# Lesson 5 Matthew 4 Beginning of His Ministry

Life in Christ: When did you feel closest to Our Lord this week?

1. Read the parallel accounts of the temptation of Jesus in Mark 1:12-15 and Luke 4:1-13. What differences do you see between their accounts and Matthew’s?

Mark 1:12-15

12 [7](#7) At once the Spirit drove him out into the desert,

13 and he remained in the desert for forty days, tempted by Satan. He was among wild beasts, and the angels ministered to him.

14 After John had been arrested, [8](#8) Jesus came to Galilee proclaiming the gospel of God:

15 "This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel."

Luke 4:1-13

1 [1](#1) Filled with the holy Spirit, [2](#2) Jesus returned from the Jordan and was led by the Spirit into the desert

2 for forty days, [3](#3) to be tempted by the devil. He ate nothing during those days, and when they were over he was hungry.

3 The devil said to him, "If you are the Son of God, command this stone to become bread."

4 Jesus answered him, "It is written, 'One does not live by bread alone.'"

5 Then he took him up and showed him all the kingdoms of the world in a single instant.

6 The devil said to him, "I shall give to you all this power and their glory; for it has been handed over to me, and I may give it to whomever I wish.

7 All this will be yours, if you worship me."

8 Jesus said to him in reply, "It is written: 'You shall worship the Lord, your God, and him alone shall you serve.'"

9Then he led him to Jerusalem, made him stand on the parapet of the temple, and said to him, "If you are the Son of God, throw yourself down from here,

10 for it is written: 'He will command his angels concerning you, to guard you,'

11 and: 'With their hands they will support you, lest you dash your foot against a stone.'"

12 Jesus said to him in reply, "It also says, 'You shall not put the Lord, your God, to the test.'"

13 [5](#5)When the devil had finished every temptation, he departed from him for a time.

Matthew 4:1-11

1 Then Jesus was led by the Spirit into the desert to be tempted by the devil.

2 He fasted for forty days and forty nights, and afterwards he was hungry.

3 The tempter approached and said to him, “If you are the Son of God, command that these stones become loaves of bread.”

4 He said in reply, “It is written: ‘One does not live by bread alone, but by every word that comes forth from the mouth of God.’”

5 Then the devil took him to the holy city, and made him stand on the parapet of the temple,

6 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 ‘with their hands they will support you, lest you dash your foot against a stone.’”

7 Jesus answered him, “Again it is written, ‘You shall not put the Lord, your God, to the test.’”

8 Then the devil took him up to a very high mountain, and showed him all the kingdoms of the world in their magnificence,

9 and he said to him, “All these I shall give to you, if you will prostrate yourself and worship me.”

10 At this, Jesus said to him, “Get away, Satan! It is written: ‘The Lord, your God, shall you worship and him alone shall you serve.’”

11 Then the devil left him and, behold, angels came and ministered to him.

1. In all three readings, Jesus is led into the desert to be tempted. Who is the source of all human temptation? Consider James 1:13-14.

James 1:13-14

13 No one experiencing temptation should say, “I am being tempted by God”; for God is not subject to temptation to evil, and he himself tempts no one.

14 Rather, each person is tempted when he is lured and enticed by his own desire.

1. Can you give three kinds of circumstances from life today which are similar to the three temptations Jesus suffered? What human desire is at the heart of each temptation? As with Jesus, what sure defense do we have at our disposal?
2. What promises of blessing did Jesus offer to those who received His call to “follow him” (vs 18-25)?

Matthew 4:18-25

18 [8](#8) As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and his brother Andrew, casting a net into the sea; they were fishermen.

19 He said to them, "Come after me, and I will make you fishers of men."

20 [9](#9) At once they left their nets and followed him.

21 He walked along from there and saw two other brothers, James, the son of Zebedee, and his brother John. They were in a boat, with their father Zebedee, mending their nets. He called them,

22 and immediately they left their boat and their father and followed him.

23 [10](#10) He went around all of Galilee, teaching in their synagogues, [11](#11) proclaiming the gospel of the kingdom, and curing every disease and illness among the people.

24 [12](#12) His fame spread to all of Syria, and they brought to him all who were sick with various diseases and racked with pain, those who were possessed, lunatics, and paralytics, and he cured them.

25 And great crowds from Galilee, the Decapolis, [13](#13) Jerusalem, and Judea, and from beyond the Jordan followed him.

1. In a post-Resurrection appearance, after catching a net full of fish at the Lord’s command, Peter presents the fish to Jesus. This is a highly symbolic event for the “fishers of men” relating to the future growth of the Church. What do you think this means and how is it important for Christians today? Here are some of the symbolic meanings: 153 was considered to be the number of nations in the world; in Greek, the word for torn is schism, Peter was the first Pope.

John 21:11

1 So Simon Peter went over and dragged the net ashore full of one hundred fifty-three large fish. Even though there were so many, the net was not torn

1. Unlike Old Testament prophets and even John the Baptist, to whom does Jesus minister and preach His message?

Matthew 4:24-25

24 His fame spread to all of Syria, and they brought to him all who were sick with various diseases and racked with pain, those who were possessed, lunatics, and paralytics, and he cured them.

25 And great crowds from Galilee, the Decapolis, Jerusalem, and Judea, and from beyond the Jordan followed him

1. At Jesus’ baptism by John the Baptist, Jesus said it was necessary to fulfill all righteousness. Righteousness can be defined as a right relationship with God and our neighbors. Jesus relationship with the Father was affirmed by the baptismal theophany and the words of approval: “This is my beloved Son, with whom I am well pleased.” (Matthew 3:17)

In Matthew 4:23-24 how does Jesus demonstrate His love for His neighbors, the second half of the Greatest Commandment? Consider Catechism paragraph 1503.

Matthew 4:23-24

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24 His fame spread to all of Syria, and they brought to him all who were sick with various diseases and racked with pain, those who were possessed, lunatics, and paralytics, and he cured them.

Catechism 1503

1503 Christ's compassion toward the sick and his many healings of every kind of infirmity are a resplendent sign that "God has visited his people" and that the Kingdom of God is close at hand. Jesus has the power not only to heal, but also to forgive sins; he has come to heal the whole man, soul and body; he is the physician the sick have need of. His compassion toward all who suffer goes so far that he identifies himself with them: "I was sick and you visited me." His preferential love for the sick has not ceased through the centuries to draw the very special attention of Christians toward all those who suffer in body and soul. It is the source of tireless efforts to comfort them.

1. How does this relate to the Sacrament of Anointing the Sick celebrated in the today’s Church, the Body of Christ? Consider Catechism paragraphs 1511 and 1512.

Catechism 1511 and 1512

1511 The Church believes and confesses that among the seven sacraments there is one especially intended to strengthen those who are being tried by illness, the Anointing of the Sick:

This sacred anointing of the sick was instituted by Christ our Lord as a true and proper sacrament of the New Testament. It is alluded to indeed by Mark, but is recommended to the faithful and promulgated by James the apostle and brother of the Lord.124

1512 From ancient times in the liturgical traditions of both East and West, we have testimonies to the practice of anointings of the sick with blessed oil. Over the centuries the Anointing of the Sick was conferred more and more exclusively on those at the point of death. Because of this it received the name "Extreme Unction." Notwithstanding this evolution the liturgy has never failed to beg the Lord that the sick person may recover his health if it would be conducive to his salvation.