

Matthew 20-05-03a

Good morning, this is Sunday, the 3rd of May, 2020, and we continue our study in the Gospel of Matthew, resuming in verse 35 of chapter 9, Matthew chapter 9, verse 35. We'll take our customary opportunity here to ask God's blessing on our time of fellowship and investigation of God's Word, and then we will begin. Shall we pray? Father, how blessed we are to have the resources in our soul that come from your Word, to have the presence of your Holy Spirit, the example of the Lord Jesus Christ, and your heavenly call to us for faith and obedience, to give definition and meaning to our lives, to help us establish goals that transcend the immediate and the mundane and the short-term, to begin to invest in eternity and eternal things.

We're so grateful for the hope that is our heritage and our possession until the day that the Lord Jesus returns to take us to Himself. We pray that as we look at this portion of your Word this morning, that the Holy Spirit will minister it to each heart, that we will find our common ground of our unity of the faith and the opportunity to share with one another our appreciation, our insight, and the opportunities for application that we find as we look at these words of the Lord Jesus as they're recorded in this portion of Matthew. We pray that each one will receive a blessing and that we will be equipped to be a blessing as we move forward in the time that remains to us in this life.

We ask and pray these things in Jesus' name. Amen. Well, we have come to a very interesting nexus here.

We're about to begin a new portion of the Gospel of Matthew. I have given you sort of a general outline of the book which I would like to review. I shouldn't use my notes as a bookmark.

But the Gospel of Matthew falls naturally into seven large sections. And we are approaching the end of the third section. And we're going to begin the fourth.

The first section was the birth narrative. This is the introduction of God's Son, the Lord Jesus Christ, to the earth. And you have Matthew chapters 1 and 2. You well remember.

We often revisit those things in the Christmas season. But the birth of John and the miraculous announcements that accompanied that. And then the Lord Jesus chapters 1 and 2. So that's the first section.

And the story gets us as far as the Lord Jesus on the earth. The visits by those who recognize Him at that time. And then we move into the second section where having introduced the Lord Jesus to the earth, we now have the introduction of His earthly ministry.

And so beginning in chapter 3 and chapter 4, His ministry begins. And He is announced

by the voice from heaven at the baptism. He is tested by Satan, which is the opposition from sort of the opposite of heaven.

And people begin to follow Him as His ministry begins. So when these initial crowds have assembled, these are the early recognizers. These are the ones who were with John the Baptist.

These are the ones who are proactively looking and seeking. You saw a precursor to that with Simeon and Anna and those who were alert at the time of His birth. But the earliest ones, and these are going to form the nucleus of His faithful followers, especially the disciples themselves.

And so at the end of that second section, we have the Sermon on the Mount. So the second section is sort of the three-fold introduction of Jesus in terms of God in heaven, Satan in the desert, and people who initially recognize Him. And He speaks to those people in the Sermon on the Mount.

So chapters 3 and 4, you have God, Satan, and the people and their response to Jesus' presence and the inception of His ministry. Then you have the Sermon on the Mount, chapters 5 through 7, beginning with the Beatitudes and extending forward. That is the second section.

Section 1, chapters 1 and 2. Second section, chapters 3 through 7. We are now getting close to finishing the third section that began in chapter 8. And we see three sets of three here. I am the only person I know who doesn't like to talk about the ten plagues in Egypt. I like to talk about the nine plagues.

And then you have the unique Passover night with the death of the firstborn as a separate and concluding feature. Here we have three sets of three, just like you do in the plagues in Egypt. But these are positive things.

These are demonstrations of the Lord Jesus' authority. He is authenticated by God. He is authenticated through His superiority and overcoming the temptations of Satan.

And He is authenticated as people recognize Him and listen to His teaching. And it's like nothing they've ever heard in that second section. Well in this third section, beginning in chapter 8 and extending through chapter 9, we've seen these miracles.

And they're grouped in sets of three. So we saw those, and I'm not going to review them because I don't want to get behind on my program here. But in between the first and second set, we had Jesus talking about discipleship.

In between the second set of three and the third set of three, we had Jesus talking about discipleship. And this second discussion in particular is going to be important as we move into chapter 10 this morning, in the second session, because He is going to give

His disciples practical opportunity and practical exercise in being disciples. So we had the first iteration of this in verses 15 through 17, talking about the friends of the bridegroom and the necessity for being flexible.

Both of those illustrations of the cloth and the wineskins undergird one of my favorite aphorisms, at least for personal use, and that is, we are nothing if not flexible. We have to be flexible. Flexible when it comes to circumstances.

Flexible when it comes to people and relationships. Flexible when it comes to seeing the forward movement of God's plan. We easily get set in our ways.

We can get set in our ways in our spiritual life. And we begin to sedimentate. That's kind of like orientate.

It's not a real word, but it sounds like one. We begin to atrophy and to stiffen. It's like people in a coma.

You know how hard it is. Or if you break a bone and the thing is immobilized for any length of time, stiffness sets in. Stiffness comes from lack of use.

Inflexibility comes from lack of use. Sometimes it's enforced. Sometimes we can't help it.

But flexibility is the goal. Anytime you think about those wineskins and that piece of cloth on the garment, the great thing about a new garment is it's flexible. It stretches.

New jeans are a lot tougher than old jeans. New shoes are a lot tougher than old shoes. I can't tell you how many shoes I've been walking around in and the soles, despite all my best efforts and shoe goo and all the rest of it, I can't keep them.

And I hate it because many times the uppers are okay, but I can't keep the soles on them. The glue that put them together has gotten stiff and doesn't flex anymore. So when you walk, they come apart.

And it's just tragic in my view because it's hard to find a pair of shoes that you like. And when you go to find another pair like them, nobody makes them like that anymore. Try to find a pair of suede Converse All Stars, one of my all-time favorite pairs of shoes.

Flexibility went away in the glue. All the rest of the shoe is fine. The sole is fine.

The upper is fine. It's the glue got stiff and there is no glue that a 185 pound man can walk around on that you can put on your shoes and stick them back together. It's like the unshrunk patch.

So flexibility, this is one of the essential features of a follower of Christ is flexibility. We are nothing if not flexible. This is going to be important in the next chapter when Jesus sends out his disciples.

Well we're going to conclude this. Let me just finish the outline just so you'll kind of see where we're going. This third section is going to finish at the end of chapter 10.

And then we're going to start a new, there are kind of three things. I'll probably give you a chart as we get about halfway through the book. But you remember there was God's scene with the Lord Jesus at the baptism.

There's Satan's scene with him in the desert. And then there's his contact with the people at the inception of his ministry followed by this teaching section, the Sermon on the Mount. So you've got three things.

This section that we've just traveled through and are about to complete, we had three sets of three miracles. And then we're going to have the launching of the disciples and an extended teaching section for that. Well in the fourth section we are going to begin to see opposition.

You might call this section that we're three quarters of the way through here, authentication. This is the authentication of Jesus' ministry. He was given the divine stamp of approval, the moral stamp of approval, and the initial recognition by people who knew what to look for in that second section.

These miracles are miracles of authentication. And I'll detail that here in just a moment. But those three sets of three miracles, and then Jesus sending forth the 12, having established his authority, he is going to delegate, he is going to grant authority.

I have to rephrase that because one of the first things they teach you as a butter bar second lieutenant is you can delegate a lot of things, but you can't delegate responsibility. The captain of the ship is responsible for everything. You can delegate authority, but you can't delegate responsibility.

Jesus is going to delegate authority to his disciples here in chapter 10. Then in the fourth section, which is going to begin with chapters 11 and 12, we're going to have a threefold set again. And this is going to be the confrontation section.

This one we're in is the authentication section. We're going to move to the opposition or the confrontation section. It's not opposition yet, that's later.

It's confrontation. People are going to begin to have a building reaction against the Lord Jesus. And so there's going to be confrontation.

Jesus is going to respond to those who confront him. And when this builds to a certain level, Jesus is going to move away. He's going to follow his own advice that after you have made an attempt at reconciliation once and twice, you separate, you withdraw, you put some distance between you and those who are confrontational.

And then that fourth section is going to conclude with another teaching section. And these are going to be the parables of the kingdom. We're familiar with many of these.

We'll see those in chapter 13, most of the first part of that chapter. That's going to be the fourth section. The fifth section, when Jesus has withdrawn from those who confront him, the fifth section is going to focus on faith.

You who have been with me from the beginning, you who are sticking with it, have not been peeled off by the confrontation, by these arguments against, by this rising tide of rejection. And the centerpiece of the threefold section of that is going to be Peter's confession. You are the Christ.

And it's bracketed by faith. There's going to be faith, Peter's confession and faith. And then the teaching section, those, by the way, are going to be from the end of chapter 13 through chapter 17.

Then chapter 18 is going to be another teaching section. So see how it goes? A triplet teaching, sermon on the mount, a triplet and teaching. This is going to be chapter 10 coming up, the charge to the 12 and what kind of people they ought to be.

Our fourth section is going to be the confrontation. There's going to be a sort of a threefold issue with confrontation followed by kingdom parables in chapter 13. Then in the fifth section, there's going to be a threefold issue regarding faith.

Faith in the light of this confrontation, you have to make a choice. Is it faith or failure? And after that threefold presentation, we're going to have chapter 18 teaching section, which is greatness in the kingdom. What does it mean to be great in the kingdom? Because you can see this winnowing fan is starting to winnow and there's chaff and there's wheat.

So if you're going to be wheat, what does it take to be good wheat that's going to be gathered into the barn and is going to be useful for the master's purposes. When we get to the sixth section, and there's seven sections in Matthew, just as you would expect, it's a perfect seven. The sixth section is going to be the outright opposition.

We had confrontation in the fourth section. We're going to have bold opposition in the sixth section. And so there's going to be confrontation and opposition from hypocrites.

This is going to be chapters 19 through 23. And then we're going to have a teaching section in chapters 24 and 25. And this is our fifth and final teaching section.

Remember we had the first section, which is the birth, and that's not followed by teaching. It's kind of unto itself. It's sort of the introduction.

Then we have these five sections, two through six, and each of them concludes with

teaching. So we have the sermon on the mount as the first one. We have the charge to the 12 we're about to see as the second one.

Parables of the kingdom is going to be the third one. Greatness in the kingdom, chapter 18 is going to be the fourth one. And then chapters 24 and 25.

And we've been in Matthew 24 and 25 a lot here lately because those are the signs of the end of the age of Israel. That's your wars and rumors of wars, earthquakes, famines, pestilences, birth pangs. The end is not yet.

Nation against nation and so on. That's our final teaching section in chapters 24 and 25. Then as a bracket, as a parallel to the birth narrative and the introduction, we're going to have the death narrative and the exit of the Lord Jesus.

And that's going to conclude the book in chapters 26 through 28. So it's a beautiful symmetry. I just wanted to kind of give you a map of where we are.

We've of course covered the introduction and birth narrative. We've covered the first section concluding with the Sermon on the Mount. And we're three quarters of the way through the second section.

We've seen the three sets of three miracles here. And we find ourselves now in Matthew 9, verse 35. We saw the blind men healed.

We saw the mute man speak. The demon possessed man. And once the demon is cast out, the mute speaks.

These miracles are authentication. They communicate, especially to people who know the Word of God. Circumstances are meaningful to people who know the Word of God.

These are circumstances. People are in Israel living their lives, growing their crops, herding their animals, doing the normal things that people do in villages, in towns, in the city of Jerusalem, out in the rural areas. They're just living their lives.

All of a sudden, here comes the news. There is a man doing these works and saying these words. So what will they make of it? Well, if they don't know their scriptures, they really don't know what to make of it.

And they're going to be led by the nose from Pharisees and scribes and chief priests. They are going to be the interpreters of the news. We have sources today who will interpret the news for us and tell us what's quote, unquote, really happening.

The best way to interpret circumstances, especially when they seem to be novel, when they seem to be unique, when they seem to be somewhat unprecedented in our current experience, although they may echo things from the past, is the Word of God. Now, if someone heard about these miracles that we have just covered and knew the Word of

God, what would they think? Well, you can do like me and put your notes as a bookmark in Matthew because we're going to review real quick. You remember the healing miracles and the brevity with which Matthew communicated them.

Remember all of the additional details about the woman with the issue of blood that Luke has and that even Mark has, and Matthew just condenses it down. I didn't really point this out when we covered it, but if you go back to the beginning of chapter 8, there's the leper that is cleansed. There's the centurion's servant and Peter's mother-in-law.

Many are healed after the Sabbath. When you get to chapter 9 in verse 2, they brought to him a paralytic lying on a bed. When Jesus saw their faith, he said, son, be of good cheer.

Your sins are forgiven. Scribes say, this man blasphemes. The seeds of this confrontation are already being sown here.

Wait a minute. A man can't just pronounce another man's sins forgiven. Jesus says, why do you think evil in your hearts? Which is easier, so that you will know that the Son of Man has authority on earth to forgive sins.

Arise, take up your bed, and walk. Well, in the parallel account in Mark, there's 12 verses dedicated to this. In Luke, there's 11 verses or so, 10 or 11 verses dedicated to this story.

This is taking the roof apart, letting the man down. So many more details. Matthew condenses this.

Why? Because the issue is the sign of the coming kingdom. He's not interested in the details of how the miracle was performed or a lot of the wonderful things that we've seen in the gospel of Luke or the sign of the coming kingdom. He wants to get the sign out there because people who know their scriptures are going to connect this to their scriptures.

Their scriptures are the Old Testament. So, as I say, you can keep your finger here and turn back to Isaiah chapter 33. The Isaiah scroll was one of the favorites.

There was a lot of material in it. It was read in the synagogues when Jesus himself had the opportunity to read a scroll in the synagogue. The scroll that he had was the Isaiah scroll.

So, in Isaiah, you go to chapter 33, these miracles of healing. Look at Isaiah 33, beginning at verse 20. Look upon Zion, the city of our appointed feasts.

Your eyes will see Jerusalem, a quiet home, a tabernacle that will not be taken down. Not

one of its stakes will ever be removed, nor will any of its cords be broken. There the majestic Lord will be for us a place of broad rivers and streams in which no galley with oars will sail, nor majestic ships pass by.

For the Lord is our judge. The Lord is our lawgiver. The Lord is our king.

He will save us. Your tackle is loose. They could not strengthen the mast.

They could not spread the sail. The prey of the great plunder is divided. The lame take the prey, and the inhabitants will not say, I am sick.

The people who dwell in it will be forgiven their iniquity. The inhabitants will no longer say, I am sick. Why? There is healing taking place.

The people who dwell in it will be forgiven iniquity. What's easier to say? Be healed or be forgiven? The Lord Jesus does both. So that's Isaiah 33, 24.

Flip a few pages over to Isaiah 57 and verse 19. I'm not going to give the context on these, although as you well know, the context is critical. But in the interest of time, I'll just remind you that the context of these is just fascinating.

57, 19 of Isaiah, I create the fruit of the lips, peace, peace to him as far off and to him who is near, says the Lord, and I will heal him. The coming of the kingdom. Back in Isaiah chapter 35, and we're just going to be flipping around in Isaiah here mostly.

All of these are going to be in Isaiah. Isaiah chapter 35. See if this reminds you of something we've covered in the last two chapters.

Isaiah chapter 35 verses one through seven. The wilderness and the wasteland shall be glad for them and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice.

Even with joy and singing, the glory of Lebanon shall be given to it, the excellence of Carmel and Sharon. They shall see the glory of the Lord, the excellency of our God. Strengthen the weak hands, make firm feeble knees.

Say to those who are fearful hearted, be strong, do not fear. Behold, your God will come with vengeance. With recompense of God, he will come and save you.

Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then the lame shall leap like a deer and the tongue of the dumb shall sing. For waters shall burst forth in the wilderness and streams in the desert.

The parched ground shall become a pool and the thirsty land springs of water. In the habitation of jackals where each lay, there shall be grass with reeds and rushes." There's a lot we could say about this. You can look at other passages in Isaiah chapter 29 or

Isaiah chapter 65.

Let's just take a look at one more, Isaiah chapter 65. But you can imagine that those who were paying attention in synagogue would connect what they were seeing and hearing about Jesus Christ and the announcement of the kingdom being at hand with these scriptural truths. Isaiah 65 verse 17, Behold, I create a new heavens and a new earth, and the former shall not be remembered or come to mind, but be glad and rejoice forever in what I create.

For behold, I create Jerusalem as a rejoicing and her people a joy. I will rejoice in Jerusalem and joy in my people. The voice of weeping shall no longer be heard in her, nor the voice of crying.

No more shall an infant from there live but a few days, nor an old man who has not fulfilled his days. For the child shall die a hundred years old. The sinner being one hundred years old shall be accursed.

They shall build houses and inhabit them. They shall plant vineyards and eat their fruit. They shall not build and another inhabit.

They shall not plant and another eat. For as the days of a tree, so shall the days of my people be. And my elect shall long enjoy the work of their hands.

They shall not labor in vain, nor bring forth children for trouble. For they shall be the descendants of the blessed of the Lord and their offspring with them." This is another one of my raising of the lost infants passages, by the way. In the millennial kingdom, there are replete references to their being offspring.

Rachel is no longer weeping for her lost children. There will be children that are brought forth, but not for trouble. They will be descendants of the blessed of the Lord and their offspring with them.

Descendants of the blessed of the Lord. The blessed of the Lord are going to be caring for infants and young ones in the kingdom. So, as they look around and see these miraculous authoritative works by the Lord Jesus that hark back to the predictions of what the kingdom is going to be like, what conclusion would a faithful and biblically knowledgeable believer draw about Jesus? He's the son of David, which is why you have your blind man crying out, son of David, have mercy on me.

And the question begins to form in the minds of these people, is this in fact the son of David? Is this in fact the Messiah? Is this the real deal? These innovative and unusual circumstances, are these the harbingers of the fulfillment of those Old Testament promises? Well, we ask ourselves the same thing. We've been looking at the demon-possessed man last time that was released and is able to speak because of the removal of this inhibition. And we have demons producing a variety of problems in the physical

realm.

We've established that diseases were not always associated with demonic possession, but demonic possession often resulted in some sort of physical problem. I think I mentioned last time that there are six separate accounts in the Gospels of Jesus casting out demons with details, not just the general description of a day where he was doing it. But we have the demoniac in the synagogue, which is in Mark 1 and Luke 4. We have, of course, the garrison, demoniacs, plural, which we just saw in Matthew 8. And it's also in Mark 5 and Luke 8. The daughter of the Syrophenician woman is upcoming in our study.

It'll be in Matthew 15. But you think about these. What happened to the demoniacs across the lake? Uncontrollable behavior, hurting themselves.

You have inability to speak, the one that we just saw. And if you remember, this was the age of opposition to the physical people of God, anticipating the physical kingdom of God. And so you have demons producing physical opposition, physical friction, physical confrontation with the Lord Jesus, trying to mess up his schedule of self-revelation, announcing who he is before he's ready to do that.

And we've said that the signs that we're going to see in Matthew 24 and 25, the physical signs of earthquakes, famines, pestilences, wars, rumors of wars, and all of that are signs for the physical people of God anticipating the physical kingdom of God in the 70th week of Daniel, which is the ending time of the age of Israel. We are the spiritual people of God. We are not organized into physical tribes.

We don't have a physical tabernacle. We do not offer physical sacrifices or observe physical feasts. Our observances are spiritual.

Our opposition is spiritual. Paul talks about this. What is it we wrestle against? It's not physical opposition.

It's spiritual. So when we look at the physical kingdom in the Old Testament, when we look at the physical people of God, when we look at the earthly tabernacle, we observe, we interpret, and we apply for spiritual application, right? So think about demons now. What can we observe, interpret, apply about demons? The kinds of physical problems that they caused are going to be the kinds of spiritual problems that they cause.

So take our most recent example. What was the problem with the man that had this demon in our preceding context in Matthew 9, verses 32-34? And how would you know he's demon-possessed? They say they brought to him one possessed by a demon. How did they know? It's not like they had an I-H-A-D hat on their head, a red ball cap with I-H-A-D, I have a demon.

How would they know that he's not just mute, but he has a demon? He can't operate in a normal and productive fashion. There's plenty of people that have an alternate ableness.

Maybe they've got a limitation in the physical realm, might have been congenital, might have been a result of a childhood disease, might be a result of accident.

But there's plenty of people that are still able to improvise, adapt, and overcome. And they're productive, and they're fruitful, and they're happy, and they don't want anybody feeling sorry for them, and they're functional. These people in the New Testament Gospels that had a demon, and people said, well, they've got a demon.

It was obvious because they could not be productive. They couldn't establish continuity. They couldn't be consistent.

They couldn't be predictable. They couldn't be relied upon for normal behavior. And so they just had to be cared for.

They had to be corralled. They had to be controlled. This is why they tried to bind the garrison demoniacs, and tried to shackle them, and tried to limit them because they were out of control.

They couldn't be put to any fruitful use. So if demons today, this is what I want us to think about. If demons are opposing us today, and that's a first-class condition, if and it's true, they are, we wrestle against principalities, powers, and rulers of the darkness of this age.

Are they limiting my ability to speak by rendering me dumb? Or are they interfering with my ability to speak as a believer, and to live a life that is fruitful and productive as a believer because of their influence, because of their presence. They have rendered me essentially in the spiritual realm, what these people became in the physical realm, incapable of productivity, not reliable, not dependable, not fruitful. If we look at ourselves, and it's easy.

I was reading an article earlier this week about how quick we are to forgive ourselves, and how slow we are to forgive others, how quick we are to identify that someone else is wrong, and how almost psychologically impossible it is for us to be objective. And I'm not just talking about moral things. I'm talking about issues, politics, religion, social issues, whatever it may be.

Once we have camped on a position, it's more important to win than to be right. And it's more important to establish that I am right, even though somewhere lurking in the deep back of my mind, I might not be totally right. But you know what? I've already seized this ground, and I'm going to hold it against all comers.

And the writer of the article said, you know, we really develop a soldier mentality, where you're attacking me if you attack my position. We take it somewhat personally. And so then we're on the defense, we'll go on the offense, and it's a battle, and it needs to be won.

And the battle becomes the issue rather than the truth, or objective realization that, well, maybe this is a complex issue, and there's rightness on both sides. This is one of the reasons later on in the epistles, Paul's going to say, let your moderation be known unto all. Almost any extreme position that you stake out is going to have some wrongness to it, because the biblical model is moderation.

A wonderful pastor in the past distilled this into a saying that has stuck with me, and I have found quite useful even in decision-making. And that is, we want to be flexible on non-essentials, and we want to be inflexible about the essentials. Well, the only things that are really essentials are things that we find in the Word of God, and that are widely recognized as being the core truths.

Jesus is the Son of God. Jesus died for our sins. There is salvation in no other.

There's none under heaven whereby you can be saved. Faith and obedience are God's will, God's command, God's purpose, and should be our goal. These are essential truths.

Can't move off of that. Scripture is our guide. It is the inspired truth of God.

We don't move off of that. I'm inflexible about those essentials. But what do demons do? Demons deflect.

Demons caused people to do self-injury and self-harm and harm to others, inhibited their ability to speak, inhibited their ability to function. And that's what we need to watch for, because that's what we know about demons. We know we're fighting them, but Paul doesn't have a lot to say about, well, here's how you can tell if there's a problem.

We look to these physical examples in the same way that we look for much of our moral truths in the Old Testament and in the upcoming phase of the Old Testament age. So as you think about these demons, and we're going to see some more of them upcoming, what is it that they do? And what is it that they cannot stop? You remember the garrison demoniacs. The great thing about that story is as soon as Jesus lands on the shore, they cannot stop those guys moving toward the Lord Jesus and falling at his feet.

They can't inhibit that. There are limits to what they can do. And they are under the authority of the Lord Jesus Christ.

Now I'm reviewing this for a reason, because when we get to the commission that Jesus gives the disciples in the next chapter, he's going to talk about demons, and he's going to talk about death. And we have hopefully gleaned what Matthew was written to impart to us in these first nine chapters as we move into chapter 10, because it's critical to understanding what Jesus tells the disciples. It's still the age of Israel.

He's going to give them physical instructions about what to carry, where to go, how to enter, how to leave. What do you think is going to be important for us as we look at

those instructions to the earthly disciples anticipating the earthly kingdom in the days of Jesus' earthly ministry? Observe, interpret, apply. These are going to be spiritual applications that we're going to be able to make by looking at what Jesus said.

But look at what he has already demonstrated to and for the disciples in terms of his authority, in terms of his authentication, in terms of his divine commission, and that it's so necessary as a foundation for them to understand. Well, for us to make our application, to interpret our circumstances in the light of the Word of God, we need to be looking at that same foundation and have it firmly in mind as we move forward and conclude this third section of the Gospel of Matthew. So we're going to pause here and take our break.

When we come back, we're going to pick up at verse 35, which is really where I would have begun chapter 10. That's why I'm oddly summarizing and reviewing here before the end of the chapter, because to my eye, this verse is where chapter 10 begins. And with apologies to the King James guys and all the others that figured out the numbers, I think they missed it here.

And so I'm going to start at chapter 9, verse 35, when we come back from the break.