



The Conquest
Of The New Kingdom

(Matthew 4:12-25)
**MESSIAH ON A
MISSION**

-
PART 6

Jesus is the new...



Adam

New Creation

Abraham

New Family of Faith

Moses

New Nation

Joshua

New Promised Land (Kingdom)

David

New King



THE GENTILE INCLUSION

- Matthew has hinted at Gentile inclusion in the opening genealogy (1:3, 5–6) and with the presence of the magi in the birth narrative (2:1), he foreshadows the importance of Jesus' ministry for Gentiles from Isaiah: "Galilee of the Gentiles" (4:15; cf. Isa. 9:1–2).
- Jesus was primarily focused on Israel, His work for Gentiles is foreshadowed in his healing for two Gentiles (8:5–13; 15:21–28) and will be fully addressed in the disciples' commission to "make disciples of all nations [ethnē]" (28:19). He only compliments Gentiles in the Matthew narrative as having "great faith."

“Galilee in the first century was distinct from Judea in the south in a number of ways. Although Galilee historically had a rather large Gentile population (e.g., during the time of Isaiah), during the time of Jesus it had a large Jewish population, especially in its southernmost region. Even an impeccably Jewish Galilean in first-century Jerusalem was not among his own people; he was as much a foreigner as an Irishman in London or a Texan in New York. His accent would immediately mark him out as “not one of us,” and all the communal prejudice of the supposedly superior culture of the capital city would stand against his claim to be heard even as a prophet, let alone as the “Messiah,” a title which, as everyone knew, belonged to Judea” (France, R.T., Mathew, (Grand Rapids, Baker, 1986), 198-199).

THE GALILEAN

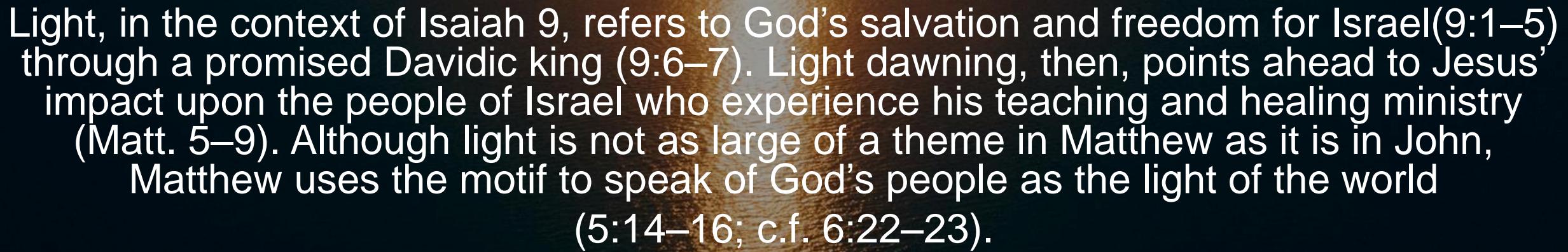


Capernaum

Jesus among the poor!

- When Jesus moved his ministry to Galilee, he chose to begin his ministry among the lowly, the outsiders, people living under the shadow of death (Matt. 4:16). In Galilee, Jesus taught in synagogues, proclaiming, “Repent, for the kingdom of heaven is near,” bringing light of the New Kingdom to this depressed region (4:17, 23).
- Jesus began his ministry by healing “every disease and sickness among the people” (4:23). These people did have every kind of disease: they were paralyzed, demonized, and afflicted by seizures. In that culture, those who were very sick were also physically poor. If they could not work—surely the case for many of them—then their diseases impoverished them.





Light, in the context of Isaiah 9, refers to God's salvation and freedom for Israel(9:1–5) through a promised Davidic king (9:6–7). Light dawning, then, points ahead to Jesus' impact upon the people of Israel who experience his teaching and healing ministry (Matt. 5–9). Although light is not as large of a theme in Matthew as it is in John, Matthew uses the motif to speak of God's people as the light of the world (5:14–16; c.f. 6:22–23).



Jesus As The New Joshua

The primary ways of mobilization was:

- Walking - (4:18)
- Calling Disciples - (4:18-22)
- Teaching and Preaching the Gospel of the Kingdom - (4:23)
- Healing all manner of sickness and diseases - (4:23)
- Casting out devils - (4:24)

Jesus is the word Yeshua which is the Hebrew and Aramaic word known as Joshua (cf.Acts 7:45; Hebrews 4:8). But this concept is more than a play on words. It is the ushering in of a new kingdom and ministry. One that will do to geographical regions and conquest of spiritual strongholds what the first Joshua did in Canaan land. This time there will be no compromises.

A FORMER FBI TOP HOSTAGE NEGOTIATOR'S FIELD-TESTED TOOLS
FOR TALKING ANYONE INTO (OR OUT OF) JUST ABOUT ANYTHING

NEVER SPLIT THE DIFFERENCE

NEGOTIATING AS
IF YOUR LIFE
DEPENDED ON IT

CHRIS VOSS
WITH TAHL RAZ

Chris Voss author of “**Never Split the Difference**” has an alternate view of negotiations than the Harvard Negotiation Project. Harvard teaches that reason, logic and rational thought can ignore all emotions and achieve a “win-win outcome.” There are times when one must learn to compromise, writes Voss, to effectively achieve a positive outcome (business solutions, contract evaluations, etc.), but the times you cannot split the difference are life and death scenarios in which the outcomes of compromise are futile.

“Throughout our lives we have been taught to be accommodating—to meet halfway, split the difference, find a compromise, but compromise doesn’t work in a hostage situation, and many times it doesn’t work in real life.”

Chris Voss



“The Conquest of the Kingdom”

Romans 6:1-12 “Sin no longer reigns in us”

Through the power of the Holy Ghost and the preaching of the gospel of the kingdom principalities are subdued. The prophetic ministry is the sole inheritor of the “Holy War” (see Truth Church Podcast titled “Holy War— Jihad”). We have a military motif that runs throughout the New Testament (cf. 2 Cor. 10:3-6; Ephesians 6:10-18; 2 Tim 2:3-4)

Footnotes:

The Difference Between “Epilepsy” and “Demon Possession” in Matthew (Researched by Jamie Macleod)

The etymology of the Greek word σεληνιάζομαι is “moonstruck.” There seems to be some uncertainty of its exact meaning since it is only used twice in the Bible, both cases by Matthew. In Matthew 4:24, it is a noun, and in Mathew 17:15, it is the verbal form of the word. It is either translated as lunatic, as the KJV renders it, or as epileptic. Morris seems open to the word meaning lunatic. The ancients believed the moon caused epilepsy, and it is possible they viewed craziness and epilepsy as being related. “in the ancient world epileptic seizure was associated with transcendent powers of the moon.” (BDAG). Outside of the Bible, it is used three times by Vettius Valens, the second-century astrologer who believes the stars and planets cause it.

In Matthew 4, the passage appears to make a distinction between epilepsy and demonic possession. On the other hand, Matthew 15 makes a connection. In their commentaries on Matthew, France, Morris, and Blomberg note that Matthew is making a distinction between demonic possession and epilepsy (see highlighted portions). Interestingly Blomberg seems to think the ancients could distinguish between epilepsy and possession. “Contrary to what many today believe, the ancient world regularly and carefully distinguished between afflictions ascribed to demons and other forms of illness.”

Footnotes:

Commentaries

iThe three terms which conclude the list will all be illustrated by specific cases in 8:28–34; 17:14–21 and 9:1–8 respectively. Exact medical diagnosis is not to be expected or attempted on the basis of such a general summary, but we should note that demon-possession, often regarded by modern interpreters as a pre-scientific explanation for what we would describe as a physical or mental disorder, is in fact listed as a separate category. In using the verb “heal” to cover all the complaints listed, Matthew is not as careful as Mark in 1:32–34 (cf. 3:10–12) to differentiate possession, with “expulsion” as its cure, from physical illnesses which are “healed,” but in his other general summaries he maintains the distinction clearly (8:16; 10:1, 8); where he mentions physical symptoms in a case of demon-possession in 9:32–34 the language remains clearly that of exorcism, though in 12:22 a more abbreviated account speaks simply of “healing.” See on 17:14–20 for the suggestion that one case of demon-possession was linked with what we call epilepsy.

iThose “ill with various diseases” and “those suffering severe” pain are divided into three overlapping categories: (1) the demon possessed (cf. Mt 8:28–34; 12:22–29); (2) those having seizures—viz., any kind of insanity or irrational behaviour whether or not related to demon possession (17:14–18; on *selēniazomenous* [“epileptics”], which etymologically refers to the “moonstruck” [i.e., “lunatic”], cf. DNTT, 3:734; J.M. Ross, “Epileptic or Moonstruck?” BTh 29 [1978]: 126–28)—and (3) the paralyzed, whose condition also had various causes.

Footnotes:

Matthew enumerates several categories of maladies that Jesus cures. Examples of all of these will subsequently be illustrated. The most striking on the list is demon possession, which Matthew carefully distinguishes from ordinary diseases, including epilepsy (“those having seizures”). Contrary to what many today believe, the ancient world regularly and carefully distinguished between afflictions ascribed to demons and other forms of illness.⁶ Demon possession was viewed as a unique situation in which an evil spirit actually took control of an individual, acting and speaking through that person in at least partial independence of his or her own volition and consciousness. Almost everyone in ancient societies believed in the reality of demon possession, and striking examples of it remain common enough today so as to be deniable only through severe naturalistic prejudice.

Lexicons

ἵσεληνιάζομαι (σελήνη; TestSol 10:35 C; Lucian; Vett. Val. 113, 10; Cat. Cod. Astr. VIII/1 p. 199, 7; Manetho, Apotel. 4, 81; 217, in both cases the act. as v.l. Prim. ‘to be moonstruck’) to experience epileptic seizures, be an epileptic (in the ancient world epileptic seizure was associated with transcendent powers of the moon; cp. Cat. Cod. Astr. IX/2 p. 156, 10f πρὸς <δὲ> δαιμονιζομένους, ἐπιληπτικοὺς καὶ σεληνιαζομένους) Mt 17:15.

ἵσεληνιάζομαι: to suffer epileptic seizures (associated in ancient times with the supernatural power of the moon)—‘to suffer epileptic seizures, to be an epileptic.’ σεληνιάζεται καὶ κακῶς πάσχει ‘he is an epileptic and suffers terribly’ Mt 17:15.

ἵσεληνιάζεται καὶ κακῶς πάσχει to experience epileptic seizures, be an epileptic (in the ancient world epileptic seizure was associated with transcendent powers of the moon; cp. Cat. Cod. Astr. IX/2 p. 156, 10f πρὸς <δὲ> δαιμονιζομένους, ἐπιληπτικοὺς καὶ σεληνιαζομένους) Mt 17:15.

Footnotes:

- Resources: R. T. France, *The Gospel of Matthew*, *The New International Commentary on the New Testament* (Grand Rapids, MI: Wm. B. Eerdmans Publication Co., 2007), 151–152.
- R. T. France, *Matthew: An Introduction and Commentary*, vol. 1, *Tyndale New Testament Commentaries* (Downers Grove, IL: InterVarsity Press, 1985), 110.
- D. A. Carson, “Matthew,” in *The Expositor’s Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelein, vol. 8 (Grand Rapids, MI: Zondervan Publishing House, 1984), 121.
- BDAG
- Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 271.