

Thank you guys. Open your Bibles to [Matthew](#), the gospel of [Matthew](#). We're going to continue our review. So as you're turning there, we're going to be looking at today, initially chapter four, okay?

And just let me preface this again, as you guys are turning there. We had taken about a two month detour away from the gospel of [Matthew](#), which at that point we were setting verse by verse. We'd actually gone up through chapter eight, then going into the holiday season, we did a series relating to Christmas, we had a couple of other series that we did relating to eschatology with first and [second Thessalonians](#), trustworthiness of God's word as well. And then we had a couple of special messages at the first of the year from a couple of our teachers and we appreciate those guys so much for doing that.

Now we're back on track, but as we're beginning this again, the Lord really impressed on me not to pick up right where we were at. We've got some newer people that have not been a part of our study going through [Matthew](#). And I felt like it had been long enough since we had been there, there would be great to have a refresher to look at some of the highlights. And I really appreciated the input I got, the feedback I got last week after the service.

We went through the first three chapters in a survey type approach. And again, I appreciate the support you guys gave me because it sounded like that was a blessing to you. So again, hopefully this is a win-win for everybody and there's such amazing detail that we find here in this gospel, the gospel of [Matthew](#), just one more thing about it. Remember, there are three gospels called the synoptic gospel, [Matthew](#), [Mark](#), and [Luke](#).

This is the first one. And it was written primarily to the Jewish mindset and culture. That's why we see so much relating to it because Jesus wanted the Jewish people to know that he was Messiah the King, the Mishyak, Nageed. So you're gonna see a Jewish flavor to this, okay?

And we're going to see a lot relating to prophecy as well. And that Jesus fulfills the prophecies relating to the expected King and Messiah that Jesus is. So last week we concluded with chapter three and that amazing scene at the Jordan River. And I wanna go back there and that's where we're gonna pick this up to segue into where we're gonna pick up the day and we're gonna go through chapters four through six but we're gonna begin by going back to [Matthew](#) three verse 13 through the end of that chapter.

So what we find is Jesus comes to the Galilee, [John](#) the Baptist is baptizing. And we know historically there may have been up to a quarter of a million people that came to have [John](#) baptize them at the Jordan River. And that was a baptism of repentance, people acknowledging their need to turn from their own selfish ways and turn to walk in the ways of God. So when Jesus comes, there are two things very unique about what's going to happen with him.

So we pick it up in verse 13, then Jesus came from Galilee to [John](#), as [John](#) the Baptist at the Jordan to be baptized by him. That word baptized. When we hear that word, we automatically think of water, right? We think of immersion.

The word itself simply means to dip to a mercy or overwhelm baptized though. There are seven baptisms in the Bible folks. Only one of them is water. So context is critical.

In this case, Jesus did come to be baptized in water. So we have to realize, and we have to understand that it certainly wasn't for salvation, it wasn't for forgiveness of sin because he's a perfect, sinless Lamb of God, amen? The reason Jesus came to be baptized is twofold. So as we read this, I'll explain that a little bit more than we'll move into chapter four.

So when he came, it said in verse 14, and [John](#) tried to prevent him saying, I need to be baptized by you. And are you coming to me? Can you imagine? Picture the scene by the Jordan River.

Probably thousands of people standing around. Jesus comes, and this is the scene. And verse 15, but Jesus answered and said to him, permit it to be so now, for thus it is fitting to fulfill all righteousness. In other words, it's the right thing to do.

It is what we are supposed to do at this point. Then he allowed him. And when he had baptized him, adept him, immersed him in the Jordan, Jesus came up immediately from the water and behold, the heavens were open to him. And he saw the spirit of God, this would be the Holy Spirit, descending like a dove, and a lighting upon him.

And suddenly a voice came from heaven, saying, this is my beloved son in whom I am well pleased. In an out moment, when Jesus went, and he was baptized in water in the Jordan River, he identified with sinful man that he came to die for, and ultimately to give his life for, and he would be in the grave for three days, none of the thirty be raised to new life. So he identifies with sinful man, but also it began his mis-seantic ministry. It was at that point that Jesus began to proclaim the coming of his kingdom and to teach the word of God, folks.

So when he came out of the water, we hear the voice of the Father saying, this is my beloved son in whom I am well pleased. Now, this is what's really interesting, we transition out into chapter four, is that they were in a very, very era, area here at the Jordan River, down in the Judean wilderness. And so from this point, we find this in chapter four. Let's pick it up there.

A lot of the word, folks, that we're gonna get into. Then Jesus was led by the spirit. So the Holy Spirit leads him out. Now remember, again, one more thing.

Jesus, when he came, right? Fully God, fully man, those two natures do not combine. And we understand from [Philippians](#) chapter two, that is he submitted himself, that he, and it says he emptied himself, what it means is he did not cease to be God. He's always been God, always will be God, but he put his divine attributes in neutral and lived his life as a human being to experience all that we do.

And he was dependent upon the Holy Spirit and the Father. And so the Holy Spirit is leading him at this point. Then Jesus was led by the spirit into the wilderness to be tempted or maybe a better way to actually say that is tested. There are two aspects of that coming from that Greek word.

To be tested or tempted by the devil. And when he had fasted 40 days and 49s afterwards, he was hungry, wouldn't you be? Now keep in mind his humanity, folks, everything he experienced in his humanity was just like you and I. Can you imagine going without food or water for 40 days?

Wow, you would be in an amazing state. You would be desperately hungry. And in that vulnerability, we find this drama plays out. Now when the tempter came to him, that would be Satan.

He said, if you are the Son of God, command that these stones become bread. So he appealed to that vulnerability as Jesus would have been in his humanity. Very hungry, just like we would have been. By the way, the Greek language is very interesting here because when it says you are the Son of God, the Greek language actually phrases that in such a way that he says, since you are the Son of God because the enemy knew even the demons believe in Trample.

Of course, they can't be redeemed, but here's the reality only humanity can. But he is the Son of God, but he said, since you are, you know what you have the power and authority to change these stones into bread. He tried to appeal to his moment of need. First for a bit, he answered and he said, it is written.

Jesus says it is written. So we go first back to what God's word says in [Deuteronomy](#). Man shall not live by bread alone, just taking care of the physical need but by every word that proceeds from the mouth of God. He's talking about the most important thing that we have need for is spiritual nourishment.

Amen, that the word of God would be what we would focus on. So he deals with the enemy's temptation and there are two more temptations. And in each one of these, again, this is a review so we don't have time to really go through all these, but he goes back to God's word when the enemy tempts him again about keeping him safe. We find in verse seven in Jesus' response, it is written again referring back to [Deuteronomy](#), you shall not tempt the Lord your God, all the letters in Lord are capitalized, right?

That means the Hebrew equivalent of Yahweh, just like Bob was saying, he is the great I am. Jesus is God in the flesh. He said, you shall not tempt the Lord your God. Yahweh your Elohim.

So finally the enemy takes him and tempts him by saying, hey, you know what, all the kingdoms of this world will be yours if you will just worship me. And here's the reality, Jesus said in verse 10, away with you Satan, for it is written again. He goes back, he always defers to the Word of God, away with you Satan, for it is written, you shall worship the Lord, Yahweh your Elohim, and him alone shall you serve. So what was Jesus' response at every temptation, every testing to defer to the Word of God?

So what an example for us. We should be people who know God's word well enough that when those seasons come, or when the enemy tries to test or to tempt us, we should know God's word. And that's how we should deal with the challenges that come to our life, right? So Jesus gives us an amazing example there.

At this point, after Jesus deals with him, the enemy leaves, angels come and they minister to him. And now what we have is Jesus entering into at this point his Messianic ministry as he begins to relate to and administer to people. We pick it up in verse 12. Now when Jesus heard that [John](#) had been put in prison, and he's speaking about [John](#) the Baptist, he departed to the Galilee.

So we went up into the North region, and when we were going verse by verse to this, remember I showed you guys pictures of the Galilee region, also the Sea of Galilee, and the areas around that. Hopefully you were able to see those. If not, of course, all of our teachings are archived on our website and go back and even watch the

services and see those presentations, because there's much more depth in that. But he went up into the Galilee region.

And he departed the Galilee and leaving Nazareth. He came and dwelt in Capernaum, Caffarna Yum, the village of [Nahum](#) or Nehu is what it says. Which is by the Sea, that's the Sea of Galilee, in the regions of Zebulin and Nathalie, that it might be fulfilled, which was spoken by [Isaiah](#) the prophet. Now we just came to the Christmas season, and these actually come from [Isaiah](#) chapter nine.

The land of Zebulin and the land of Nathalie by the way of the Sea, beyond the Jordan, Galilee of the Gentiles. Now that was prophetically speaking, and then the day that Jesus came to the Galilee, and that's where he had actually based his ministry for some time was in the area around the Galilee and from Capernaum, that there were many Gentiles who lived in the area and in that region. And so [Isaiah](#) prophesied about that centuries before that came to light, but that's where Messiah came from, and established in his ministry after he was born in Bethlehem, and he grew up, then he went to Nazareth and he grew up there. Now he's going to be in this region.

And so the prophecies by [Isaiah](#) are fulfilled. Verse 16 says, The people who sat in darkness have seen a great light. Jesus would say in his earthly ministry that he is the what of the world, the light of the world, amen. The people sat in darkness of seen a great light talking spiritually, and upon those who sat in the region and the shadow of death, the light has dawned.

Verse 17 is very critical. From that time Jesus began to preach, so he began to declare a message, and what was that message? He said, Repent for the kingdom of heaven is at hand. And naturally Jesus is first teaching in his Messianic ministry, and what was it?

It was a call to turn away from your self-centered life. Repent remains, if you remember, to have a change of blind, a change of heart, and a change of direction. Jesus is saying, leave your old way of life. Turn to me because the kingdom of heaven is at hand.

By the way, when it says the kingdom of heaven, who we find throughout the gospel of [Matthew](#) is referred to it that way. When we find in the other gospels, it's called the kingdom of God. Those are synonymous. The reason for that is that the name of God was so revered within the Jewish culture, that they wouldn't say the name of God.

Even today, very committed Jewish people will not use or say the name of God. They will not say, Yehawah. They will say, Hashem, the name, right? So in place of that, it says the kingdom of heaven, but it's to be understand, understood it's the same as the kingdom of God.

So as Jesus is in the region of the Galilee, we find this. Verse 18 and Jesus walking by the sea of Galilee, he saw two brothers, Simon, called Peter, and Andrew his brother, casting an ed into the sea for they were fishermen. Then he said to them, follow me, and I will make you fishers of men. They immediately left their nets and followed him.

Don't you love that? You know when we know in the gospel of [John](#) chapter one, that this wasn't the first time that they had encountered Jesus previous to that, they had been in the region around the Jordan, and they had seen Jesus come. And so now, as they've had that connection with him prior, he comes along the sea, they're

engaged in the family business what they've done forever, because a lot of the Jewish people around the Galilee at that time, certainly that was their vocations, was to fish, and these guys have spent their life doing that in Jesus and put down your nets. Now it's time to follow me.

We're gonna go catch some people for the kingdom of God. That's what he said. Verse 21, going on from there, he saw two other brothers, [James](#), the son of Zebedee, and [John](#), his brother, in the boat was Zebedee, his father, mending their nets. He called them, and immediately they left the boat, and their father, and they followed him.

Folks don't miss what's really happening here. The death that was happening here. Young men, all of these guys were probably in their early 20s. When we see these old biblical movies, and you've got these disciples who have gray hair and all that stuff, Peter was the oldest one.

The guys may be mid 20s or something like that. Jesus was 30. He's older than all of them. [John](#) is a teenager, probably 15, 16 years old, and he says, follow me.

Leave all that you've ever known, and follow me, and they did, right? Obedience. Folks, there's nothing like being obedient to the Lord. Obedience to seek Him, obedience to be a people of God who spend time in the Word, and people who say, Lord, my life is yours.

What a great example. It was all for his cause, all for his glory, and ultimately, to fulfill the ministry had called them to. Are we being faithful to do that as individuals? I pray that we are, because God is faithful to us.

Amen. So we're about to wrap up chapter four in our review, and we're buzzing right through it. And Jesus went all about the Galilee, right? Teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people, then his fame went throughout all of Syria, and they brought to him all the sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics and paralytics, and he healed them.

And great multitudes followed him from Galilee and from the decapolis, Jerusalem, Judea, and beyond the Jordan. So as Jesus began, his messianic ministry. Not only was he teaching, but he healed countless people. And the reason he did that, because he had to fulfill, and he did fulfill, those prophecies about what the Messiah would do, and the Jewish people understood that when Messiah would come, he would do this.

He would heal the eyes of the blind. Not only just blind eyes, but the eyes of people have been blind from birth or deaf from birth, and only Messiah, only God and the flesh could do that. And it all authenticated the reality, and verified the reality that Jesus Christ is the Messiah, letting the people know that he had come. Can you imagine that?

So as a word is getting around, and people are saying, wow, there's this guy named Yeshua, and man, he's teaching, and he's healing people. It's unbelievable what we're seeing. Would that cue, would you be curious? But you want to go and see what was going on there?

So all these great multitudes from the region began to follow him. And now with all these people, the stages set for three chapters that are absolutely amazing, folks. We call it the sermon on the mountain. It's on the northern end of the Sea of Galilee.

And we've shown pictures to you guys of one of the areas that it might be. There are several places up in that region that are kind of a semi-bull type area that thousands of people could have come and listen to Jesus' teaching, it was in that specific area. So now we go to chapter five and seeing the multitudes. He went up on a mountain.

And when he was seated in that day, the custom was, the rabbi would seat. He would see himself, he would sit down, and the people would stand as he taught. So how about you guys stand up and I sit down and, not sure guys glad that the teacher here in our culture, the we stand, and you guys get to sit down? So what does he do?

He opens his mouth. He begins to declare these critical, amazing truths. Folks, and as we continue through this, as we begin to get into some of these passages. So bear with me, because there's so much depth here, and then I'm in a review mode.

So I'm gonna try to give you guys highlights without missing anything that's really important. But the heart of what's happening here, again, remember the Jewish people expected a Messiah who was a king. He was the Mishyak-Nagid, Messiah king. So this is the king making a declaration about his kingdom, and what it would look like, and how his subjects, part of his kingdom, those who will become part of his kingdom, meaning they accept him and embrace him as Lord and Savior and Messiah, what it looks like to be part of that kingdom, and what the conduct of those who are part of that kingdom should be.

So we find he begins, we're gonna go ahead and read through all of these be attitudes. First of all, he says, blessed are the poor in spirit, thousands of people gathered around. And it says when he's talking to his disciples, by the way, we think about the initial 12. Those were the ones that were the inner circle that followed him, that given up everything to follow him.

He's investing in them. But there were others who were followers, that were disciple. Tomadim Ramathatis means a student, a follower, a learner. So there were those who were doing just that.

They were following him, they were learning, and there were some who were committed more than others. But he's really speaking primarily to that inner group, but all that would have a heart to hear and would truly be disciples and followers. And I pray that today that this room is filled with people who truly wanna follow Jesus, and we're hearing the word. The first thing that he says is blessed, Macariot says the word, it means well off in the Greek language.

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Folks, this is absolutely critical. The first thing that he says is, those who understand that they are spiritually bankrupt. That's what the word poor means in spirit.

Understand their need for God, that they are destitute and incapable in and of themselves to do anything to glorify and honor God, and they humble themselves before God and realize their spiritually bankrupt. When we realize that and we call on the name of Jesus, and we believe that he has gotten the flesh and what he did on the cross was sufficient for us. There's nothing we could add to that, or to build upon that. It was what Jesus has done alone.

We come to that moment of understanding that, and we call on his name and say, Jesus, please forgive me. Forgive me of my sin, I confess that I've blown it, and I believe you are the Son of God and the God the Son. I believe you died on the cross on the third day you were raised from the dead. I place my faith in my trust in you and I ask you to forgive me and save me.

Folks, that's the gospel. It's very clear, it's very simple. It's about his love for us, and when we have a wholehearted faith in trust in Jesus, and we understand our spiritual bankruptcy in that moment, we become rich. What do I mean by that?

Not by the things this world has to offer, we become rich from salvation. We become born again, we become a new creation in Christ, but it takes us coming to a place of understanding that it's all about Jesus and what he brings to offer. So we see, as he says that, he continues on, and the first few elements of this, all deal with, by the way, connection with God, is our connection with Him. Versus four continues with that, blessed are those who mourn, for they shall be comforted.

Part of that whole thing is when we understand, again, our spiritual bankruptcy, our state before Him, I think of [Isaiah](#) in chapter six, when he saw the vision of the Lord, he said, I see the Lord high and lifted up, and the train of his robe fills the temple. In God's presence, he was immediately aware of God's holiness in his sinful state, and he said, whoa is me. I am undone, for I am a man of unclean lips. In a presence of a holy God, he understood that.

And you know what, you fall on your face. When we understand who God is, how holy and awesome he is, and how much we need Him, and we should be broken for our sin, we should realize, wow. And that's really at the heart of this too, because when we mourn and we turn to Him, guess what we receive? Forgiveness, we receive comfort, comfort us beyond our comprehension, and the Lord is indeed our comforter.

He said, blessed are the meek, for they shall inherit the earth. That's interesting. You know that Jesus focuses prophetic in some senses, because Jesus has not come back at His second coming to establish His kingdom on earth yet. But He is.

Do you believe that? Well, I hope so. If you believe the Word of God, you've studied the context of it, Jesus is the soon-to-coming King. As Bob said, there were 300 prophecies relating to Jesus' first coming as Messiah.

When he came and he was born, and he lived out his ministry in this life that we're seeing and reviewing, but there are more prophecies about His second coming. And all the prophecies of His first coming were fulfilled every detail, every eye-dotted, every teacross. And He told the people that they should have been aware of the religious Jewish leaders. Remember most of them rejected Him as Messiah, and He called them out and said, you have all people, basically, should have known.

You know the Scriptures? And yet you missed the season of your visitation because you're blind. You're blind to the reality of who I am. They didn't humble themselves.

They didn't mourn for their sinful state because they were so self-righteous, and we're gonna deal with that as we move on the chapter as well. But when we become part of His kingdom, there's also the promise that someday when Jesus establishes His kingdom on earth that we'll be a part of that. Because where will that kingdom be for 1,000 years? Here on earth, Jesus will be seated in a temple on the temple-managed Jerusalem.

He'll be seated on the throne of his ancestor, David, and the amazing prophecies relating to all that, folks, this is speaking of everything about His kingdom. Then He also said, blessed are those who hunger, and thirst for righteousness for living the right way. Folks, our motive should be to love God. Our motive in being Christian shouldn't be that we wanna be religious, that we wanna fulfill something just because we can check off a box.

Everything that we do should be based on our love for Him. Everything that Jesus did for us is based on His love for us. That's what compelled Him to come. It's not complicated.

It's simple. He loves us. He loves us so much that He came and died for us. And our response should be Jesus.

I love you. I accept you, and you know what? My motive is, I love you. I wanna serve you.

I wanna follow you. There's nothing religious about that. World is filled with religion. That's called relationship.

So in Jesus says that if we come to Him and we hunger, and we thirst to live in a way that's honoring and pleasing to Him, guess what happens? By His Holy Spirit, He helps us. He empowers us by His Holy Spirit and His grace to live a way that's honoring and pleasing to Him. So those be attitudes, three through six, are relational to God.

Now the next one's are relational to people. The outflow of our relationship with God towards people should be expressed this way. Blessed are the merciful for they shall obtain mercy. When we think about how merciful God is to us, right?

You guys know what mercy is, right? We all know what grace is. That's an unmerited gift. That's something we couldn't do to anything to deserve.

It's a gift that just God gives no strings attached. And He gives us that for salvation. Mercy is God withholding what we do deserve. And each one of us deserves His wrath and His judgment because we're sinful, God rejecting people.

But He loves us, He extended His mercy. And He wants us then in our relationships with those around us to extend that mercy to those around us. Folks, err on the side of grace and mercy in your relationships. That doesn't mean we can sin.

That doesn't mean to sweep things under the rug. But folks, all too often, we are heavy handed. And we're so quick to treat people judgmentally and critically without stopping and stepping back and thinking, Lord, help me to see things with your eyes. Help me to scrutinize everything through the truth of your word.

Help me to be merciful. Don't you want mercy in a situation where you know you realize you deserve something? And somebody says, you know what? Yeah, you deserve this, but I forgive you.

And I'm not going to hold that over your head. And there are times, certainly, there are consequences that can come with doing things that we shouldn't. But folks, He says, be merciful. And you then shall obtain mercy.

If you're not very merciful person, don't expect a whole lot on your coming back to you then. Look, it says in verse 8, be blessed or the pure in heart for they shall see God. Again, that's not talking about a self-righteousness, something that we can attain because we can. All of a sudden, I can assure the glory of God is talking about when we're walking with the Lord in the way that we should.

His righteousness has been imputed to us and our clarity, our focus is totally on Jesus. And He's our love and the focus of our life. We walk with Him. We will know that we will see Him someday.

But also, you know, it's an amazing thing. When you're walking with the Lord, you're spending time with Him. You spend time in the Word, you spend time worshiping. His presence comes, Amen.

Isn't that an awesome thing to spend time with the one true living God? But He would honor us with His presence. I don't know about it. You guys want to see God?

Do you want to see Him? Love Him following Him. Live the way He wants us to. Seek Him whole heartily and He draws close to us.

Verse 9, blessed are the peacemakers for they shall be called sons of God. That's powerful, right? Jesus is the prince of peace. One of the covenant names of the Lord in the Old Testament is Yahweh Shalom, the Lord our peace.

So there's two aspects of this. God wants to use us to be those who will be as hearted as hands and his feet to declare the gospel of peace. That people are reconciled to the Lord through the reality of understanding that there is enmity between fallen man and God, but Jesus came to give peace by accepting Him and we become born again, then we walk in that peace. But also in relationship, even with human beings, folks, that our heart should always be.

Not to agitate or disturb things up. And again, we stand on the truth of God's word. We don't compromise what God's word says, but we also want to be people who want to see people deal with things in a peaceable way. And it really does speak of the fact that we truly know God, we're truly following Him, that it does speak of the fact that we are children of God.

Now God says that we will be called the sons of the children of God. Verse 10, blessed are those. Now this is really important too. Blister are those who are persecuted for righteousness, righteousness, say, wow, right, doing the right thing, living the right way according to God's standards and principles, for theirs is the kingdom of heaven.

And he's not saying you do all these good works and that's going to show you being in heaven because the only way we get to heaven is because of God's righteousness, right, His grace and His mercy. But he's talking about the reality of our faithfulness to Him, we live the right way, then there are going to be those who may stand in opposition. Now again, living in America, folks, we're spoiled. We have no clue what the church experiences in third world countries.

We don't have to worry about persecution. Have you guys thought for a moment that somebody could walk through that door with an AK-47 and tell you that if you don't renounce Jesus, then he's going to die today. Do you have to worry about your think about that? Is that even crossed your mind today?

You think that crosses the minds of very many people in our country? Now there's interesting stuff that goes on and we're seeing animosity and antagonism towards biblical Christianity on the right in our country, but folks, the majority of the church lives in third world countries where that's a part of their experience. They've just discovered in this last couple of weeks mass graves in Libya where Christians are being killed. We know it's happening across the Middle East.

We saw before with ISIS that there are horrific images and videos. And I don't go try to find them and look at them. You never want to see anything like that. You'll never get that out of your head, but just know what some of the church experiences.

But if a person is ever in a place where they are being persecuted for the cause of Christ, what does he say? There's the Keenum of Heaven. And he goes on to say this in verse 11, blessed are you when they revile and persecute you and say all kinds of evil against you falsely for whose sake? For my sake.

I wonder what's going on over here. Do they do it back? It's going to look interesting on the video, huh? So think about that, folks.

Thank you very much. So folks, again, look at this. When it says there is persecution and you reviled and they say all sorts of evil against you, he said, why for my sake? Rejoice, verse 12, and be exceedingly glad for great is your reward where in Heaven, in eternity when you finally get home.

For so they persecuted the prophets who re-forged you, those who came and declared the truth of God's word. It was not always received in a wholehearted, open way. Yeah, did you know that a lot of the prophets in Old Testament were killed by the people? [Isaiah](#) was cut in half by those who rejected him.

Wow, he matching that. That's pretty nasty, right? But again, the whole point in all this, Jesus said, look, when people push back, you know, and here again in our country, probably the worst thing that you've probably ever experienced is maybe somebody mocked you, said, oh, you believe in Jesus? Well, you're an idiot.

I mean, something like that, there were just a few words that somebody said to you or you're one of those Bible thumpers. I don't think anybody in this room has ever had a gun held to their head and said, renowned Jesus or die, right? Have you ever had that? No.

But here's the reality. We should never take any of this personally because Jesus is saying when we follow him and we love him, there's going to be from a fallen world and from the enemy. Some push back. Don't take it personally because it really are pushing back against Jesus himself.

Remember when we find in [Ephesians](#) chapter six his Paul is teaching about spiritual warfare. He said, look, we don't wrestle against flesh and blood. He said, really, our fight is not against other people. It's against spiritual entities.

It's reality of a fallen world and a demonic presence and the enemy pushing back and people in so many ways are ponds of the enemy. So keep that in mind. When you've got somebody who is hostile towards you because you know Jesus, love them. Love them, treat them in love and ask God, say Lord help me because you know, inside Lord right now I'd like to crack them upside the head but help me not to do that.

Because beyond us sometimes when people push your buns it's hard not to want to respond. And here's the reality is we move forward. God wants us to be an influence in this world that has and makes a difference. He says in verse 13, speaking to those who believe he's the king over his kingdom.

All of us who've embraced him. He said, you are the salt of the earth. What is he talking about? You know, salt is good for several things.

It's a preservative. That's what they use back then as a preservative. But the main focus here today is it adds flavor. It's something that has an impact.

And he says we should be living our lives in such a way it has an impact on the world around us so that they want to taste what it is that we have, that they want a partake of what we have. And that's Jesus, right? The word of God says in the [Psalms](#), taste and see that the Lord is good. And there's nothing like having that a bit of relationship with him.

And he says in verse 14, you are the light of the world. A city that is set on a hill cannot be hidden. Down to verse 16 it says, let your light so shine then before men that they may see your good works and glorify your father in heaven. He's saying, look, have the impact in the world that I want you to.

By the way, when it says let the world see your good works, it didn't say for your own self-benefit. Here's the reality again, we do good works as Christians not to get saved, but because we have been saved, right? It's not a part of the process to gain salvation. If we are truly born again, then good works living out the way God wants us to, loving and serving him and serving those around us, that's what that's talking about.

And it glorifies and honors God. It brings people to an understanding. It helps them to see the reason why we do what we do is because of our God who loves us. And it helps them to want to know him as well, right?

As his light shines through us. How powerful it is. I hope we're being salt. I hope we're being light to our neighbors and to our coworkers and to the people in this community, right?

That Jesus would shine through us because he is the light of the world. And he does say that in the gospel of [John](#) that we, as believers because of him and dwelling us by his Holy Spirit, that also he says, you are the light of the world. So in essence, that we're saying, let his light shine. This little light of mine, right?

So folks, I hope it's shining. Now as we continue our review here, I'm getting more in depth here than I thought I would, but you know what, there's so much detail here. Verse 17 says, do not think that I came to destroy the law or the prophets. I did not come to destroy them, but to fulfill.

Again, this is Miss Yanny Ministry. There are 613 what they call midstfast. Those are laws in the old covenant. We're familiar with the top 10, right?

And the top 10, the 10 commandments, those are relational as well. The first four between man and God, the last six relationship with man. If we're loving God as we should, and even later in [John](#), I mean, in [Matthew](#) here, we know in chapter 22, when the Pharisees and Sadducees religious leaders, they come to him. One of them ascribe a lawyer, a Jewish lawyer says, what is the greatest commandment?

And Jesus refers back to [Deuteronomy](#) 6 to Shemaah. And he said that you should love the Lord your God with all your heart, with all your soul, with all your mind, with all your strength. Basically saying, love God with all that you are, all that's within you. That's the greatest command.

The second commandment is what? Love your neighbor, love people. He said, love God, love people. If you love God, that's the outflow of that, that causes the love people around us.

And if we're loving God and we're loving people, guess what, we're not gonna be sitting against them. We're not gonna wanna hurt them. We're not gonna wanna do things that are bad towards other people. We'll be living in a way that honors God.

So when Jesus says in [Matthew](#) 22, that those are the two greatest commandments, he said that all of the other laws, and it would be what? There's 613 of them, he said those are two. 611 other laws all depend on those two, because it's all relational. For loving God will love people, and then he said, basically, in essence, we'll be fulfilling that.

So he said, do not think I came to destroy the law of the prophets. He's talking about the Tanakh, that's the entire Old Testament scriptures. From [Genesis](#) to [Malachi](#), and you know what the reality is, he did fulfill that all, because all that pointed to him is Messiah. In Psalm 40, it says that the volume of the book is written of me.

[Hebrews](#) 10 reiterates that, and again, who is he talking about? Jesus. When we say it's all about Jesus, we say that because it's all about Jesus, and the emphasis and the focus on him. So when Jesus came, folks, and he lived a perfect and sinless life, he didn't break one of those commandments.

He fulfilled them all. Then this actually came in for wishing. He did not destroy them. He fulfilled the law of the prophets, all that appointed to.

And because he did, folks, and it qualified him then to be the last spotless Lamb of God. And when he did die in the cross, he was raised from the dead, then that gap was bridged. And new life in Christ is extended to all who will believe. And so when Jesus makes us aware of who he is, and what we can have in him, eternal life, and that amazing relationship with him, then we have a choice to make.

And here's the reality, the vast majority of people reject God's gift to be eternal life. Is that staggering to you? But the vast majority of people say, for whatever reason, thank you, but no thank you. You know, that's just too easy.

It's too good to be true. I've got to do this, this, and this. Folks, that's where we distinguish the fact again. There's nothing you can do to gain your own, eternal place in God's kingdom.

For by grace you are saved through faith and that not of yourselves, it's a gift of God, not of works, so that you can't boast about it. You can't say, look at me, look what I've done. Because none of us can do anything to save ourselves. That's why Jesus came.

That's [Ephesians](#) 2, 8, 9, right? But verse 10 says for we are his workmanship, creating Christ Jesus, whose workmanship? His workmanship, created in Christ Jesus, created a new to do what? To do good the works, to prepare the force in advance again.

Once we accept Jesus, then we're compelled by the Holy Spirit to love him, but when we're loving him, guess what he wants us to do? To love those we live life with, to love the neighbors, to love the people around us to care about their eternal destiny. To want them to know Jesus like we want to know him. And again, the sad reality.

And we see it with Jewish religious leaders of Jesus's day, the vast majority rejected him. They were caught up in their lifestyles, they were caught up in their religiosity. The world is filled with religion, folks, there's thousands of them. Biblical Christianity is the only face system that's all about what Jesus Christ did for us, that we have nothing to do with meriting eternal life.

But once we have received eternal life, we're born again then those good works matter because we're his heart and his hands and his feet. And there's a time we'll stand before him, what's called the judgment seat of Christ, the Bameel seat, [first Corinthians](#) three and [second Corinthians](#) five. And we'll give an account for our lives, our stewardship. Now it's in heaven, we're there, we're home, we'll spend eternity with God because we know him, we've accepted his gift, but we'll give an account of our stewardship, have we been faithful to follow him?

Have we been faithful to be salt and light? Knowing that Jesus has fulfilled the law on the prophets, that he's lived this perfect, seamless life, died for us and then gave us the opportunity to accept eternal life. Know my heart, my prayer is here, we pray every Sunday morning, that if there's one person that's part of any one of these services and you do not have that certain assurance that you have eternal life, that you wouldn't walk out of this place before you ask the Lord to give you eternal life again. He's paid the price.

He's the one who's done that finished work on the cross for salvation. And then once we understand that, we understand who he is and what he's done, that simple prayer faith. And I've already said it before, the simplicity of gospel that he died on the cross for our sins. On the third day, he rose to the dead and he's alive for ever more.

If we believe that Jesus is God coming to flesh who did just that forced diet for our sins and we ask him to forgive us, to cleanse us again, [Romans](#) 3, 23, all of sinned, everybody. Sinned, the pierce definition of that is anything outside of God's will. So we've hold on some outside of God's will. But here's the reality, Jesus came to bridge that gap, to live a perfect, similar life and fulfilling all the demands of the law and prophets.

And now because he extends that gift we can accept it. So my prayer is that there's not a person here this morning that has not embraced eternal life in Jesus. Again, that's not joining a church. It's not becoming part of Calvary Chapel or first Baptist church or Vurnal Christian church or World Vision Assembly of God.

It's coming to Jesus and understanding who he is and asking for forgiveness and saying Jesus, I believe you are who you say you are. Save me and give me eternal life. I repent. I have a change of mind and heart and I wanna follow you.

And you know what, God honors that prayer faith. And I know a lot of you guys, you can reflect back on that very day I was nine years old. When I asked Jesus to be my Lord savior and I became a new creation Christ and I prayed that prayer faith. And I've never been the same.

I'm a work in progress as we all are but as it relates to salvation folks, at that point that we are born again, Jesus's righteousness, according to the Word of God, is

given to us. It's imputed, it's transferred into us. A righteousness is not of our own that we couldn't have. Jesus gave us that through what he did for us and because of who he is.

So when the Father looks upon you and I, he sees what the Word of God is called saints, the word saints, *hagyas* means, cc's is his holding. Not because of anything you and I have done, but because of what Jesus Christ did then and now we're clothed with his righteousness. Amen? Isn't that awesome?

And now our motive and living for him should be, look, I'm not trying to earn all these things. I'm not trying to build up all these good works so that you can bless me, Lord, eternity. And when I finally get home, no, Jesus, I love you because you first left me. And as [Romans](#) 12, one says, Paul said, I've been teaching you there for a brethren by the mercy of God that you present your bodies and living sacrifice, holy and acceptable in the God, which is your reasonable act of worship.

A reasonable response to Jesus who gave his life for us is to say, Lord, I accept the life you gave for me. Save me and now my life is yours. May I serve you, may I follow you all the days of my life. And folks, the greatest sense of fulfillment and satisfaction you'll ever experience is living that out.

Nothing this world has to offer satisfies. You look at these people in Hollywood who have millions and millions of dollars, all the homes, illicit relationships, all the drugs, everything the world has to offer. And those kind of people will tell you they're the most miserable people in the world. The things of this world don't satisfy.

Religion doesn't satisfy. Only relationship with the one true living God who has come in the flesh and his name is Jesus. Amen? And that's what he came to do to fill the law on the prophets.

And he says the promise, verse 18, for surely a say to you till heaven and earth pass away. One y'all or one tidal shall know otherwise pass from the law till all is fulfilled. And he fulfilled that reality. And God has promised, preserve the doctrinal content of his word throughout the ages.

What he communicates to us, what he wants us to know and understand, God has fulfilled that. And that's part of that evidence that Bob talked about. As we have that evidence available to us of what we study and what we read now. In the English language came from the Greek and the Hebrew and the Arabic, the original languages and God has preserved that for us, the content of those teachings.

So I wanna pick up the page just a moment and I'm gonna have the worship King go ahead and come up, Andy and Javan. And actually what I'm gonna do today, folks, is obviously I'm not gonna get through this whole chapter. There's so much depth there. So I do want you to go with me to [Philippians](#), chapter four.

I just sent this morning and I had this on my heart before. And it ties really well into the end of chapter six. And of course we'll get there next week in our review. But folks in this life, there are challenges.

There are difficulties, right? I'm sure every person here, and again, one of the unique things as a pastor is you know people in your fellowship now. You know, there's over 600 people claim this is their church home. Of course you don't know everybody.

You don't know everybody personally. You don't know everybody's details or lies. But as I look at here this morning, a lot of you guys I know. I know some of the challenges.

I know some of the difficulties that were part of your past. I know some of where you come from. I know where some of you guys are right now. And for everyone that I do know, there are other sitting here that I don't know, but Jesus knows.

And some of you are going through some very difficult and challenging times. And here's the reality. God wants us to walk in a peace that only He can provide. So we transition back into worship.

We find this in [Philippians](#) chapter four. I don't wanna pick it up in verse four. Paul the Apostle by inspiration of Holy Spirit said, rejoice in the Lord always. And again, I say rejoice.

Who or what do we rejoice in? The Lord, not your circumstances, not anything. You're not going to be able to rejoice in anything, but the Lord Himself. I fixed on Jesus, right?

The author and finish of our faith. So rejoice in the Lord always. And again, I say rejoice. It's emphatic.

So let your gentleness be known to all men for the Lord is at hand. And really there's an eschatological aspect of that. What he's talking about is the return of the Lord is at hand. He could come at any time, that doctrine of imminency about Jesus coming for the bride.

And he said, so with that understanding and knowing that your time could be short, live gently among all men. Be thoughtful. But for those who are going through the challenging difficulties that can just grip our lives and consume us with fear and worry and difficulties, this is what God says. Be anxious.

Said, be worried, right? For nothing. Don't worry about anything. It's basic what he's saying in essence.

But in everything by prayer and supplication going before the Lord with what? With thanksgiving. Go before the Lord. Thank you.

And praise him for who he is. First and foremost, spend time in his presence. I thank you, Lord, for who you are. I thank you that you love me.

I thank you that you gave your life for me. Those foundational realities that we should focus on helps us take our eyes off of the difficulties that might be our part of our current circumstance. As we thank him for what he's done, as we pray before him and we thank him, then we make our request known and say, Lord, you know what's going on right now? And here's my difficulty and I give it to you.

I give it to you. Look what he says in verse seven. When we follow that prescription, it says, and the peace of God, the Shalom, this sense of well-being, being like in the eye of a hurricane, right? When a hurricane's going around with the eye of the storm comes over, it's interestingly very calm and peaceful.

It's a unique situation, but the storm is blowing and raging around you. And we can have that. We can have everything in our life falling around us, but in that place in our

presence of the Lord, there's peace that only he can provide in the eye of the storm. And the peace of God, of which there passes, all understanding anything you and I can wrap our minds around, will guard your hearts and minds through Christ Jesus.

I love how the A&LT puts it, says, as we live in Christ Jesus, saying the same thing. But folks, if we really don't follow the Lord, if we're not serious about our personal relationships with him, if we treat him, and you've heard me say this before, we treat him like medication, we're not taking aspirin every day, right? But it's sitting on our shelf. But when we've got a headache, then we go and grab it.

But how often do we treat the Lord that way? He's on the shelf until we're going through something and then we go to him. Don't expect a peace of pass, all understanding, if that's all you do. And you go, well, I'm not calling out to God and I'm not experiencing God, it says, no, make your relationship with him serious.

Now, in his grace and mercy, yeah, he does come and he meets us sometimes. But he wants us to be in a place of abiding in with him in such a way that we know that in spite of our circumstances, that he brings a peace that will guard. And it's like a century. The picture there is like a soldier guarding your heart and your mind.

Our heart is who we are, our mind is our emotions, our intellect, our ability to think in the reason. And we're going through difficult stuff. Is not what we do, we just think and think and think. We can't take our minds off of it.

Well, let's turn our minds and our thoughts to Jesus. And he says now in verse eight and nine, finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report. If there is any virtue, if there is anything praiseworthy, meditate on these things, great prescription. Now the final verse, the things which you learned and received and heard and saw in me, this is Paul.

He's saying, look, you saw that example. Paul wasn't perfect, but he lived the life. His heart was for the Lord. And he said, he did give an example, the things that you learned, you received, you heard, and saw in me, these do.

And the God of peace will be with you. Amen? And so I know all you guys, I know in your heart, we want to live for the Lord, don't we? We want to follow him.

And sometimes it's not so easy, but praise God. It's by his grace, it's by his Holy Spirit. He can empower us to live for him. And so as we go back into a time of worship, as we've been doing this review in [Matthew](#), we'll pick it up again next week.

I got bogged down in a few things, but I think maybe there was something there that the Lord wanted us to camp on a little bit. Maybe there was something there or somebody needed to hear. So these guys are going to take us back into a time of worship. If you can get the light, Father in Jesus' name is we just have this opportunity just to sing your praises once again.

Lord, we thank you for your living and active word. God, I'm so thankful, Lord, that this time that we spent in your word, Lord, it's what you have to say in context. God, I'm so thankful, it's not anything that I or any person has to say. That's irrelevant what you have to say, God, in this context.

And we do, when we strive to do our very best to communicate the context of your word, God, it's living and powerful and it changes hearts and lives. We're so thankful

for it, Lord. As we banner back into this time of worship in the few moments that we quiet ourselves before you, just draw our hearts into you. God, just speak to our hearts of your great love and again, help us to be a people who press into you harder than we ever have before.

We find our peace and our rest and all that we need and you and you alone, Jesus. Lord, come be our Prince of Peace. Come be our way, Shalom, to the hearts of people in this room even now.