

# Matthew Survey, Section 1

## Christ Qualifies Himself — Kinsmen and Redeemer

*Lessons 21–24 • Keith Blades | Enjoy the Bible Ministries®*

Study Overview and Lesson Summaries

### About This Section

These four lessons survey Matthew chapter 4, verses 1 through 11 — the account of Christ qualifying himself to function as Israel's Kinsmen Redeemer by being tempted of the devil in the wilderness. Keith lays extensive background groundwork before going through the passage, establishing from Isaiah 41, 49, and 50, Jeremiah 31, and Psalm 49 why this event had to take place: Israel is Satan's lawful captive, and part of the redemption package requires the Lord to contend with the adversary and prove he is not in the same predicament his nation is in. The four qualifications of a redeemer are set out from the law of redemption, and three of them are shown to have already been met. The fourth — that the redeemer must not be in the same predicament as those he redeems — is what the devil has the legal right to test. Keith then traces Israel's manifestation of imperfect servanthood across three categories in Exodus chapters 15 through 17: murmuring and complaining servants (Exodus 16), tempting and doubting servants (Exodus 17:1-7), and disloyal and compromising servants (groundwork laid in Exodus 13 and 17). Finally each of Christ's three temptation responses is shown to be the exact opposite of what Israel did, demonstrating perfect servanthood and legally qualifying him to function as the redeemer. The section closes with the devil's departure and angels ministering to Christ — and a preview of the five prophetic issues that mark the commencement of his public ministry in Matthew 4:12 through chapter 7.



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### Lessons at a Glance

Lesson	Core Focus
<b>Lesson 21</b>	Background for Matt. 4:1-11; five mandates of Davidic covenant; Isaiah 41:13-14; 49:24-25; Jeremiah 31:10-11; Israel as Satan's lawful captive; Isaiah 50:5-9; devil's legal right to test; Mark 1:12 — immediately; two sets of temptations introduced
<b>Lesson 22</b>	Four qualifications of a redeemer from the law; Matthew 4 (Son of David) vs. Luke 4 (Son of Adam) — why the sets differ; Luke 4:13 vs. Matt. 4:11; Psalm 49:7-9; Hebrews 9:15 and 10:5-7; Boaz's elder brother illustrates 4th qualification; Israel's wilderness parallel established

Lesson	Core Focus
Lesson 23	Three components of perfect servanthood defined; Exodus 15-17 walked through; Marah — 'there he proved them'; Exod. 16 — wilderness of Sin — murmuring servants (1st component); Exod. 17:1-2 — Rephidim — tempting the LORD (2nd component introduced); Deut. 8:2-3
Lesson 24	Exod. 17:1-7 — Massah/Meribah — doubting/tempting servants (2nd component); Exod. 17:8-16 and 13:17-18 — Amalek, ground laid for 3rd component; Matt. 4:3-4 — stones to bread; Matt. 4:5-7 — pinnacle of temple; Matt. 4:8-10 — kingdoms of world; all four redeemer qualifications met; Matt. 4:11-12 — angels; John imprisoned; preview of public ministry

## Lesson Summaries

L21

**The Necessity of the Temptation — Background and Frame of Reference** *Matthew 4:1; Isaiah 41:13–14; 49:24–25; 50:5–9; Jeremiah 31:10–11; Mark 1:11–12*

**Five Mandates of the Davidic Covenant — Redemption Comes First**

- The five mandates: Redeemer, Deliverer, Avenger, King, Blessor — in that order; no subsequent mandate can be fulfilled without redemption first
- Isaiah 41:13-14 — God declares himself 'thy redeemer, the Holy One of Israel' in the context of Israel's helpless predicament; his Jehovahness is the only recourse
  - Isaiah 42:1 (Christ's manifestation to Israel) is set directly in the context of this first mandate — he has been manifest to Israel as the one who will fulfill redemption

**Israel as Satan's Lawful Captive — The Devil's Legal Stake**

- Isaiah 49:24-25 — 'Shall the prey be taken from the mighty, or the lawful captive delivered?' — Israel became Satan's lawful prey when the fifth course of punishment began
- Jeremiah 31:10-11 — 'For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he' — ransoming Jacob from the mighty one is part of the redemption package
  - The devil entered the land of Israel when the fifth course of punishment began; he holds not only the people but the land — hence the Lord casting out devils throughout his ministry

**The Lord Qualifies as Kinsman — Three Requirements Already Met**

- Kinsman qualification: as the Son of David, Son of Abraham, he is Israel's kinsman — already met (Matthew 1 genealogy)
- Willingness qualification: enfleshing himself in the line of David's seed was a willing act; Isaiah 50:5 — 'I was not rebellious, neither turned away my back' — already demonstrated
- Isaiah 50:6-9 — synopsis of his willingness to go to the cross in contention with the adversary: 'who will contend with me? Let him come near to me'
  - God the Father has already declared his pleasure at the manifestation — 'This is my beloved Son, in whom I am well pleased'; the fourth qualification remains to be

proven to the devil

### The Devil's Legal Right to Test the Lord

- Because Israel is the devil's lawful captive, the devil has the legal right to test whether Christ is in the same predicament — if he can be implicated in Israel's imperfect servanthood, he cannot function as their redeemer
- Mark 1:11-12 — immediately upon the manifestation, 'the spirit driveth him into the wilderness' — no delay; the devil is waiting, it is legally required to take place right then
  - Introduction: two sets of temptations — Matthew 4 records the Son of David set; Luke 4 records the Son of Adam set (to be developed in the next lesson)

## Four Qualifications of a Redeemer and the Two Sets of Temptations *Matthew 4:1–11; Luke 4:1–13; Psalm 49:7–9; Hebrews 9:15; 10:5–7*

### Two Sets of Temptations — Why Matthew and Luke Differ

- Matthew 4 and Luke 4 record different sets of temptations, not the same set in different order; the accounts differ because they describe two separate events
- Luke 4 records the Lord being tempted as the Son of Adam / Son of Man — settling the original contention of Genesis 3:15 regarding the usurpation of the earth
- Matthew 4 records the Lord being tempted as the Son of David — qualifying to redeem Israel from Satan's lawful captivity
  - Luke 4:13 — 'he departed from him for a season' (not permanently); Matthew 4:11 — 'the devil leaveth him, and angels came and ministered' — Luke's set occurred first, Matthew's set second

### Four Qualifications of a Redeemer — From the Law of Redemption

- First: the redeemer must be a kinsman of those he redeems — met; Christ is Son of David, Son of Abraham (Matt. 1)
- Second: the redeemer must be willing to redeem — not coerced; met; the enfleshment was willing, Isaiah 50:5 confirms it
- Third: the redeemer must be able to pay the specified price — met; Hebrews 10:5-7 — 'a body hast thou prepared me... Lo, I come to do thy will, O God'; Hebrews 9:15 — mediator of the new testament for redemption of transgressions under the first testament
  - Psalm 49:7-9 — 'none of them can by any means redeem his brother, nor give to God a ransom for him' — Israel cannot redeem themselves; God's Jehovahness is the only provision
- Fourth: the redeemer must not be in the same predicament as those he redeems, nor compromise himself in performing the redemption — this is what Matthew 4:1-11 proves
  - The elder brother of Boaz (Ruth 4) illustrates the fourth qualification failing: willing and able, but a kinsman who would mar his own inheritance by performing the redemption — disqualified on the fourth count

### The Parallel: Israel's Wilderness vs. Christ's Wilderness

- Israel demonstrated imperfect servanthood in Exodus 15-18 — wilderness, hunger, thirst — laying the ground work for becoming Satan's lawful captive
- Christ puts himself in a MORE strenuous wilderness situation (40 days/nights)

L22

fasting) than Israel was ever in — to eliminate any legal loophole or cry of foul from the adversary

- Deuteronomy 8:2-3 — Moses looks back: 'to humble thee and to prove thee, to know what was in thine heart'; when the Lord quotes from Deuteronomy 6-8 in response to each temptation, he is citing what Israel should have said and done but didn't

## L23

### Israel's Imperfect Servanthood — Three Categories Manifest

*Exodus 15:22–26; 16:1–12; 17:1–7; Deuteronomy 8:2–3*

#### Three Components of Perfect Servanthood

- Complete satisfaction with the master's program regardless of personal hardship — no murmuring or complaining
- Implicit faith and trust in the master's word and integrity regardless of circumstances — no tempting or doubting
- Complete loyalty to the master's program and cause — no compromise, no deviation, no finding alternative means to the same end
  - Israel demonstrated imperfection on all three counts; the Lord demonstrates perfection on all three — that contrast is the heart of Matthew 4:1-11

#### Category One: Murmuring and Complaining Servants — Exodus 16

- Exodus 15:22-26 — wilderness of Shur; bitter waters of Marah; people murmur against Moses; God sweetens the waters and 'proves them'
- Exodus 16:1-3 — wilderness of Sin; 'the whole congregation murmured against Moses and Aaron'; 'Would to God we had died by the hand of the LORD in Egypt... ye have brought us forth to kill this whole assembly with hunger'
  - Complete dissatisfaction — they would rather have died among the Egyptians than trust God in the wilderness; God hears the murmurings and provides manna (Exod. 16:11-12)
- Deuteronomy 8:2-3 — Moses later declares that God led them through the wilderness 'to humble thee and to prove thee, to know what was in thine heart'
  - The first component of perfect servanthood — complete satisfaction, living off the word God had given — they failed it at the very first opportunity

#### Category Two: Tempting and Doubting Servants — Exodus 17:1–7 Introduced

- Exodus 17:1-2 — Rephidim; 'there was no water for the people to drink'; 'the people did chide with Moses'; Moses: 'wherefore do ye tempt the LORD?'
- Beyond murmuring — they are now chiding and tempting; demanding God prove himself rather than trusting his word
  - Lesson 23 concludes having introduced the second situation; Lesson 24 will complete Exodus 17 and all three temptation parallels

## L24

### Israel's Three Failures Completed — Christ's Three Victories Surveyed

*Exodus 17:1–16; 13:17–18; Matthew 4:1–12; Deuteronomy 6; 8*

#### Category Two Completed: Doubting and Tempting Servants — Exodus 17:1–7

- Exodus 17:7 — 'he called the name of the place Massah and Meribah... because they tempted the LORD, saying, Is the LORD among us or not?'
- God had removed the visible evidence of his presence; a perfect servant would

have maintained implicit faith regardless of visible evidence — Israel demanded visible proof instead

- This is the exact setup for the second temptation in Matthew 4 — the devil quotes Psalm 91:11-12 and tempts the Lord to prove whether God's promise about the angels is really true

### Category Three: Disloyal and Compromising Servants — Exodus 17:8–16; 13:17–18

- Exodus 13:17-18 — God did not lead Israel through the land of the Philistines 'lest peradventure the people repent when they see war, and they return to Egypt' — disloyalty to the cause was already anticipated
- Exodus 17:8-16 — Amalek comes and fights Israel at Rephidim; Jehovah-Nissi displayed; foundation laid for the third category of imperfection
  - The actual manifestation of disloyalty and compromise occurs at the borders of the land (Numbers) when they refuse to enter; but the seeds are shown to be present from Exodus 13 and 17 onward

### Christ's Three Victories — Matthew 4:3–10

- Temptation 1 (Matt. 4:3-4): 'Command that these stones be made bread' — temptation to be a murmuring, complaining, dissatisfied servant; Christ responds from Deuteronomy 8:3: 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God'
  - Complete satisfaction — the Lord was living off the Father's words, not personal comfort; he knew his Father would not let him starve
- Temptation 2 (Matt. 4:5-7): Pinnacle of the temple; 'Cast thyself down, for it is written He shall give his angels charge concerning thee' — temptation to doubt and tempt the Father's integrity; Christ responds from Deuteronomy 6: 'Thou shalt not tempt the Lord thy God'
  - Implicit trust — the angels were present the whole time (Matt. 4:11 — 'behold, angels came') but not visible; the Lord trusted his Father's word without needing circumstances to confirm it
- Temptation 3 (Matt. 4:8-10): Exceeding high mountain; 'All these kingdoms will I give thee if thou wilt fall down and worship me' — exact end result but alternative means; temptation to be a disloyal, compromising servant; Christ: 'Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve' (Deut. 6)
  - Complete loyalty — 'him only shalt thou serve'; the devil offered the identical end result (the kingdoms and their glory) but an entirely different means; a perfect servant does not deviate one step from the master's program

### The Outcome and What Follows — Matthew 4:11–12

- Matt. 4:11 — 'Then the devil leaveth him, and, behold, angels came and ministered unto him' — all four qualifications of a redeemer legally met; the devil has no grounds to challenge
- The devil now operates in a different mode — no legal challenge to the redemption, so he must try to thwart the actual contention on the cross rather than the qualification
- Matt. 4:12 — John cast into prison = the prophesied signal for Christ to begin his public ministry; John begins to decrease, Christ increases
  - Preview: Matthew 4:12 through chapter 7:29 records the five prophetic issues that constitute the commencement of the Lord's public ministry in the fourth installment — the subject of the next sections

## Key Doctrinal Distinctions

### Two Sets of Temptations — Matthew 4 and Luke 4 Record Different Events

Matthew 4 and Luke 4 do not record the same temptation in different order. They record two separate sets of temptations that took place during the same wilderness period. Luke 4 records the Lord being tempted as the Son of Adam, the son of man, to settle the original contention of Genesis 3:15 regarding the usurpation of the earth by the adversary. Matthew 4 records the Lord being tempted as the Son of David to qualify himself specifically to redeem Israel from Satan's lawful captivity. Luke's set occurred first (Luke 4:13 — 'he departed for a season'), then the devil returned for Matthew's set (Matt. 4:11 — 'the devil leaveth him' permanently, followed by the angels ministering).

### Four Qualifications of a Redeemer — Three Already Met Before Matthew 4

From the law of redemption (Leviticus 27; book of Ruth) four qualifications must be met: (1) kinsman of those to be redeemed — met: Christ is the Son of David and Son of Abraham; (2) willing to redeem — met: the enfleshment was voluntary and Isaiah 50:5 confirms it; (3) able to pay the specified price — met: Hebrews 10:5-7 and 9:15 declare it; (4) not in the same predicament as those to be redeemed, and cannot compromise himself in performing the redemption — this is what Matthew 4:1-11 proves before the devil. The first three the Father had already declared met; the fourth required satisfaction before the adversary who held the lawful right to test it.

### Israel's Lawful Captivity and the Devil's Legal Right to Test the Lord

Israel's repeated failure as Jehovah's servant ultimately resulted in their being handed over to Satan as his lawful captive when the fifth course of punishment began (Isaiah 49:24-25; Jeremiah 31:11). This gave the devil a genuine legal stake in the issue of whether Christ could qualify as their redeemer. If Christ could be shown to be in the same predicament of imperfect servanthood, the devil could legally disqualify him from functioning as the redeemer. The temptations were therefore not a formality — everything hinged on them, and the devil staked all his hopes on succeeding at that point.

### Three Components of Perfect Servanthood — Israel Fails, Christ Passes

Perfect servanthood requires three components: (1) complete satisfaction with the master's program regardless of personal hardship — no murmuring or complaining; (2) implicit faith and trust in the master's word regardless of visible evidence — no doubting or tempting; (3) complete loyalty to the master's cause and program — no deviation, no compromise, no alternative means to the same end. Israel manifested imperfection on all three counts in the wilderness of Exodus 15-17 (murmuring: Exodus 16; tempting: Exodus 17:1-7; disloyalty groundwork: Exodus 13 and 17). Christ answered each parallel temptation in Matthew 4 by quoting exactly what Moses said Israel should have done from Deuteronomy 6 and 8, demonstrating perfection on all three counts.

## Why Christ Fasted Forty Days — A More Strenuous Situation to Eliminate Legal Loopholes

When Christ was led into the wilderness and fasted forty days and forty nights he placed himself in a more strenuous situation than Israel ever experienced in their wilderness failures. Israel had not gone forty days without food or water before they murmured and complained. The Lord intensified the conditions deliberately so that when he passed the temptations the adversary would have no legal recourse — no claim of foul, no technicality, no argument that the conditions were not sufficiently comparable to the conditions under which Israel failed. The extremity of the conditions made the qualification legally airtight.

## Key Scripture References

Reference	Topic
<b>Matthew 4:1–2</b>	Led of the Spirit into wilderness; purpose: to be tempted of the devil; forty days and forty nights fasting
<b>Matthew 4:3–4</b>	Temptation 1 — stones to bread; Christ quotes Deut. 8:3 — 'Man shall not live by bread alone'
<b>Matthew 4:5–7</b>	Temptation 2 — pinnacle of temple; cast thyself down; Christ quotes Deut. 6 — 'Thou shalt not tempt the Lord thy God'
<b>Matthew 4:8–10</b>	Temptation 3 — kingdoms of the world; 'Get thee hence, Satan'; Christ quotes Deut. 6 — 'him only shalt thou serve'
<b>Matthew 4:11–12</b>	Devil departs; angels minister; John cast into prison = signal to begin public ministry
<b>Luke 4:1–13</b>	Son of Adam set of temptations; Luke's order differs from Matthew's; 'departed for a season' (v. 13) — not permanent
<b>Mark 1:11–12</b>	'Immediately the spirit driveth him into the wilderness' — no delay after the manifestation
<b>Isaiah 41:13–14</b>	'Fear not... I will help thee... thy redeemer, the Holy One of Israel' — first mandate in view
<b>Isaiah 49:24–25</b>	'Shall the prey be taken from the mighty, or the lawful captive delivered?... I will contend with him that contendeth with thee'
<b>Isaiah 50:5–9</b>	Messiah: 'I was not rebellious, neither turned away my back'; 'who will contend with me? Let him come near'
<b>Jeremiah 31:10–11</b>	'The LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he'
<b>Psalms 49:7–9</b>	'None of them can by any means redeem his brother, nor give to God a ransom for him'
<b>Hebrews 9:15</b>	Christ: mediator of the new testament for the redemption of transgressions

	under the first testament
<b>Hebrews 10:5–7</b>	'A body hast thou prepared me... Lo, I come to do thy will, O God' — willingness and ability declared
<b>Exodus 13:17–18</b>	God leads Israel away from the Philistines: 'lest peradventure the people repent when they see war' — 3rd imperfection anticipated
<b>Exodus 15:22–26</b>	Wilderness of Shur; Marah's bitter waters; murmuring; 'there he proved them' — stage set for the three tests
<b>Exodus 16:1–12</b>	Wilderness of Sin; 'whole congregation murmured'; manna provided — 1st component of imperfection manifested
<b>Exodus 17:1–7</b>	Rephidim; no water; chiding and tempting the LORD; Massah and Meribah — 2nd component manifested
<b>Exodus 17:8–16</b>	Amalek and Israel; Jehovah-Nissi; foundation laid for 3rd component of imperfect servanthood
<b>Deuteronomy 8:2–3</b>	'to humble thee and to prove thee, to know what was in thine heart'; 'man doth not live by bread alone'

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