



The Wilderness
Done Right

Matthew 4:1-11
MESSIAH ON A MISSION (PART 5)



Jesus is Baptized in Matthew 3:16-17 as a type of Israel coming out of the Reed Sea (The proper translation would be “Reed” not the traditional “Red” Sea). As the past is swallowed up in the event of Israel coming through the Reed Sea and all of Pharaohs’ chariot army being swallowed in its waters, so is the past of everyone swallowed in baptism (Exodus 14)

Matthew 2:15

“Out of Egypt I called my son.”

Matthew cites Hosea 11:1, providing the first of numerous analogous connections between Israel and Jesus. In the context of Hosea it is clear that Israel is God’s son who is called out of and redeemed from Egypt (Hosea 11:1, 5, 11). Matthew seems to use Hosea intentionally to introduce Jesus as God’s son, who will also go down into Egypt and return.



SCALE 1:7,260,000

— International boundary

“SON OF GOD”

In the Old Testament Israel is referred to as “son” by God in Exodus 4:22 and Hosea 11:1. Previously, Matthew quotes Hosea 11:1 in Matthew 2:15 inferring that Jesus is the Israel of God (Galatians 6:12-18), it is most certain that an Israel/Jesus typology is part of Matthew’s use of the term “Son of God.” Jesus is the one true and exemplary Israelite. He fulfills all that Israel should’ve accomplished he excels where they failed.

Jesus is a type of the New Israel of God (Galatians 6:12-18). What was done wrong in the wilderness in unfaithfulness is now done right in the wilderness by faithfulness

40 Days in the wilderness

- Numbers 14:32-34
- Matthew 4:1-2





Jesus, Tempted In All Points

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Without Sin



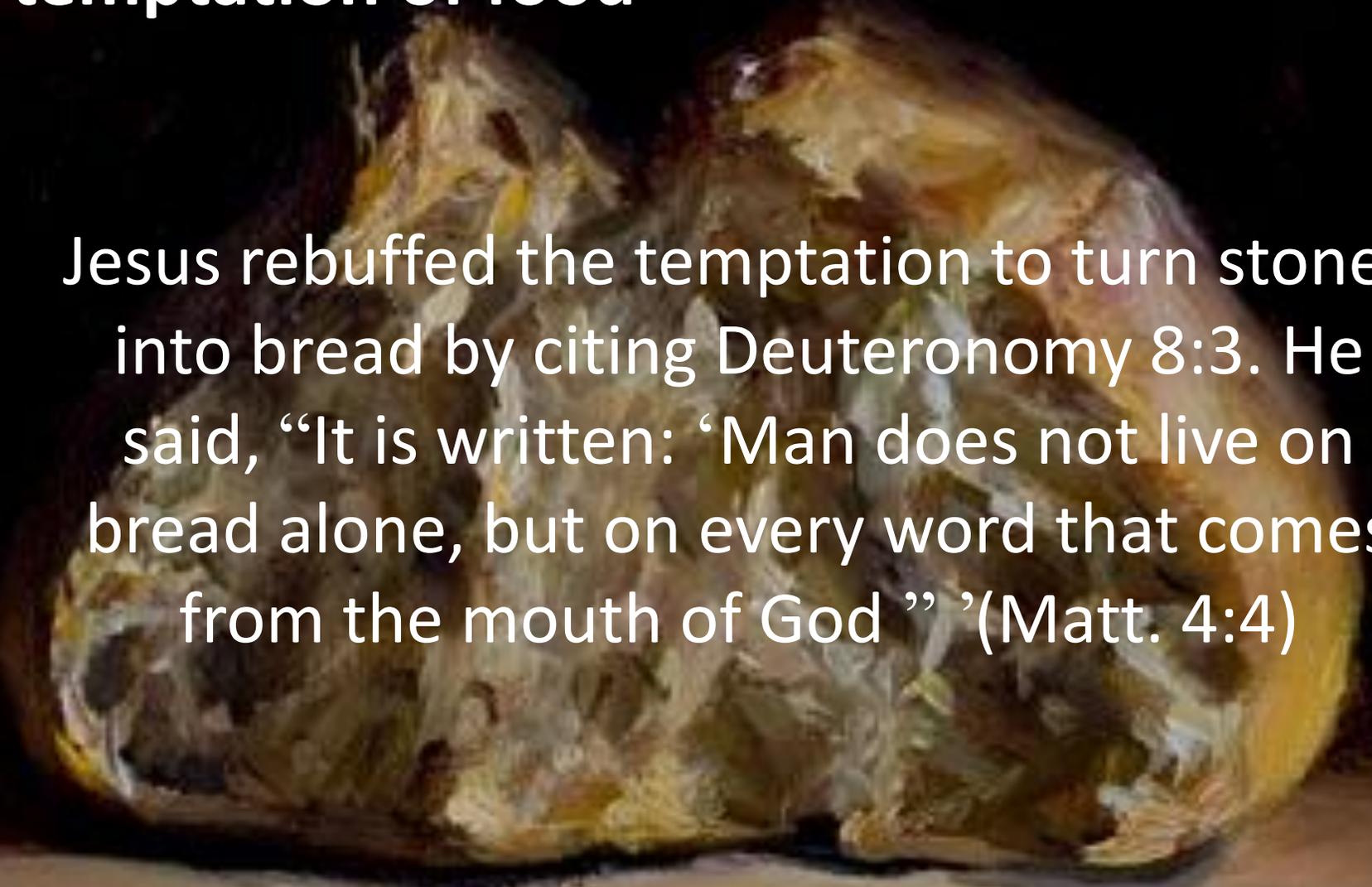
- Christ was tempted in all points (Hebrew 4:15; 1 John 2:16)
 - Satan tempted him with
 - “the lust of the flesh” (Matt. 4:2–3)
 - “the lust of the eyes” (Matt. 4:8–9)
 - “the pride of life” (Matt. 4:5–6)



Temptation invites a man or woman to take something that is good, when for some reason the person tempted does not have the right to that good thing or cannot, at that moment, use it properly. The things that Satan offered as a temptation would not have been sin had they been done or gained without perversion. Temptation begins with something that is good and perverts it. Satan tempted Jesus with good things that were gained with a demonic tint

The temptation of food

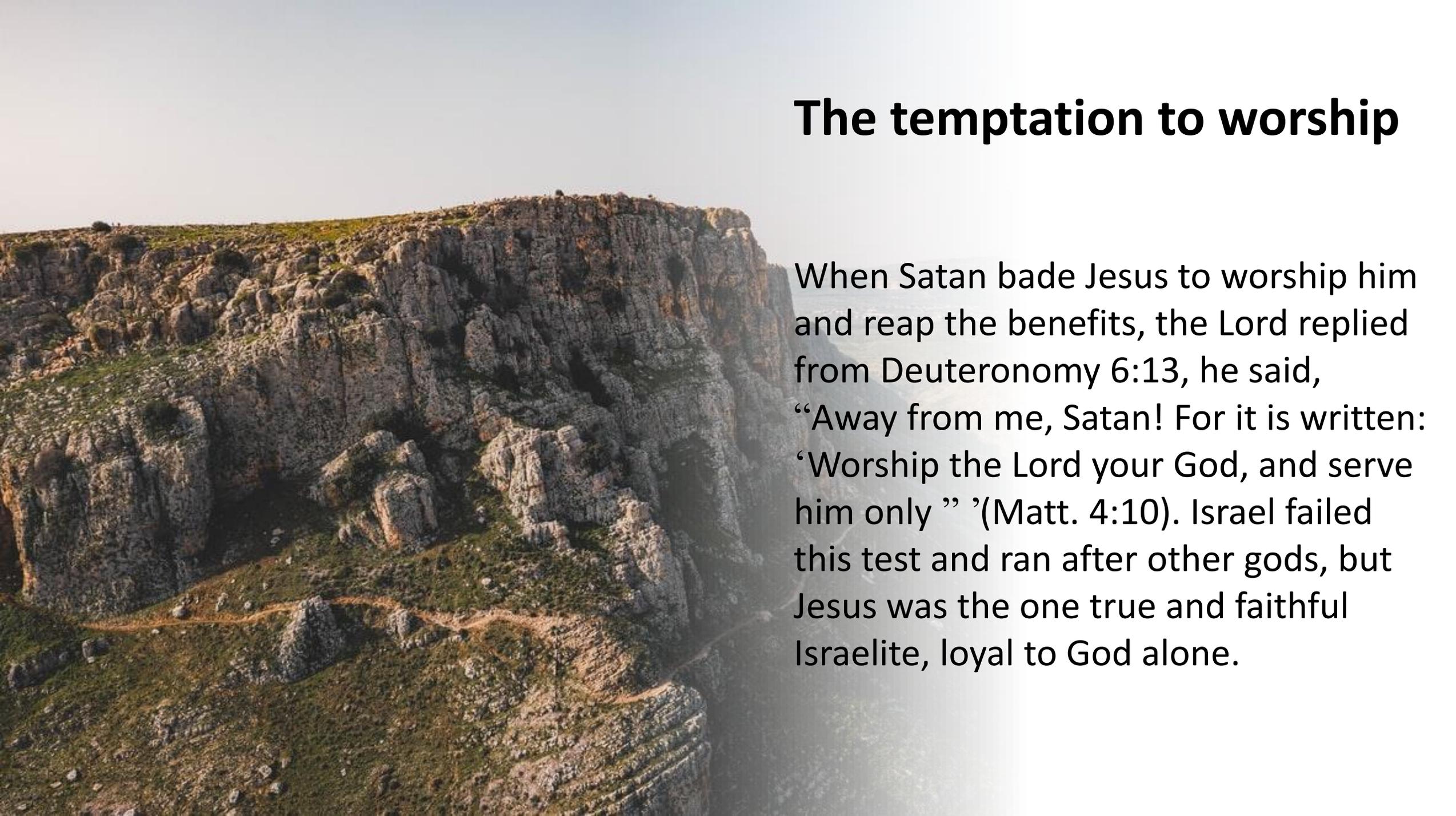
Jesus rebuffed the temptation to turn stones into bread by citing Deuteronomy 8:3. He said, “It is written: ‘Man does not live on bread alone, but on every word that comes from the mouth of God’ ” (Matt. 4:4)



The temptation of knowledge

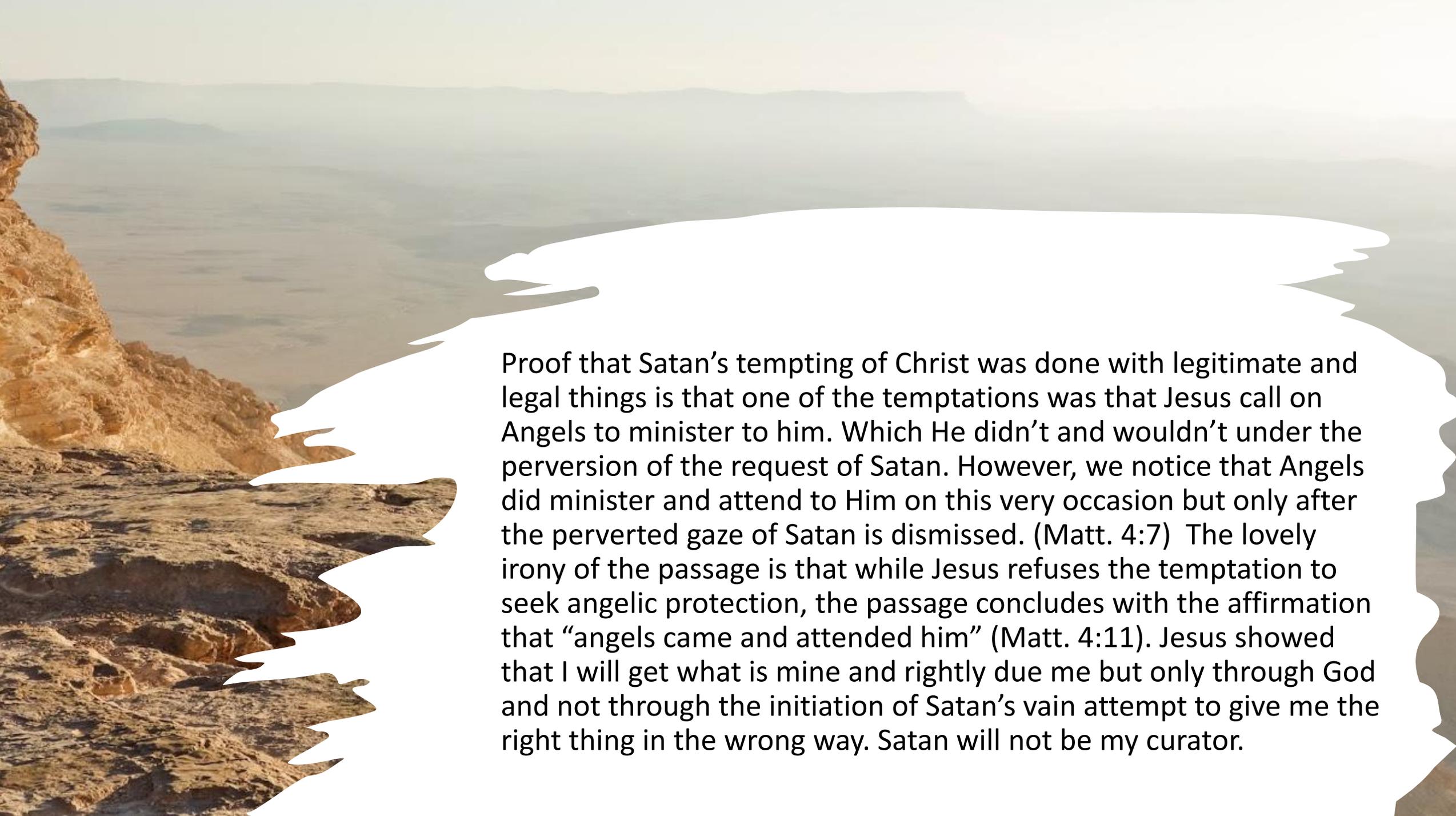
It was a temptation to gain knowledge by forcing the question—will God care for me? Jesus answered Satan by saying, “It is also written: ‘Do not put the Lord your God to the test’ ” (Matt. 4:7). This is a quotation of Deuteronomy 6:16, where it stands in a command for Israel to trust in God (6:13–17). Deuteronomy 6:16 comes from Exodus 17:1–7.





The temptation to worship

When Satan bade Jesus to worship him and reap the benefits, the Lord replied from Deuteronomy 6:13, he said, “Away from me, Satan! For it is written: ‘Worship the Lord your God, and serve him only’ ” (Matt. 4:10). Israel failed this test and ran after other gods, but Jesus was the one true and faithful Israelite, loyal to God alone.



Proof that Satan's tempting of Christ was done with legitimate and legal things is that one of the temptations was that Jesus call on Angels to minister to him. Which He didn't and wouldn't under the perversion of the request of Satan. However, we notice that Angels did minister and attend to Him on this very occasion but only after the perverted gaze of Satan is dismissed. (Matt. 4:7) The lovely irony of the passage is that while Jesus refuses the temptation to seek angelic protection, the passage concludes with the affirmation that "angels came and attended him" (Matt. 4:11). Jesus showed that I will get what is mine and rightly due me but only through God and not through the initiation of Satan's vain attempt to give me the right thing in the wrong way. Satan will not be my curator.

FOOTNOTES:

(Matthew 3:16-17) “Baptism of Jesus” Notes from the Premier Study Bible

3:16, 17 This event concerns the humanity of Christ the man, the human Jesus, who, through obedience, would replace the first Adam and become the source through whom God would govern the universe (1 Cor. 15:45). Among other things, this reveals the importance of earth in the greater scheme of things, as well as their future universal role, which is all made possible through the one human who conquered sin and its hold on the universe. “This is my beloved Son” is recorded in Mark 1:11 as “Thou art my beloved Son.” Both were correct, depending upon who was the hearer. For Christ it was certainly, “Thou art my beloved Son.” This phrase signified a son who had been under tutors coming to the age of maturity (Gal. 4:2) who was now, at the time appointed by the Father, “declared to be the Son of God” (Rom. 1:3, 4). He was anointed and empowered, and was given the responsibility and authority of the household which heretofore had lain with the Father, but was now transferred to Him.

This is what the ceremony of the baptism of Christ announced. (A ceremonial form of this is still found today in the Jewish bar mitzvah ceremony wherein a boy is declared to have moved to manhood). This is “a revealing” for Jesus, the beginning of the introduction of His ministry. The application to Christ of this phrase “this is my beloved Son” in its consummating application also occurs after His death at His resurrection and glorification (Acts 13:33). This was a transfer of divine authority that had been lost by the first Adam but was now transferred to the last Adam (1 Cor. 15:45)—that is, to Christ Jesus. He is the “one mediator between God and men” (1 Tim. 2:5). He is now at the “right hand” of God (Acts 2:33, 34; 5:31; 7:55, 56; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3, 13; 8:1; 10:12; 12:2). He is not given authority just over the earth, but also over all the cosmos, which is God’s household (1 Pet. 3:22; Eph. 1:19–23). This is not only an exaltation of Christ alone, but also of redeemed and obedient man over all powers in the universe (Heb. 2:7–18; 2 Tim. 2:12; Rev. 20:6). This important ceremonial event was also sometimes identified as “adoption” (Rom. 9:4; Gal. 4:5) and “glorified” and “glory.”

From this point forward, the declaration of this sonship signified that this Son was ruler over the family and that His authority was the very authority of the Father. Again, while first declaration was here at His baptism, the culminating declaration was made upon His resurrection. This declaration announced Him as ruler of the universe (Acts 13:33; Heb. 1:3; 2:7, 9; 2 Pet. 1:17). Many verses show the man Jesus receiving the glory that accompanied this pronouncement (John 7:39; 12:16, 23; Acts 3:13; Rom. 8:17; Heb. 5:5; Matt. 16:27; 19:28; 24:30; 25:31; Mark 13:26; Luke 9:26, 31, 32; 21:27; Eph. 3:14–16; Col. 3:4; 2 Thess. 2:14; Heb. 3:3; 13:21; James 2:1). Thus, while Jesus was certainly God manifested in the flesh (1 Tim. 3:16; John 14:9), He was also fully man and, as such, the conqueror of the world. The dove was a specific sign for John the Baptist, since he was waiting for the sign of the Spirit descending upon the Messiah (John 1:33). (*Premier Study Bible*, (Elk Grove, Apostolic Publishers International, 2018), 1306).