' ministry with the arrest of John the Baptist because it signaled the beginning of a new phase of Jesus' ministry: the forerunner's work was complete and it was now time for the King to appear publicly.
 - "...withdrew" - *anachoreo*, Jesus evidently wanted to get away from Israel's religious leaders in Jerusalem who opposed John (Cf. John 4:1-3; 5:1-16).
 - "...Galilee" - was significant for two reasons:
 1. It was where Isaiah predicted Messiah would minister (Is 9:1)
 2. It was an area where many Gentiles lived, demonstrating the Messiah's influence over the nations as well as Israel

13 and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali.

13 and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali.

13 He left Nazareth and settled in Capernaum by the sea, in the regions of Zebulun and Naphtali,

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zebulun and Naphtali:

- Jesus moved His ministry from Nazareth to Capernaum

14 *This happened* so that what was spoken through Isaiah the prophet would be fulfilled:

14 *This was* to fulfill what was spoken through Isaiah the prophet:

14 in order to fulfill what was declared by the prophet Isaiah "when he said,

14 That it might be fulfilled which was spoken by Isaiah the prophet, saying,

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—

15 "The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles—

15 "O Land of Zebulun and Land of Naphtali, on the road to the sea, across the Jordan, Galilee of the unbelievers!

15 The land of Zebulun, and the land of Naphtali, by the way of the sea, beyond 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."

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."

16 The people living in darkness have seen a great light, and for those living in the land and shadow of death, a light has risen."

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

- Quoting from Is 9:1-2; Jesus' move from Nazareth to Capernaum fulfilled this prophecy

— Matthew is alluding to the blessing and prophecies about both tribes from Gen 49: Zebulun (Gen 49:13); Naphtali (Gen 49:21). Matthew is pointing out that prophecies of those two tribes are being fulfilled in the fact that the Messiah of Israel is present within their borders and is beginning to preach.

Offer of the Kingdom Offer of the Kingdom

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

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

17 From then on, Jesus began to announce, "**Repent, because the kingdom from heaven is near!**"

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

- "From that time Jesus" - *apo tote erxato ho Iesous*, indicates a major change in Jesus' ministry; only used 2x in Matthew (16:21)

— Here, it indicates the beginning of Jesus' public preaching that the kingdom was "at hand." Until this point, His ministry had been to selected individuals and groups (recorded in John's Gospel).

— Here, Jesus took up exactly the same message that John the Baptist had been preaching (Cf. 3:2). Jesus used the exact same statement in the Greek text that John the Baptist used.

- The two instances in Matthew where this phrase is used actually describe the two great purposes for which Jesus came into the world:
 1. To offer the kingdom to Israel, the chosen people (here)
 2. After their rejection, to offer Himself as a sacrifice for the sin of mankind (16:21)
- In 16:21, after being rejected by Israel, Jesus announced His approaching Passion and resurrection
 - "...began" - *erxato*, indicates the beginning of an action that continues
 - "...Repent, for the kingdom of heaven is at hand" - the "offer of the Kingdom"; also offered by John the Baptist (Matt 3:2); Christ (here; Mark 1:15); the Twelve (Matt 10:5-7); and the Seventy (Luke 10:1,9)
 - "kingdom" - Jesus left this term undefined, as did John the Baptist (as well as in the other offers). This lack of NT definition shows that the notion of the kingdom was understood by how the concept had been developed in the OT.
 - Such an OT understanding of a literal kingdom explains why the bulk of the NT passages referring to the messianic kingdom clearly refer to it as a future reality rather than a present one (Matt 6:10; 20:20-21; Luke 23:42; 1 Cor 6:9-10; 15:24,50; Gal 5:21; Eph 5:5; Col 4:11; 1 Thess 2:12; 2 Thess 1:5; 2 Tim 4:1,18; James 2:5; 2 Peter 1:11; Rev 5:10).
 - "at hand" - doesn't mean the kingdom had arrived; rather, the kingdom was near or imminent, with an immediate expectation since the presence of the King provided the opportunity for Israel to enthrone Him and thus fulfill Deut 17:15 and enter into its covenantal blessings.
 - Had Israel enthroned Christ, this earthly kingdom would have become a reality not only for the nation but also for the entire world. Israel's covenants would have been fulfilled, and the Times of the Gentiles would have terminated.
 - See notes on Matt 3:2, [Offer of the Kingdom](#), and [The Coming Kingdom 43 The Kingdom is At Hand \(Matt 3:2; 4:17\); Theirs is the Kingdom \(Matt 5:3,10\)](#) for a complete overview.

(B) Kingdom co-laborers (4:18-22) (Cf. Mark 1:16-20; Luke 5:1-11; Cf. John 1:35-42)

- 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.
- 18** Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen.
- 18** While Jesus was walking beside the Sea of Galilee, he saw two brothers—Simon (also called Peter) and his brother Andrew. They were casting a net into the sea, because they were fishermen.

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And He *said to them, "**Follow Me, and I will make you fishers of people.**"

19 And He *said to them, "**Follow Me, and I will make you fishers of men.**"

19 "**Follow me,**" he told them, "**and I will make you fishers of people!**"

19 And he saith unto them, **Follow me, and I will make you fishers of men.**

— "...Follow Me" - a command, not an invitation; it was a call to leave their occupations and literally follow Jesus wherever He would take them

— From here on in the Gospel of Matthew, we do not read about Jesus being alone; He is always with His disciples, until they desert Him in the Garden of Gethsemane (26:56)

— "...fishers of people" - recalls Jer 16:16 where *Yahweh* sent fishermen to gather Israelites for the exile

— Here, Jesus called fishermen to announce the end of Israel's spiritual exile (Cf. 1:11-12; 2:17-18) and to prepare for His messianic reign. Later, after being rejected by Israel, Jesus re-commissioned these men for duty in the inter-advent age (28:18-20; John 21:15-23).

20 Immediately they left their nets and followed Him.

20 Immediately they left their nets and followed Him.

20 So at once they left their nets and followed him.

20 And they straightway left their nets, and followed him.

- This wasn't the first time Jesus met Peter, Andrew, Philip and Nathanael (John 1:35-51).

They probably returned to Galilee and resumed their former work after their initial introduction and calling by Jesus. Now, Jesus is calling them to discipleship.

— Peter would later say to Jesus, "Behold, we have left everything and have followed You" (Mark 10:28)

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.

21 Going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them.

21 Going on from there he saw two other brothers—James, son of Zebedee, and his brother John. They were in a boat with their father Zebedee repairing their nets. When he called them,

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 Immediately they left the boat and their father, and followed Him.
22 Immediately they left the boat and their father, and followed Him.
22 they immediately left the boat and their father and followed him.
22 And they immediately left the ship and their father, and followed him.

(C) Kingdom message spread (4:23-25) (Cf. Mark 1:35-39; Luke 4:42-44)

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.

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

23 Then he went throughout Galilee, teaching in their synagogues, proclaiming the gospel of the kingdom, and healing every disease and every illness among the people.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

- "...teaching - teaching His disciples (explanation of the meaning and significance of them)
- "...proclaiming" - preaching the Good News
- "...gospel of the kingdom" - the offer of the kingdom (Cf. 3:2; 4:17; 10:5-7; 24:14; Luke 10:1,9)
- "...healing" - healing many who were sick

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.

24 The news about Him spread throughout all Syria; and they brought to Him all who were ill, those suffering with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them.

24 His fame spread throughout Syria, and people brought to him everyone who was sick—those afflicted with various diseases and pains, the demon-possessed, the epileptics, and the paralyzed—and he healed them.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.
- "...demon-possessed" - some try to shade this as mental issues, but that's not what the text says. These were real demons, possessing real people, who had real problems.

- There is a case later in Matthew where the demons recognize who Jesus is, they acknowledge their destiny, and they plead with Jesus for some weird permissions
- These are knowledgeable, malevolent beings that have a dismal destiny, and their sole agenda is to deceive, entangle, and destroy us

25 Large crowds **followed Him** from Galilee and *the Decapolis*, and Jerusalem, and Judea, and *from beyond the Jordan*.

25 Large crowds followed Him from Galilee and *the Decapolis* and Jerusalem and Judea and *from beyond the Jordan*.

25 Large crowds from Galilee, the Decapolis, Jerusalem, Judea, and from across the Jordan followed him.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

- "...followed Him" - Matthew does not mean that the multitudes were all thoroughly committed disciples. Some undoubtedly were, but others were simply needy or curious individuals who followed Jesus temporarily.