

# “Come My Soul Thy Suit Prepare”

**Matthew 4:12-25:** <sup>12</sup> Now when Jesus had heard that John was cast into prison, he departed into Galilee; <sup>13</sup> And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: <sup>14</sup> That it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>15</sup> The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; <sup>16</sup> The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. <sup>17</sup> From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. <sup>18</sup> And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. <sup>19</sup> And he saith unto them, Follow me, and I will make you fishers of men. <sup>20</sup> And they straightway left their nets, and followed him. <sup>21</sup> And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. <sup>22</sup> And they immediately left the ship and their father, and followed him. <sup>23</sup> And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. <sup>24</sup> And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. <sup>25</sup> And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.”

## I. Verse 17—“From that time Jesus began to preach”

- A. We have come now to verse 17 which starts with the words, “From that time Jesus began to preach.”
- B. This is the time of the Lord’s open public ministry.
- C. We know from the other Gospels that the Lord has been in Jerusalem, in Judea, or the Jewish part of the land of Israel. That was part of the Lord’s ministry, but, it was not His public ministry. He was not openly preaching then.
- D. But, now, the Lord begins His public ministry. The place He chose for His public ministry is called in verse 15.
  1. **Matthew 4:15** says, “Galilee of the Gentiles.”
- E. The people that the Lord chose to start His public ministry with are called in **Matthew 4:16**, “the people which sat in darkness saw great light.”
- F. When a person has given up in life and lost all hope of getting out of darkness, that person is described in verse 16 as “the people which sat in darkness.”
- G. That is the person in the cave who has just given up and is just sitting there waiting for death to come. They are sitting in darkness and in the “shadow of death.”
- H. They see death approaching, and there is nothing that they can do to stop death.
  1. They have slumped down into a state of sitting in depression.
- I. The Lord decided to come to first in His public ministry to the most depressed and despised in Israel.
- J. The people in Galilee of the Gentiles are such a contrast to the people in Jerusalem.
- K. The Lord chose to come to, “Galilee of the Gentiles” as opposed to “Jerusalem of the Jews.”
  1. The Lord chose to come to people who sat in the darkness of Galilee as opposed to people who thought they stood in the light of Jerusalem.
- L. The Lord chose to come to a people who sat in the shadow of death as opposed to people who stood in the shadow of the Temple.
- M. The Lord chose to come to the home of sinners as opposed to the home of people who thought themselves to be righteous.

## II. Verse 16—“People...saw...light...light is sprung up”

- A. In verse 16, it seems as though there are two groups of people described.
- B. The first group is said to have seen the great light.
- C. The second group is described as having the light sprung up on them or having the light rise on them.
- D. Just think of the difference between those two groups of people.
  1. The one who saw great light are the ones who were looking directly at the light. They were facing the light head on.
  2. The second group had the light rise on them or sprung up on them.
  3. They were not facing the light directly, but they saw the light all around them without facing the light.
- E. This describes two groups of people today.
  1. The one group sees the works of the Lord as they look at nature. They say, “There has got to be a Creator. This could not have just fallen together by chance as some scientists say.
    - a. That group is described as the ones upon whom the light has shined.
  2. But, there is the other group described as the ones who saw the great light.
    - a. They saw in the Lord Jesus Christ the Great Light of the Creator.
      - 1) **John 1:3** says, “All things were made by him; and without him was not any thing made that was made.”

- 2) They saw the Lord Jesus as the Light of the Creator
  3. They saw in the Lord Jesus Christ that He is God from **John 1:1**.
    - a. **John 1:1** says, *"In the beginning was the Word, and the Word was with God, and the Word was God."*
  4. They saw in the Lord Jesus Christ He is the only way to Heaven, and He is the only one who is the embodiment of truth. He is the source of all life—both physical and spiritual. If a person has Him, they have everything. If a person does not have Him, the person has nothing.
    - a. **John 14:6** says, *"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."*
  5. That person who sees all that is in the Lord Jesus Christ has directly seen the great light.
  - F. Those were the ones in the group that saw in the Lord Jesus Christ as God, Creator, Savior, the Door, and the Truth embodied.
  - G. But, there are those who do not see all that is in the Lord Jesus Christ. They do not see the great light.
    1. But, they do see the light that comes from the Lord Jesus Christ.
    2. Those people say that they believe in God, but they do not see the glory of God in the face of Jesus Christ as it is described in **2 Corinthians 4:6**.
      - a. The verse reads, *"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."*
    3. They do not see that, but, they do see His works of Creation. They might even pray and give thanks to God for all He has done for them. They may even be sensitive to all that God has done for them.
      - a. They are the ones on whom the light has risen.
      - b. Light has risen on them. They are enlightened, but they are not regenerated.
      - c. They hope when they die, they go to Heaven; but they do not have the Son as described in **1 John 5:12**.
        - 1) **1 John 5:12** says, *"He that hath the Son hath life; and he that hath not the Son of God hath not life."*
    4. They say that they are trusting the good God to let them into Heaven by His mercy, but they do not have that vital, intimate relationship with the Lord Jesus Christ.
    5. They have not seen the great light, but, the light has risen on them.
  - H. This difference between the first and second group of those that see the great light versus those that have the light rise on them is seen in the group that came to the Lord.
    1. **Matthew 7:21-23** says, *"<sup>21</sup> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. <sup>22</sup> Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? <sup>23</sup> And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."*
  - I. It is frightening to hear the Lord say that there will be many who will come to Him saying, "Lord, Lord," and then go into speaking about their good wonderful works of what they have done in the name of the Lord.
    1. Sadly, they will be cast into hell.
    2. This is all because they never had a close personal relationship with the Lord Jesus Christ.
- III. Verse 17—*"Jesus began to preach"*
- A. Verse 17 says that *"from that time Jesus began to preach."*
  - B. It does not say that Jesus began to teach, but it says that Jesus began to preach.
    1. Teaching is explaining and making clear to bring light to the understanding
    2. Teaching brings truth to light
  - C. It is not that preaching also does not involve teaching or making a person understand. Teaching increases knowledge.
  - D. But, preaching goes one step further to proclaim or declare, and preaching demands a response to knowledge. Preaching increases response to that knowledge.
  - E. For example, in verse 17, the Lord is teaching when He says that the kingdom of heaven is at hand.
  - F. But, the Lord is preaching when he tells the people to respond to the fact that the kingdom of heaven is at hand by repenting. The Lord is calling for a response to truth.
    1. The response is repent.
    2. When the Lord calls for the response of repent, the Lord is preaching.
  - G. Preaching is not very popular today because it meddles, but the Lord is the consummate preacher.
  - H. So, the Lord's message in verse 17 was *"Repent: for the Kingdom of Heaven is at hand."*
  - I. When the Lord said that the Kingdom of Heaven was at hand, that was the same message as John the Baptist in **Matthew 3:2**.
  - J. That raises the question of "What does it mean that the Kingdom of Heaven is at hand?"
  - K. What is absolutely needed for there to be a kingdom? What makes a kingdom a kingdom?
    1. If there is no king, then there is not a kingdom.

2. The king makes the kingdom a kingdom.
- L. When John the Baptist and the Lord said that the Kingdom of Heaven was at hand, they were saying the King of Heaven was at hand.
  1. When John the Baptist said in **Matthew 3:2** that the Kingdom of Heaven was at hand, he was saying that the King of Heaven was right around the corner.
  2. When the Lord Jesus said in **Matthew 4:17** that the Kingdom of Heaven was at hand, He was saying that the King of Heaven was standing right in front of them.
- M. In other words, the Kingdom of Heaven is as close as the King of Heaven is who is the Lord Jesus Christ.
- N. When the Lord Jesus preached that the Kingdom of Heaven was at hand, He was saying all of the following:
  1. He was telling the people that they had a chance or an opportunity to reach Heaven.
  2. He went to Galilee to tell them first about the opportunity that they could not afford to miss of reaching Heaven.
  3. He went to the most destitute people with this message of a chance.
  4. He went to the people who were the farthest from the synagogue with the read opportunity.
- O. This was just like the first visit that Moses made to the Jewish people in Egypt. There in the palace, it comes into the heart of Moses to go and visit his people, the Jewish people who were in the worst state imaginable.
- P. That is just like the Lord Jesus who was in Heaven seated at the right hand of God the Father.
- Q. There in Heaven, it came into the heart of the Lord Jesus to go to earth to rescue man.
- R. So, Moses turned to his own people—the Jewish people—to save and deliver them. He had his first encounter with them when he tried to break up a fight between two Jewish people. Their response to him was really the response of the Jewish people to Moses which was in **Exodus 2:14**.
  1. **Exodus 2:14** says, *“And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.”*
- S. In those words in verse 14, *“Who made thee a prince and a judge over us?”* is Israel’s response to Moses. This was the response of being despised and rejected, and those words are elaborated on by Stephen.
  1. **Acts 7:27** states, *“But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?”*
- T. With those words of *“thrust him away,”* we have Israel’s decision about Moses.
  1. How Israel thrust Moses away when Moses came the first time to the Jewish people is exactly how Israel thrust the Lord Jesus Christ away when He came to the Jewish people the first time as it says in **John 1:11**.
    - a. **John 1:11** says, *“He came unto his own, and his own received him not.”*
  2. Speaking about the Jewish people, the Lord Jesus came unto His own and His own thrust Him away.
  3. Speaking about the Jewish people, Moses came unto his own and his own thrust him away.
- U. That response when Moses was thrust away was a statement of how Moses was despised and rejected when He first came to Israel.
- V. That was just like the Lord Jesus who was despised and rejected when He came first to His Jewish people as it is written in **Isaiah 53:3**.
  1. **Isaiah 53:3** says, *“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.”*
  2. The Lord Jesus was despised and rejected and not esteemed by His own Jewish people.
  3. Just as Moses was despised and rejected and not esteemed by his own Jewish people.
  4. When that Jewish person said to Moses, *“Who made thee a prince and a judge over us?”*
    - a. That was the same as the parable that the Lord Jesus told of the response of the Jewish people to Him when He said in **Luke 19:12-14**.
      - 1) **Luke 19:12-14** says, *“<sup>12</sup> He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. <sup>13</sup> And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. <sup>14</sup> But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.”*
    - b. That Jewish person who said to Moses, *“Who made thee a prince and ruler over us?”* was saying to the Lord Jesus, *“We will not have you to rule over us.”*
  5. This was the response of the Jewish people to the Lord Jesus that they would not have the Lord Jesus to rule over them.
- W. Think of how different it would have been for Israel if they had not despised and rejected Moses when he first came to them.
  1. If Israel had not despised and rejected Moses when he first came to them, Israel would have been saved! Israel’s history would have been 100% different!
    - a. They did not say to Moses when he first came, *“Blessed is he that comes in the name of the Lord.”*
    - b. But, they will say later of Moses, *“Blessed is he that comes in the name of the Lord.”*

2. For 40 more long years of harsh slavery, it became unbearable to the point where the Jewish people cried out to God for relief.
  3. All that suffering during those 40 years was not necessary. If only the Jewish people would have accepted Moses as their prince and judge to bring them out of Egypt.
    - a. It all could have happened then if only they would have not despised and rejected Moses.
  4. This is what happened with the Jewish people 2000 years ago.
    - a. Two thousand years ago, the Jewish people did not say of the Lord Jesus, "Blessed is He that comes in the name of the Lord."
  5. Two thousand years later and from all the reports of the troubles with Gaza where Israel is talking about an all out war in Gaza, we are getting close to the unbearable for Israel.
    - a. We are getting close to the time when they will say later of the Lord Jesus, "*Blessed is He that comes in the name of the Lord*" as He said in **Matthew 23:39**.
      - 1) **Matthew 23:39** says, "*For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.*"
- X. The tragedy for Israel when Moses came first is that they would have been saved if they received Moses. The tragedy for the Jewish people is that they would have been saved by the Lord Jesus if they would have received Him.
1. For Moses it was a case of, "*I would, but ye would not*" just as the Lord Jesus said in **Luke 13:34**.
    - a. **Luke 13:34** writes, "*O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often **would I** have gathered thy children together, as a hen doth gather her brood under her wings, and **ye would not!***"
- Y. How different Jewish history would have been if the Jewish people had received Moses when he came the first time!
- Z. How different Jewish history would have been if the Jewish people had received the Lord Jesus when He came the first time! There would have been no Diaspora, no Crusaders, no Inquisition, no pogroms, no Holocaust, no Palestinian terrorists.
- AA. Because Israel despised Moses, God made the decision to take Moses away from Israel for a very long time (40 years). Because the Jewish people have despised and rejected the Lord Jesus, God decided to take him away for a very long time (2000 years). During this time, He is not known to the Jewish people.
- BB. It was during this time of separation that a very foreign people came to know Moses—the Midianites. During this time of separation, a very foreign people known as the Gentiles came to know the Lord Jesus Christ.
- CC. It was also at the end of this time that the Jewish people really felt the heat. Then, they will be ready for Moses, and then they will be ready for the Lord Jesus.
1. That is what we are looking forward to—when this strange time when the Jewish people have rejected their Messiah and God will come to an end.
  2. All because they did not know the time of their visitation. God visited them in the person of the Lord Jesus, and they rejected Him.
- DD. This was the golden opportunity that the people had in Galilee when the Lord Jesus was preaching and telling them that they needed to repent because the Kingdom of Heaven was at hand.

#### IV. Verse 17—"Repent"

- A. The Lord has one message to the people which is "*repent.*"
- B. He calls for people to review their lives by looking back on all that was wrong against God and against others.
- C. He calls for people to repent. He is calling for what people to bring forth what John the Baptist called in **Matthew 3:5-8**.
  1. **Matthew 3:5-8** says, "*Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,<sup>6</sup> And were baptized of him in Jordan, confessing their sins.<sup>7</sup> But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?<sup>8</sup> Bring forth therefore fruits meet for repentance:*"
  2. John the Baptist said this to the Pharisees who were coming to his baptism without a broken heart.
  3. There stood the Pharisees surrounded by people who were confessing their sins. They were afraid of the wrath to come on their because of their sins.
    - a. But, these Pharisees were not confessing their sin,s and these Pharisees were not afraid of being cast into hell for their sins.
    - b. These Pharisees were not determined to stop their sinning.
- D. That shows what repentance is.
  1. Repentance is uncovering in plain sight the awful history of the past of sins to the point of confessing them.
  2. Repentance is a deep sorrow for those sins.
  3. Repentance is a cry for help to stop those sins.
  4. Repentance is a cry to God for forgiveness and cleansing from those sins.

5. Repentance is a fear of punishment for those sins.
  6. Repentance is a fear of being cast into hell as punishment for sins
- E. This is what the Lord Jesus was preaching when He said, “Repent,” He was preaching:
1. **Uncover** all the sins of your past
  2. Be **sorry** for those sins
  3. Cry out to God to mercifully **forgive and cleanse** for those sins
  4. Cry out to God for **help to stop** those sins
  5. Be **afraid** of the punishment of being cast into **hell** for your sins
- F. There is a very interesting history of a blind man in **Luke 18**.
1. **Luke 18:35-42** says, *“<sup>35</sup> And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: <sup>36</sup> And hearing the multitude pass by, he asked what it meant. <sup>37</sup> And they told him, that Jesus of Nazareth passeth by. <sup>38</sup> And he cried, saying, Jesus, thou Son of David, have mercy on me. <sup>39</sup> And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. <sup>40</sup> And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, <sup>41</sup> Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. <sup>42</sup> And Jesus said unto him, Receive thy sight: thy faith hath saved thee.”*
  2. Here was a blind man who was crying out to the Lord Jesus, and the Lord commanded that the blind man be brought before Him.
  3. The Lord asked what seemed to be the most ridiculous question when He asked the blind man, *“What wilt thou that I shall do unto thee?”*
    - a. It was so obvious that the blind man needed to have sight. That was obvious.
  4. If it was so obvious, why did the Lord ask that question?
  5. The Lord wanted the man to be specific about what he was crying to the Lord about.
  6. That question was all about being specific. It was about that man asking specifically for sight to be given to him.
  7. If that blind man had said to the Lord, “Please bless me,” the Lord would have said, “How shall I bless you? Be specific.”
    - a. When we pray, “Bless me” or “bless that person,” the Lord would say to us, “Be specific. How do you really want me to help these people?”
- G. It is important to be specific in prayer which is what the hymn “Come My Soul Thy Suit Prepare” is saying.

***Come, my soul, thy suit prepare,  
Jesus loves to answer prayer;  
Thou art coming to a King,  
Large petitions with thee bring;  
For His grace and pow'r are such  
None can ever ask too much.***

- H. Repentance is all about being specific about:
1. Which sins **specifically** a person is **sorry** for
  2. Which sins **specifically** a person wants God to mercifully **forgive and cleanse**
  3. Which sins **specifically** a person is afraid to be punished for by being cast into **hell** for
- I. That blind man in **Luke 18:38** was crying to the Lord Jesus to have mercy on him. In Luke 18:41, the Lord Jesus asked that blind man what he specifically he wanted the Lord to do for him.
1. In the same way, when a person says to God, “Forgive me for my sins,” God’s reply is, “What specific sins do you want me to forgive you for?”
  2. If a person says, “Oh, just any and all of them.”
  3. The Lord replies, “No, no, no. Be specific. Do you really see yourself as a sinner?”
- J. John the Baptist preached the same message to “Repent,” and the response of the people can be found in **Mark 1:5**.
1. **Mark 1:5** says, *“And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.”*
- K. They were confessing specific sins. No one was there saying, “Lord, I must have sinned. So, I confess whatever sins I must have done.”
1. No one was there saying, “Lord, just like everyone else I made mistakes in life. I just confess all the mistakes I must have made in life.”
- L. They were there with their heads dropped in shame and embarrassment confessing specific sins.
1. “I lusted after my neighbor’s wife Sarah.”
  2. “I coveted Avraham’s ox.”
  3. “I stole money out of Yitzhak’s jacket.”
  4. “I got angry and cursed David in my heart.”
- M. They were coming so clean from those sins that they didn’t care who heard them confessing their specific sins.

- N. Repentance is not just saying without being specific, "Please forgive me of my sins."
  - 1. When God hears that prayer, "Please forgive me of my sins."
  - 2. God's reply is like **Luke 18:41**, "*And which sins might those be that you want forgiveness for?*"
  - 3. Just as He drew out of the blind man what he wanted mercy for, God draws out which sins a person wants forgiveness for.
- O. Repentance which involves the confession of specific sins is the gate to Heaven.
- V. Verse 18—"*Jesus, walking by the sea of Galilee*"
  - A. **Matthew 4:18** says, "*And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.*"
  - B. Can't you just picture the Lord in verse 18 "*walking by the sea of Galilee?*"
  - C. As He walks, He sees two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea.
  - D. Can't you just picture the Lord walking and then stopping to look at those two brothers working together with their net to catch fish?
  - E. Can't you just picture the Lord quietly watching those brothers work and thinking?
  - F. What thoughts went through the Lord's mind as he watched those brothers, Peter and Andrew work together casting the net? What did the Lord see when He saw those brothers casting the net?
    - 1. Verse 18 says, "*They were fishers.*"
  - G. It so importantly tells us that the practices of being a fisherman are parallels with being what the Lord called being a fisher of men in verse 19.
  - H. Now, none of us have professions of being fishermen, and that is why it is important for us to think about what the fisherman does.
  - I. Before the Lord called out to them, the Lord thought, "I see two men trying to catch fish in a sea. I see a world as a sea, and I see lost men as fish in the sea. I see two men changing their profession from catching fish in the sea of Galilee to catching men in the world."
  - J. What similarities are there between fishing for fish and fishing for men?
    - 1. Get the net ready. Get the message ready.
    - 2. Look to where the fish are. Go to where lost people are.
    - 3. Wait for the right time to cast the net. Wait for the right time to give the Gospel.
    - 4. Let the net settle before drawing it in. Give people time to consider before asking for a decision to come to the Lord Jesus.
    - 5. Draw the net in. Make the Gospel decision clear to people.
    - 6. Be patient and don't be discouraged if the net comes up empty; just try again. If no response, just keep giving the Gospel message.
      - a. That is why it is called "Fishing" and not "Catching." Most of the time you don't catch fish; you just fish.
  - K. In verse 18, what the Lord was focused on was Peter and Andrew in the practice of casting their net into the sea.
    - 1. He was not focused on them preparing their net to cast into the sea or going to a place to cast their net into the sea.
    - 2. He was focused on them in the act of casting their net into the sea.
  - L. That is what is of interest to the Lord. The actual practice of giving the Gospel to the lost is the casting of the Gospel net into the sea of humanity.