

Sunday School Lesson for January 25, 2026

Matthew 4

Welcome to Sunday School on the go from the First Baptist Church in Tallahassee. I'm Jim Glass, one of the teachers in the Pairs and Spares Class, and, on this fourth Sunday of January, we're moving chapter-by-chapter through the gospel according to Matthew, with Pastor Trey preaching from the odd-numbered chapters and our Bible Fellowship lessons drawn from the even-numbered chapters.

Now in our second week, we come Matthew, chapter four. In the outline I laid out in the introduction to this book last week, I said that the first two chapters tell us the story of Jesus' birth, beginning with Matthew's recounting of Jesus' genealogy to establish His connection to Abraham, and ending with His family's return from Egypt after Herod's death.

In chapter three, we were introduced to the preaching of John the Baptist and heard Matthew describe Jesus' baptism at the hand of His cousin. In the closing verses of chapter three, Matthew writes, "When Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; and behold, a voice from heaven said, 'This is my beloved Son, with whom I am well pleased.'" In the very next verse in Mark's gospel, we read that "The Spirit immediately drove him out into the wilderness."

Like this experience of our Lord in the wilderness, we also face some of our greatest challenges and temptations just following the crest of a great success, especially when we take so much of the credit for what took place / rather than giving the glory to God Who both made the opportunity available and also gave you all the resources--prior experiences, abilities, skills, insight--all the resources required for success in that moment. It all came by grace from the hand of God.

In the first part of chapter four, Matthew tells us about Satan's temptation of Jesus. The first thing we should note about this is that Satan is a real personality--he's not a principle of evil, he's not the lower nature of humanity, or some other, disembodied force that is blamed for bad things that happen. He is a real, spiritual being whose mission is to discredit and destroy God and all those who worship the Lord. His very name means "adversary."

Our Lord's words to His disciples then and now found in Mark, chapter fourteen, verse 38 are essential if we are to avoid the failures of faith: "Watch and pray that you may not enter into temptation." Constant vigilance is the watchword for those who are seeking to live a life of holiness in an unholy world, particularly since they and we are in the middle of a spiritual battle as Peter writes in First Peter, chapter five, verse eight, "Your adversary the devil prowls around like a roaring lion, seeking someone to devour." To succeed in avoiding being swallowed up by Satan and made useless in the Kingdom of God, Peter gives this prescription in the very next verse: "Resist him, firm in your faith."

In James' call to humility in chapter four of his letter, he says in verse seven, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." Peter says, "Resist him," and James says, do this "and he will flee." Satan is real, and if we are to succeed in the spiritual battle that we're engaged in right now, we have to recognize Satan for who he is and what he can do, but, more important, we have to learn to use the weapons that God has provided for us--among them what Paul calls "the sword of the Spirit which is the Word of God," just as the Lord Jesus did in the story we find, beginning in the first verse of chapter four.

"Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil." This wilderness that Matthew speaks of was, according to tradition, a steep mountain called Quaratania that lies just north and west of Jericho. **You can see it on this map** with Jericho and Jerusalem circled for points of reference. The top of the mountain is only about 1500 feet above sea

level, but you have to remember that Jericho lies about 850 feet below sea level. [The picture you see here](#) is of the monastery located on the side of the mountain. We don't know if it's the exact place where the events of the first half of Matthew, chapter four took place, but it gives us a pretty good idea of what the area might have looked like.

Matthew, Mark, and Luke all tell us how Jesus came to be in the wilderness: Matthew: "Jesus was led up by the Spirit into the wilderness to be tempted by the devil;" Mark: "The Spirit immediately drove him out into the wilderness, and he was in the wilderness forty days, being tempted by Satan; Luke: "Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness for forty days, being tempted by the devil."'" God the Father's plan was for Jesus to be tempted.

But, why in the world would God take the risk of sending His Son to go up against His most powerful enemy at the very beginning of His ministry. Vines suggests two probable reasons. First, the temptation was an opportunity to demonstrate Jesus' sinless nature. As Satan did his very best to discredit Jesus and destroy God's work of the redemption of all humanity, the Lord Jesus easily and decisively answered each attempt. Second, it was necessary that Jesus be tempted in all the ways that we are tempted so that He can understand what it feels like to be tempted.

This was one of the reasons Jesus came in the flesh. In chapter four, verse fourteen of the letter to the Hebrews, the author explains that "Since ... we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin." Third, the way our Lord responded to Satan's temptations gives us a pattern to follow when we're tempted.

Vines adds a "reflection connection" here when he asks us to consider, "Is temptation a sin? If not, when does it become sin? Why would Jesus have a

conversation with the devil? Should we? What would be something we would say to him? What did Jesus speak to him?"

And it's not "if" we're tempted, but "when," just as Peter pointed out. After all, if Jesus was tempted, we shouldn't think that we're exempt simply because we've placed our trust in Him. Satan tempts us in the ways and times and places that we're the most vulnerable. We see this in our text today.

First, Satan appealed to Jesus' physical needs. At this point in Matthew's story, Jesus had been fasting for forty days and forty nights, and--verse two: "he was hungry." Well, that's an understatement if there ever was one. Forty days is a long time to go without food. So, Satan throws out a challenge, "If you are the Son of God, command these stones to become loaves of bread."

Satan's temptation comes in two forms. First, he says, "**If** you are the Son of God," As the great deceiver, Satan tries to plant a seed of doubt in Jesus' mind about Who He is and what He's actually able to do. "You're hungry. If you really are the Son of God, You have the power to take any one of these stones lying about and change it into something that will satisfy your hunger--if you really are Who You think You are." You can almost hear an echo from Genesis, chapter three when Satan asked, "Did God actually say, 'You shall not eat of any tree in the garden?'"

Second, Satan tempted Jesus to fulfill a natural desire in an unnatural way. Jesus was hungry. Why should He have to wait until the time of His fasting is over to eat? He could just turn the stones to bread, and His hunger would be gone, and nobody would know. Vines notes, "How often are we confronted with the temptation to do the very same thing? Whether it's fulfilling our bodily cravings with unhealthy food, drugs, or sex. Satan's strategy has not changed in two thousand years!"

Because Jesus trusted God's purpose and His provision, He knew His heavenly Father wouldn't allow Him to go without bread when it was truly necessary, so He countered Satan's temptation with a confirming word from

scripture: “It is written, ‘Man shall not live by bread alone, but by every word that comes from the mouth of God’”—quoting from Deuteronomy, chapter eight, verse three.

Pursuing physical, emotional, mental, or psychological pleasures—any desire that comes from that part of us that will one day pass away—at the expense of what is eternal—what will remain when we depart this life to spend eternity with God—is sin. It’s far better to follow God’s Word than it is to give it to the temptations of the flesh—in whatever form those temptations might come.

Vines adds another “reflection connection” here: “If it is not wrong *per se* to fulfill our physical needs, how do we know when it would not be in God’s will to do so?”

Failing to get Jesus to test His abilities as the Son of God, Satan next appealed to the Lord’s emotional needs—what Satan thinks is the Lord’s need to verify His divine Sonship: “Then the devil took him to the holy city and set him on the pinnacle of the temple 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, lest you strike your foot against a stone.”’” Satan himself now quotes scripture—from Psalm 91, verses eleven and twelve. “If You really are Who You say You are, prove it. You don’t have a thing to worry about, for Your source of authority—scripture itself—clearly states that you won’t even stub Your toe.”

There’s no evidence to suggest that Satan compelled Him against His will to go to the Temple, for the word means to lead or accompany someone. We’re not sure what or where “the Pinnacle of the Temple” actually was that we read about here. It may have been the top of what was known as Soloman’s Porch. The Jewish historian, Josephus, writes that it was of such a height that if a man looked down from it, he soon became dizzy. There’s a tradition that says the apostle James was martyred here or at a similar height

when he was thrown from the Temple. Wherever it was, it was a long way down and not humanly survivable.

There were several objectives in Satan's second temptation. This would be a great opportunity for Jesus to reveal Himself to the Israelites in such a dramatic way that they couldn't deny He was the Messiah. But, in order to do that, He would have had to give in to Satan's temptation rather than follow the plan the heavenly Father had laid out for Him.

If Jesus had jumped, Satan's plan was that God would be forced to intervene to avoid the death of the Messiah before His time, so Vines calls it an "in your face" temptation for God to prove His love for Jesus." But Jesus knew the difference between testing God and trusting God, and He chose to trust His Father's Word, this time from Deuteronomy, chapter six, verse sixteen, as a corrective to Satan's misuse of scripture.

In the third temptation, Satan appeals to what Vines calls "the Lord's spiritual needs." Satan had tried approaching Him as a compassionate friend: "You're hungry. Make Yourself some bread. You can do it." He then offered to help Jesus attain the public recognition that He was the Son of God: "Jump, and the world will see how God has chosen You by saving Your life." Both of those attempts had failed. Now--verse eight--, "The devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. And he said to him, 'All these I will give you, if you will fall down and worship me.'"

Both John and Paul tell us that Satan is a powerful, spiritual ruler. In John, chapter twelve, verse 31; chapter fourteen, verse thirty; and chapter sixteen, verse eleven, Jesus--apparently speaking about Satan --calls him "the ruler of this world." This was a well-known, Hebrew phrase meaning "the ruler of the darkness of this world" who was entrusted with the dominance of the world outside of the Kingdom of God. Paul speaks of him as "the god of this age" in Second Corinthians, chapter four, verse four. Whether Satan

could have actually delivered on this deal, we can't be sure, but his power is deep and far-reaching. Since he is the great deceiver, he's never to be trusted, no matter what he promises.

In this temptation, all Jesus had to do avoid the cross and take His rightful place as the sovereign Lord of all creation was to bow down and worship Satan--simply acknowledge that the devil had a better plan than the one, true God--an easier, simpler, quicker path to glory. But, at this point, Jesus has had enough--verse ten: "Then Jesus said to him, 'Be gone, Satan! For it is written, "You shall worship the Lord your God and him only shall you serve."'" Another quote from the Book of Deuteronomy, this time from chapter six, verse thirteen. For Jesus, there was no doubt: God alone is to be worshiped, for He alone is God--even if it meant going to the Cross and bearing all the sins of the world--punished in our place so we could find forgiveness in Him.

And, with that--verse eleven--"the devil left him,"--although Luke tells us it was only for a season--"and behold, angels came and were ministering to him." The Lord stood firm on scripture. The Sword of the Spirit which is the Word of God had demonstrated, once again, its ability to win the victory over sin, just as it can be for us today.

In the second half of Matthew, chapter four, Matthew briefly summarizes the Lord's early ministry in Galilee. Jesus went there after he had been rejected in His own hometown of Nazareth after He preached His first sermon and the people tried to throw Him off a cliff--as Luke tells us in chapter four of his gospel--and--Matthew tells us--when He heard that John had been arrested. With John out of the picture, the focus of the peoples' attention turned to Jesus as He was increasing and John was decreasing--John, chapter three, verse thirty. Galilee--the place where Joseph took his family because the cruel Archelaus was ruling in Judea--, was a much safer place, even after Archelaus was dead.

For Matthew, however, there was an even more significant reason why Jesus went to Capernaum. His ministry there fulfilled scripture. In the first two verses of Isaiah, chapter nine, the Lord said, “there will be no gloom for her who was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he has made glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined.” Jesus, the Light of the World, had come to shine the light of the gospel on those who were walking in darkness, just as it was written in the prophecy of Isaiah.

Jesus established His home base in Capernaum, a city on the northwest corner of the Sea of Galilee [as you can see on this map](#). If you were to visit Capernaum today, you could go to the ruins of a fourth-century synagogue there and get an idea of what it might have been like in those days.

Among the various events that we read about in our New Testaments, it was in Capernaum that a Roman centurion asked Jesus for his servant to be healed; where Jesus cast a demon out of a man at the synagogue on the Sabbath; where the tax collectors asked Peter if the Lord paid His taxes and he said, “yes,” and, to prove it, Jesus told Peter to go fishing, and the first fish he caught would have the coin for the tax in its mouth; and so much more.

After Jesus settled in Capernaum, He began His ministry there. Matthew tells us in verse seventeen, “From that time Jesus began to preach, saying, ‘Repent, for the kingdom of heaven is at hand.’” It was, in fact, very close at hand, for, in the very next verse, Matthew tells us how Jesus called His first disciples: “While walking by the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen. And he said to them, ‘Follow me, and I will make you fishers of men.’ Immediately they left their nets and followed him. And 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. Immediately they left the boat and their father and followed him.”

The Sea of Galilee, also called the Sea of Tiberias, the Lake of Gennesareth, and also the Sea of Chinnereth in scripture, is somewhat pear-shaped with the large end to the north. It’s about fourteen miles in length and between six and nine miles in width. By way of comparison, if you were to straighten out the shoreline of Lake Martin into a pear-shaped lake, it would be about the same size as the Sea of Galilee. The water level stands at about seven hundred feet below sea level, and this great depression accounts for some of its beauty as well as for the storms that suddenly sweep across this impressive body of water.

Many of the cities we read about in our New Testaments once stood on its shores, including Tiberias, Bethsaida, Capernaum, and Chorazin. Josephus describes the shores as a perfect paradise, producing every luxury under heaven at all seasons of the year: “Seen from any point of the surrounding heights, it is a fine sheet of water [and] a burnished mirror set in a framework of surrounding hills and rugged mountains, which rise and roll backward and upward to where [snowy Mount] Hermon hangs the picture on the blue vault of heaven.” The lake is fed primarily by the Jordan River, but other streams feed into it, especially during the rainy seasons. The fishing was pretty good there--and even today you can eat fresh fish caught from the Sea of Galilee, served in local restaurants.

And that’s what brought Jesus to the Sea of Galilee. In verse eighteen, He came upon two brothers, Simon and Andrew. Matthew adds that Simon was also called Peter, but that name change hasn’t happened yet. In the Books of Acts and Second Peter, he’s as identified as Simeon. The names, Andrew and Simon, are Greek, while Simeon is the Hebrew name. John tells us that they were both from Bethsaida.

We don't have much background information about Peter. We know he was Andrew's brother, he was a fisherman, and he was married, for Jesus healed his mother-in-law--Matthew, chapter eight. Still, we know a good bit about Peter. Among the disciples that we read about in our New Testaments, no one speaks more than Simon, and the Lord spoke to Simon more than any other disciple. None of the other disciples is chastised as much as Peter, no disciple attempted to correct the Lord as much as Peter, and no other disciple pledged his loyalty yet betrayed that loyalty as strongly as Peter. Impulsive, passionate, reckless, impetuous are all good adjectives to describe him, yet he possessed a remarkable sensitivity and tenderness.

It was first seen when he--in the expanded version of this story recorded by Luke in chapter five--returns from fishing with an empty boat, and Jesus tells him to go back into the deep water and cast their nets. After complaining, he obeys, and **so many** fish filled the nets that he had to call for help. It was at that point that Peter "fell down at Jesus' knees, saying, 'Depart from me, for I am a sinful man, O Lord.'" And don't forget breakfast on the Sea of Galilee--John, chapter 21--where Jesus fully restores Peter, or the fact that it was Peter who preached the first sermon at Pentecost after the Lord ascended into heaven.

We first meet Andrew when he's a disciple of John the Baptist. As John saw Jesus walk toward him one day, he said, "Behold, the Lamb of God!" One of his disciples--Andrew--heard him say that, and they followed Jesus. The first thing Andrew did was to go find his brother, Simon to tell him, "We have found the Messiah"--John, chapter one, verses 35 through 41. In John, chapter six, it's Andrew who tells Jesus about the boy with the five barley loaves and two fish at the feeding of the five thousand.

As they continue along the beach, Jesus sees James and John, the sons of Zebedee, mending their nets. In the list of the apostles, we find two with the name of James--one the son of Zebedee and brother of John, and the other the son of Alpheus, called "James the Younger" in Mark, chapter fifteen, verse

forty. Jesus called James and his better-known brother, John, “the sons of thunder,” perhaps because of their impulsiveness seen, for example when Jesus and His disciples visited a city in Samaria where the people did not receive Him. In response, James and John asked, “Lord, do you want us to tell fire to come down from heaven and consume them?”--Luke, chapter nine, verse 54.

Then, some time later, James and John, told Jesus, “Teacher, we want you to do for us whatever we ask of you.” When Jesus asked what they wanted, they said, “Grant us to sit, one at your right hand and one at your left, in your glory.”--Mark, chapter ten, verse 37. Rather presumptuous on their part, to say the least. Beyond that there’s little more we know about James except the fact that Herod Antipas had him executed with a sword as we read in Acts, chapter twelve.

John, on the other hand, plays one of the most important roles in the life of Jesus and beyond: the other half of the “sons of thunder,” the writer of the gospel and three letters that bear his name as well as the Book of Revelation, he only identifies himself as “the disciple whom Jesus loved,” he’s a member of Jesus’ inner circle with Peter and James, and so much more.

As we read about each of these, we can easily identify inadequacies and character flaws that, in our minds, wouldn’t get them the first interview if we were in charge of hiring Jesus’ disciples. None of them had any theological training beyond what they had learned in the synagogue growing up.

With all the personal baggage they carried--especially Peter’s immaturity and unpredictability--yet bearing at least some knowledge of Jesus, coupled with a genuine desire to follow Him--particularly on Andrew’s part--when Jesus invited them to follow Him: “Immediately they left their nets and followed him.” They left everything behind--their reputations, their livelihoods, their homes, their families, their possessions--all forsaken to follow the Savior of the world.

Jesus calls us in the same way today--just as we are--if we're willing to trust Him enough to follow Him wherever He would lead us no matter how broken or inadequate we might think ourselves to be.

Taking these four, Jesus--verse 23--“went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people.” Unlike John the Baptist who received people who came to be baptized by him in the Jordan River, Jesus received people wherever He found them “throughout all Galilee.” According to Josephus, there were two hundred four cities and towns in Galilee during this period. Throughout many of these, Jesus and the four disciples traveled, teaching in the synagogues and, we can well assume, in public places as well, healing the sick--including those who could not enter the synagogue because they were ceremonially unclean as well as those who were brought to Him.

With the destruction of the Temple in Jerusalem in 586 B.C. and the end of all the sacrifices that were made there, the Israelites needed some place where they could be taught and reminded of God's Law and celebrate Him and His glorious works in creation and especially among His chosen people. To allow for this worship, synagogues were established wherever the people found themselves. When this practice actually began, we don't know, but, by the time Matthew is writing his gospel, a synagogue could be built in any place where ten men were willing to do so. So there were, for example, 480 synagogues in Jerusalem alone at this time, and as many as fifty in the cities around the Sea of Galilee.

Faithful Jews gathered in their synagogue on the Sabbath, and services were also held on the second and fifth day of each week. A typical service consisted of readings from the Law and the Prophets, after which, a leader of the synagogue or a person chosen by him would deliver a message on the passage, and prayers were offered up by one of the leaders of the synagogue. Synagogues also operated as the public schools of the day, and the students'

education was focused on theological training. Additionally, the synagogues were local courts of religious law, and Jesus warned His disciples--Mark chapter thirteen, verse nine--that they would be “beaten in synagogues.”

Notice Matthew’s outline of the three-fold ministry of the Lord: teaching, preaching, and healing--teaching the people about the true nature and qualifications for entering the Kingdom of God, often contrary to what they had heard or been taught; preaching to those who thought that, just because they were physical descendants of Abraham, they had “the corner on the market,” so to speak, on the blessings and eternal inheritance of Abraham; and healing those with physical and spiritual afflictions.

Matthew told us in the first verse of chapter three that “In those days John the Baptist came preaching in the wilderness of Judea, “Repent, for the kingdom of heaven is at hand.” Now, Jesus takes up that same message as we read in verse seventeen of this fourth chapter: “From that time Jesus began to preach, saying, ‘Repent, for the kingdom of heaven is at hand,’ and now Matthew tells us that Jesus “went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom.” This announcement was that a new spiritual order was being revealed, and that the long-awaited Messiah had come and was in the process of establishing His kingdom that was foretold by the prophets. In response, the people were called to turn away from their sin and turn back to God.

This announcement that the kingdom of heaven was at hand was of such deep and decisive importance that it required some confirmation of the prophetic character of the One Who proclaimed it. The Lord confirmed His words through His numerous miracles that proved that the kingdom of heaven really was at hand, that this was a spiritual kingdom--a kingdom based on the regeneration of the soul and spirit--, and that this new spiritual life was made possible by the power of God Himself that restored not only the diseased and depraved life, but also the dead and diseased heart. As a result, the Lord confirmed His words by “healing every disease and every affliction among the

people.” But the ultimate objective of the miracles was the revelation of Jesus Himself as the promised Messiah and the announcement of the kingdom of heaven.

As He taught and preached and healed, it could only be that--verse 24--“His fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, epileptics, and paralytics, and he healed them. And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.”

Now, Syria was a primarily a Gentile region directly north of Galilee, and the news about the Lord Jesus was known there as well as throughout Galilee. As to the Lord’s healing ministry, Matthew gives us quite a catalog of the general descriptions of maladies from which the Lord delivered those who came or were brought to Him including various afflictions of the body such as fever, leprosy, and blindness as well as various oppressions--diseases of a tormenting nature of the mind, including demoniacs, epileptics--diseases that were believed to have been brought about by the phases of the moon--, and paralytics. Matthew concludes this list by telling us, “He healed them.”

The result of this revolutionary teaching, prophetic preaching, and miraculous healing was that--verse 25: “great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.” Even at this very early stage in His ministry, multitudes of people had begun to seek Him out and follow Him.

As you can see from this map, it’s quite an extensive area, and the people were coming from all over Israel and beyond to see and hear this prophet who taught such wonderful counsel, displayed the might of God, and proved Himself to be the Promised Prince of Peace--all of which sets the stage for the first discourse of Matthew’s gospel--the Sermon on the Mount, found in chapters five through seven.

One commentator summarizes this second half of chapter four in this way: "It is worth while for us to try to realise what happened in its [purest] simplicity; for we have read the story so often, and are so thoroughly familiar with it, that we are apt to miss its marvel, to fail to recognise that it is perhaps the most striking illustration in all history of the apostle's statement, "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, that no flesh should glory in His presence."

"Where was ever a weaker thing in this world than the beginning of this kingdom?" he asks. "It would be difficult to imagine any commencement that would have seemed weaker in worldly eyes. Stand by once again and look at it with only human eyes; say, is it not all weakness together?--weakness in the leader to imagine He can set up a kingdom after such a fashion, weakness in the followers to leave a paying business on such a fool's errand. But "the foolishness of God is wiser than men: and the weakness of God is stronger than men." And now that we look back upon that scene, we recognise it as one of the grandest this earth has ever witnessed. If it were painted now, what light must there be in the Leader's eye, what majesty in His step, what glory of dawning faith and love and hope in the faces of the rest--it must needs be a picture of Sunrise, or it would be utterly unworthy of the theme!

Now follow them: where will they go, and what will they do? ... Teaching--preaching--healing: these were the methods for setting up the kingdom. "Teaching"--this was the new light; "preaching the Gospel of the Kingdom"-- this was the new power, power not of the sword but of the Word, the power of persuasion, so that the people will yield themselves willingly or not at all, for there is to be not a shadow of constraint, not the smallest use of force or compulsion, not the slightest interference with human freedom in this new kingdom; and "healing,"--this is to be the great thing; this is what a sick world wants, this is what souls and bodies of men [and women] alike are crying out for--'healing all manner of sickness and all manner of disease among

the people.' Heavenly light, heavenly power, heavenly healing--these are the weapons of the new warfare: these the regalia of the new kingdom."

"It is daybreak on the shores of Galilee," he says. "The Sun of Righteousness has risen with healing in His wings."

Thank you for being a part of our study of the life and ministry of the Lord Jesus through Matthew's eyes as he leads us to understand Who Jesus is through His works and His words so that we might be the people of God He is calling us to be for such a time as this. Next week, following Pastor Trey's message from chapter five of the Sermon on the Mount, we'll turn to chapter six of the great message from the Lord as He tells us what a life of righteousness looks like as we seek first the Kingdom of God and His righteousness.

As always, as it's still a good thing to do, keep calm, trust in the Lord, and wash your hands! God bless you!