

Matthew 19-04-14a

Good morning. Welcome to the Sunday morning services at Grace and Truth Bible Church. It is a sunny 14th of April, 2019.

And as I mentioned to Matthew a bit earlier, I like to think of this as Face Palm Sunday. The tragic entry, of course, took place on the first day of the week before the Lord's crucifixion. And far from being the triumph that it is often thought of, it was actually tragic.

It was a disappointment. The Lord Jesus went to the temple and looked around, as we shall see coincidentally, perhaps, in our study this morning. But we are anticipating Resurrection Sunday, which I prefer to call it, rather than naming it after a pagan deity, or the ancient Babylonian word for star.

You remember that the beautiful and courageous queen's name was Hadassah. It was her slave name that was Esther, so to speak, in the same way that I prefer to think of Hananiah, Mishael, and Azariah, with their wonderful God-given Hebrew names, as opposed to Shadrach, Meshach, and Abednego, which was also their slave names. But we do anticipate an interesting study this morning, something that I think will be stimulating and motivating.

There's a lot to be seen in the Word of God if you take the time to look, and we're going to be looking at quite a bit this morning, so we'll endeavor to get started. Let's take a moment, as is our custom, to ask God's blessing on our study and our fellowship, our conversation, and the function of our spiritual gifts, that we can be an encouragement to each other and a blessing to each other, and that God's Word and God's character will be at the forefront in our thinking, that it will remain with us after we break up the meeting and head back into the chores and tasks of daily life, that we will find ourselves more and more transformed by the things that we see from God's Word this morning. Shall we pray? Father, we are grateful for the standing that we enjoy in Your love and in Your grace because of the Lord Jesus Christ, His faithfulness throughout His earthly life, culminating in this final week that we memorialize and anticipate as we think of His dedication and His commitment to the fulfillment of Your plan in constant awareness of and making use of the resources that You have furnished to us as well, the presence and power of Your Holy Spirit and the truth and light that comes from Your Word.

We pray that as we examine Your Word together this morning that the Holy Spirit will be our teacher, will help us to see not only what it means and what it contains, but how that is pertinent and meaningful for us, that it will be incorporated into our thoughts and our perspective so that day by day as the return of the Lord Jesus approaches, we will be more and more furnished for the good works that You have ordained, that we walk in, that our light will shine before men and they will see those works and glorify You, and

that we will be fitting representatives of the Lord Jesus Christ as His body on this earth in the time that remains to us. We pray these things in Jesus' name. Amen.

Well, in our rather recent excursion into the Gospel of Matthew, we have come to chapter 4, verse 18. Actually, 4, verse 12. We're going to be looking at 12 through 18 this morning.

Matthew 4, verses 12 through 18. The first 11 verses were the testing in the wilderness, the 40 days, and we noted the significance of these three tests, which are recorded for us in Matthew and in Luke. Mark simply mentions the testing took place.

John does not cover this particular experience of the Lord Jesus in his Gospel at all. But at the end of this, verse 11, the devil left him and behold, angels came and ministered to him. Let's read this next section together now.

Matthew 4, 12 through 18. Now, when Jesus heard that John had been put in prison, he departed to Galilee, and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali. Now, when he was in Capernaum, he heard the voice of the Lord Jesus saying to him, Repent, for the kingdom of heaven is at hand.

And he said to him, Repent, for the kingdom of heaven is at hand. I guess we're actually going through the end of 17. We're going to take a look at 18, but not just yet.

So, the devil left him, in verse 11, and behold, angels came and ministered to him. There's a lot that could be said. We could do the doctrine of angels.

We could look at the other times and places where angels appear. We have looked somewhat at that in this past Christmas study, looking at the ministry of the angel Gabriel and his messages beginning in the days of Daniel and extending through Zacharias and Mary. But we're going to move forward because it's interesting.

And I go where I find it interesting. So, we move from this, the closing of the temptation, to Jesus hearing that John had been put in prison and departing to Galilee. And we move smoothly forward into the coverage in the Synoptic Gospels of the Galilean ministry.

This is what it's known as. Jesus was down in the region of the Jordan. He moves up into Galilee, and things start happening up there.

However, let me say that there is a much-needed gap in the account. As you look forward through this arrival in Galilee and the Old Testament allusion, at which we will be looking very shortly, you will then notice that in verse 18, Jesus walking by the Sea of Galilee. He's arrived in Galilee.

It's a fulfillment of Old Testament prophecy. He's walking by the Sea of Galilee, and he

sees two brothers, Simon called Peter and Andrew his brother, casting a net 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. Remember this if you were a child like me, toted into Sunday school every Sunday. Jesus goes up to Galilee, sees these fishermen, gives them the effectual call, and they take one look at him, drop their nets, and fall in.

He goes a little further, sees two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets. He called them, and immediately they left the boat and their father and followed him. Something about the call of the Lord Jesus these men just can't resist.

It's irresistible grace, right? However, here is what actually happened following the gospel accounts, and I have a chronological Bible, and I checked my chronological Bible, and sad to say, either it or I are wrong, because we don't agree, and I'm assuming, of course, that the Bible, the published Bible, combed over by countless editors, is wrong, and I, in the pristine unbroken snow where I stand, am right. So, let's see what the Bible has to say. What have we seen so far? In Matthew, beginning at chapter 3, following the first two chapters of birth narratives, in chapter 3, what happens? We have John the Baptist preaching in the wilderness of Judea.

That was the first 12 verses of chapter 3. No contest there. This is how events get rolling in the adult life and ministry of the Lord Jesus. It begins with the forerunner preparing the way.

We saw that in detail. Matthew 3, 1 through 12. That is the first thing, and if you want to make a list, you're welcome to do so.

I have a one-page sequence of events that I have helpfully provided only to myself, but I can make it available later, or you can just write these down as we go. I think it will help you to write them down as we go. So, number one, John prepares the way.

Matthew 3, 1 through 12. The second major happening here is in verses 13 through 17. Number two, Jesus comes and is baptized.

Holy Spirit, like a dove bodily, descends. Jesus is baptized, Holy Spirit descends. That's number two, Matthew 3, 13 through 17.

Then, Jesus immediately went into the wilderness and was tempted 40 days. This is what we just looked at, Matthew 4, 1 through 11. Now, this is like the church age.

This is the great intercalation that is invisible in the Gospel of Matthew, but is present in the other Gospels. After the 40 days, the angels come and minister to the Lord Jesus.

What happens then? Well, it's not in Matthew.

What happens next, you've got your first three points, right? John begins, Jesus is baptized, Jesus is tempted 40 days. Number four, Jesus returns to the Jordan. He returns to the Jordan, and John the Baptist sees him again.

Turn in your Bible to John 1. This is going to be your reference for point four here, is John 1, 26. In the Gospel of John, you've got in the beginning the Word with God and so on. The Word became flesh.

John gives his testimony, beginning in John 1, 19. He confessed that he was not the Christ. Are you Elijah? No.

I am the voice of one crying in the wilderness, verse 23. Make straight the way of the Lord, as the prophet Isaiah said. Now, those who were sent to ask him these questions were from the Pharisees, verse 25, and they asked him, saying, Why then do you baptize if you are not the Christ, nor Elijah, nor the prophet? Verse 26, John answered them, saying, I baptize with water, but there stands one among you whom you do not know.

This is Jesus, post-temptation, having come back to John. He is standing in the crowd. The Pharisees are asking John, Who are you? Are you the Christ? No.

Are you Elijah? No. I baptize with water, but there stands one among you whom you do not know. It is he who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.

These things were done in Bethabara, or Bethany, beyond the Jordan, where John was baptizing. So, John 1, 26-28. Jesus returns to John at the Jordan and is seen by John.

John says, He's standing among you. Point 5. The next day, continuing in the Gospel of John, chapter 1, verse 29. The next day, John saw Jesus coming toward him and said, Behold the Lamb of God who takes away the sin of the world.

On the first day, John sees Jesus as he's speaking to the Pharisees. On the second day, he identifies Jesus. He says, There he is.

Look. Behold. The Lamb of God who takes away the sin of the world.

This is he of whom I said yesterday, After me comes a man who is preferred before me, for he was before me. I did not know him, but that he should be revealed to Israel is why I came baptizing with water. And John bore witness, saying, I saw, past tense, the Spirit descending from heaven like a dove, and he remained upon him.

That was 42 days ago. You see it? Now, isn't it interesting that John says, Behold the Lamb of God. What lamb would this be in Old Testament prefiguration? That's a good word I just made up.

Prefigurement. Foreshadowing. What feast features the lamb? Passover.

What do you know about the Passover lamb? How is it deemed fit for that particular sacrifice? It is selected on a day four days prior. Right? It is selected and it is kept by the family for four days. And why do they do that? It is examined to ensure that it is holy and without blemish.

Right? What has just happened for the last 40 days? The lamb has been examined and found without spot and without blemish. So when he returns to John, John says, There's the Lamb of God. That's the spotless Passover lamb who takes away the sin of the world.

So he identifies him on this second day, John 1, 29 through 34. And he says, I saw at some time in the past the Holy Spirit descending like a dove. He wasn't baptized on this day and he wasn't baptized on the previous day.

That was 40 odd days ago. I did not know him, but he who sent me to baptize with water said to me, Upon whom you see the Spirit descending and remaining on him, this is verse 33, This is he who baptizes with the Holy Spirit. And I have seen and testified that this is the Son of God.

So there's your first five events that we're putting in sequential order here. Continuing in John 1, verse 35, again the next day. This will be the third day in John's account.

After the 40 days of testing, again the next day, John stood with two of his disciples and looking at Jesus as he walked, he said, Behold, the Lamb of God. The two disciples heard him speak and they followed Jesus. Jesus turned and seeing them following, said to them, What do you seek? They said to him, Rabbi, which is to say when translated, Teacher, where are you staying? He said to them, Come and see.

They came and saw where he was staying and remained with him that day. Now it was about the tenth hour. One of the two who heard John speak and followed him, Jesus, was Andrew, Simon Peter's brother.

Very interesting in John's account that Andrew is identified as Simon Peter's brother, although Simon Peter has not yet been identified in the account, which tells you that John figures everybody knows who Simon Peter is already. It also appears that he accounts these people to be more familiar with Greek than Aramaic because he translates the rabbi term for them. Rabbi means teacher.

So John's gospel is addressed to Greek-speaking churches who are already familiar with Simon Peter by reputation because he's not yet been introduced in this story. But Andrew, his lesser-known brother, is identified by the more well-known figure, Andrew, Simon Peter's brother. Of course, the other unnamed disciple is John himself, the narrator here himself.

So on this day, John and Andrew are down there with John the Baptist. And Jesus appears. John identifies him.

They go and basically transfer their interest and their presence from John to Jesus. And they follow Jesus to where he is staying. And before he goes, he says, I've got to find my brother.

So Andrew, first, verse 41, found his brother Simon and said to him, We have found the Messiah, which is translated the Christ. Once again, translating Aramaic for Greek speakers. We have found the Messiah, and he brought him to Jesus.

How many disciples have we got now? Andrew, John, and Simon. Now when Jesus looked at him, he said, You are Simon, the son of Jonah. You shall be called Kephas.

Third Aramaic term, which is translated by John, a stone. You shall be called Kephas, stone. Put a star out beside this.

We're going to return to it later. The following day, Jesus wanted to go to Galilee. And he found Philip and said to him, Follow me.

Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said, We have found him of whom Moses in the law and also the prophets wrote. Jesus of Nazareth, the son of Joseph.

Nathanael said to him, Can any good thing come out of Nazareth? Philip said to him, Come and see. What did Jesus say in verse 39? Come and see. Nathanael, the closest you can come to sort of an effectual call is looking at Philip.

But as soon as Jesus sees him and says, Follow me, Philip knows who he's talking to. There's conversation here that's been left out. He has been talking to Peter and Andrew.

They're from the same town. And if you don't think that all of them having traveled down to listen to John and to hear this great message of the kingdom being at hand and then Andrew and Simon having found whom John has been preaching about and identified, they told Philip, Well, when Jesus sees Philip and Philip sees Jesus, Jesus just says, It's time. Come with me.

And he's ready. He already knows who Jesus is. So this is now the fourth day.

Philip and Nathanael. So now there are a total of five disciples. John, Andrew, Simon, Philip, and Nathanael.

All of them, as soon as they hear that the Messiah has been found, they are ready to follow. This is what they have been looking for. This is what they have been seeking.

It's why they're not up in Galilee fishing. It's why they're not up there pursuing business

or just attending synagogue every Saturday and going about their business. They've been actively looking.

They put themselves out to come down to ask and to seek and to knock. And when it is presented to them, they recognize it and they follow. So these five disciples, over the course of these two days, John, Andrew, Simon, Philip, and Nathanael follow him.

This is John 1, 35 through 51. So that's our first six observations. Now, chapter 2. On the third day, there was a wedding in Cana of Galilee, and the mother of Jesus was there.

Both Jesus and his disciples were invited to the wedding. And this is the water-to-wine episode. So you have the wedding feast at Cana, John 2, 1 through 11.

That's your seventh observation in our list. There's nothing significant about the numbering here. This is just the order I put them in.

Wedding feast at Cana. So, reviewing your list, John comes preparing the way, baptizing in the Jordan, Matthew 3, 1 through 12. Jesus came and is baptized.

John sees the Holy Spirit descend like a dove, Matthew 3, 13 through 17. Thirdly, Jesus immediately goes to the wilderness and is tempted 40 days. You have this in Matthew 4, 1 through 11, as well as Luke.

Then, Jesus returns to John at the Jordan and is seen by John. And we pick up the sequence in John 1, verse 26. And he is standing in the midst.

He is seen, but not heard. The next day, he is identified by John, John 1, 29 through 34. The next day, two disciples, John and Andrew.

And the next day after that, three more, Simon, Philip, and Nathanael, follow him. John 1, 35 through 51. On John's third day, there is the wedding feast at Cana, John 2, 1 through 11.

That brings us up to current. And after the turning of the water into wine, verse 11 of John 2, this beginning of signs Jesus did in Cana of Galilee, and manifested his glory, and his disciples believed in him. His five disciples believed in him.

That's who went up there. Look at verse 12 now, John 2, 12. After this, he went down to Capernaum.

He, his mother, his brothers, and his disciples. And they did not stay there many days. They went to Capernaum, stayed a few days.

Okay, so that's our eighth point of interest here. He goes to Capernaum with his five disciples, and his mother, and his brothers, for a few days. John 2, 12.

Now, our next item. Jesus now goes to Jerusalem. Jesus is a law-abiding Israelite, and he goes to Jerusalem for the assembly feast of Pentecost.

This is one of three Passovers that are mentioned in John's account. This is Passover number one. This is very important.

We've been assembling this list to get to this point. Jesus went to Jerusalem, John 2, 13. The Passover of the Jews was at hand.

Notice the Passover of the Jews. John has to talk about this. If he was talking to Jews, he wouldn't have to say Passover of the Jews.

The Passover of the Jews was at hand, and Jesus went up to Jerusalem. This is south on the map, but it's up in Israel. Always up to Jerusalem.

And he found in the temple those who sold oxen, and sheep, and doves, and the money changers doing business. When he had made a whip of cords, he drove them all out of the temple with the sheep and the oxen, poured the money changers' money out, overturned the tables, and he said to those who sold doves, Take these things away. Do not make my father's house a house of merchandise.

This is the Greek word from which we get the word emporium. Don't make my father's house an emporium. House of merchandise.

Then his disciples remembered that it was written, Zeal for your house has eaten me up. The Jews answered, What sign do you do? Jesus says, look at verse 19, Destroy this temple, and in three days I will raise it up. Jesus has gone to Jerusalem.

He's gone to the temple. He has cleansed the temple. He says, Destroy this temple.

Verse 21 tells us he was speaking of the temple of his body. The Jews said in verse 20, It has taken 46 years to build this temple, and will you raise it up in three days? This is a very helpful comment because we know when the refurbishing of the temple began and that tells us what year this is. Because they make this 46 year comment, we know that this, and make a note, this is A.D. 27.

Anno Domini 27. This is the beginning year when John began preaching and when Jesus is baptized by John. John's ministry has not been going on but a few months.

When Jesus is baptized, tested, returns, is identified, leaves and goes north, and then comes back to Jerusalem. All of this is in time for Passover in this year, A.D. 27. Now, hold your place here in John and flip back to Luke chapter 3. This is all under our ninth point here.

Jesus going to Jerusalem for Passover number one. He cleanses the temple, John 2, 13 through 17, and when he says his remark about destroying and raising up the temple,

the reply, talking about 46 years, tells us that this is A.D. 27. Anno Domini 27.

Luke chapter 3 begins by telling us, in the 15th year of the reign of Tiberius Caesar, Pontius Pilate, governor of Judea, Herod is the tetrarch of Galilee, his brother Philip is tetrarch of Arcturia and the region of Trachonitis, and Lysanias is tetrarch of Abilene, Annas and Caiaphas are high priests, the word of God came to John the son of Zacharias in the wilderness and he went into the region around the Jordan preaching a baptism of repentance for the remission of sins, the voice of one crying in the wilderness, etc. 15th year of the reign of Tiberius Caesar. We also know when Tiberius acceded to the Caesarhood and this was A.D. 27.

A.D. 27. It's inclusive reckoning. Any part of a year is counted as a whole year.

He acceded to being Caesar and that year is counted and so this comes right into the very same year, A.D. 27. So we have a, as we like to say in navigation, we've got a fix from two different independent sources that we are in the year A.D. 27, which tells us that A.D. 33 is a bit too late for the crucifixion. It needs to be more like 30.

All of this is taking place A.D. 27. So that is point nine. Now, back to John.

He has cleansed the temple. He makes his pronouncement, destroy this temple and in three days I will raise it up and they are going to remember this in verse 22 when he's risen from the dead and they believe the scripture and the word which Jesus had said. Verse 23, when he was in Jerusalem at the Passover during the feast, many believed in his name when they saw the signs which he did but Jesus did not commit himself to them because he knew all, had no need that anyone should testify of man for he knew what was in man.

This seems a bit cryptic, does it not? But I am going to offer you an explanation that I hadn't run across even when we did the Gospel of John not that long ago. But look at chapter three. There was a man of the Pharisees named Nicodemus.

All of the first half of John chapter three here is going to be the conversation with Nicodemus. We get John 3.16 from this. He is still in Jerusalem.

This is still the first Passover in A.D. 27. So that is your 1, 2, 3, 4, 5, 6, 7, 8, 10th point. Nicodemus visits him in Jerusalem.

John chapter 3 verses 1 through 21. Now, let me just remind you why we are doing this. We have not yet gotten to our next verse in Matthew.

We are still between Matthew 4.11 and Matthew 4.12. All of this has taken place and we are not at verse 12 yet in Matthew. All of this. Wedding feast at Cana.

Cleansing of the temple. Talking to Nicodemus. Now look at John chapter 3 verse 22.

After these things, Jesus and his disciples came into the land of Judea. Which way is Judea from Jerusalem? North or south? South. Remember Judah and Benjamin, the border is right there at Jerusalem and Jericho and Judea, the hills of Judea.

The Shephelah down there, that's all south. Jesus isn't heading north, he's going south. He goes into the land of Judea.

This is where Bethlehem is. And there he remained with them and baptized. Remained with them and baptized.

John also was baptizing in Anon near Salim. John the Baptist is still baptizing in Anon near Salim because there was much water there. And they came and were baptized.

Look at verse 24. John had not yet been thrown into prison. Notice, John's not in prison yet.

What does Matthew 4.12 say? When Jesus heard John had been put in prison? Hasn't happened yet. All of this precedes. Then there arose a dispute between John's disciples and the Jews about purification.

They came to John and said, Rabbi, he was with you beyond Jordan to whom you have testified. He is baptizing and all are coming to him. John answered and said, You yourselves bear me witness.

Verse 28, I said I'm not the Christ. I have been sent before him. He who has the bride is the bridegroom, but the friend of the bridegroom who stands and hears him rejoices greatly because of the bridegroom's voice.

Therefore this joy of mine is fulfilled. He must increase. I must decrease.

In Judea, John's not yet in prison. Jesus and his disciples are in Judea. They're all operating south, sort of southwest of Jerusalem.

So that is, what, number 11? Jesus and his disciples go to Judea. John is still free. This is John 3.22-30. Look at John chapter 4. Therefore when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus himself did not baptize but his disciples.

Jesus has the same opinion about baptism that the Apostle Paul will have later. I don't want you getting the wrong idea that, you know, me baptizing you gives you some sort of special grace. So when it says Jesus baptized, it means by proxy.

And I find this language interesting. We've seen it in other places, such as Genesis chapter 1. God said, let there be and there was. Without the Lord Jesus, John chapter 1 was not anything made that was made.

And it just bald-faced says, in verse 22, Jesus and his disciples came to Judea. He remained with them and he baptized. But he employed agency to accomplish these baptisms.

He himself did not baptize anyone, which we get in verse 2 of chapter 4. Now, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus himself did not baptize but his disciples did, he left Judea and departed again to Galilee. I could dwell on this for a long time, but it's not really our point. But it isn't when Jesus knew that he had more disciples than John.

It's when Jesus knew that the Pharisees had heard that he had more disciples than John. Know your enemy. Plan ahead.

This is strategy. This is knowing where to be, when to be, when to stay and when to leave. When the Lord knew the Pharisees had heard.

I may talk about that in a special one of these days. He left Judea and departed again to Galilee. But he must needs go through Samaria.

And you have in John chapter 4 the familiar story of the woman at the well. We're still not to Matthew chapter 4 verse 12 yet. The woman at the well.

Now, what do we know about this? Jacob's well is there. The woman comes to draw water. Jesus says, give me a drink.

Why? Verse 8, his disciples had gone away into the city to buy food. What disciples? John, Andrew, Simon, Philip, Nathaniel. The only five we have any knowledge of at this point.

Those disciples, John, Simon, Andrew, in particular, have been with him all this time now, right? Throughout this Judean period. They've been down there. They have been performing baptisms on Jesus' behalf.

They have been engaging in conversations with John's disciples down there because they're not that far apart. There are two different sites of baptism, and more and more people are beginning to come to the Lord Jesus. Why? John is sending them.

He says, he must increase, I must decrease. Y'all need to quit coming here, go see Jesus. And so, once that tipping point is reached, and Jesus knows that the Pharisees have heard about it, that's how widespread this knowledge is, he now is heading north.

But he must needs go through Samaria. So, these disciples, at a minimum, Andrew, Simon, John, Philip, and Nathaniel are at this city of Samaria. You have this conversation, water of life.

Call your husband. I have no husband. The hour is coming when you will neither worship

here nor in Jerusalem.

God is spirit, verse 24. Worship him in spirit and truth. We know the Messiah is coming.

Jesus says to her in verse 26, I who speak to you am. You can cross out he. I am.

At this point, the disciples, we've just spoken of in verse 27, come back. They see him marveling. They marvel when they see him talking to the woman.

Many of the Samaritans, verse 39, believe. They urge him to stay with them. We're now in John chapter 4, verse 40.

When the Samaritans had come to him, they urged him to stay with them, and he stayed there two days. Many people forget Jesus didn't just stop at the well and move on. He stays in Samaria two days.

Many more believed because of his own word. They said to the woman, now we believe not because of what you said. We ourselves have heard, and we know that this is indeed the Christ, the Savior of the world, verse 43.

Now after the two days, he departed from there and went to Galilee. Jesus testified the prophet has no honor but in his own country. When he came to Galilee, the Galileans received him, having seen all the things he did in Jerusalem at the feast.

All of that has taken place. None of it is mentioned in Matthew. They also had gone to the feast.

So Jesus came again to Cana of Galilee where he made the water wine. Here's the nobleman whose son was sick at Capernaum. He heard that Jesus had come.

Jesus heals the nobleman's son. That's this episode here. Verse 53, your son lives.

He believed in his whole household. This is the second sign Jesus did when he had come out of Judea into Galilee. So our next point after the Samaritan woman at the well, Jesus arrives in Galilee, John 4, 43-45, heals the nobleman's son, John 4, 46-54.

Now, we're still not to Matthew 4, verse 12. Turn to Luke 4, verse 14. Luke 4, verse 14.

You've had the temptations in the first half of chapter 4, just as you had in Matthew. Now, in verse 14, it says, Jesus returned in the power of the Spirit to Galilee. News of him went through all the surrounding region, and he taught in their synagogues, being glorified by all.

That's what we just saw in John. Luke has caught us up in a couple of verses with John's account. Now, verse 16.

He came to Nazareth, where he had been brought up, and as his custom was, he went

into the synagogue on the Sabbath day and stood up to read. He's handed the book of the prophet Isaiah. He opens it to Isaiah, what we call chapter 61.

The Spirit of the Lord is upon me, anointed me to preach the gospel, sent me to heal the brokenhearted, proclaim liberty to the captives, recovery sight to the blind, set at liberty those who are oppressed, to proclaim the acceptable year of the Lord. Verse 20, he closed the book, gave it to the attendant, sat down, and he says in verse 21, Today this scripture is fulfilled in your hearing. All bore witness and marveled at the gracious words that proceeded out of his mouth.

They began to talk. And he says again in verse 24, No prophet is accepted in his own country. He talks about the widows in the days of Elijah, lepers in the days of Naaman.

Verse 28, All those in the synagogue, when they heard these things, were filled with wrath, rose up and thrust him out of the city, and they led him to the brow of the hill on which their city was built, that they might throw him down over the cliff. Passing through the midst of them, he went his way. Then, verse 31, This is our Matthew chapter 4, verse 12.

Then he went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths. So, after arriving in Galilee and healing the nobleman's son, he goes to the synagogue in Nazareth, reads them out of Isaiah, they try to throw him off the brow of the hill. Now, we're at Matthew chapter 4, verse 12.

That is our introduction to the next verse. But, it is critically important to understand this because when Jesus is walking beside the sea and sees Simon Peter, and when he is walking beside the sea, and he sees John, and he says, Follow me, this is how much history they have with him. This is not a blind, cold, effectual call.

These men have been with him a long while. They've been with him in Judea. They've been with him in Samaria.

They've been with him in Nazareth. This is a shift in gears, but it is not a cold call. Well, we'll see the pertinence and the application of that particular truth when we come back from the break.