

**MATTHEW (THE KING, HIS KINGDOM AND ME)
PROGRAM 7 (#910187)
WEEK 2 (910341)
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SERIES: Matthew (The King, His Kingdom And Me)

TITLE: Program 7 – First-Time Obedience

TUESDAY

OPEN

Come with me, Beloved. Let's open the Book, God's Book. Let's read His Book on the shores of the Sea of Galilee. Let's listen to Him as He appears to those sitting in darkness, upon whom the light has dawn, those that will have their gloom pass away because the Light of Life has come. Let's listen to Him as He calls His disciples and says, "Follow Me," (See Matthew 4:19) as they leave their boats, as they leave their fathers, because they've heard the voice of the Son of God.

PART ONE

When Jesus heard that John the Baptist had been taken into custody, He withdrew to the Galilee. He was coming to the region of Zebulun and Naphtali, which is by the sea, to the hometown where He would settle in Capernaum. Let's look at Matthew chapter 4 and we want to start at verse 12. It says, "**Now when Jesus heard that John had been taken into**

custody, He withdrew into [the] Galilee; and leaving Nazareth, He came and [He] settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. This was to fulfill what was spoken [of] through Isaiah the prophet: the land of Zebulun and the land of Naphtali, [which is] by the way of the sea, beyond the Jordan, Galilee of the Gentiles—the people who were sitting in darkness saw a great light, and those who were sitting in the land and shadow of death, upon them a light [had] dawned.” (Matthew 4:12-16) What was happening in this region?

Prophecy was being fulfilled. But how did Jesus happen to leave Nazareth and to come to the sea? Well I want us to go back to Luke chapter 4, verses 16 to 30. And as we do I want to remind you that Luke is the chronological gospel. So what you do is you slot everything in chronologically into the Gospel of Luke. It lays out the events as they happen and in order, which was what Luke’s purpose was, was to put in order the things that Jesus did during his ministry. I want us to look at Luke chapter 3. And in Luke chapter 3 in verse 23 it says, **“When He began His ministry, Jesus Himself was about thirty years of age, being, as was supposed, the son of Joseph....”** (Luke 3:23) His public ministry has begun but it did not begin before first that He was baptized, and second, that He was tempted by the devil. And so in Luke chapter 4 it talks about the temptation by Satan. And then in verse 14 it says this, **“And [when] Jesus returned to [the] Galilee in the power of the Spirit, and news about Him spread... all [around] the surrounding district. And He began teaching in their synagogues and was praised by all. And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read.”** (Luke 4:14-16) Now you have to understand what was a synagogue, because the Old Testament does not talk about synagogues. The Old Testament does not mention synagogues. But the synagogues came into being during the inner-testament period. They were the place where, no longer being able to go to the temple, no longer being able to study, they

went and they formed a synagogue. They had to have a minion; they had to have a certain number of men before they could meet together and before they could have prayer. So they would gather a minion, which was nine men, and there they would meet, there they would pray, there they would take the sacred scrolls, open them, read them and discuss them. In the various countries around the world where the Diaspora were, where the dispersed ones were, the synagogue became the center of Jewish life. And many other things took place around that synagogue. So this is why Jesus is going into the synagogues and why He is teaching in the synagogues. It was customary for someone to come into the synagogue and if they knew he was new they would say, “Have you anything to say to us, anything to tell us?” And then Jesus would begin to do his teaching. Well He also goes into Nazareth in verse 16 and it says, **“And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. And the book of the prophet Isaiah was handed to Him. And He opened the book...,”** literally the word is “scroll,” **“...and [He] found the place where it was written, ‘The Spirit of the Lord is upon me, because he anointed me to preach the gospel to the poor....’” (Luke 4:16-18)** Now we’re going to see later that the poor that He’s talking about are the poor in spirit, those who know their need of God. It says, **“...He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, [and] to proclaim the favorable year of the Lord.” (Luke 4:18b-19)** This is what Jesus was sent to do. Now if we would read on in Isaiah, then it would take us to the second coming of Jesus. But this is about the first coming of Christ. And it says, **“And He closed the book, [and he] gave it ... to the attendant and sat down; [and all the eyes of] and the eyes of all in the synagogue were fixed on Him. And he began to say to them, ‘Today this Scripture has been fulfilled in your hearing.’” (Luke 4:20-21)** Can you imagine? He’s reading the ancient prophet, Isaiah, now

over a millennium and a half; here it is, finally being fulfilled. O Precious One, what is the lesson for you and for me? The lesson is that we live by faith. “[That] **faith is the substance of things hoped for, [it’s] the evidence of things not seen.**” (Hebrews 11:1, KJV) And for all of these years they lived in faith waiting for the fulfillment of the Scriptures. Are you living in faith right now? Are you waiting for the fulfillment of a promise that God has given to you? Are you waiting and praying? Are you clinging to Him as the waist band clings to the waist of a man, asking God to fulfill His Word, asking God to fulfill his promise? O Precious One, listen to me carefully. Do not despair, what God has promised He will fulfill. It is in His time. It is in His way. But [He watches over his Word to perform it.] (PARAPHRASE, Jeremiah 1:12) And that’s what He was doing that day in Nazareth in the synagogue. “**“...Today this Scripture has been fulfilled in your hearing. And all [who] were speaking well of Him, and wondering at [His] gracious words which were falling from his lips; and they were saying, ‘Is this not Joseph’s son?’” (Luke 4:21b-22)** Is this not Joseph’s son? Of course they knew who Joseph was. Joseph was a man from Nazareth. “**And [then] He said to them, ‘No doubt you will quote this proverb to Me, Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well.’ And He said, [to them] ‘Truly I say to you, no prophet is welcome in his hometown. But I say to you in truth, [that] there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land;”** there were many, many widows in the land at that time. “**And yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, to a woman who was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.**” (Luke 4:23-27) What is He saying? He’s saying, “Listen the message that I am bringing is not for everyone. It is not for everyone. Everyone is not going to get the

blessing.” You may say, “Okay, we heard what You did in Capernaum, now do it here in Your hometown. And He says, “Listen, I am not sent, in essence, to everyone.” And when He said that to them and they were the people of His own hometown. He was the son of Joseph. They had watched this young man grow. They had watched Him for thirty years, since Joseph brought His family back from Egypt and settled in Nazareth. They had watched Him. They had maybe, wiped His nose. They had maybe, talked to Him along the way. They had maybe, met Him at the well there. But in all of this, they were being told, “Hey! The message I have is not for everyone. The healing that I have is not for everyone. And it says, **“...all the people in the synagogue were filled with rage as they heard these things; and they got up and drove Him out of the city, and led Him to the brow of the hill...to throw Him down on the cliff.” (Luke 4:28-29)** They didn’t want Him. They didn’t want to hear what they didn’t want to hear. I want to ask you a question: Precious One, are you selective about the Word of God? Do you want to hear about the love of God but not the wrath or the judgment of God? Do you want to hear how God loves you but you don’t want to hear how God wants you to be righteous? Do you want God to coddle you and not give you the whole Book of Truth? You just want to hear what you want to hear? That’s what these men were like. And so all of a sudden, having had Jesus’ words bless their hearts, now His words pierced their hearts. And the minute His words start to pierce their hearts they want to get rid of Him. They want to throw Him off of the brow of the hill. But it’s not His time and that’s not the way He’s going to die. And so this is what it says, **“But [he] passing through their midst, He went His way. And He came down to Capernaum, a city of Galilee, and... was teaching them on the Sabbath.” (Luke 4:30:31)** He comes and He settles in the region of the Sea of Galilee. He’s no longer in Nazareth. They have rejected Him. They don’t want Him. They want to get rid of Him. And so He walks away. O Beloved, you’re going to see Him, later on, telling His disciples as He chooses the

twelve. [“When you go into these cities, if they don’t receive your word, My word, then shake the dust off of your feet and go on your way.”]

(PARAPHRASE, Matthew 10:14) So now we come to the setting in Matthew. And as we come to the setting in Matthew, I want you to know that I am not going to be taking all the gospels and all the events and putting them together, because instead, we are focusing on the Gospel of Matthew. A gospel that was written with a very, very clear purpose; a purpose for you and a purpose for me, to show us that Jesus is the King, that He is the one who has a kingdom and that if we want to belong to His kingdom, we have to submit to the King. We’ll be back in just a moment

PART TWO

Welcome back to the land Zebulun and Naphtali, the way by the sea, the place where those sitting in darkness saw a great light. As you’ve studied the book of Matthew you’ve noticed that what happens is Matthew keeps quoting scripture, he keeps quoting prophecies because the time of fulfillment has come. I want to take us back to Isaiah chapter 9, Isaiah chapter 9, because this is where you find the quote from Matthew chapter 4 verse 15 and 16. In Isaiah chapter 9 in verse 1 it says, **“But there will be no more gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt....”** (Isaiah 9:1) And He did that because the northern kingdom had gone into idolatry, because the northern kingdom had turned their back on God. So he’s speaking about what happened when the northern kingdom was taken into captivity by Assyria. But now what is he saying? He’s no longer going to treat that land with contempt, **“...but later on He shall make it glorious, by the way of the sea, on the other side of [the] Jordan....”** (Isaiah 9:1) And it’s talking about the western side of the Jordan, the side that Jerusalem is **“... on the other side of the Jordan, Galilee of the Gentiles. The people who walk in darkness will see a great light; those who live in a dark**

land, the light will shine [upon] them. You shall multiply the nation, you shall increase their gladness; ...as with the gladness of harvest, as men rejoice when they divide the spoil. For You shall break the yoke of their burden and the staff on their shoulders....” He says, “...the rod of their oppressor, as [in] the battle of Midian. For every boot of the booted warrior in...battle...tumbled, and [every] cloak rolled in blood, will be for burning, fuel for the fire. For...,” the bondage is going to be broken, they’re going to be set free, why? **“For a child will be born to us, a son will be given...; and the government will rest on His shoulders; and His name [shall] be called Wonderful Counselor, Mighty God, Eternal Father...,”** now listen, **“...Prince of Peace. There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and...uphold it with justice and righteousness from then on and forevermore the zeal of the Lord...will accomplish this.”** (Isaiah 9:1-7) Here is the One that is fulfilling the scriptures as we saw. Here is the child that has been born, here is the Son of God that has been given, here is the Mighty God, here is the Eternal Father, here is the Prince of Peace, and all of a sudden the government of our lives moves to His shoulders and the yoke is broken, the burden is taken away. It was a glorious day as He began to walk by the shores of the Sea of Galilee, in the region of Zebulun and Naphtali. It says in verse 17 of Matthew chapter 4, **“From that time Jesus began to preach and say, ‘Repent...the kingdom of heaven is at hand.’”** (Matthew 4:17) Now this is beginning His public ministry. His public ministry is able to begin after He has been baptized, after He has been led by the Spirit to be tempted in the wilderness as He has been proven to be without sin, as He has proven that He is not going to listen to the one that offered Him the kingdoms of this world. But He is going to listen to His Father. It says, **“...As [He] was walking by the Sea of [the] Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were**

fishermen. And He said to them, ‘Follow Me, and I will make you fishers of men.’” (Matthew 4:18-19) “I have a new profession for you and that is to be a fisher of men that is to help Me bring people into the kingdom of heaven.” Well when he did this, I want you to know that this is not the very first time He saw them. Because when we go to the Gospel of John, when we go to chapter 1 to verse 35, we see from the Gospel of John, that He met them before this. So I want us to look at John chapter 1 and verse 35. It says, **“Again [on] the next day...,”** and this is after the baptism. He says, **“Again the next day John was standing with two of his disciples.” (John 1:35)** These men, that He is calling, were formerly disciples or followers or learners of John the Baptist. **“And he looked at Jesus as He walked...,”** and this is John, **“...and said, ‘Behold, the Lamb of God!’ [And] the two disciples heard him speak, and they followed Jesus. And Jesus turned and saw them following, and said to them, ‘What do you seek?’ [And] they said to Him, ‘Rabbi (which [is] translated...Teacher), where are You staying?’ [And] He said to them, ‘Come, and you will see.’ So they came and [they] saw where He was staying; and [He] stayed with [them for the] day, for it was about the tenth hour. [And] one of the two who heard [Him] speak...,”** he’s going to identify them now, **“...and followed Him, was Andrew, Simon Peter’s brother. [And] he found first his own brother Simon...,”** and this is Peter, **“...and said to him, ‘We have found the Messiah’ [we have found the Messiah] (which... means [the] Christ). [And] He brought him to Jesus. [And] Jesus looked at him and said, ‘You are Simon the son of John; you shall be called Cephas’ (which is translated Peter).” (John 1:36-42)** So I want you to know and understand that it wasn’t the first time that He saw them in the Gospel of Matthew. But He knows that these are men that have recognized that he is the Messiah, they have heard Him speak, they have been followers of John the Baptist, but now John the Baptist has done as he is supposed to do. He has pointed them to Jesus. O Precious One, you and I are never to draw disciples or

followers after us. We are always to point them to Jesus. And if you point them to yourself, you're in trouble. Well He sees them and He says, **"...‘Follow Me, and I will make you fishers of men.’"** And it says, **"Immediately they left their nets and followed Him. [And] going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them. [And] immediately they left [their] boat and their father, and followed Him."** (Matthew 4:20-22) They left their boat, they left their profession, they left their father, they left their family and they followed Him. When Jesus calls, Beloved, it is time for you and I to follow. It is time for us to leave everything and to follow Him. What does He want us to do? He wants us to become participants in bringing others into the kingdom of heaven, to bring them to the knowledge of God so that they might move out of darkness into light, so that they might move from gloom into glory, so that they might move from death into life. **"Jesus was going throughout all [the] Galilee, teaching in [the] synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people."** (Matthew 4:23) The Messiah had come. The Messiah was here and now the people sitting in darkness saw the great light. And what about you, Beloved, have you seen the light of the life of the world? His name is Jesus.