



Matthew Lesson 5

May 5, 2020

Scriptures from TLV
“The Megillah of Matthew”
4:1-25

Verse 1 of the 4th chapter of Matthew immediately brings a question to mind. *1 Then Yeshua was led by the Ruach into the wilderness to be tempted by the devil* (Greek – *diabolos*) (Matthew 1:1). Why was Yeshua led there to be tempted? Was this something which had to be done before He actually began His ministry? When reading about the same situation in Mark, we get a quite different picture. Combining the last two verses of chapter Matthew 3 with the first verse of chapter 4: *3:16 After being immersed, Yeshua rose up out of the water; and behold, the heavens were opened to Him, and He saw the Ruach Elohim descending like a dove and coming upon Him. 17 And behold, a voice from the heavens said, “This is My Son, whom I love; with Him I am well pleased!” 4:1 Then Yeshua was led by the Ruach into the wilderness to be tempted by the devil* (Greek – *diabolos*) (Matthew 3:16-4:1). We see essentially the same thing in Mark with one major difference: *11 And there came a voice from the heavens: “You are My Son, whom I love; with You I am well pleased!” 12 That instant, the Ruach drives Him into the wilderness* (Mark 1:11-12). The difference in the two verbs used is very interesting. The Greek verb in Matthew is *anechthe* (anēchthē) from the root *anagó* (an-ag'-o), meaning “to lead up.” We see something quite different in Mark. The verb is *ekballei* from the root *ekballo* (ek-bal'-lo). It means “to cast out” in the same way that demons were cast out. The wording has significance. Keep this in mind and we will return to it.

Who is this individual which Matthew 1:1 identifies as *diabolos*, the devil? We know who he is. We immediately recognize him as the serpent in the Garden of Eden. But, he is more than that. *Sha’ul*, reveals that to us: *3 “And even if our Good News is veiled, it is veiled to those who are perishing. 4 In their case, the god of this world has blinded the minds of the unbelieving, so they might not see the light of the Good News of the glory of Messiah, who is the image of God”* (2Corinthians 4:3-4). This individual has, by deception, blinded those who don’t believe in Yeshua. Who is he? *Sha’ul* says he is the “god of this world,” or “god of this

age.” The Greek is *theos*, which can mean “our G-d” with a capital G or “a god” with a small g. But, by the context of the sentence, we know that this is *HaSatan*, the Adversary, from the Hebrew *satan*, meaning adversary.

From what we have read, it seems that it was absolutely necessary for the real G-d, Yeshua, G-d’s Son, to meet the pretender god, *HaSatan*. There, he would make his pitch, his offer, to Yeshua. We’ll describe his offers in a moment. But first, this: *9 And he said to Him, “All these things I will give You, if You fall down and worship me”* (Matthew 4: 9). Yeshua didn’t contradict him, but said: *10 ..., “Go away, satan! For it is written, ‘You shall worship Adonai your God, and Him only shall you serve’* (Matthew 4:10b). The fact that Yeshua didn’t contradict his is point one in our evidence toward determining if the Adversary really was or is the god of this world. Was it necessary for Yeshua to meet His adversary, the one tempting everyone and blinding the minds of the lost? When we consider the wording regarding Yeshua going to the wilderness, it seems so. Matthew says that Yeshua was “led up” into the wilderness. It is “up” in elevation of the land from where He was at the Jordan River. And, he was led. But, Mark says that He was *ekballei*, cast out, from the river into the wilderness. This is significant.

2 After He had fasted for forty days and forty nights, He was hungry (Matthew 4:1-2). Why did Yeshua spend 40 days and nights fasting in the Judean wilderness? His fasting seems to have been separate from His temptation by *HaSatan* since He was not tempted until after He had fasted for 40 days. Was Yeshua fasting for 40 days because He had to fulfill the trials of His people Israel in order to be their *Mashiach*? The desert has always seemed to be a place of trial for Israel, the nation, and also for many of their leaders through the centuries. The Israelites themselves wandered 40 years in the wilderness and it was definitely a time of testing for them, a testing which they failed. It has been suggested that Yeshua’s 40 days corresponds to Israel’s 40 years. Moses also had a 40 day period in the wilderness. According to Exodus 24:18, he went up to ADONAI in the Sinai wilderness and stayed there for 40 days and 40 nights, receiving instruction for Israel. We are not told if he fasted, but it is likely that he did. Elijah travelled throthe wilderness without any food for 40 days to the mountain of God in 1Kings 19:8. And, Yeshua was without any food in the wilderness for 40 days. From all this, it seems that His immersion and also His temptation, are intimately connected and essential. Mark gives a little more information about it: *13 He was in the wilderness forty days, being tempted by satan. And He was with the wild beasts, and the angels were taking*

care of Him (Mark 1: 13). Mark called the Adversary *satana*, adversary in Greek, while Matthew called him *diabolos*, the devil.

This is further evidence that this f *Sha'ul* spoke to the congregation at Thessalonica: 5 “For this reason, when I could stand it no longer, I sent to find out about your faithfulness, for fear that the tempter had tempted you and that our labor might be in vain” (1Thessalonians 3:5). Not only does he tempt us, but he tempted Yeshua in the wilderness.

In Matthew chapter 3, it was pointed out that ADONAI sent Yeshua to be immersed by John. Yeshua said that it was necessary in order to fulfill all righteousness. From what we have seen thus far, being tempted in the wilderness was also necessary, and possibly to fulfill righteousness as well. *HaSatan's* three temptations seemed not only to be a test of Yeshua as a human man, but also to give *HaSatan* the opportunity to test Him. *HaSatan* waited until Yeshua had been fasting for 40 days before he made his offers, knowing that a hungry person should be more susceptible. During those forty days, Yeshua was tempted as a man, He suffered from the hunger of a man and most likely lost a number of pounds in weight. It is possible to fast food for 40 days and many in the United States and around the world just concluded a 40 day period of prayer, fasting and repentance last week seeking renewal in the Body of Messiah. Spiritually we were with them although not fasting with them. Our fasting each Monday continues until ADONAI shows us when to stop and there seems to be no end in sight to our weekly fast day right now. It is not easy to fast 40 days and after 40 days, Matthew says “that he, Yeshua, was hungry.” He could not have lived for 40 days in the desert without water as a human man. We know that about 3 days is as long as any of us can go without water. But Mark shows us that Yeshua did have help in that regard: 13 ...*And He was with the wild beasts, and the angels were taking care of Him* (Mark 1:13b). Apparently, the angels were protecting him from lions and bears as well as providing Him with water. Yeshua's purpose in the wilderness was not to prove that He was divine, the Son of G-d, but to undergo the temptations common to man.

Another question comes to mind. Was what happened in the wilderness connected with ADONAI's curse of *HaSatan* in the Garden? ADONAI said to him: 15 *I will put animosity between you and the woman— between your seed and her seed. He will crush your head, and you will crush his heel* (Genesis 3:15). Here in the wilderness, was *HaSatan* remembering ADONAI's curse in Genesis and making a last ditch attempt to save himself? Possibly. But,

I believe that the temptation had more to do with Yeshua than *HaSatan*. Even though His body was in a weakened state, Yeshua resisted through His human strength of will to demonstrate that He suffered every kind of temptation that we might suffer. And, He resisted all of them. *15 For we do not have a kohen gadol (High Priest) who is unable to sympathize with our weaknesses, but One who has been tempted in all the same ways—yet without sin* (Hebrews 4:15). Doesn't it make sense that if Yeshua died for all of our sins that He would face temptation for all of them?

Verse 2 says that Yeshua was hungry. Immediately, *HaSatan* went to Him: *3 And when the tempter came to Him, he said, "If You are Ben-Elohim, tell these stones to become bread"* (Matthew 4:3). This was the first of three temptations, this one seeking to take advantage of Yeshua's hunger. Quoting Deuteronomy 8:3, Yeshua replied: *4 ... , "It is written, 'Man shall not live by bread alone, but by every word that comes from the mouth of God'"* (Matthew 4:4b). [*2 You are to remember all the way that Adonai your God has led you these 40 years in the wilderness—in order to humble you, to test you, to know what was in your heart, whether you would keep His mitzvot or not. 3 He afflicted you and let you hunger, then He fed you manna — which neither you nor your fathers had known—in order to make you understand that man does not live by bread alone but by every word that comes from the mouth of Adonai* (Deuteronomy 8:2-3)]. Moses was reflecting on what had happened in the wilderness almost 40 years earlier and emphasized to Israel that satisfying their physical hunger was not all that they needed. They had to have a relationship with the living G-d.

HaSatan's second temptation was this: *5 Then the devil took Him into the holy city and placed Him on the highest point of the Temple. 6 "If You are Ben-Elohim,"* (the Son of G-d) *he said, "throw Yourself down. For it is written, 'He shall command His angels concerning you,' and 'upon their hands they shall lift you up, so that you may not strike your foot against a stone'"* (Matthew 4:6). What *HaSatan* said was a paraphrase of Psalm 91:12. Yeshua's answer was a reference to Deuteronomy 6:16 when He said: *6... , "Again it is written, 'You shall not put Adonai your God to the test'"* (Matthew 4:6b). [*16 "You are not to test Adonai your God, as you tested Him at Massah* (Deuteronomy 6:16)]. At Massah, Israel argued with Moses about the lack of water and tested ADONAI very soon after being saved from Pharaoh's army. How grateful should you be!

The third temptation: *8 Again, the devil takes Him to a very high mountain and shows 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"* (Matthew 4:8-9). As the god or prince of this world, *HaSatan* had the authority to make this offer, for as we noted earlier, Yeshua did not contradict him. He said: *10 ... , "Go away, satan! For it is written, 'You shall worship Adonai your God, and Him only shall you serve'"* (Matthew 4:10b). Yeshua was quoting Deuteronomy 6:13: **[13 You must fear Adonai your God and serve Him, and swear by His Name (Deuteronomy 6:13)]**. The context here is ADONAI's admonishment of Israel to not forget Him when they prosper; don't forget the One who brought you out of Egypt and slavery. The next verse concludes the temptation: *11 Then the devil leaves Him. And behold, angels came and began to take care of Him* (Matthew 4:11). Everything was over, *HaSatan* realized that he would not succeed. Yeshua accomplished what he needed to accomplish by facing these temptations. And, now the angels fed Yeshua.

It has been suggested that these three temptations are referred to by John, Yeshua's disciple, in his second letter. He does refer to three things. He said: *16 For everything in the world—the desire of the flesh, the desire of the eyes, and the boasting of life—is not from the Father but from the world* (1John 2:16). Was *HaSatan* testing Yeshua to see if he could find these three human weakness in Him? It is suggested that the "desire of the flesh," the satisfaction of hunger, is hedonism or "the satisfaction of desire." The Adversary tempted Yeshua with bread. The "desire of the eyes" is said to be materialism, the "desire for kingdoms and wealth." *HaSatan* offered Him all the kingdoms in the world. The third, the "boasting of life," is said to be egoism, "spectacular power or might." Yeshua was offered power, the power to control life or death. Each of us is faced with these temptations; we want to have our wants satisfied, we want to have wealth to some degree and we want authority. But, Yeshua overcame these temptations so that He could forgive us for having these desires excessively, that is, beyond what we should desire.

12 Now when Yeshua heard that John had been handed over, He withdrew to the Galilee. 13 Leaving Natzeret, He came and settled in Capernaum, which is by the sea in the regions of Zebulun and Naphtali. 14 This was to fulfill what was spoken through Isaiah the prophet, saying, 15 "Land of Zebulun and land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the nations— 16 the people sitting in darkness have seen a great light, and those sitting in the region and shadow of death, on them a light has dawned." 17 From then

on, Yeshua began to proclaim, “Turn away from your sins, for the kingdom of heaven is near” (Matthew 4:12-17).

Matthew, verse 12, *Now when Yeshua heard that John had been handed over, He withdrew to the Galilee*, shows us that some time had passed before the next events occurred because we see that Herod had imprisoned Yochanan the Immerser. Luke explains this for us. What happens in these verses in Luke happened after Yeshua’s immersion and His time in the wilderness: *14 Yeshua returned in the power of the Ruach to the Galilee, and news about Him went out through all the surrounding region. 15 He taught in their synagogues, and everyone was praising Him. 16 And He came to Natzeret, where He had been raised. As was His custom, He went into the synagogue on Shabbat, and He got up to read* (Luke 4:14-16). This tells us that Yeshua taught in a number of synagogues in the Galilee before He went to His home synagogue in Nazareth. You know what happened there. They weren’t happy with Him and tried to kill Him. Then He left Nazareth and began to live in Capernaum. Verses 14-16 fulfill the prophecy of Isaiah in 8:23-9:1 about the people sitting in darkness seeing a great light. Yeshua brought the light of His life to the tribal lands of Zebulon and Naphtali. From this time on, the time at which He settled and made His home in Capernaum, He began to proclaim that “the Kingdom of Heaven is near.” The Kingdom of Heaven is an epithet for “the Kingdom of G-d.”

Yeshua then began to call His disciples, the ones whom had been chosen by G-d. *18 Now as Yeshua was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter and Andrew his brother. They were 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 men.” 20 Immediately they left their nets and followed Him. 21 Going on from there, He saw two other brothers, Jacob the son of Zebedee and John his brother. They were in the boat with Zebedee their father, mending their nets, and He called them. 22 Immediately they left the boat and their father and followed Him* (Matthew 4:18-22). We could go into more detail about these men here, but we will learn more about them later.

23 Yeshua was going throughout all the Galilee, teaching in their synagogues and proclaiming the Good News of the kingdom, and healing every kind of disease and sickness among the people. 24 News about Him spread throughout all Syria. And they brought to Him all the sick—those tormented by various diseases and afflictions, those plagued by demons,

the epileptics, the paralyzed—and He healed them. 25 And large crowds followed Him from the Galilee, the Decapolis, Jerusalem, Judea, and beyond the Jordan (Matthew 4:23-15). This tells us that not only was Yeshua healing the Jews, but also the Syrians and the Greeks from the Decapolis, the Ten Towns and even others on the east of the Jordan River. Word spread about Him and He healed many kinds of sickness and cast out demons.

We conclude tonight with more about the great demon, *HaSatan*. When we talked about about the verb *ekballei* [from the root *ekballo* (ek-bal'-lo)] used by Mark to tell how Yeshua was sent into the wilderness, I said that we would return to it. It means to cast out in the same way that demons are cast out. I have never heard anyone say this before, but I believe that this word was used here to make a connection with the casting out of the great demon, *HaSatan*. During His last week of life as a human on the earth and just before the Passover, Yeshua made this statement to a crowd questioning Him: 31 *“Now is the judgment of this world! Now the prince of this world will be driven out! 32 And as I am lifted up from the earth, I will draw all to Myself”* (John 12:31-32). Here again, we see *HaSatan* referred to as the “prince of this world.” Referring to His death on the stake, Yeshua said “Now the prince of this world will be judged.” But, the word from which “driven out” in the TLV is translated is very specific. It is *ekblēthēsetai* and it comes from that same root which we spoke about earlier; *ekballo*, meaning “to cast out.” What we have seen is that Yeshua was cast into the wilderness to be tempted by the one whom He was destined to cast out. And, Yeshua said that *HaSatan* was going to be cast out when He died on the stake.

When Yeshua was in the wilderness, *HaSatan* was correct in stating that he had authority over the kingdoms of the earth. Yeshua did not contradict him. He did have dominion over the empires of the world at the time of Yeshua’s temptation, a dominion which he had had for centuries. But when Yeshua died on the stake, *HaSatan*’s dominion over the empires ended. When Yeshua came to earth to live as a man, as the “suffering servant Messiah,” although it had been promised and foreseen, He had not yet been given authority over a kingdom. When talking to His disciples and the people of Israel, He said: “my kingdom is not of this earth.” But when Yeshua died on the stake and ascended to the right hand of the Father, all things were given into His hands: 20 *This power He exercised in Messiah when He raised Him from the dead and seated Him at His right hand in heaven. 21 He is far above any ruler, authority, power, leader, and every name that is named—not only in the olam ha-zeh (this world) but also in the olam ha-ba (the world to come). 22 God placed all things under*

Messiah's feet and appointed Him as head over all things for His community— 23 which is His body, the fullness of Him who fills all in all (Ephesians 1:20-24). This is the reality: Yeshua's Kingdom exists right now. HaSatan had a measure of authority until Yeshua went to the stake. It ended then. Yeshua said: 31 Now is the judgment of this world! Now the prince of this world will be driven out! Sha'ul tells us what happened to HaSatan's ruling demons after Yeshua's death on the stake: 15 After disarming the principalities and powers, He made a public spectacle of them, triumphing over them in the cross (Colossians 2:15). Reading in Daniel, we remember the power that the ruling demon of Persia, the prince of Persia had. I say had; before Yeshua died. Yeshua's death on the stake defeated HaSatan and took away not only his authority over the earth, but also that which his subordinate demons had.

What happened to *HaSatan* when Yeshua died on the stake? Yeshua said: *Now the prince of this world will be driven out!* The King James Version says: *31 Now is the judgment of this world: now shall the prince of this world be cast out (John 12:31 KJV).* We've already shown that cast out comes from the Greek *ekblēthēsetai*, and means exactly that. The authority of the risen Messiah Yeshua caused *HaSatan* to be cast into the Abyss. *1 Then I saw an angel coming down from heaven, holding in his hand the key to the abyss and a great chain. 2 He seized the dragon—the ancient serpent, who is the devil and satan—and bound him for a thousand years. 3 He also threw him into the abyss and locked and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed. After these things, he must be released for a short while (Revelation 20:1-3).*

That's what Revelation 20 is about. But it happened when Yeshua died on the stake and not some 1000 years in the future from now. One thousand years is symbolic. It's not an exact number of years. *HaSatan* was bound in the abyss in the year 30 CE for a symbolic period of time and has already been released. He has resumed his activities as the tempter with even greater rage because he knows his time is short. As we see the increasing lawlessness and violence throughout the earth we realize that *HaSatan* is very actively trying to regain the kingdoms which were taken from him by Yeshua.

It has been shown that Yeshua's temptation in the wilderness by the Adversary was connected with the Adversary being cast out. The increased lawlessness that we see on the earth today is another sign that Yeshua's return is near. Pray for the latter rain, the end-

time outpouring of ADONAI's Spirit so that revival will come and the possibility that many of those blinded by *HaSatan* will be saved. *Shalom aleichem* and *shalom shalom!*